יהוה

Hic electus meus dilectus in quo mihi bene. &c. Mach. xvii.

In quascunq; hic combibis &c eo modo metieris. Deute. ix.

GENESIS 3

MATHE. 28

The Byble,

which is all the holy Scripture: In which are contayned the Olde and Newe Testament, truelye and, purely translated into Englishe By Thomas Matthewe.

1537.

And now Imprinted in the yeare of oure Lorde.

M. D. XLIX.

Esaye. i.

Hearcken to, ye heavens, and thou earth geue eare: For the Lord speaketh.

Imprinted at London By Thomas Raynalde, and William Hyll, dwelling in paules Churche yeard.

EXO 23

Hec sunt iudicia que proponis eis. exod. xxi.

MARCI 16

Item mundū vniuersum: predicate Euāgeliū &c. Marci xvi.

PSALME. 9

ACTVM 2

Quā dulcia faucibus meis eloquia tua sunt super mel ori meo. psal. 118

Non enim erubesco Euangeliū. virtus enim dei est in salutem Rom. i.

HONY SOYT QVI MALY PENSE

¶ Thefe thinges enfuinge are

ioyned wyth thys prefent volume of the Byble.

¶ A Kalendar wyth an Almanack.

An exhoztation to the ſtudye of the holy Scripture gathered oute of the Byble.

The ſumme and contente of all the holy Scripture bothe of the Olde and Newe Teſtamente.

A deſcription and ſucceſſe of the Kynges of Juda and Jeruſalem declaringe when and vnder what Kynges euery Prophete lyued. And what notable thinges happened in theyr tyme.

A Table foz to fynde many of the cheke and principal matters conteyned in the Byble.

The names of all the Bokes of the Byble, wyth the contente of the Chapters.

A Brief reherſall declarynge howe longe the worlde hathe endured from thee Creation of Adam, vnto thys preſente Yeare of oure LORDE. M. D. XLIX.

And alſo Prologues to the .v. Bokes of Moyſes, and before the Prophete Jonas, and alſo before the Epiſtell to the Romaynes, wythe certayne other. And after euery Chapter of the Boke are there added many playne annotations, and expoſitions of ſoche places as vnto the ſymple and vnlearned ſeme harde to vnderſtande.

The Kalender

January.

hath.xxxi.dayes. The mone.xxx

M	A	Circumcision.		i
	b	oct. Stephane		ii
ii	c	oct. John		iii
	d	oct. Innocentes		iiii
iiii	e			v
viii	f	Epyphanye.		vi
	g	Felix and January		vii
xvi	A	Lucian		viii
v	b	Joyce.		ix
	c			x
xiii	d	☾ The sun in Aqua.		xi
ii	e	Archade martyr		xii
	f	oct. Epypha. Hilary		xiii
x	g	Felixe Pzeste		xiiii
	A	Maure abbot		xv
xviii	b	Marcel		xvi
i	c	Anthony		xvii
	d	Pzisca virgine		xviii
	e	Wulstayn bishop		xix
	f	Fabiane & Sebast		xx
	g	Agnes virgyn		xxi
xii	A	Vincente martyr		xxii
i	b	Emerencyane		xxiii
	c	Timothe		xxiiii
ix	d	Conuersyon s. paul		xxv
	e	Polycarp byshop		xxvi
iii	f	Juliane byshop		xxvii
viii	g	Agnes second		xxviii
	A	Valery byshop		xxix
xiiii	b			xxx
iii	c			xxxi

Hebruary.

hath.xxviii.dayes. The mone.xxix

	d	Bzigit byzgyne	i
xi	e	Purificatio of our Lady	ii
xix	f	Blase byshop	iii
viii	g	Gylberte	iiii
	A	Agathe virgin	v
xvi	b		vi
x	c	Angule byshop	vii
	d	Paule byshop	viii
xiii	e	Appollone byzgyn	ix
ii	f	Scolastica byzgyn	x
	g	Eufralye byzgyn	xi
v	A	☾ The sun in pisces	xii
	b	Woulfran byshop	xiii
xviii	c	Valentyne martyr	xiiii
viii	d	Faustyne & iouyte	xv
	e	Juliane byzgyn	xvi
xv	f	Polycron byshop	xvii
viii	g	Symeon byshop	xviii

	A	Habyne martyr	xix
xii	b	Wyldzede byzgyne	xx
i	c		xxi
	d	Cathedza Petre	xxii
ix	e	Locus bissexti	xxiii
	f	Wathy apostle	xxiiii
xvii	g	Inuencion of paul	xxv
vi	A	Nestoz byshop	xxvi
	b	Austayne	xxvii
xiiii	c	Oswolde byshop	xxviii

Marche

hath.xxxi. dayes. The mone.xxx

iii	d	Dauid bishop	i
	e	Chadde byshop	ii
xi	f	Wartyne	iii
	g	Adziane	iiii
xix	A		v
vii	b	Uictoz & victozyn	vi
	c	Perpetue & Felicyte	vii
xvi	d	Depolycion saynt felix	viii
v	e		ix
	f	Agape byzgyne	x
xiii	g	Quyzyon & candyde	xi
ii	A		xii
	b	Theodoze	xiii
x	c	☾ The sun in Ari	xiiii
	d	Longinus martyr	xv
xviii	e	Helary & tacoany	xvi
viii	f	Patryke byshop	xvii
	g	Edwarde kynge	xviii
xv	A	Joseph	xix
iiii	b	Cuthberte abbot	xx
	c	Beuet abbot	xxi
xii	d		xxii
i	e	Theodoze pzeste	xxiii
	f	Agapite martyr	xxiiii
ix	g	Annun. of our lady	xxv
	A	Castoz martyr	xxvi
xvii	b		xxvii
vi	c	Dozothe byzgyn	xxviii
	d	Uyctozyne	xxix
xiiii	e	Quyzyne	xxx
iii	f	Adeline byshop	xxxi

Apryll

hath.xxx. dayes. The mone.xxix

	g	Theodoze byzgyn	i
xi	A	Mary Egiptian	ii
	b	Rychard bishoppe	iii
xix	c	Ambzose bishop	iiii
viii	d	Martian and martis	v
xvi	e	Sixtus	vi

The Kalender

v	f	Euphemye	viii	xiiii	A	Germayne byshop	xxviii
	g		viiii	iii	b	Cozone martyr	xxix
xiii	A	Perpetuus byshop	ix		c	Felix	xxx
ii	b		x	xi	d	Petronylle vyrgyn	xxxi
	c	Wuthlake	xi				
x	d	☌ The sun in tauro	xii				
	e	Julyns	xiii				
xviii	f		xiiii				
viii	g		xv				
	A	Isydore	xvi				
xv	b	Anicete	xvii				
iiii	c	Eleuthere	xviii				
	d		xix				
xii	e	Saynt Victor	xx				
i	f	Symeon byshop	xxi				
	g	Saynct Sother	xxii				
ix	A	George martyr	xxiii				
	b	Wolfryde byshop	xxiiii				
xvii	c	Marke euangelist	xxv				
vi	d	Saynte Clete	xxvi				
	e	Anastase	xxvii				
xiiii	f		xxviii				
iii	g	Peter of Mylan.	xxix				
	A	Erkenwalde	xxx				

Maye

hath.xxxi.dayes. The mone,xxx.

xi	b	Philip & Jaines Apostles	i				
	c	Athanase byshop	ii				
xix	d	Inuentiõ of the crosse	iii				
viii	e		iiii				
	f	Saynct Godarde	v				
xvi	g	John before the latin gate.	vi				
v	A	John of Beuerly	vii				
	b		viii				
xiii	c		ix				
ii	d	Gordian & Epymach	x				
	e	Anthony martyr	xi				
x	f		xii				
	g	Seruattus cõfessor	xiii				
xviii	A	☌ The sun in Gemi.	xiiii				
viii	b	Ysydore martyr	xv				
	c	Brandyn bishop	xvi				
xv	d	Transl.of s.Bernarde	xvii				
iiii	e	Dyoscor martyr	xviii				
	f	Dunstane byshop	xix				
xii	g	Bernardyne	xx				
i	A	Helyne quene	xxi				
	b	Julyane vyrgyn	xxii				
ix	c	Desydery martyr	xxiii				
	d	Transl.of s.Francys	xxiiii				
xvii	e	Adelme byshop	xxv				
vi	f	Saynct Austayne	xxvi				
	g	Bede preste	xxvii				

Iunius.

hath.xxx.dayes. The mone.xxix.

	e	Nycodeme martyr	i				
xix	f	Marcellyne & Pet.	ii				
viii	g	Erasmus	iii				
xvi	A	Petroce	iiii				
v	b	Bonface	v				
	c	Mellon archebyshop	vi				
xiii	d	Transl.of s.wulstane	vii				
ii	e	Medarde & Gyldarde	viii				
	f	Transl.of s. Edmunde	ix				
x	g	Saynt pue	x				
	A	Barnabe Apostle	xi				
xviii	b	S.Basilide,& Cyryne.	xii				
vii	c	☌ The sun in Cancer	xiii				
	d	Saynt Basel byshop	xiiii				
xv	e	Vite,Modeste & cre.	xv				
iiii	f	Rychard	xvi				
	g	Botulph	xvii				
xii	A		xviii				
i	b		xix				
	c	Transl.of s.Edward	xx				
ix	d	Walburge vyrgyn	xxi				
	e	S.Albone martyr	xxii				
xvii	f	Saynt Andrey Vig.	xxiii				
vi	g	Nati.S.John bap.	xxiiii				
	A	Transl.s.Egly bishop	xxv				
xiiii	b	S.John and paule	xxvi				
iii	c	S.Crescens	xxvii				
	d	S.Leo. Vygyl	xxviii				
xi	e	Peter Paule apost.	xxix				
	f	Cõmeme.of s.Paule	xxx				

Iulius

hath.xxxi.dayes. The mone.xxx.

xix	g	Oct.of John baptist	i				
viii	A	Visytacyon of our lady	ii				
	b	Transl.of Thom.apost.	iii				
xvi	c	Transl.Martyne	iiii				
v	d	Zoe vyrgyn & martyr	v				
	e	Oct.of Peter & paul	vi				
xiii	f		vii				
ii	g	Geymbalde	viii				
	A	S.Cyryly byshop	ix				
x	b		x				
	c	Transl.saynt Benet.	xi				
xviii	d	Nabor and Felix	xii				
vii	e		xiii				
	f	☌ The sun in Leo	xiiii				
xv	g	Transl.of s.Swithun	xv				

The Kalender

iiii	A	Transla.of osmound	xvi	
	b	Kenelme kynge.	xvii	
xii	c	Arnulphe bishop	xviii	
i	d	Ruffyne and Justyne	xix	
	e	Margarete bygyn	xx	
ix	f	Marede bygyn	xxi	
	g	Mary magdalen	xxii	
xvii	A	Apolinaris byshop	xxiii	
vi	b	Crispyn byr. Vigil	xxiiii	
	c	Jannes apostell	xxv	
xiiii	d	Anne mother &c.	xxvi	
iii	e		xxvii	
	f	Sanson byshop	xxviii	
xi	g		xx x	
	A	Abdon and sennes	xxx	
xix	d	Germayn byshop	xxxi	

Augustus

hath.xxxi.dayes.The mone.xxx

xiii	c	Lammas daye	i	
xvi	d	Steuen conf.	ii	
v	e	Inuencio of s.Steuen	iii	
	f	Justyne prest	iiii	
xiii	g		v	
ii	A	Transl.of our Lord	vi	
	b	The feast of Jesu	vii	
x	c	Cyryake & hys felowes	viii	
	d	Romayn	ix	
xviii	e	Laurence martyr	x	
vii	f	Tiburtius martyr	xi	
	g	Saynt Clare	xii	
xv	A	Ypolyte & his felowes	xiii	
iiii	b	Eusebius	xiiii	
	c	Assumptio of our lady	xv	
xii	d	☌ The sun in vyrgo	xvi	
i	e	Octaue of Laurence	xvii	
	f	Agappyte martyr	xviii	
ix	g	Magnus mar.	xix	
	A	Lewys byshop	xx	
xvii	b	Bernard	xxi	
vi	c	Octa.assump.	xxii	
	d	Vigil	xxiii	
xiiii	e	Bartelmew apostle	xxiiii	
iii	f	Lewys kynge	xxv	
	g	Seueryne	xxvi	
xi	A	Rufe martyr	xxvii	
xix	b	Austayne	xxviii	
	c	Decol.John.	xxix	
viii	d	Felix & Audacte.	xxx	
	e	Cutberte bygyn	xxxi	

September

hath.xxx.dayes.The mone.xxix.

xvi	f	Gylis abbote	i	
v	g	Anthony martyr	ii	
	A		iii	
xiii	b	Transl.of Cuthbert	iiii	
ii	c	Bertyne abbot	v	
	d	Eugenius	vi	
x	e		vii	
	f	Nati.of our Lady	viii	
xviii	g	Gorgone martyr	ix	
vii	A	Siluius byshop	x	
	b		xi	
xv	c	Maryane byf.	xii	
iiii	d	Nautilius byshop	xiii	
	e	Exal.of the holy crosse	xiiii	
xii	f	☌ The sun in Libra	xv	
i	g	Edyth bygyne	xvi	
	A	Lambert byshop	xvii	
ix	b	Victor and Corone	xviii	
	c	Januarius martyr	xix	
xvii	d	Eustace Vigil	xx	
vi	e	Mathew apostel	xxi	
	f		xxii	
xiiii	g	Tetla bygyn	xxiii	
iii	A	Andoche martyr	xxiiii	
	b		xxv	
xi	c	Cyprian & Justine	xxvi	
	d	Cosme & Damiane	xxvii	
xix	e		xxviii	
viii	f	Michael archangel	xxix	
	g	Gerome preste	xxx	

October

hath.xxxi.dayes.The mone,xxx.

xvi	A	Remygy byshop	i	
v	b		ii	
xiii	c		iii	
ii	d		iiii	
	e	Apollynarꝫ martyr	v	
x	f	Fayth	vi	
	g		vii	
xviii	A	Perlagy	viii	
vii	b		ix	
	c	Gereon & victor	x	
xv	d	Mycalyus byshop	xi	
iiii	e	Wylfryde	xii	
	f	Transl.of Edward	xiii	
xii	g	Calixte	xiiii	
	A	Wulfran byshop	xv	
	b	☌ The sun in Scor.	xvi	
ix	c		xvii	
	d	Luke euangelist	xviii	
xvii	e	Fredeswyde bygyn	xix	
vi	f	Austreberte bygyn	xx	
	g		xxi	
xiiii	A	Mary Salome	xxii	

The Kalender

iii	b	Romayn byshop	xxiii
	c	Magloze byshop	xxiiii
xi	d	Cryspyne & Crispya.	xxv
	e	Euaryste	xxvi
xix	f	Vigil.	xxvii
viii	g	Symon & Jude	xxviii
	A	Marciscus byshop	xxix
xv	b	Germayn byshop	xxx
v	c	Quintyn	xxxi

Nouember

hath.xxx.dayes. The mone.xxix.

	d	The feast of al sayntes	i
xiii	e	All soulen daye	ii
ii	f	Wenefrede byzgyn	iii
	g	Amantius	iiii
x	A	Lete pzeste	v
	b	Leonarde	vi
xviii	c	Wolfryde archbysh.	vii
vii	d		viii
	e	Theodoze	ix
xv	f	Martyne confess.	x
iii	g	Martyne byshop	xi
	A	Paterne martyz	xii
xii	b		xiii
i	c	Transl.of Erkewald	xiiii
	d	The sun in Sagit	xv
ix	e	Edmūd archbishop	xvi
	f	Hewe byshop	xvii
xvii	g	Oct.of Martyne	xviii
vi	A	Elyzabeth	xix
	b	Edmund kyng	xx
xiiii	c	Present.of our lady	xxi
iii	d	Cecily byzgyn	xxii
	e		xxiii
xi	f	Grysogony martyz	xxiiii
	g	Katheryne byzgyn	xxv
xix	A		xxvi
viii	b	Agricole	xxvii
	c	Rufemartyz	xxviii
xvi	d	Saturnine	xxix
v	e	Andzewe apostle	xxx

December.

hath.xxxi.dayes. The mone.xxx.

	f		i
xiii	g	Lsban	ii
ii	A	Depos. Osmound	iii
	b	Barbara byzgyn	iiii
	c	Sabbe abbot	v
	d	Conception of our lady	vi
	e	Oct.of Andzewe	vii
	f	Nycolas byshop	viii
	g	Capzyane abbot	ix
	A		x
	b	Damasce	xi
	c	The sun in Can	xii
xii	d	Lucye byzgyn	xiii
i	e		xiiii
	f	Valery byshop	xv
ix	g	O sapientia	xvi
	A	Lazarus byshop	xvii
xvii	b	Graciane byshop	xviii
viii	c		xix
	d	Juliane martyz	xx
iiii	e	Thomas apostle	xxi
	f		xxii
xi	g	Victozie byzgyn	xxiii
	A	Vigil.	xxiiii
xix	b	Natiui.of our Lord	xxv
viii	c	Steuē pzothomartyz	xxvi
	d	John euāgelyste	xxvii
xvi	e	Chyldermas daye	xxviii
v	f	Jeremy	xxix
	g	Dauid kyng	xxx
xiii	A	Siluester	xxxi

An Almanack for.xii.yeares.

The nomber of the yeares	Easter	The golden nomber.	The letter dominical.
		Dzzyme	
M.d.l°	vi.Apzyl	xii	G
M.d.li	xix.March	xiii	D
M.d.lii	xviii.Apzyl	xiiii	C B
M.d.liii	ii.Apzyll	xv	A
M.d.liiii	xxv.March	xvi	G
M.d.lv	xiiii.Apzyll	xvii	F
M.d.lvi	v.apzyll	xviii	E D
M.d lvii	xviii.Apzyl	xix	C
M.d.lviii	x.apzyll	i	B
M.d.lix	xxvi.March	ii	A
M.d.lx	xiiii.apzyll	iii	G B
M.d.lxi	vi.apzyll	iiii	E

¶ Theyere hath. xii. monethes. liii wekes & one day. And it hath in all, iii. C. and. lxvi. dayes, & vi. houres.

An exhortacyon to the study

of thee holye Scrypture gathered oute of the Byble.

Christ vnto the people. John v

Searche the Scryptures: For they are they that testyfye of me.

Paul to Tymothy. ii. Tymothy. iii.

All Scryptures geuen by inspiracyō of god, is profitable to teache, to improue, to amend & to instruct in rightwesnes, that the man of god may be perfect & prepared to all good worckes.

The same to the. Romay. xv

Whatsoeuer thynges are wrytten, are wrytten for ourre learnyng: that we thorow pacience and comforthe of the scrypture, myght haue hope.

Salomon. Prouerbe. xxx.

All the word of God is pure and cleane, it is a shyld vnto them that put their trust in it. Put nothynge vnto hys wordes, leaste he reproue thee and thou be founde a lyar.

Moses to the people. Deu. xii.

Ye shall not do euery man what seameth hym good in hys owne eyes: But whatsoeuer I commaunde you, that take hede ye do: and put noughte thereto, ner take oughte therfrom.

The Lorde vnto Josua. Josue. i.

Let not the boke of thys law depart out of thy mouth: But recoarde therin daye & nyght, that thou mayest be circumspect to do accordyng to all that is wrytten therin. For then shalt thou make thy way prosperous, and then shalt thou haue vnderstandyng. Turne therfrom nether to the ryght hande, ner to the left: that ỹ mayest haue vnderstandynge in al that thou takest in hande.

The same to the people. Exod. xiii.

And thou shalte shewe thy sonne at that tyme, sayinge: Thys is done because of that whyche the Lord dyd vnto me when I came out of Egypte. Therfore it shal be assygne vnto the vpon thyne hande, and a remembraunce betwene thyne eyes, ỹ the Lordes lawe maye be in thy mouthe. For wythe a stronge hand the Lord brought the oute of Egypte.

Moyses. Deutero. xxxi

Se that thou reade thys lawe before all Israell in theyr eares. Gather thee people togeather, bothe men, wemen, and chyldren and the strangers that are in thy cyties: that they maye heare, lerne, and feare the Lorde youre God, to kepe all the wordes of thys lawe.

The summe and contente of

al the holy scripture, both of the Olde and Newe Testament.

Deute vi. 1. Timo. ii. Gen. vrſe. Exodi xv. Genesi. Psalm. x. Exodi. iii Jeremy. x. Roma. ix. Esay. liii. Jeremy. x

FIrst the holy writin ges of the Byble teache vs, ỹ ther is one god, almyghty, that hath nether begynninge ner endyng which of his owne goodnes dyd create al thynges: of whom al thynges proceade, and wt oute whom ther is nothyng: which is ryghtewes & mercyful: & which worketh al thinges in al after his wil: of whō it may not be demaũded wherfore he doth this or ỹ.

Gene. i. Sapien. ii Roma. v

The that this very God did create Adam the first mā after his owne Image & similitude, & did ordene & apoite him Lord of al the creatures in ỹ erth. Which Adā by the enuy of ỹ deuel, disobeyng the commaundemente of his maker, dyd fyrst synne, & brought sinne into this world, soch & so great, ỹ we which be sprong of him after ỹ flesh, ar subdued vnto sinne deeth, & dānaciō, brought vnder the youck & tyranny of the deuel.

Ephesy. ii

Gen. iii xii. xxv. xxviii Exodi. iii

And further that Christ Jesus his sōne was promesed of god ỹ father, to be a sauour to this Adam, Abrahā, Isaac, Jacob, Dauid & the other fathers: which shuld deliuer thē frō their sinnes & tyrannye of the deuel, ỹ with a quyck & lyuyng fayth wold beleue this promes, and trust to this Jesus Chryst, hopyng to haue this delyuerannce of & by hym. And truly thys promes, is very oft rehearsed in ỹ bokes of the old testament, ye & ỹ old testamēt is this promes, as it is called the newe, whych teachethe that thys promes is fulfylled.

And that in the meane ceasō whyle the fathers loked for saluacyon & delyueraunce promesed, because mānes nature is soch that he not onlye cannot, but also wil not cōfesse hym self to be a synner, & specially soch a synner ỹ hathe neade of the sauyng health promesed, ỹ law was geuē were through men might know syn, & ỹ they are sinners: whē they se that they do none of the thynges that ỹ law cōmaundeth, wyth so glad & wyllynge a minde as God requyreth: but rather agaynst their wylles, wythout affec tyon, & as thoughe they were cōstrayned wyth the feare of that hel whych the law threatnethe, sayinge: Cursed be he that mayntayneth not al ỹ wordes of this lawe to kepe them. And ỹ this law was geuen, to thyntente that synne & the malyce of mens hert beig therby ỹ beter knowē, men shuld the more feruently thrist ỹ cōmyng of christe, whiche shulde redeame them from theyr sinnes: As it was fygured vnto the Jewes by many ceremonyes, hostes, and sacryfyces: whych were ordeyned of God, not to thyntente to take awaye synnes, but to shewe & declare that they shuld be put away by fayth in the saluation promesed thorowe Chryst and whych now are put awaye by the comynge of that Chryste, whych is the very hoste of the father that taketh awaye all synne.

Last of all by the Bokes of the newe Testament, we are taught, that that Chryst whych was promysed & shadowed in the olde Testament, is sente of the father, at soche tyme as he had determyned wyth hym selfe, at soche tyme (I saye) as all wyckednes florysshed. And that he was sent not for any mans good workes (for they al were synners) but to thyntent ỹ he wold truly shew the aboūdant ryches of hys grace, whych he had promysed.

¶ In the newe Testamente therfore it is most euydently declared, ỹ Jesus Chryst the true lambe and hoste, is come to thyntent to reconcyle vs to the father, payinge on the crosse the punyshment due vnto our synnes: & to delyuer vs from the bondage of the deuyl (vnto whom we serued through synne) and to make vs the sonnes of god, syth he hath geuē vs the true peace & tranquylyte of conscience, that we no longer do feare the paynes of hell: which feare is put away by the fayth, confydence and assurauncce that the father geueth vs drawinge vs vnto his sonne. For that fayth is ỹ gyft of God, wherby we beleue that Christ is come into thys worlde to saue synners:

whych

wbych is of so great pyth that they wbych haue it, desire to perfourme al ȳ duties of loue to al mē, after the exāple of christ

or fayth ones receueth god geueth his holy ghost, wherwith he tokeneth & marcketh al ȳ beleue: wbyche is the pledge & earnest, that we shal surely possesse euerlastyng lyfe, & that geueth witnes vnto our spyrete, and grafteth thys faith in vs ȳ we be the sōnes of god: powryng therwith that loue into our hertes which paull

xiii. describeth and setteth out to the corynthians. By that faith and confydence in christ wbych by loue is myghty in operacyon, & that sheweth it selfe thorow ȳ workes of loue, steryng man thereto, by that (I saye) we are Justyfyed: that is, by that fayth, chrystes father (whyche is become oures also thorow ȳ chryste our brother) counteth vs for rygtewes & for hys sōnes: imputyng not our synnes vnto vs, thorow hys grace.

To conclude, he came to thintēt ȳ we beyng cleansed frō our synnes, and sāctyfyed vnto god the father: that is yalowed vnto the vse of the father to exercyse good workes, renuing & forsaking ȳ workes of the flesh, shuld frely serue hī in rygbt weisnes & holynes al our lyfe lōge: thorow good workes wbyche God hath ordeyned to thintēt ȳ we shuld walke in them. declaryng oure selues therby to be surely called vnto this grace wbych workes whosoeuer hath not, declareth that he hath not fayth in chryst.

Vnto whom we must come, & folow hym with a chearefull herte, that he maye instruct & teach vs, for he is our maister, meake & hūble of hert: he is our exāple of whom we must learne the rule of good lyuyng: further, he is our prest, hye bysshop, & only medyator: wbych now sytteth on the rygbthād of God the father, is our aduocate & prayethe euer for vs: wbych wyl vndoutedly obtaine whatsoeuer we desyre, ether of hym, or of hys father in his name: yf we beleue that he wil do it when we requere it: For so hathe he promysed. Let vs therfore no doute, although we some tyme sinne, with a confydence to come vnto him, and with out lyuyng & vndouting faithe, that we shall obtayne mercie. For therefore came he to thintent to saue sinners: nether requireth he anye thinge moare of vs, then to come vnto him with out feare.

This is that Christe Jesus

which after he hath killed the mā of sinne with the breath of his mouth, shal sit in his mayestie & Judge al men, geuing vnto thē that shalbe on his righte hād. Come ye blessed children of my father, inherit ye the kingdom prepared for you frō the beginninge of the worlde: And vnto thē that shalbe on his left hād, Departe frō me ye cursed, into euerlastinge fire: which is prepated for the deuel & his angels. Thē shal the end come & he shall deliuer vp ȳ kingdom to god the father.

To thintent that we shulde

know thys, by the goodnes of God working by his holy spyrete, at the holy wrytynges of the Byble geuen vs. That we shuld know (I say) & beleue that ther is one God: and Jesus Chryst whome he hath sent: and that in beleuyng we shuld haue euerlastyng lyfe thorow hys name

Another foundacyon then

thys can no man lay. And saynt paul despyteth that he be holden a cursed wbych preacheth any other fayth & saluacyon, then only by Jesus chryst: yee although it were an angel of heauen.

For of hym, and thorow hym,
and for hym, ar all thinges:
to whom, with the father
& the holy ghost, be honour & glorie for euer more.
Amen.

¶ A deſcripcion and ſucceſſe of the kinges of Juda and Jeruſalem/declarynge when and vnder what kynges euery Prophete lyued. And what notable thynges hapened in their tymes, tranſlated out of the Hebrew.

DAuid raygned ouer Iſrael three hundred nyne and twentye yeare of theyr entreryng, into thee lande, whyche was the fowre hundred yeare of theyr paſſinge out frō Egipte, and the .ii.M.viii.C.lxxviii. yeare after the creacion of ỹ woꝛld. And he raygned.xl.yeare & begat Salomō. Salomō buylt the tẽple. And in his dayes, Jonathan, Iddo & Ahia, Silonites were Prophetes. And his ſonne Rehoboam raygned after him.xvii.yeare. Semeiahu & Iddo prophecyinge. And after him Abiahu his ſōne raygned.iii.yeare: & Iddo was the Prophet. Aſa his ſōne raigned after him xli. yeare: Azariahu the ſōne of Odad, Hanani the ſear, & Jehu the ſon of Hanani prophecyinge. After him raygned his ſon Joſaphat.xx.yeare. Jehu ỹ ſon of Hanani. Obadia. Micha, Jtiel the ſonne of zachary, & Eleazar the ſōne of his vncle, prophecying. Joꝛā his ſōne ſucceded him in his kingdō. & raygned.viii.yeare, & ỹ Prophet was Elia. After hym raigned Ahaziahu his ſōne one yeare: & Eliza was prophet. After this, Athalia the mother of Azahir did aryſe: & deſtroyed the kinges ſtocke, and ther was none lefte, but the little chyld Joas: and Athalia raygned.vi. yeare, and they kylled her, and Joas raigned.xl.yeare. After him raygned hys ſōne Amaziahu.v.xxix.yeare. The prophetes were Amos, & Amazea bꝛetherne: and Amos the father of Eſay. After hī raygned Aziahu and hys ſonne two and fyftye yeare, The Prophetes were Hoſea Eſay. Amos. Huſiahu Micha Mozaſthites. Then hys ſonne Ahas raygned after hym.xvi.yeare. And Hoſea, Amos, Micha and Odad dyd Prophecye. Hys ſonne Ezechias raygned after hym.xxix.yeare. Hoſea, Eſaye. Amos, Micha were prophetes. Whoſe ſucceded Manaſſe raygnyng.lv.yeare. Johell, Nahum, & Habacuck were the prophetes. After hym raygned Amon hys ſonne.ii.yeare. And Hoſay was prophete, whoſe ſonne Joſiahu raygned after hym.xxxi.yeare. The prophetes were Zephania, Jeremy. & Holda, Jehoaz hys ſonne raygned after hym.xi. yeare: Jeremy and Uzia were prophetes. The third yere of his raygne Nabuchadnezer kynge of Babylon toke hym captyue, and he dyed in hys pryſon, ỹ it myght be fulfylled whych was ſayde, the buryall of an Aſſe ſhalbe buryed. And he tranſpoſed Hieruſalē & al the gouernours, & toke captyue. vii.M. the Ben Jamins: and the other trybes, whyche were all valiaunte men of warre. After hym raygned hys ſonne Jehoachim thꝛe monethes & .x. dayes. Jeremy prophecying, & Nabuchadnezer kyng of Babilō caryed hym away pryſoner, & .xviii.M. wyth hym: and made Ezekia ỹ bꝛother of his father, the ſonne of Jeſiahu kyng, whyche raygned.xi. yeare: Jeremye & Ezechyel prophecying. The.v. yeare of hys raygne, the hoſt of Babilon came agaynſt Jeruſalem, & in the.xi. yeare of hys raygne the cytye was takē captyue, & Jury was altered from her lād: thys was the.viii.C. & thꝛd yeare of theyr entryng into ỹ lād: & the.iii.M.iii.c. viii. yeare of the creacyon of the woꝛlde, & ther was now left of Dauids ſtocke but only Jechonyah, which begat Salathyel, Malkyrā, Pedaiah, & Gemaryā, Nabuchadnezer raygned vntyll the .xxxviii. yeare of trāſmygracyō of kyng Jehoachin & Euilmedoꝛach, hys ſonne raygned xviii. yere, & ỹ firſt yere of his raygne he bꝛought Jehoachim out of pryſon & after thys dyed in Babell, after the deathe of Ezekia. Moꝛeouer. Belchezer raygned.iii. yeare, and Salathyell dyed: and after hym hys ſonne Zerobabell raygned: ỹ was thee iii. yeare of the deſtructyon of the temple: and the.lxx. yeare of thee dompnyon of Babilō. Whyle Daryus Medo raigned, ỹ Chaldees kyngdō was deſtroyed, &

Zerobabel ascended into Hierusalē the fyrst yeare of Chozes kyng of the Persiās and the transmigration wyth hym. Then was Jehosia the sonne of Jezozadac the great pryest, & Haggai, Zacharia, & Eldras were prophetes. But Ahasuerus raygning, dyd let the wozcke of the house of the tabernacle, & indenozed to subuert Israel. But the holy, whych is blessed, deliuered the wozlde both of hym, & also of Haman. The. xviii. yeare of the Medians, which was the. lxx. yeare of the destruction of the tēple, Esra the Scrybe ascended into Hierusalē, & thee other transmigration with hym, & he buylt the walle of Hierusalē, & restozed the house of the tabernacle: & Zerobabel returned into Babel: & dyed there. After hym raygned hys sonne Mesullā, & in his dayes the kyngdom of Grece had the dominion. The. lii. yeare of the Medians & Persians dyed Haggay, zachary, and Malachi, & at that tyme ceassed, prophecyinge in Israel. This is the yere from the creation of the wozld. iii. M. iiii. C. & xiii. Frō hence forth geue thyne eare, & herkē to the wozdes of wyse mē: Alexander Macedo kynge of Grece raygned. xii. yeare, & dyed at Mesullā: and after hym raygned hys sonne Hanania. The. C. xl. yeare of the Grecians dyed Hanania and Mathathia the sonne of Johatha, beynge thee sonne of Symeon. And after hym raygned hys sonne Berechia. In hys tyme was Seluchus and Antiochus, whych buylte Antiochia, and Ptholome why. h wzote Pentatuchon (that is the. v. bokes) The. C lxx. yere of the Grecians, Berechia dyed. After hym raygned his sonne Hasadia. In his dayes there was a great trouble agaynst Israell, that was in the tyme of Macanoz kynge of Grece, the chyldren of Hasmonim, whych were called the Machabytes, stepping forth, kylled hym & al his hoost. Thys was the. C lxv. yeare of the Grecians. And Johanā, the sonne of Simon, the sonne of Mathathia, thee sonne of Hasmoni raygned. xxxv. yeare. And when Hasadia was dead, after hym raygned Jesata and Janat the sonne of Johanan, the great preast raygned. xxvii. yeare. And when Janai was dead, Aristobolus hys sonne stode vp after hym, and raygned. xiii. yeare, and was slayne. After him raygned Antigonus his sonne. xxvi yeare, and was slayne the. C. thyrde yeare of the raygne of the stocke of the Machabytes. After hym raygned Herode, the sonne of Antipater seruaūt of the Machabytes, whych makynge an insurrection, al that were of hys maysters stocke, and continued so. xl. yere. After hym Agrippas, the sonne of Herode raygned: and agayne after hym raygned hys sonne Munabas, The. C. li. yere of the Romaynes raygne, whych was. iiii. C. xl. yeare of the temple, & caried Israel and many of the stocke of Dauid and Jehuda into Spayne.

To the Reader

To the Chriſten Readers.

¶ The grace and peace of God be geuē vnto you by Jeſus Chriſte.

AS the bees diligently do gather togeather ſwete flowres, to make by natural craft the ſwete hony: ſo haue I done ꝑ principal ſentēces conteyned in ꝑ Bible. The whych are ordeyned after the maner of a table, for the conſolation of thoſe which are not yet exercyſed & inſtructed in the holy Scripture. In the whyche are manye harde places, as wel of ꝑ olde as of ꝑ new Teſtamēt expoūded gathered together, concorded, & cōpared one wyth another to thintent that the prudent Reader (by the ſpyryte of God) maye beare awaye pure and cleare vnderſtanding. Wherby euery man (as he is bound) may be made ready, ſtronge & garnyſhed to anſwere to al them that aſke him a reaſon of his faith. Thys is alſo profytable for the particular & general exhortacions whych we make to certayne perſonages, or cōmune people: & for to anſwere truely to Heretykes, & to confounde the ſouerayne of the worde of God. In the which alſo we may fynd (that whych helpeth greatly the ſtudy of the readers) the openyng of certayne Hebrue tropes, tranſlations, ſymplytudes, & maners of ſpeakinges (whyche we cal Phraſes) conteyned in the Bible. And for the more eaſely to fynde the matters deſyred (becauſe that diſorder engendreth confuſyon) I haue proceded after thee order of an Alphabete: to thintēt that none be depryued of ſo precious a treaſure: the whyche ye ſhall vſe to the honoure and glorye of God, & to the edifieng of his Church. Howbe it good Reader) yet thou fynde not the thinges in this table expreſſed, in the ſame letters of the Chapters wherein they are aſſygned: vouchſaue to loke in the letter goinge nerte before or in the letter nexte folowinge.

A table of the pryncypal matters conteyned in the Byble, in whyche the readers may fynd & practyſe many commune places.

¶ A

Abhompnacyon.

ABhompnacyō before God ar Idoles & images. before whom ꝑ people do bow thē ſelues. Deut. vii. d. rr bii. c

That man is abhemination, that forſaketh the true God, to ſerue Idolles, & that doth deſpyſe the treuth for prophane doctrynes. Eſay. xlii. c

We ought not to folowe the abhompnacions of the Gentyles. Leui. rviii. d that is, Idolatrers. Exo. viii. c

That which men eſteme to be excellēte, is abhompnacyon before God. Lu. rvi. d

The trāſgreſſours of goddes commaundementes are abhompnacyon Leuit. rrvi. e

The abhompnacion ſtandynge in the holy place, is Jeruſalē alleged of her enemies. Mat. xxiiii. g. Mar. xiii. b. Luk. xxi. d

¶ Abrogacyon.

Abrogacion, that is to abolyſh, or to make of none effecte: And ſo the lawe of the cōmaundementes which was in the decrees and ceremonyes, is abolyſhed. Eph. ii. d Col. i. c. Gala. iii. b, Roma. vii. b

The ſacrifices, feaſtes metes, and al outwarde ceremonies are abrogated. Ose. vi. c. Eſa. i. c. xx. a. i. Samu. xv. c. Jere xxvi. f. Baru ii. Mich. ii c. vi. c. Amos. v. f. Zach. vii. b. & all ꝑ order of preſthode is abrogated. Ebr. vii. d

¶ Abſtinence.

The abſtinence of a Chriſten man is to withdrawe hym ſelfe from ſynne. Tobi. i. b. Theſ. iiii. a. i. Petri. ii. a

To them that kepe abſtinēce wisdō is geuē Dani. i. d. and bodely health, Eccli. xxvii. d

An example of abſtynence in John Baptiſte Mat. iii. b. Luk. i. b.

¶ Abuſes.

The abuſes that be in the church ought to be corrected by the Princes. Roma. xiii. a. An example of Hezekiah, which deſtroyed the ſerpente. iiii. Re. xviii. a. Alſo of Jehoſaphat, ii. Paralip. xx. g. Alſo of Joſiah. iiii. Reg. xxiii. a, and. ii. Para. xxiii. a. xxiiii. f

The mynyſters ought to preache agaynſt abuſes. Exāple in John Baptiſte, Mat. xiiii a. Alſo in. S. Paul which rebuked the abuſes of the Corinthians: for haunge ſectes. i. Corin. i b c, alſo becauſe that they ſuffered a fornicator amōg thē. b. a. Alſo becauſe that they accuſed one another before vnfaythfull Iudges. vi. a. b alſo becauſe ꝑ they ſate wt the Gentiles in their temples, and ate wyth them of their ſacrifices. viii. a. ꝑ b. Alſo becauſe ꝑ they abuſed ꝑ ſupper of ꝑ Lorde. xi. e. Alſo becauſe ꝑ they douted of ꝑ reſurrectiō. rv. & that they prayed in a tōge ꝑ mē vnderſtode not. xiiii, d.

Any maner of mere traditiōs of mā are abuſed. Mat. xv. a. Eſay. xxix. d. Mar. vii. a.

A table of the principall matters

¶ Acception.

Accepcio of personnes, is to haue respect to the condicion of the man, or to hys nacyon: which thing is not godly. Deu. x. d. ii. Para. xix. c. Roma. ii. b. x. d. Ephe. vi. b. Colos. iii. b. Act. x. k. And ꝑ same thig also, ought not to be in mā. James. ii. a. Judas, i. e. eccl. xx. c. xlii. a

¶ Accusacyon.

One ought to accuse his brother to ꝑ church, yf he do not amēd after he hathe had brotherly monicion. Mat. xviii. c

No accusacio ought to be receaued against ꝑ minister, vnder two or thre witnesses. i. Ti: mo. v. c. We ar accused before god. by ꝑ malyce of Satā. Job. i. b. Apoc. xii. c. Also by oure owne naughtines. Je. ii. d. Also bi our owne cōscience. Ro. ii. c. Also bi ꝑ scripture Job. v. g let vs therefore accuse our selues. prou. xviii c

¶ Adam

By Adā we ar al sinners, of whō we haue ꝑ inclinacyō to do euel. rom. v. b d, And by him we are subiect to death. i. Cor. xv, c.

Adam was a figure of Christ to come, thes which is called Adam. Roma v, c

¶ Adulterye.

Adulterye is the violacio of the faith ꝑmysed in mariage, the which thing is forbidden vs. Drod. xx. c. Leui. xviii. c. Deute. v. b

Adulterars ar stoned to death. Deuterono me. xx. xxvii. d.

If the adulterars be not punished by men, God will punish thē. Jeremy. v. e. viii. b. An ex ample of Dauids sonne, which died for ꝑ adulterye of Dauid, ii. Re. xii. d

Susanna had leuer dye then to commytte adulterye. Daniel. xiii. c

He that beholdeth his neighbours wyfe in ting after her. hath alreadye cōmitted adul; tery with her Mat. v. d

Many are adulterars. Ezec. xxii, c. Jeremy xviii. b: Ose. iiii. c. ii. Pet. ii. c

They that haue only mynde to do adultery are punyshed. Gen. xii. b. xx. a

Adulterars haue no part in the kyngdome of God, i. Corin. vi. b. Heb. xiii a

Adultery is cause of procurynge of another mās death. ii. Re. xi. c. Mat. xviii. a. Mat. vi c

Adultery diffameth thee persone, prouerb vi. d. Eccles pall. xviii. b

One aught to beware of adulterars Deu. v b

God witnesseth agaīst adulterars. ma. iii. b

A specyall sacrifyce for the suspeccyon of ad ultery. Num, v. b. c. d.

One maye forsake hys wyfe for cause of ad: ultery. Math. xix. b.

¶ Aduocate.

Note, that I fynd not in all the Bible this worde aduocate: but only in. i. Jo. ii. a: in ꝑ which place it is sayd that Christ is oure ad uocate toward the father.

¶ Affliction.

Affliction after the maner of ꝑ scripture, is called burnyng, probacyon made by fyer. a burning furnes. i. Pet. iiii. d. Psal. xvi. ix b

God threteneth to sēd afflictions to them whych haue truste in any other then in hym only. Deu. xxi. d Jo u. xviii, e. and therfore he forgaue the childrē of Israell, forsakinge their Idolatrye. Judg. x. a

We ought to succure them that are afflyc ted. Ecclesiasti. vii. d

¶ Angels.

The angels assyste before god. Job, xxv a. xxxviii. a. Dani. vii. c. Mat. xviii: and do mi nyster to men. Psal. ciii a, Heb. i. Also they do rebuke sinners. Judg. ii a & do comfort ꝑ afflyct. Ben xxi. b luk. xvi. e. Dan. vi, f. Also, they teache ꝑ ignorāce: example of the angell whych taught Elyah whet he shulde say to ꝑ seruauntes of Ohoziah. iiii. Re. i. a: Also of Dā. ix. k. also of Joseph Mat/i. c ii. d, also of Cornelius. Actes, x. a. Also of zachariah. Lu, i, a. Also of Mary, Lu. i. a

By the angelles god scourgeth hys people ii, Re. xviii, xix. Re. xix, b, act, xii, d

¶ Antychrist.

Antichrist is not the proper name of a ꝑson but of an office: for many are anthichristes, i Joh/ii/ & also he calleth him self god/sitting in his seate/ Ezech/xxviii, b/ Mat, xviii, a,

Antichrist is spoken of before by Dany. vii, c Mat, xviii, b, Apoc, xx, c

Antichrist speaketh against god. Dan, vii c

Antichrist chaūgeth the lawes, the dayes, & time, Daniel, vii, c. i Tim, iiii, a, ii, Cymo, iii & ii, Pett. iii, a Judas, i, c

Antychrist is receaued of many men John b, g ii. Tessa. ii, a

Antychrist do the manye false myracles, ii, Tessalon, ii, c Apocal. xiii. c

Antychrist is he that denyethe the father & the sonne, i, John, ii. c

Antichrist is come, i, Joha, ii, c, iiii a, for to throw downe, to kyl, and to destroy, Joh. x, c to kepe them that are bound in prison, to ma ke the people subiecte in his furye, and strike the wyth an vncurable woūde Isa. xviii, d, vnder the figure of the destruction of Babi: lon, for to destroye the worlde. zachar, xi. d, Danyell, xi, c

antychrist absolueth for money, Esa, b, e, Prouer, xvii, c

antychrist calleth good euel, and the euell good, Isa, v, e. prou, iii, a. xx, c

antychrist is worshipped of ꝑ princes & kinges of the earth. apoc. xiii, d

antychrist shalbe slaine by the spirite of ꝑ mouthe of christe, Esa, xi, a, ii, Tessa, i, b, and destroyed by the lyght of the cōmyng of christ apo, xix, d. xx. c

antichrist is called a folysh shepperd, & an Idol, zacha. xi, d, the man of sinne and sonne of perdycyon. ii, Tessa. ii, a

antychrist is in concuppiscences of wemē. Danyel, xi. c

¶ Apostell.

an apostel, is an Ambassador, a Messeger, or one sēt: and after this maner christ is oure apostel, sente of his father. Hebr. iii. a

The apostles are the lyghte of the worlde. Mat/v. b the salt of the erth. Mar ix. g, Dis pensators of ꝑ misteries of god, i. cor, iiii/a/ seruauntes of christ, i/cor/iiii, Helpers and worckers with God. i. cor/iii/b/ Wytnesses of the passyon and resurrectyon of christ/Lu ke. xxiiii, d, act. i b, ii, d

Amonge whyche sayncte paull reckened hym selfe the leste/i. Corynth/xiii/b and bo:

worthye

worthy of that name. 1. Cozin. xb. b

The Apostles ar set, as christ was by his father, John. xx. e, w power to edifie. ii, coz. b d x. c. xiii. c. & as shepe among wolues. Mat. x b to preache the gospel. Mar. iii. b. to al nacyons. Mat. xxiii. d, & to heale the sycke. Mat. x. b, & to bere wytnes of christ. John. xb. b Act i b. whose fayth christ proued. Mat. viii. c. To whō also he shewed before their fastynges & afflictyons, which shulde happē vnto thē, after his death Mat. ix. b, ꝑ which thing came so vnto them. Actes. iiii. a. b, b

¶ Armours of christen men.

The armours of Christē men are spirituall, mighty by the power of God. ii. Cozin. x. b Lett vs arme vs w the gyrdel of trueth, lette vs be clothed with ꝑ brest plate of rightwesnes, & shodde w shewes prepared by ꝑ Gospel of peace, & aboue all let vs haue the shylde of fayth. Ephe, vi. c, & ꝑ helmet of hope of salucyō. 1. Tes, v. b. Also the swerd of the spirite, ꝑ wbych is the word of god. Ephe. vi. c. Isa. lix c. Hebru. iiii. c. And let vs cōtynually watch in prayer. Ephe. vi. c i. pe. b. d, abstaining frō all thynges that be contrarye to the lawe of the Lord. 1. Cozin. ix. d

¶ Ascencyon of Chryste.

Chryste was receaued in a cloude, ascendinge visybly into heauen, lyftynge vp his handes, & blessyng his dyscyples. Mar. xvi. d. luk xxiiii. g. Acte. i. a: For to delyuer vs oute of captyuyte, and to geue vs many gyftes. Psal lxviii. d Ephe. iiii. d, Hebrue. vii, d, to appeare before the face of God for vs. Hebrues, ix. f. Rom. viii g, and to prepare vs a place, wych ii. a, John. xiiii. a.

Christ ascēded into heue, sitteth on ꝑ right hād of God. 1. Pet. iii. d. Heb. x. c. xii. a: From whēce he shal not come vnto ꝑ time of ꝑ restytucyō of al thinges. Act. iii, d: therfore let vs loke for those thinges which ar aboue, wher christ is syttynge on the ryght hāde of God: Colos. iii, a.

Christ is ascended in to heaue, because hys bodelye presence letted ꝑ apostles to receaue the spirite of comforte. John. viii. f. xvi. b

At the ascencyon all power was geuen to Christ, i, Pet. iii, d, Ephe. i. e ¶ Aulmes

We must do almes to al men w oure owne goodes. Tobi. iiii. b. prouer, iii, b, Luk. iiii, d and secretly. mat. vi, a: An exāple to do almes Act. x, a, ii, coz. viii. c. ix, a

To geue for goddes sake dothe not make a man poore prou. xxviii. d

He ꝑ geueth nothing, abideth not in charyte. 1. Joh. iii. c. Let vs therfore distribute our bred vnto ꝑ poore. Isa, xxviii, b, For Chryste doth cost it done vnto hym Mat, xx. b. d

¶ Aulter,

An aulter was neuer cōmaunded to be made, but only to god, as apereth of Abraham. Ge. xii, b, xiii. d. Also of Isaac. Ge, xxvi. f. Also of Jacob, gene. xxxiii. d. xxv b, a. Wherfore Josias did destroy al ꝑ aulters ꝑ were made to the honour of Images, iiii. Regū, xxiii, c. So we haue no aulter but christ. Hebr. xiii. b

¶ Annoyntynge.

The annoyntynge of Christ. Dani. ix, g

The anoyntyng of christ is the holy goost, the which al faithful men do receaue, i, John ii, d, & whyche dothe teach vs all thynges for oure health. We haue then no more corporal annoyntynge made of oyles, but spyrytuall by the holy goost.

¶ B ¶ Baptyme,

To Baptyze, is to wete or to wash. Judith xii, b, Mat, iii, b, Mar. vii. a

Baptime is an outward signe representing in vs renewing of the spirete, & mortifying of our mēbres in Jesus Christ, by ꝑ whyche we ar buried in death w him, Roma, vi, a co. ii, b

They that ar baptized in Christ, haue put on christ Gala, iii. d,

By baptyme we are receaued inrolled and writtē in the holy assemble of christ. Act, ii, f,

The disciples did baptize, but christ did not John, iiii, a

Paul also sayd that he was sent, not to baptyze, but to preache, i, cozin. i. ii

We ar baptized in ꝑ name of ꝑ father, and of the sonne, & of the holy goost. Mat. xxviii, d,

The Apostles baptyzed in ꝑ name of christ, Act, x. g,

Baptime bringeth not grace w it, as apeareth by Symon the sothsayer, Act, viii, d

Paule beleued & receaued ꝑ holy goost, before he was baptysed, Act, ix, c,

Cornelius the Centuryō receaued ꝑ holye goost, before he was baptyzed. Act, x, g

The gelded man of Quene Candace beleued (and therefore had grace) before he was baptyzed. Act, viii. c

Against them that saye ꝑ iustyfycacyon is made thorow baptime, serch to ꝑ Rom. iii, d iiii, a, c. Eph. ii, b, Gala. ii. d, iii. a. wher sayng Paul sheweth ꝑ, that is done thorow fayth, & not by any worcke whatsoeuer it be.

The scrypture some tyme attributeth ꝑ to baptime wbych parteyneth to fayth, that is to wete to be buryed in Christe, Roma. vi. a. to put on chryst. Galat iii. d

The fountaine of the new bryth. Tite. iii b

The washyng away of synnes. Act. xxii, d

Saynt Peter shewed ꝑ we ar saued by baptyme, not by the washing away of ꝑ fylthe of ꝑ flesh, but by the exampynacyon of a good cōscience in God. i, petr, iii. d

The ceremonye of baptyme (beynge ordeyned of god) was mynystred by John Baptist Jo, i e/ Mat/ xxi. c there is but one baptyme Eph iiii. a. To baptyze. for to teache. i, Cozin vi, a, Heb/ vi/ a

to be baptysed, is taken for to dye/ Mar. x e/ Lu. xii/ f ¶ Beatytude. or blessednes.

Beatytude, is an euerlastynge lyfe/ wbych cōsisteth in the only knowlege of god/ & of Chryst sente by him/ Joh/ xvii/ a

Beatytude conteyneth fulnes & aboundaūce of all goodnes. psal. xvii. b. xxii. d. xxxvi. b, Isa, xlix. c. lxv. c. Apoc/ vii/ d.

Beatytude is prefygured by the good banquetes of whych Isay speaketh/ xxv. c

the blessed shall se the kynge in hys glorye, Isay/ xxxiii, d c Joh/ iii a

Beatitude is incōprehensyble to mortall men, Isa. lxiiii, b i. cor, ii b

Blessednesse is geuen vs by Chryst onelye. Luk, xii, c;

A table of the principall matters

No mā is receaued into blessednes/except he be purgeth by fayth.apoc.xxi.g

Blessed are they whose synnes are pardoned.psal.xxxii.a Rom.iiii.a

Blessed are the poore in spirite, Math.v.a Luk.vi.c.reade the whole chapter

Blessed are they that suffer for righteousnes sake.i.Peter.iii.iiii.c

Blessed is mary, bycause she beleued, lu.i.e

Blessed are they that do here the worde of God/& kepe it, Luk.xi.d ¶ To blesse

To blesse, is to geue thākes/or prayse, Gene.xlviii.b.i.cor.x.d.xiiii.c.Luk.ii.c

To blesse/is to increase/to geue abūdaūce, & to make goodes to increse.ge.xxv.d.xxvix.a

To blesse/is to geue power to o increase. Gene.i.c,ix.a

To be blessed, is to be deliuered frō all maner of curssinges by Christ, þ is to saye from sinne, frō death and from hel. Gen, xii.a.xxii d. Gala.iii.b.c. Psal.vi.c.

Blessed are the houses of ryghtewes men. Prou.iii,d

Blessed ar al faythfull men of God, Deutr. xv.a. Ephe.i.a. Esa.lxi.c. Psal.xii.

The blessing of þ prestes.ar cursed of God Malach.ii.a

Lette vs blesse god w all oure hertes. psal, Ciii.a. Eccli, xliii.d. Eccli, xxxix.b. All waies Tobi.iiii.d. Judit.viii.c. in euery place. psal. cili.d. Eccli.xxxii, c.i.tim.ii.

Al þ creatures of god are good, and blessed by the worde of God. & prayer, i. Tim.iiii.a

Let vs blesse our persecuters. Rom. xii.c.i. Cor.iiii, c. Luke.vi, e

Blessed is the mā þ trusteth in þ Lorde god Je.xvii, b.

Cursed ar they, which ar blessed of mē. Luk, vi.d ¶ Blasphemye,

Blasphemy, is to wythstand þ trueth, why che a mā knoweth: as did þ pharisees, attrybuting þ workes of christ to þ deuel. Matt. xii, b, Mar. iii. e. Luke. xi, c. And to take vpon him aboue þ might of god, as did pharao. exo x. c. And Sēnaherib. iiii. reg. xix b, Also Holofernes. Judith, vi. a. Also Nabuchodonosor Dani, iii. b. Also þ hygh prestes. Mat. xxvii a

The blasphemer was stoned. Leui. xxiiii. c.

The blasphemy against þ holy gost, shall neuer be forgeuē. mat. xiii, c mar, iii. d, lu. xii. b

The name of god is daily blasphemed. Jsa lii, b, for which cause god punisheth þ worlde, Jsa. b. f, Num. xi, g. psal. xcviii. Apo iii. b

Therfore let al blasphemy be put out of vs Ephe, iiii, g, Colos. i. ii. b

The names of blasphemi ar in þ croune of Antichrist. Apoca. xiii. a ¶ A bodye.

A body for a thyng, true, & without shadowe, & after this maner dwelleth in christ all the fulnes of þ dyuinite bodely (þ is to saye, truly) Colos. ii. c. Heb, x. b

A natural bodi, is he that is led by his affections: not vnderstanding the thynges of the spirite of god. i. cor. ii, d, xv b

A spirtual body, is he that is led by þ spirite of god Roma. viii, b

Synne ought not to dwell in our bodyes, to obeye the desyres of it, Roma: vi, a b, But must be destroyed by the spirite of god. in the same chapter.

We are one body and one spirite, Ephe, iii, e iiii-a Ro. xii. b, i. cor. xii. b

The church is the bodye of christ. Ephe. i. d

The body of christ is signified by þ breade Math. xxvi. c. i, cor ix. c. Mar. xiiii, c. Luke xxii. b: as the rocke was Christ. i, cor, x a

¶ To beleue.

The scryptures ar lefte vnto vs, to thyntent that we shulde beleue that Jesus is the Christ or þ annoynted sonne of God. & that we/in beleuynge it, shulde haue euerlastinge lyfe. John, xx. g

We cannot beleue vnlesse we here preachīg Rom. x. c. Wherfore he that commeth to god must beleue in hym. Hebr. xi, b d

they that are borne of god do beleue, and they to whom it is geuen Mat. xiii, b. xvi. c. Mar. ix b. Lu. viii. b. John, i, d John. iii, a, & John. v. a, Also they that be geuen to christ, by the father, and drawen by hym, and also they þ haue harde him: Joh, vi, d. and they to whom god hath geuen wysdom to vnderstande. i. John, b a & they whom god hath called by his mynysters. Act, xii g/for he geueth þ faith vnto al mē. Act, xvii/g vnto whō God openeth the hert to vnderstād, at þ preaching of his word Act. xvi/c/Also al they þ are predestined of god/Actu/xiii/g whych ar planted of god/Mat/xv/b/Mar/vii b/which ar þ lead of christ. Mar, xiii e. which ar taught of god Joh, vi, e. vnto whom þ doze of þ faith is opē, Actu/xiii. b: by these thinges it appereth þ to beleue is the gyfte of God.

Thorow beleke in christ, are we iustyfyed frō our synnes, Act, x. g. xiii, f, gala. ii, d/and made the children of god, John, i, b

He that beleueth in christ, shal not dye, þ is he shal not be condēned, & the wrath of God shal not abyde vpō him, John, iii, b, d, b, d, vi e, xi, e, Mar, xvi, d, But he shal haue ioy and honour, i, pet, i, b ii, b, Esa, xxv b, a

¶ Abyshoppe,

A bishop, is an ouerlear, a watcher ouer any maner of thing whatsoeuer it be, of whych thig loke the word minister ¶ Brethre

Christ calleth vs, brethren, Mat, xxviii, b, Hebr, ii, c

al christen men are brethre, Mat, xxiii. a. Among whom christ is the fyrst begotten. Ro viii. f after whose example we ought to geue our lyues. i, John. iii. b

We ought not to hate oure brother leuit. xix. d But forgeue hym. Mat. xviii. c. luk. xvii a. For he that hateth hys brother. is in darknes. i. John. ii b

Concorde amonge brethren, is acceptable to god and man Eccli xxv a Let vs then loue brotherlye. Rom. xii. c. i pet i d ii c iii b, and let vs not begyle oure brother in oure busynes i tes iiii b.

Our brother ought not to be destroied, for metes sake. Rō. xiiii. c. Lett vs therfore take hede þ we offēd him not, i. cor. in. viii. d

¶ Beggers.

Beggyng is forbydden, Deu. xv a

Ther shuld be no beggers in þ world/yf men kept the cōmaundementes of god, Deu. xv a

¶ Borne agayne.

We ar borne a new by þ word of God/why che

che hath ben preched vnto vs.i.Pe.i.d,For yf a mā be not borne agayne(yt is in doctrine,by yt holy goost)he cānot entre into the kingdō of heuē,& beleue in Christ.Jo.iii.a. Therefore yet yf ar so borne ought to put away al malyce & as new borne childrē delier the milk of yt worde of god.i.Pet.ii.a

¶Bread.

Bread for al that is necessary to this present lyfe.Gen.xviii.a.Mat.vi,b:which ought to be eate with yt sweate of oure face Gene.iii.d And geuen to the poore.Esa.lviii.c.An example in Heliseus.iiii.Reg.iiii.g.

The bread of lyfe,is the flesshe of christ,which he is geue vs to eate through fayth,beleuing ye he gaue hym self vnto the death,for yt satisfaction of our synnes.Jo,vi.e. The which bread signifyeth,that all we ar but one body i.Cor.ix.d

¶Bloude.

Thys worde bloud doth sygnyfye synne,concupyscence,and al that is not of the spirite of god Psal.li,John,i.b. It is also the lyfe of euery man.Leuitti.xvii.c.

Ther was nothing pourged in the old lawe with out bloude.Leui.xvii.c.Heb.ix.f

The bloud of Christ asketh remissiō of oure synnes,but the bloude of Abell asked vengeaunce. Heb,xii.f.

By the bloud of Christ the redemption,remyssyon & purgacion of oure synnes is made ephe.i.b.Heb.ix.c.d.x.c.xiii.d,i.Pet.i.a. and i.John.i.c.Apocal,i,b

¶Bondage.

God hath deliuered vs frō the bondage of ye deuel.Deuter.b.a which thinges we ought to teach their childrē,that it is done by christ vi.d.Let vs therfore serue synne nomore.Ro xvi.b,c,d

The circumcysyon & other worckes of the lawe are seruytude or bondage. Gala.ii,a b a. From whyche we are delyuered throughe christ.Hebr,ii,d

¶C

¶The commyng of Christ in the flesh,

The commyng of christ was promised,gen xlix.b.Deuteronomie. xviii.c.Danyel,ix.g. Esai.vii.c.xi.a.Hag.ii.b.Zach.ii.c,

The comming of christ was despyzed Esaye xlv.b.liii.a.and was fulfylled when the tyme was fulcome.Gal.iiii.a,

By the commynge of Christ we are delyuered from euell.Zopho iii.d,Epte.ii,d.iii.b.Act iii,b,Colos.i.b.and do receaue all goodnesse. Esay.lvii,Jere.iii.a.Luk.ix.g.xix.b. John, iii.b.xii.g.

The commynge of Christ agaynst deth,sinne,and helle Abacuc.iii.a.Though that he be humble,symple,gentyll & withoute pryde.Esai.xi.a,Jere.xiii.b.Zach.ix b.

¶the commynge of christ into hys,

Christe cometh into hym that loueth him, and that kepethe hys worde.John.xiiii.c.Apoca.iii.d.

¶the cōmyng of Christ to Judgment.

Christ shal come to iudge good men & euil. Acte.x.f.Roma,xiiii.b.ii.Cor.v.b.Psal.xcv, Eccli,xl.Ecc.xii.Accompanied wt his elders of his people,& wythe the angelles.Mat.xiii.ii tessa.i.Dani.vii.of thee whyche daye and houre are to vs vncertayne.Math.xxiiii.i. tessa. ii.b.xii.g.

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¶Fre choyse or fre wyll,

This worde fre choise,or,as some mē cal it) fre wyll,is not in all the holye scripture:but is inuented by proude men,which woide set vp their owne right wesnes,& put downe the rightwesnes of God.Upon the whyche also they haue grounded their merytes, attrybutynge ryghtwesnes & saluacyon to their workes.By the whyche thynge, they denye ye merytes of the passion of Christ,by whych we are iustyfyed.Rom.iii.e Gala.ii d Now to shew that their inuencion is false,dampnable,& against god:loke prouer,xvi,a b,xxxvi,b, Jere,x,b,xiii,d,xvii,b,xxxiii,c,xxx,d, Also Ose, xiii,c,Also Roma,vii,viii,ix,xi,also.ii, corin i,and, iii,also Gala,b,Ephe.ii ii,a & Hebru, xiii,

¶Couetousnesse,

Couetousnesse is ye rote of all euell.i,tymo, vi,whiche is Idolatrie,Ephe,v,b,Colos,iii, It is forbidde vs very straytelye,Luke.xii,b Ephe,v/a Hebre,xiii,a,

There is nothynge more wycked then thee couetouse man:for he selleth hys owne soule Eccli,x,b,

He that hateth couetousnes,shal lyue lōg. prow,xviii,c

The lord is angry with vs,for the iniquitie of oure couetousnes,Esa,lvii,d

Cursed be he that getteth any thig into hys house by couetousnes.Habacuc.ii,c

Couetousnes doth hurt to his neighbour, as apperethe by Jezabell,whyche made Nabothe to dye for hys vyneyard/iii/ Kyng.xi. a.Prouerbe,i,b, Also by Judas the traytor. Mat/xxvi/b

Couetousnes dyffameth him that foloweth it/prou/xv/b/Eccle/xxxi/a

The gouerners of the people shuld be without couetousnes.epo.xviii,c

He that pylleth shalbe pylled/esa/xxxiii/a

He shal dwel wt god/that is wythout couetousnesse/esa/xxxiii/b/c

The couetous man is neuer content/ eccle v/b.

The couetous man darre not eate hys bely ful/ecclesiastes,vi,a

They shall study after couetousnes,Jeremi vi:c.viii:d esay,lvi.d.lvii.d Amos:i a

Prynces:prestes Prophetes,and al ye worlde is full of couetousnes.esa,lvi.a:Jere.vi. c viii.d.xxii,e,ii.per.ii.c.and pyllars of the people.Miche iii a

The couetous people haue not the kyngdō of God,ephe v b

the couetous people do fal into ye snares of the deuel.i tymo.vi b

Let vs therfore be wythout couetousnesse hebr.xiii,a

¶Ceremonyes.

Because of the truste that the Jewes had in ceremonyes / God detested them.Psal.l c

Esaye.i.c.Jere.bii.e.Amos.b,f,Michee,bi.b, zach,bii,b

The ceremonies ar call of for their,wekenes & vnprofytableneſſe:but they were sometyme geue.Deu,b,a,x.e.for to bringe me to greter erneſte Hebr.bii.c,ix.c,for the ceremonyes of Christen men are spiritual thynges.i.Corin x,g.Eph,b.c.Colos.iii.c

¶ Charyte or Loue

God is charyte.i.John.iiii.c.

The charite of god is declared vnto vs: for he hath sēt his sōne.John.iii.b.& i,Joh.iiii.b

The charite of god is shede forth in our hertes.Roma.b.a.

God had shewed his charite/in geuyng hys sōne vnto ꝑ deeth for vs sinners.Roma.b.b

No thing ought to separate vs frō the charite of god,Roma.biii,g.Canti,biii.,c

All thee commaundementes do lede vs to charyte.i.Timo.i.a,and.i.Corin.xbi.c.and.i. John,ii.a.Roma.xiii.

The praises of charite ar writē.i,corin,xiii.

Let vs be roted in charitie.Ephe.iii.d.too beare one wt another iiii.a.& to grow more & more in it.iiii.d philip,i,b

We oughte to pronoke one another to charite,Hebr.x,c.e.i,tessa.iiii.b,e,i,tymo.iiii.c, ii.tessa,i,b

The charyte of God is in hym ꝑ kepethe hys worde.i.John.ii. a. and in hym, whyche hath confidence in the daye of iudgement:for perfyte charyte,castethe out all feare.i,John iiii,c,d

The charyte of god is to kepe his cōmaundementes.i.John.b.a

Charyte couereth al synnes.Prouer,x.b.i Pe.iiii.b.

God loueth vs in a perpetuall charyte.Jere.xxxi,a

The Jpocrytes for to folowe their inuēcions,do leaue iudgement and charyte bad one Luke,xi.

¶ Character or marcke.

Character,is the marcke that Antychriſte puttethe in the hande or forehede of hys. Apoca.xiii.d.

None maye in the kyngdome of Antychryſte, resygne change or receaue benefyces, yf he haue not hys Character or marcke.Apoca. xiii,d

He that worshyppeth ꝑ Jmage of Antichriſte,or he ꝑ bereth hys Character in hys forehead or in his hāo,shall dryncke of the cuppe of godes wrath.apo.xiiii.c

A great woūd is vpō them,that bere ꝑ Character of Antichriſt.Apoca.xbi.a

The beaſte,the falſe prophete,they whiche beare the Character,& they which worshippe hys Jmage,are slayne by the swerde,that proceded out the mouthe of hym that sytteth on the horſſe.Apo.xix.d. ¶ Chaſtyte.

Chaſtyte is the gift of god.Sapi.biii,d whiche is not geuen to al men.Mat.xix.b

He that can not lyue chaſt,ought to mary, i.cor,bii.a

Chaſtite is greatly cōmended of S.Paull. i.corin.bii,d,e,f:An example of chaſtite in Joseph ꝑ patriarch.Gene.xxxix.b.Also in Zarah Tobi.iii.c.also in Judyth.Judyth.biii.a Alſo in Suſāna,whych loued rather to die,then to leaſe her chaſtyte.Dani,xiii.c

¶ To chaſtyce.

God doth chaſtyce vs for oure inyquytyes. Tobi.xi.c xiii/a For he doth chaſtice his. Jere.xxxi.c,Hebr.xii,b.Apoca.iii.d.An example in Dauid.ii.Reg.xxiiii,

Circumcyſion ſygnyfyethe the nacyon of ꝑ Jues.Gal.ii.b.Eph.ii.c,wherof Christ is called the mynyſter that is,to saye a preacher sēt to the Jues.Roma.xb.b

The carnal circumcyſion,was the sygne by ꝑ which they were receaued into ꝑ people of god.gen,xbii.b,ꝑ whych saued not.Rom.iiii a,gala.iii.a:for Abraham was ryghtuous by faith,before he receaued it,geneſi.x b.b

Circumciſpō is nothyng:but the fayethe in Chryſt which worcketh by charitie.i.cor.bii. d.Gala.b.a.bi,d,then it is not neceſſary.Gala.ii,a b/a,But the circūciſpō of the hert Jere iiii,a,roma.xii.d.Deute.x,d.xxx.b,Colos ii e.phylyp.iii,a,Wherfore Steuē blamed ꝑ vn circumcyſed in herte.Act,bii,g

¶ Concupiſcence,or luſte,

Concuppyſcence,is that euel inclinacyon & nature which we haue of the olde Adam, whyche drawethe vs to euell,Gene,biii,b,whyche Paull had not knowen to be synne,yf ꝑ lawe had not sayd:thou shalte not luſt,Rom bii,b, & that whyche fyghtethe againſte thee spryte of god,Gala,b,d,

Concuppyſcences ought to be mortefyed, colos,iii.a,and Hedd,ii,Pet,i,a,ii,b,iii,a

Al that is in the worlde,is cōcupiſcence of the fleſh,& concupiſcence of the eyes,& the pride of lyfe,i,John,ii,c

The blaſphemers bringing in new ſectes,do folow their owne concuppyſcēces,ii,Pet,ii,b

The prieſtes were stoned for their whorishe concupiſcence,Dani/xiii,

Cōcuppyſcēce is forbidde vs/exo/xx/c/ Deu b,c/bii/d/An exāple in paul/Act/xx.g

After that concupiſcence hath conceaued(ꝑ is to saye hath delyuered)the bryngeth forthe synne, James/i/a/Let vs not therfore couet any euell thynges/i/Cor/x:b/Eccle/xbiii/d. Roma.bi/b

He ꝑ coueteth the another mannes wife/is an adulterer,Mat.b d:prouer/bi:c. eccli xxb d/

¶ Confeſſyon

Confeſſion/for geuynge of thākes & prayſinges to god/i/Chro/xbi b/ii/chro/xx/e iii reg/biii/d/Mat/xi/d/pſal/xcb/a/cxbiii a

To confeſſe/for to recognyſſe/Leuiti/bi/g Joſua/bii/e/Mat/x/d/Whoſoeuer therfore shall confeſſe Chryſt before men/the same will he confeſſe(that is to saye recognikye)before his father Luk./xii b

Confeſſion/for knowledging of our sinnes which we do,only to god,lokynge for abſoiucyon of thē by chryſte.Dan/ix/a pſal/xxxii a cbi/a.li/a/i/Joh,i/d/iiii/a c

Judas/whyche confeſſed hym ſelfe to the prieſtes of the lawe/and not to God is dāned Math.xxbii.a

Paul confeſſed hym ſelf to Tymothe, and to all the readers or hearers of hys Epyſtle/ that he was a perſecutor of ꝑ church of christ i,timothe,i,c

None

None were baptysed of Johñ, whiche confessed not their synnes to God, knowledging thē selues to haue nede of the redemptyon of Chryst. Mat.iii.b

What our cōfessiō of ours sinnes oughte to be before mē, is shewed. Act, ii, f. xix, d

Cōfession is recōcyliacion & agremēt wyth oure brother. Mat, v. d. Lu. xii. g

To confesse our sinnes one to another, is to comfort oure selues, or to aske councel James, v. g

To shew hym selfe to ỹ prestes, Luke. xvii. d. Is not auricular cōfessiō: but to offre an oblacyon after the lawe. Leuit, xiii. a, xiiii. a

¶ Chryste.

Chryst is the Image of the father. ii. Cozin iiii, a. colos i, c. Heb. i, a. In whom ar the treasures of wysdō & of knowledge, & fulnes of ỹ diuine power. colos. i. g, ii. a, b

Chryst was prefigured in Isaac. gene. xxii, b and in the brasen serpent Num. xxi. c

Chryst is the propiciacion & reconciliacyon for oure synnes. Rom. v, b, John. i. a, iiii, c, ỹ sauior of ỹ world. luk. ii. d. ii. John, iiii c Isa xxviii: d. xlix. b. gene, xlix. b. Our hope, wisdō, ryghtewesnes, holynes, and redemptyon. Cozlos. i. d, & i. cor. i, d, Our aduocate. i. John. ii a Hebr, ix. Roma. viii. g

By chryst god hath geuē vs victory of synne of death and of hel, i, cozin. v. g

By chryst, the father hath recōciled all thinges to hym selfe Colos. i. a

An exhortacion, that we shuld go to chryste by trew faith, Hebr. iiii. d. x. d, xiiii. b. phylip, ii. a. i. pet. ii. d, Rom, viii, d. Isa. xi. a

Chryst is dead. Mat. xvii. f. for to manyfest his charitye to vs. Rom. v. b. And to make satisfactyon for our sinnes Rom. iiii, d, vi, b Hebr. ix. g. Isa. liii. a, That we beleuinge in him shuld haue euerlasting life, John. iii. b, & that afterwarde we shulde lyue to him, and not to synne. i. cozin. v. c

Cozyst is rysen agayne, the fyrst of all thē that shall ryse agayne. i. Coz. xv. c. d, apoc. i. b. colos. i c: for his resurrectyon is oure iustyfycatyon, Roma. iiii, d

Chryste shall appere agayne, ỹ seconde tyme Heb. ix. g, With whom we shal appere in glory Colos. iii. a

Chryste shewed before to his Apostles, ỹ he shuld not be alwayes corporally wyth them Mat, xxvi, b: But that he shoulde be with thē by hys spirite, vnto the ende of ỹ world Mat, xxviii, d

Chryst is ỹ foūdacion of ỹ church. i. cozin, iii. c, eph. ii, d. Luke in the worde ascencyon,

¶ The Chrysten.

The Antiochians were fyrst called chrystē Act. xi. d

The chrysten are taught of God. Isa. liiii. d. John. vi, b

The purenes of the chrystē, for ỹ knowledg of the Gospel. Isa. xi. b

The hope of the chrystē for their deliueräce through Chryst Esa. ix, a

The geuinges of thāckes of the chrysten. for the mercy of God, whych cōmeth vnto them by chryst. Esa, xii. a

¶ The Crosse.

The crosse, is al maner of aduersitie & tryboulaciō: which euery mā oughte to beare after chryst, al ỹ daies of his life. Mat. xvi, d, Mar. viii. d, luk, ix. c, or he shal neuer come into the kingdō of chryst. Mat. xx. c. Mar. x. c

If any mā beare not his crosse, he cānot be the disciple of chryst, nor the mynyster of hys word. Mat, x, d. Eccli, ii. a

Paull reioyseth hym of the crosse: that is of the afflictyons whych he suffred for chryste Gala. vi, d

The preaching of ỹ crosse is the power of the faithful. i. Cozin i. c

¶ Churche,

The church is the body of chryst eph. i, d, colos. i/d/ The house of god. i. tim, iii, d ỹ spouse of chryst, Psal. xlv. For ỹ whych chryst hath geuen him selfe. Ephe. v, d,

The church of god is free from sinne, death and hel. esay. xi/b

In the churche is remyssyon of synnes. esa, xxxiii. d/

Chryst is the foundacion of the churche, i cozin, iii, c. the head. Eph/i/d/ colos/i/d/

The church cānot be destrued by ỹ poure of hel. Mat, xvi, c

In the churche are many admynystracyōs i, cor/xii/a,

In the churche al is holy zach. xiiii, d/

Paul hath geuē one maner of doctryne in al churches/i/cor/xiiii/f

The church is defended by chryst zach, xiiii a

The faithful gathered together in one house ar a church. Roma. xvi, a, Colos, iiii, d/

¶ Chyldren.

Childzen ought to be chastised. eccle, xxx/a. b. pro/xiii. d. xix, c, xxii, c, xxiii. b, xxix, c

We ought to commaunde chyldzē to kepe ỹ worde of God. Deut. xxxii, g

the payne for dysobedyent childzen. Deut/xxi, d. pro, xx, c

The office of childzē towarde their fathers, ephe. vi, a. Colo, iii, d

they are ỹ right childzen of god, which are ledd by the spirite of god. Rom, viii/c/ And of Abrahā/which do folow his faith in chryst, ro ix/b, By ỹ whiche faith we ar made ỹ childzē of god/Gala, iii/d John/i/d/ We ar thē heires/rom/viii/c/ Let vs then be holy/ Deut/xiiii/a: the world knoweth not ỹ chyldzen of God/i/John/iii/a

¶ Cursyng.

God doth curse the blessynges of the prestes, and blesseth their cursynges. Mala. ii/a, An example in Balam. Deut. xxiii. a. Josua. x: iiii/b/

We ought to blesse them that curse vs, i, petri, iii, a. An example in chryst, i, petri, ii, d, Item in Dauid, ii, Reg, xvi, d, also in S. paul i, Cozin, iiii, c

Cursynges to thē that kepe not ỹ cōmaundementes of god, Deut, xi, d, xxviii. d, Leuiticus xxvi, b

They that ar accursed for Chryst ar happy/ Math/v/a/ but they may not curse theyr persecuters. Ro. xii. c

¶ The commune welth.

The cōmune welth dyd florysshe, prospere and go well forwarde, when the ryghteouse

A table of the principal matters

dyd raygne. Prou.xxbiii,b.xix,a.b

The cõmune welthe is kepte by good counsel, & not by tyranny, force and cõstrainynge. Prou,xi.b

¶ D ¶ The Deuell.

The Deuel, that is to saye an euel speker & accuser.

The infideles are the sede of the deuel. Mat xiii.a.i, John,iii.b, Holden in captiuytie at his wyl.ii, Tim.ii,d.

The dompnacõ which ỹ deuel had vpõ vs/ is destrued by christ.hebr.ii.b,i, John.iii.b

The deuel knew christ, but christ forbode hi to preach it, Mat.viii,d. Marci.i:i,b.b.a, luk iiii,g.viii.d, the same did paul. Act.xbi.d.xix. c, For to shew that we ought not to haue felo ship wt the deuels.i.cor.x.c

¶ Discypples,

They ar the disciples of christ, which do abide in the faith. John, viii.d

We ar knowẽ to be ỹ disciples of christ, yf we haue loue one to another. John.xiii,d

He cãnot be christes disciple, that louet more his parentes then him. Mat.x.d

He ỹ wilbe christes disciple, let him loke (as he ỹ wil build a house, or beginne warre) whether he haue ỹ gyfte of God for to endure for christes sake. lu.xii.k.xiiii.

¶ Dysobedyence.

The disobedience of Ada hath made vs sinners, and dysobedyent before God. Roma.b.d

The disobedyẽt to ỹ word of god, are accursed. deu/xxbiii,b. Jer,xxbi.a.xxix.d.epo.xxbi,c And. shal shortelye dye, Deute.xxx.d, An example of the Prophete.i, Reg.iii.d. And he ỹ obeied not vnto the sentence of the Judge geuynge iudgemente, accordyng to the lawe, was slaine. Deutero xbii.c

Achan beyng dysobedyent is stoned. Josue vii,d. And the Jewes caryed into captyuytye, iiii,reg,xbii.b.c.

¶ Dyscordes,

A mã ought to be ware of dyscordes. Luke xi,k Ephe.v.d. Prou.xxi,a

The inconuenẽces of dyscordes. Prouerb xviii.d. Ecclesiasti,xxxi,b.c,d

Noe being dyscorden is mocked of his sõne. Genr.ix.c

Loth being dyscorden committeth incest or thamefull lechyri, wt his daughters, Gene,xix,k

Benhadab being dyscordẽ & a contempner of God is dryuẽ away from God by Ahaz.iii. Reg.xx.c

Ela beyng dyscorden is slaine of his seruaũt zambri.iii, Reg.xbi.c

Amnõ beyng dyscorden is slayne of Absalõ, ii.Reg,xiii,k

Dyscordes shal not possesse the kingedõ of heauen.i.Cor.in.vi,d ¶ Death.

Death is prophecied to thee transgressours of the word of god, Gene,ii,c, deut.xxx.d, And for the synne of one man. roma,b.c, He is ordened that al shal dye. Hebre.ix,g, The remembrance wherof is bytter. Eccli,xli,a, And thee daye incertayne. lu,xii.e

A mã shuldest not aske any thynge at ỹ dead for the confirmacion of our faith: for the gospel is sufficiẽt for to lerne to lyue well. Luke. xbi,g. Esay.viii,d, Deute'xbiii,a.b. Agaynste the which Saul did thynckynge ỹ he woulde inquyre at the deed: but they were deuelles. i, Reg.xxbiii,a.b

The prestes ought not to be assistẽt at ỹ burials or funeralles of thee dead. Leui.xxi,a

¶ The death of Christ.

Christ died Joh.xix f. shewyng vs his loue i.Jo,iii.c. to thyntent that the grace of God were in vs, heb.ii/b, He hath swalowed & destroied death, to thintẽt that we beleuig this, shuld be eires of euerlasting life John,iii,b, & i.pet.iii.d, & ii,timo.i.c. He hathe also destroyed ỹ power of the deuil, for to deliuer vs frõ ỹ bondage of the lawe. Joh.xii,e, Hebr,ii.d. Satisfyng by his death only, for al oure synnes, to thyntent that we shuld nomore returne vn to them againe, Rom.b.b

Of the effecte of the death of Christ, loke. ro iiii/d/Heb.ix.d/Colos.i.c.ii. Corin.b,c. Rom b.d. Apocn.i/b

To die wt Christ, & to be baptised in his death, & buryed wyth him, is to be iustyfyed and pourged frõ synne: & to die frõ synne, making it to take an ende in vs, Roma,vi,a,b, Itẽ to dye wt Christ, from the elementes & ordynaunces of thys worlde. is, not to be bounde vnto tradycyons, which forbydde vs to touch this or to eate that. Colos.ii,d

They shall dye that beleue not in Christ (ỹ is to say by the interpretacyõ of saint John) that ỹ wrath of god abydeth vpõ them. John iii/d but not to dye, is to haue euerlastyng lyfe. Joh.vi.e, They then ỹ beleue in hym, shall neuer die. Joh,v d,viii,f,xi.d

¶ E ¶ Electyon.

Our electiõ is by grace, & not by workes. Ro,ix/c/xii/a

Few ar elect or chosen, Mat.xx.b,xxii,b

We ar elect of god the father, thorowe hys good wil, i.Pet,i,a/ before the constytucyõ of the world, ỹ by ỹ grace & meryte of christ, we shuld haue helth, seruynge all men by charite Joh.xv.c/eph.i,a. & ii,iii,d

The elect cãnot be accused, for asmoch as god iustyfyeth them, roma/viii/f

¶ Enemyes.

Loke in ỹ loue of vs toward oure enemyes,

¶ Enuye,

Enuy ought to be put out frõ al men. gala,v d/i.pe/iii.a. prouer.xiiii,d & ỹ enuious mk. prouer xxiii,a bringeth vs to pouerte, prou.xxbiii d/to forsye Sapy, vi.d/ & dothe persecute hys neyghbour: an example in Saul/whych thorowe enuy persecuted Dauid.i/Re,xbiii/b/ in ỹ Phylystynes, whych thorowe enuye stopped the welles of the seruantes of Abrahã. Gene/ xxbi,c/in rachel against Leah/gen. xxx/a/ in the chyldren of Jacob against Joseph/Gene xxxbii/b/in ỹ sacrylegers of ỹ tẽple against christe Mat,xxbii/b/Against this saint paull sayth: that charite enuieth not. i/cor xiii/b

¶ Eucharistia.

How Eucharistia is ordened of god/i corin xi,e. Wherof loke vpõ thys word supper,

¶ Excommunycatyon.

Excommunycatyon, is the separacion and reiectyon from the holy assemble of our Lord Jesus Christe/ thee whyche thynge is done by the churche agaynste open and obstynate synners/

synners. Mat. xviii. b

The maner of Paul for excommunicacyō
i. cor. v. b. ii. Cor. ii. b

De ꝑ is excōmunicate ought not to be reputed as an enemy, but as a brother. ii. Thess. iii. c

we ought to eschue him ꝑ is excōmunicate after the first & second correctiō / titum / iii / c

The reason why Paul dyd excommunicate. i. Timo. i, d

They ꝑ confessed Christ / were thrust oute of the Synagoge, that is, were excōmunicate
Joh. ix. e

¶ F. ¶ Flesche

Flesh, is sometime take in a good part, ꝑis to wete for softenes, ii. Cor. iii. a. Ezech. xi. d

not Al ꝑ doth not procede of the spyryte of God is flesche, Gen. vi. a / Hebr. ix. b. Colo. ii. d. Gal v. c. Jo, iii. a. i. Pet. ii. b

Flesh & bloud (that is) all they that folowe theyr concupiscēces / shal not possesse ꝑ kyngdom of God. i. Cor. xv, c

The flesche cānot please God. Ro. viii, b. c.

the flesh fyghteth against ꝑ spyryte. gal. v. c

The workes of the flesche are adultery / fornicatiō / vnclēnes, wātonnes / Idolatry, &c. Gal. v. c: and, ii, Cor, xii. g.

A Christē man ought to crucifye him self, that is to saye, mortifye hys flesche, & his concupiscences. Gal. v. d

The flesche is to weake. Mat, xxvi. d

The flesche is takē for the body. Jo. i. d. Ro ix. a / i. Petri, iiii. a

To eate flesh is no synne. i. Tim. iiii. a: An example of Elias. iii. Re. xvii, a / to whō god dyd sende in the morning and in the euening bread and flesche.

¶ Fables

Fables ought to be eschued by the prechers of the gospell. i. Tim. iiii. b

Yf Israell serue straunge goddes, he shalbe put in a table: that is to saye, into mockinge. iii. Reg. ix. b

The Jewes despising the cōmaundemētes of God / are as a fable. Deut. xxviii. d

The Apostles teaching christ, folowed not fables. ii. Petri. i. c

Let vs not here the fables of any prechers i. Timo. i. a

Let vs not tary in the fables, nor in ꝑ commaundementes of man. Titum. i. d

¶ Famine or honger

Famishmēt to thē which kepe not the commaundemētes of God. Leui. xxvi. d / Deutero xxviii. b / and. c xii. d

Fampne for synnes. iii. Reg, viii. d. Of fampne. Deute. viii. a. Genes. xii. c. xxvi. c. xli. g xlviii. d, ii. Reg. xxii c, xxi. a. xxiiii. b. iii. Regū xviii. a, iiii. Reg, vi. f. viii. b. viii, a, Ezech. iiii d / xii. e. Osee. ix. a. Act. xi. d

Famine of the word of god. Ose. v. d. viii. d

¶ False

The false prophetes are knowen by theyr frutes, of whō we ought to be warre. Math. vii. c. We ought not to beare false wytnesse. Exod. xx. c. xxiii, a

¶ The faythfull

The faythfull are called the house of God / i. Pet, iii, d. The reason why. i. Pet. ii. a: Also ꝑ tēple of the lyuing god. ii. Cor. vi. c: Also beloued of God. Judas. i. a: Babes lyttle ones in Christ, chyldrē, young men, young fathers oldemen. i, John, ii. b / iii, a. Also truely free. John. viii. d, Saintes. Ephe. i. a

The faythfull know how to vse all creatures without synne. Titum. i. d

the faythfull ought to haue no aleaunce wt the vnfaythfull. ii. Cor. vi. c,

the faythfulnes requyred in the mynisters i. Cor, iiii. a: that thei may teache that, which Christ hath cōmaunded. Math, xxviii. d: that is the gospell. Mar. xvi. d

the faythfull ought alwaye to be ready to geue a reason of theyr fayth. i. Pet. iii. c

the cōuersatiō of the faythfull in good workes, titum. iii. c. d / i. Pet. iii. b / ii. Pet. iii. c

¶ Fornication

Fornicatiō ought to be eschued. i, Cor. v. b and, i, thes, iiii, a, Hebr, xii, d / therfore ought euery mā to haue hys owne wyfe. i, Cor, vii a for the fornicatours synninge agaynst theyr owne body, shal not haue the kingdō of God i. Cor, vi, b, d / Hebr, xiii, a

We must flye the fellyshyp of fornicatours. i. Cor, v, d / after the example of him that paul excommunicated, i, Cor, v, a / & the Israelites which cōmitted fornication with the daughters of Moab, among whych Phinehes kylled Zamri, Num, xxv, b

to cōmit fornicatiō with straunge goddes / is to cōmpt Idolatrye, & to forsake god, Exo xxxiiii, b, c, Deu, xxxi, d, Judges, ii, c, viii, g

God called the fornication of the people, & the murmure which they dyd agaynst hym in fydelyte, Num, xiiii, d

Signes to knowe the fornicatiō of a woman by, Eccle, xxvi, b

¶ Fayth'

the dyfynicion of fayth, Hebr. xi, a

We must geue fayth to ꝑ promises of god ii. Para, xx, e, For yf we doo not put fayth to hys worde, it profyteth nothinge to heare it, Hebr, iiii, a

Fayth commeth by hearyng. Rom, x, c / whiche is a worke of God in vs. Eph, i, d, and, i, thess, ii, c, John, v, e / of whych Christ is ꝑ author and fynysher, i. Cor, xii, b / & i, timo, i, c / it is than a gyfte of God, phili, i, d, ii, pet, i, a

the fayth is necessary for him that cōmeth to Christ Hebr, xi, b

the ryghteous lyueth by fayth, Haba, ii, a

the fayth iustyfyeth gen, xv, b, Rom, i, iii, d iiii, c, v, d, ix, a, Act, xxiii, xvi, John, iii, Gala ii, c, iii, a. b / b, a, i, petr, ii, b, Esa, xxvi

By fayth we lyfte oure selues vp agayne frō our synne, Colos, ii, b, & are saued, Eph. ii a, b / ii, tim, iii, d: And we know God, i. John ii, a: And we haue awaye in & a trust toward God the father, Ephe, iii, b / & are his chyldrē gala, iii, d: Blessed of hym, by whose power we are kepte. i, petr. i, a

By fayth we resyste the deuyl. and ouercome hym and the worlde, i, John / ii / b / i / petr v / c: For it is oure shylde / Eph / vi / c / & brestplate, i, thess / v / b

paul warneth vs to be strong in the fayth; i, Cor, xv / g, Act, xiiii. a

the fayth wherof S, paul hath so moch spoken, is ꝑ whych worketh by charite, secretly prouokyng vs to good workes, galath. v / a Whyche is the rocke and foundacyon of thes

churche

church, agaynst the which the powers of hell shal not preuayle. Mat. xvi. c: For the ende of our fayth, is the helth of our soules. 1. Petr. i b: as appeareth by the theefe which is sauedby the same. Luk. xviii. f

The fayth which Christ requyred in al his myracles, was to beleue, that he coulde geue that, which was required of him, as appereth by the leper. Mat. viii. a. And by the two blinde men, Math. ix. d

Yf thy fayth be iuuely, sure, & strong, as a graync of mustardsede, nothing shalbe impossyble to hym that hath it: for he shall ouercome all thynges to the glorye of Christ. Math xvii. c

All that is not done of fayth is synne. Ro. xiiii. d

They þ haue receaued the fayth & þ holye ghost, & also tasted the gospell of god, yf they do forsake it, & blaspheme it, wylling to be saued by other sacrifyce then þ of Christ: do abyde the iudgement of God, wythout mercy. Hebre. vi. b, x. c. ii. Pet. ii. d

He that teacheth thy iuuely fayth in Christ/ buyldeth the buyldinge & doctrine of God. i. Timo, i. a/ of the which we ought to desyre þ increase. Luk, xvii. b. & cõtinuaunce. Col. i. c. Joh. xv. a/ for she is in euery place assured. pe cxxxviii/ Though she be proued thorowe dyuerse temptations/ i, Pet. i, b

The fayth in tribulatiõ, causeth pacience. James. i. a. Let euery mã se therfore whether he continue in the same, ii. Cor. xiii. b: Fayth maketh vs to obtayne þ whych we desyre in prayer. Mat, xxi. b. Mar. xi. c/ & by the which we are of the nõber of þ sayntes, in receuinge remission of our synnes. Act. xxvi. e

¶ Frute,

The frute of rightwesnes & of syn. Ro. vi. d

God wyll multiplye theyr frute, that kepe hys commaundementes. Deut. xxviii, a

Our affections thorow the law do fructyfye to death. Rom, vii. b/ therfore to the intẽt that we shoulde fructyfye vnto God, by good workes, we are delyuered from the Curse of the lawe. Rom, vii. a

The frute of maries wõbe (which is christ) is blessed. Luke. i. d

¶ Fastinge.

The fasting whout Hypocrysy. Math. vi. b/ & that the Lord requyreth. Esa. lviii. b, for he þ fasteth without ceasing frõ synne, is lyke vnto hym which is purifyed for touching of the dead, & toucheth it agayne. Ecc. xxxiiii. o. Esa lviii. a. & after lyke maner, fastinges & oblatiõs do profet nothing þ obstinate people. Jere xiii. b. Fastinges without workes of mercy do profet nothing, Zach. vii. b.

Fasting Joyned with prayer. Tob. xii. d, examples. Dan. ix, a. Act. xiii. a. xiiii. d. ii. cor. vi b. Lu. ii. f. Mat. xvii. c. Tob. iii. b Judg. xx. d. i. Reg. vii. b. ii. Para. xx. a. ii. Reg. xii. d

¶ Hypocrytes do cast God in the teth with theyr fastynges. Esaye. lviii. a

¶ Father and Mother

To honour father & mother, is for to good vnto thẽ in ministring vnto thẽ, thinges necessary for thẽ. Mat. xv. a. Mat, vii. a. A man ought thẽ to do this. Exod. xx. b. Leuit. xix. a. Deut. b. b. in obeying of thẽ, Pro. xxiii. c. Eccle. iii. a. Colos. iii. d. Ephe. vi. a, without cursing or striking of them. Exo. xxi. b. Leu. xx b for God dyd punishe the people of Israel, because they disobeyed theyr parents. Ezec. xvii a: but for al that/ they muste not obeye them more then Christ. Mat. x. d

The parentes ought to teache the word of God vnto theyr chyldren, Deut. vi. c

¶ Gr: ¶ To do good

We can do no good without Christ. Joh xv, a: for that which is done without faith is synne. Rom. xiiii. d

We must do good to thẽ that hate vs, mat b. g. Luke. vi

He that doth good, is of God, i. Joh. iii. c

We ought to do good all wayes Gala. vi b. Tessa, iii. c.

In doynge good, we do stope the mouthes of wycked men. i. Pet. iii. c

There is none that doth good. Psa. xiiii. a liii. a, Rom, iii, b ¶ good

None is good, but only god. Luk. xviii. d. Jud. vi. b

God is good to al thẽ that be right in hert. Psal, lxxiii, a, cxix b, a: & to thẽ that trust in hym Psal. lxxxiii. a ¶ God

God is one, & the father of al, which is aboue all, by all. & in vs all: not dwelling in temples made with mens handes. i. Cori, viii, b, Ephe, iiii, b, Ro, vi, d, Act, xvii, f

It is God that Justifieth for thee loue of Christ. Ro. viii. g. by whose Election we are sanctified, thorough the holy ghost, i. Pe. i a

God is a spyrite, John, iiii, c, That is, the beginning & the ende. Apoc. i. c, xxi, c, þ head of Christ, i. Cor, xi, a/ which is wel pleased in Christ hys sonne, Mat, iii, whych is in christ and christ in god hys father, Joh, xiiii, b, whõ neuer man saw, nether can se nor know, but Christ, Joh, i, b, iiii, c, vi, e, i, Timo, vi, c

¶ Goddes.

the Judges are called goddes, Exo, xxii, b, d

The hearers of Goddes worde, are called goddes. Joh, x, g

The goddes, are Images & Idols made by mens hãdes, Deu, iiii, d/ whose vertue & properte the Psalmist sheweth, Psal, c. b, Baru, vi, b/ Sap, xviii, b, And they are many in nõber, iii, Re, xviii, g/ but to vs is one only god i, Cori, viii, b, wherfore the straunge goddes ought to be cast out, and one onely God worshypped of vs, Josu, xxiiii, f

¶ Gyftes of god

All that we haue is the gyfte of god, in the parable of the talentes, Mat, xxv, d, Lu, xix, b i, Cor, iii, b, James, i, c, ii, petr, i, a,

It is than of god þ we be saued, Ephe, ii, a

It is thã of god to vnderstand the scriptures, Luk, xxiiii, g/ to þ whych Christ openeth oure vnderstandinges, i, Cor, xiii, b

Christ hath geuen many gyftes to the Edefying of hys church, Ephe, iiii, b

Euery man hath hys proper gyfte of god i, Cor, vii, b

god requyreth the gyftes that be geuen wyllingly Exo, xxv, a, xxv b, a

¶ gospel

gospell, is almoche to saye, as gladde Tidinges

tidinges.Lu.ii.b/the power of God, to the helth of al them that beleue.Ro.i.a b.i.Cor.i. rv.a: The wysdō of god.Mat.xi.c.i. Cor.ii.b the ministratiō of the spyryte & of ryghteousnes,i,Cor.iii.b:euerlastig lyfe thorow christ the which God hath euerlastingly promysed Ephe.i.a ii.Tim,i.c.Tit.i.a,The secret lōge tyme hyd,Colo.i.d.Ro.rv.d/whych thing to open & declare Christ is come.Mark.rvi.b.& hath sent hys apostoles.Mat.x.c/to preach it to all creatures.Mark.rvi.d. whych thynge was done.Col,i.c:to the whych(notwythstādinge)all men obeyed not.Rom.rii.c.Esaye. iiii.a.The symplytude of the lede.Mat.rvii. a/proueth the same

By the gospel is declared ỹ glory & maiestie of christ.ii.Cor.iiii.a/the whych cōmaunded hys apostles to teache al ỹ he had taught the. Mat.xxviii.d.Mar.rvi.d/without takīg any thing.Mat.x.a/but soch thinges as are necessary to the lyfe.Mat.x.b/i.Cor.ix.a.b.

The gospel increaseth it self more & more/ by good workes.Colo.i.a:The which Esaye shewed before,to be preched in diuers tōges Esa.xxviii,c/the which thing was done. Act ii.a.b. And by ỹ preching of it,ỹ church is gathered together in al ỹ world.Esai.ix.a.And the consciences made glad.Pro.rii.d

The terryble Judgement of god agaynst ỹ despysers of the gospell.ii.Tessa.ii.c

The bysshop doth the office an Euangelicke ii.Timo.iiii.b

They that set forth the gospel/ whosoeuer they be:ought not to be let Luk.ix.c

By ỹ preching of ỹ gospel,yt we do beleue it with the hert,we accōplyche the commaundementes of god.Deut.xxx.c

¶Gentyls

They are Gentyls or Grekes/ whyche are not of the cyrcumcysyon.Rom.i.b/Christe is the lokynge for of the Gentyles.Gen.xlix.b. Esaye.ii.b

The gentyles are called to Christe, by thee preaching of the Apostels.Esay.ixvi.c:to the glory of god.Esa.xliii,a/Psal.xviii.e.lxxvi and conuerted to hym. Psal.cxiii. Esay.ii.a. zacha.viii.d/ix.a.xiiii.d/of whome he is also the head.ii.Reg-xvii.d

Paule monisheth vs, not to folowe ỹ workes of the gentyls.Ephesi.iiii.d/for they are farre from Christ,& pertayne nothinge vnto hym.Ephesi.ii.c,because they do not folowe righteousnes.Rom.ix.e / And therfore doth God forbidde the Jewes to haue any cōuersation with them.Leuit.xviii.d.Deuter.vii,a. Josue.xxiii.a.Exod.xxxiiii.b.ii.corin.vi.c: And that they do not receaue theyr customes about the dead,Deut.xiiii.a

Christ prophecied ỹ entring of the gētyles into ỹ church.Mat.viii.b/& that they shulde haue trust in him,after ỹ they had heard the iudgemēt & gospel of helth.Mat.xii.b. & put asyde the seruing of Idolles.John.iiii.c.for Christ is sent vnto them.Act.ii.f,xxviii,g/ & the doze of fayth opened.Act.xiiii.d/whō also Christe calleth hys shepe. John.x.c.chosen by grace.Roma.x.d/purysyed by fayth. Act. xv,b/conuerted by God.Act.xi.c/ knowing the secrete mystery of grace.Colos.i.d.Then a man ought not to esteme them abomynable Act.x.c:but preached the gospell vnto them Mar.xvi.d/as S.Paul dyd.Actu.xiii.g/ for he is theyr minister.Rom.xv,d/their apostle Rom.xi.b.theyr teacher.Gala.i.c.i. Tim.ii.b:& theyr mayster.ii.Timo.i.c

¶Glorye

The glory of Christ is declared by the gospell.ii.Corin,iiii.a:the whych he sheweth to them whō he hath chosen.Roma,ix,e

All honour & glory to God onely, Ap,iiii d,Philip,iiii,d,Judas,i,g,to whose glorye/ we ought to do all thinges,i,Cor,ix, g: whether we lyue or dye,Rom,iiii,b:for al that is done to the glory of Christe,commeth of the holy ghost,i,Cor,xii,a

Christe is the hope of our glory,Colo,i,d: The whych the holy goost doth promes vs after trybulations,i,Pet,i,b,all thoughe they be not worthy of thys glorye, Rom,viii,d,ii Corint,iiii,d

Let vayne glory be farre frō vs, Gala,b,d Philip,ii,a,for they whych seake glory,cannot beleue in Christ,Jo,v,f,g, as apereth by the cheke of the Jewes,Jo,xii,f,

¶Glotony

Glotony,is the worke of darkenes, Rom xiii,d:let vs not therfore be geuē vnto it/ as Esau,Hebr,xii,d:But let vs set a gaynst it/ the prayer that is wrytten/Eccle,xxiii,a. the which is no corporall thinge:but spirituall. Psalm,iiii,b,xvii,xlvii,lxxix, lxxxiiii, cxxvii i,Petri,iii

¶Grace

By the grace of god,cometh our redemption/the delyueraunce from synne, & our purgation,Ro,vii,d,Ephe,i,b,Titus,iii,a,gala ii,d,Act,xiii,f,by whych we are saued,not by workes,Ephe,ii,a,b, Johh,i,b , Otherwyse grace were no grace,ro,xi,a:let vs cease therfore frō euel workes, & wayte for the euerlastinge lyfe,Tite,ii,c,d/which is geuen vs by grace,Rom,vi

God had purposed before the beginninge of the worlde,for to geue vs grace thorough Christ,ii,timo,i,a

Grace ought not to be receaued in vayne ii,Cor,vi,a,but we ought for to encrease in ỹ same,ii,Pet,iii,d,for fearfull iudgemēt shall he haue,which refuseth it.Hebr,x,e:whych thing they do,that wyl be iustyfyed by theyr workes,gala,b,a,let vs therfore trust in the same grace onely,whych is offered vs, by the gospell,i,Pet,ii,c

A man oughte to geue thanckes , after he hath eaten,Deut,viii,b,An example in christ Math,xvi,c,Mark,xiiii,c,and in paul,Act, xxvii,f ¶Gelosye

the lawe of gelosye,Nume,b

the gelose and dronckē woman,Eccleſ, xxvi,b ¶H, Head

Head,for chapter, beginning,or principal cause of a thing,plal,xi,b

Head/for princes/powers and kynges/ Exo,xxviii,b,i,Reg,xv,d,psalm,xviii,f,Esa i,b,Amos,ix.a

Christ/is the head of the church,Eph,i,b iiii,d,b,d,Colo,i,c/ii,b

Christ is the head of man i,Cor,xi,a

¶Als ỹ head of ỹ womā,i,Cor,xi,Ephe,v

the

A table of the principal matters

The head of the serpēt is broke by Christ and not by the woman. Gene. iii. c

¶ Herte

A fleshy hart, that is to saye, a haste easy & apte to teache. Ezech. xi. and. ii. Cor. iii. a.

The hart of man is euel. Ier. xvii. b. Gen vi. a. viii. d

God doth knowe ȳ depenes of the hert, doth proue it & behold it. i Reg. xvi. b. iiii, Re. viii d, Act, xv, b, i. Thess. ii. a, i. John. iii. d. Apoca ii. b. Eccl. xxiii. c. Jerem. xvii. d

God openeth the councel of the hartes. i. Cozin. iiii. a

Out of the harte procede euel thoughtes Math. xv. d. Mark. vii. d

The herte is circumcysed of God, to the intent that it shuld loue none other, nor put trust in any esterye or worcke, but in god one ly. Deut. xxx. b

The hert is renewed of God, Ezech. xi. d xxxvi. f/ Jerem. xxiii. f. iii. Reg. xviii. f

The herte must fyrst be opened of God, be fore any man can geue hede too the worde of God. Act. xvi. c

Let vs not saye in our herte, that for our righteousnes God hath geuē vs euerlasting lyfe. Deut. ix. a

In our hertes let vs synge Psalmes, Himnes, and songes. Ephe. v. d

God hath writtē hys lawes in the hartes of his faythful. hebre. viii. d. x. c

Lett vs not folowe the thoughtes of oure hartes: but let vs only do ȳ whych God hath cōmaunded. Num. xv. d

¶ Housholde

Abraham cōmaūded hys household to kepe the waye/ iudgement & righteousnes of God gene. xviii, c

he that careth not for his housholde, is an infydele. i. Timo. v. a. Pro. xxvii. d

¶ holy dayes

The Lord hateth the holy dayes. Esa. i. d Amos. v. f

Paul rebuketh them that kepe thee holye dayes/ gala. iiii. b

Of the Jewes holy dayes, loke, Leu. xxiii a. Exod. xxiii. b. Deut. xvi. a, Exod. xxxiiii. c Leuit. xvi, f. xxiii. d, in whyche holye dayes it behoued thē to offer thinges appoynted. Nu xxviii. a

All dayes are, by Christ made vnto vs lyke. Col. ii. f. Math. xii. a. Mark. ii. b

¶ Hatred

hatred is forbidden, Leuit. xix. d

Al Christē mē are hated for Christ. Mat. x c. And they shuld do good to thē that hate thē Exo. xxiii. a. Mat. v, g. Luk. vi. e. An example in Dauid. ii. Reg. xix. a. Item in christ. Lu. xxiii a. Item in S. Steue. Actu. vii. g. Therfore a man ought to hate no mā: for he that hateth his neygbour, is not in the lyghte of the gos pel: but a murtherer. i. Joh. ii. b. iii. e

¶ Hereſye

hereſye for a secte Act. xxvi. a. Loke wher fore that ther must be hereſyes. i. Cor. xi. d

A mā ought to refrē heretikes. Tit. iii. c

¶ Heretage

The faythful people is ȳ heretage of God Exod, xv, d, Deut, iiii, c, ix, d, xxxii. b, xxxiii, a, iii, Reg, viii, f, x, a

The heritage of the kingdō of heaue, is geuen vs by promesse, not by the workes of the lawe. Gala, iii, c, d, Math, xxv, d

Christ hath bought and regenerate vs, to thintent that we shuld enherite the kingdom of heauen, Tite, iii, b, the whych is kepte for vs in heauen, i, Pet, i, a

Christ is the enheritour of al, heb, i, a, Lu, xx, c, wythe whō we are also eyres, beynge by fayth the chyldren of God, gala, iiii, b

¶ Honour

honour to father & mother, Exod, xx, b, deutr, v, b, is to mynister vnto them thinges necessary to lyue by, Mat, xv, a, whych thing thorough the couetousnes, the Pharises hadde made of none effecte, or lyttle regarded, Mar vii, a, Mat, xv, a

honour also is dewe vnto kynges, i, Pet, ii, c, to the elders, Leuit, xix, b/ also to them ȳ do helpe forth the gospel, by any mynystratiō i, Cor, xvi, c

Let vs geue honour vnto all men, for gods sake, i, Petr, ii, d, geuing honour to them that honour belongeth, Rom, xiii, c

he that honoureth not Christ, by beleuing in hym, dyshonoreth hys father whiche sente hym, John, v, d

¶ Humylyte

To hūble, for to punish & slay, iug, iii, d iiii, d

To humble, is for to submyt a mānes selfe vnder the mightie hand of God, & to caste al his care vpon him, i, Pet, v, b

he that hūbleth hym (ȳ is, thinketh lowly & maketh no estimatiō of him selfe) shalbe exal: ted of God. ii, Reg, vi, d, Luk, i, e, Let vs ther fore haue humylyte in hert, without preferring of our self aboue any mā, by errogancye Eph, iiii, a, Col, iii, d, b, b, Of ȳ whych thinge Christ doth warne vs, in the parable of ȳ ge stes, lu, xi: ii, b, and of the lyttle chylde, Math xviii, a, Mar, ix, e, luke, ix, f

Let the hūble Christen mā bered with dy uers afflictiōs reioyce, for in that is he great before God, James, i, b, and therfore shall he be exalted, Math, xviii, b, Luk, xiiii, c, An exā: ple of the publicane, Lu, xviii, b

The prayse of humylyte, Pro, xvi, c

¶ The holy Ghost

the holy ghost is the holy & deuyne power, by ȳ which mēs hertes are renued frō heue. i Re, x, e/ to thintēt they may cōprehend ȳ thin ges of God, i, John, ii, c: And whyche geueth witnes vnto our hertes ȳ we are of god. Ro, viii, c: by the which also we do cal vpō the fa ther with cōfydence, gal, b, c: and know that god doth dwell in vs, i, John, iii, d

Of the graces & gyftes of ȳ holy goost, f, For, xii, a, xiiii, c

The holy goost in the scripture (by a Me: taphore) is called vnder diuers names, accor: ding to the graces ȳ are geuē vs: that is to say, wa ter/ Esay/ xliii/ also fyer/ Jere/ xxiii/ Act, ii also wynde/ Act/ i/ also oyntment/ i/ John/ ii also an exhorter & cōforter/ ioh/ xiiii. d. xvi. c

¶ Healthe

God is oure healthe/ Exo/ xv/ a, Psa/ lxv/ at whō we ought to aske it/ Jer/ xvii/ d/ tho tow Christ/ Judas/ i/ g/ In ȳ power of whō is oure

our helth.Mat.xix,d,which is the creatoz & sauiour of ỹ woꝛld.Hebꝛ.ii.c.b.c & .i.Iohn iiii,c,&,i,Tim,iiii,c,&,ii.Tim.ii.d: ỹ which is come foꝛ to saue vs.Mat.viii.b.Lu,xix,b, Ioh/iii/b/thoꝛow mercy & not by our woꝛkes oꝛ merites:to thintẽt ỹ no mã should boast himself/Eph/ii/a/b/Tite/iii/b. And there is helth in none other but in him/ act/iiii/d

Helth foꝛ victoꝛy.Iud/xb/d/&/ii/re/xxiii b/also/iiii/Re/b/a/An exãple in Saul/whi che dyd ascribe his helth(ỹ is to say his victo ry)to god/& not to his owne strẽgth/i/re/xi d:foꝛ the helth of mẽ is vayne/psalm/lx/c

¶ Ipocrysye

Preachers ought to repꝛoue that Ipocry sye of mannes woꝛkes/Esa/lviii/a,as ỹ pꝛo phete dyd Esa/xxix/d/e

Ipocrytes wyl neuer knowledge their syn nes Malachye/iii/b

The hope of Ypocrites is vayne,Iob/viii c/xx/a/xxvii/b

The iudgemẽte/confusyon/& dispayꝛe of Ipocrites/Iob/xxvi/b

Agaynst Ipocrytes that do only glorifie thẽselues of thee name of God/& denye them in theyꝛ dedes.Esay.xlviii.a

Agaynst these Ipocrites: whych do iustify e them selues by theyꝛ outwarde dedes. Esaye.lxvi.a.

A pꝛayer agaynst Ipocrysye.Psal.cxxxix. Of yppocrysye loke.pꝛou.xii.c.xiiii.b.xxx.

Chꝛist geueth eyght cursinges agaynst the Ipocrytes:specially because they shut vp the kingdõ of heauẽ,&c. And that they make a cõ uert woꝛse then them selues,&c.loke vpõ the text al togyther.Mat.xxiii.b

¶ Idols oꝛ Images

An ydol is nothing, & hath no godly pow er in it,i.Coꝛint.viii.b.ix.c. And therfoꝛe is there none agremente betwene the temple of god & ydolles:And foꝛ this cause dyd Asa put downe ỹ ydolles.ii.Para.xv.b.& Iosias.iiii Reg.xxiii.b. Agaynst whyche loke in amos. iii.a.Sap.xiii.d.Abac.ii.d.Esay.xl.e.Psal. lxxxvii.Note these tytles Abominaciõ and Adoꝛatiõ oꝛ Woꝛshipping.

A mã ought to make no Images,Exo.xx.a Leu.xxvi.a.Deu.iiii.c.d.b.a:foꝛ god hateth thẽ.Deu.xvi. And whosoeuer maketh thẽ, is cursed of hym.Deu.vii.a.b.c.d.

The Iewes as wel as the gẽtyls had trust in theyꝛ Images,thinking foꝛ to haue helpe of them in theyꝛ tribulations. Deut.xxvii.e. And therfoꝛe God commaunded them too be taken downe,bꝛoken and burnt,Deuter,vii. a,b.c.d

Micah had made an Image foꝛ hi selfe,but the chyldꝛẽ of Dan toke it frõ him by foꝛce, & woꝛshipped it long time. Iud.xvii-a,b.c.d.e f.frõ whẽce Idols had theyꝛ beginninge, & ỹ euels of Idolatrye.Sapie.xiiii.b.Idolaters shal not possesse the kingdõ of god.i.coꝛ.vi.b Let vs therfoꝛe cast aside al Idolatry,to thin tent ỹ we perish not,as the Iewes did. i.Coꝛ x.b,i.Ioh:b.foꝛ ỹ pꝛophet dothe ascrybe the destructiõ of the pẽople to Idolatry. Ezech. vi.a.xliii.b, Iere.xliiii.a, & specially of ỹ pꝛie stes.Ezech.viii.b ¶ Inuencyon

All inuention agaynst the Loꝛd God is ac= cursed.Esa.iii,b,& punished,psa.lxxxix,other by derth.deu.xxviii b,oꝛ els by a plage.Iud ii.d.The pꝛestes are caste oute of the house of God,foꝛ theyꝛ inuentions.zacha.ix.c

¶ Innocencye.

None is innocẽt befoꝛe God.Exo.xxxiiii a.Nu.xiiii.c,neuertheles he ỹ kylleth an in= nocẽt in ỹ sight of mã,is accursed. deu.xxvii d,& shal not abyde vnpunished,ii.Re.xii.d

The Iniurye that one doth vnto innocẽ tes.Eccle.xiii.a.

The innocencye of Tobi. Tobi.ii.b. Iob sheweth foꝛth hys innocẽcie.Iob.xxxi.a

¶ Inuocation oꝛ calling vpon.

To thẽ ỹ call vpõ the name of god,be helth. Ro.x.c.he calleth not truly vpõ the name of God,which beleueth not in him.Ro.x.c.and therfoꝛe dyd Enoch first cal vpõ the name of God.gen.iiii,d,Itẽ Abꝛahã,gen,xii,c,xiii, & Also Iacob,gen,xxviii,d,Also Moses,Exod, xxxiii,a,Deu,xxxii,a,also Sampson.Iudges xv,d,xvi,g, To call vpon oꝛ inuocate the na= me of God ouer anye man,is foꝛ too bless oꝛ pꝛaye foꝛ hym.Nu,vi,d

God when he is called vpõ in trybulatiõs doth heare,ii,Reg,xxii,a,And those ar fayth full which do call vpon hym with a pure and cleane hart,ii,Timo,ii,d

Elyah doth mocke thẽ ỹ cal vpõ the Idoll Baal,iii,Reg,xviii,e ¶ Iudgement

God doth iudgement to the fatherles,wy dowe & straunger.Deut,x,d

The terrible iudgement of god, agaynste those which beleue not the gospel,ii,Ieu,ii, and those that wꝛawe the faythful from the truth of the gospel,gal,i,b,b,whych god doth suffre to be done vnto thẽ which wil do that, that they lyke best,Psal,lxxi.

God beginneth iudgemẽt at his owne hous se:foꝛ he sẽdeth tribulatiõs & afflictiõs vnto his church,i,Petr,iiii,d,pꝛou,xi,foꝛ our coꝛ rection,to thintent that we be not cõdemned wyth the woꝛld,i,coꝛ,xi,g, Then to iudge is to punish,gen,xv,c,deut,xxii,e,i,Reg,iii,c,

He that heareth Chꝛist,& beleueth his gos pel is not iudged,Ioh,v,d,& he that beleueth it not,is iudged already,Ioh,iii,c,because he despyseth the woꝛd of the gospel,Mat,xiii,c Io,xii,g,Then shal euery man be iudged ac= coꝛding to hys fayth,Mat,xvi,d

¶ The general iudgement

Of ỹ general iudgemẽt,psa,xcvii,Esa,ii,c, xcvii,a,lxvi,e,ỹ whych is nighe,Ro,xiii,d,& shal come as a theef in ỹ night,foꝛ it is vncer tayne,we must therfoꝛe watch,mat,xxiiii,d, Lu,xvii/f.which day is only knowẽ of ỹ fa= ther/mar/xiii/d/zach/xiiii/b:Of which the signes ar:mat/xxiiii/c:mar/xiii/c/lu/xxi/e/ In ỹ which day chꝛist shal apere vꝛ his ãgels/ to thẽ ỹ wayt foꝛ helth:mat/xxv/c:Hebꝛ:ix.g & shal make opẽ the counsel of mẽnes hartes.i Coꝛ.iiii.a.In ỹ which day also/ỹ apostles & sayntes shal iudge.i.Coꝛ.vi/a/mat/xix/d by feare of which S.Ioh.did induce ỹ pharisies to the chaũge of lyfe/mat/iii/b Luk,iii/b

¶ Humayne iudgement

The iudges ought to do righteous iudge= mẽt/deu,i,b,c,xvi,d: wout iudging accoꝛdig to ỹ outward aperãce,Pꝛo,xxiiii.c.Eccl.xi a, noꝛ yet peruerting,deu,xxiiii,d,xxvii.c foꝛ in

iudgement

A table of the principall matters

iudgemẽt, a man shuld not agre to the voyce of many, for to come by ỹ truth. Exod. xxiii. a The law also doth forbid for to iudge of ỹ mã except he be knowẽ to be such a one. Jo. vii. e for he that iudgeth his brother, iudgeth the law. Jac. iiii. c, let vs not iudge thẽ according to ỹ outward shewe. Jo. vii. c, nor before the tyme. i. cor. iiii. a. The signes & wõders, which the god dyd before Pharao, are called iudgemẽtes. Exo. vii. a. xii. Judgemẽt for law, order & right. Deu. xvii. a. ¶ Judges

The office of a Judge. Exo. xxiii. a. Le. xix. c, Deut. i. a, who mẽ must obeye vnder ỹ payne of death. Deut. xvii. c

A righteous iudge ought not to accept persons. Exo. xxiii. a, Leu. xix. c. nor be mercyful to the fatherles in a wrõgful cause, Pro. iii. a Eccl. iiii. b, but iudge according to the lawe of the people. Deu, xvii. b, but many are blynded through gyftes. Ecc. xx. d. An exãple in ỹ childrẽ of Samuell. i. Re. viii. a, iii. re. xxi. c. d

Christ is ordened of God his father, to be Judge of ỹ quick & of the dead, of ỹ good & of the euel. Act. x. g. Ro. xiiii. b, Hebr. xii. k, To whõ it is geuẽ to geue iudgemẽt. Joh. viii. d.

¶ Justification.

To be iustified, is to be saued, redemed frõ al iniquitie, pourged, washed, sãctified, regenerat & renuwed by ỹ spyryte of god, & ỹ synne be not imputed vnto vs for the loue of christ: but forgeuẽ by his grace to thintẽt ỹ we shulde do good workes. Tit. ii. d. iii. d. Act. xiii. k, ii. Cor, v. d. vi. c. The which thyng is done by faith. Ro. iiii. d. v. a. For a mã must be fyrste a new creature in christ, before he do any good workes. Lu. i. g. Tit. i. d, Ephe. ii. b, To thẽ ỹ wyl be iustified by ỹ very lawe of god it selfe, Christ is dead in vayne. Gal. ii. d. & hys grace doth prefer thẽ nothing. Gal. v. a, then in as much as god doth iustifie, no mã cã accuse vs Rom. viii. g ¶ K. Keyes.

The keyes ar the law & the word of God, by the which we do shut & vpõ the kingdõ of heauẽ, that is to say the church. Mat. xv. b. c

Christ only geueth ỹ keyes to bynd & iowse by his word. Joh. xx. k. Isa. xxii. k. Apoc. iii. b,

Whosoeuer is fylled with the holy ghost, hath power to shew by the word of god, that they (which do beleue ỹ remissiõ of synnes is done by Christe) are absolued (which is to open) & ỹ they which do not beleue it, ar bounde (whych is to shutte) Johã. xx. d. Math. xviii c, John, xvi. e

¶ Kynge

What maner a mã a king shuld be, Deut, xvii, d, i, Reg, xii, c, whose hert is in the hand of God. Prouer, xxi, a.

A righteous king is the stregth yf his realme. Prou, xxix, a, b, Sapi, vi, d, Eccl, x, a

The king ought to rede ỹ boke of deutero: nomy ỹ is to say the law of God, & to kepe it to ỹ only. Deu, xvii, d, An example in Josiah iii, Reg, xxii, c, & preache it to the people: An example in Salomon, iii, Reg, viii, k

Kynges be happy by vsing mercy, Prou, xxv, a, An example in Dauid, Ezekiah & Josiah, Eccl, xlix, a, Jeh in Josaphat and Asa, iii, Reg, x b, b, xvi, e

Let vs honour the kynge, i, Pet, ii, c, and pray for hym, i, Timo, ii, a

Kyng Jeroboam because he suffred Jmages, & sustayned Idolatrye in his realme: inducing his people to haue trust in other thinges then in God, is terrably threatned, iii, Reg, xiiii, b, c, xvi, a, b

The worste despyte for to Raygne, An exãple of ỹ fyre bush, Jud, ix, b, whose power is set out, i, Re, viii, b: A man shuld take hede of theyr displesur, Pro, xvi, b: for thei haue done fornicatiõ, wh ỹ whore of Babiliõ, apo, xvii, a, vnder thẽ is none other thẽ curlednes, ecci, & ỹt thei cõtinue in their wickednes: thei shal be punished with the people, i, Reg, xii, d

The Christen men are the kinges & sacrifyers of god the father, cõfyrmed by Jesus christe, apoca, i, b, b, c, and, i, petr, ii, b

¶ Kyngdom

The raygne of christ is described in ỹ blessing of Juda, Gen, xlix, b, & Esay, xxxii, a

God shall raygne for euermore, Exod, xv, e, And also thee raygne of Christe, Esay, ix, b, Danie, vii, g

Of the kingdom of Christ, loke Luk, xxii, c, Mat, xvi, c, act, xiii, d, & ii, Tessa, i, b

They ar depryued of ỹ kingdõ of god, whyche do obeye vnto theyr flesh, Gal, v, d, whyche do begyle theyr brethrẽ, i, Cor, vi, b, And that are corrupt by vyces, i, Cor, xv, k

The kingdõ of heauẽ, or the kingdõ of god is the knowledge of the gospel, or the church gathered together by the gospel, Mat, xiii, & The misteries of which they do vnderstãd, to whõ it is geuẽ, Math, xiii, d, Lu, xi, d. For the preaching of the which kingdõ, lome do chaste thẽ selues, that is, lyue chastely, Mat. xix, d: the which thing they cannot do, except it be geuen them of God, Sapi, viii/d

The kingdõ of heauẽ cõsysteth not in meat or drincke/ nor yet in wordes/ but in power which doth make subiect the hertes of mẽ vnto God/ Ro/ xiiii/ c/ i/ Cor/ iiii/ d/ and by the same meanes the kyngdom of God/ is wyth in the faythfull/ of whych Christ is ỹ stregth Luke/ xiiii/ e

They ỹ go to the kingdõ of heauẽ wt violence pluck it vnto thẽ/ Mat/ xi/ b/ ỹ is such as haue so great despyte vnto it/ ỹ they despise their own lyfe & forsake all (ye father & mother) for ỹ great mind ỹ they haue to receaue ỹ gospell of Christ/ & to be partakers of the kingdõ of heauẽ. To se the kingdõ of heauẽ/ is to possesse/ haue/ & be partaker of it/ Jere/ iii/ a

¶ L.

¶ The loue of God toward vs

God is ỹ god of peace & loue: ii/ cor/ xiii, d

God loueth all/ & hateth nothinge of ỹ he hath made/ Sap/ xi/ and doth deliuer vs frõ euel/ Isa/ xliii: a/ l: iii/ b/ Joh/ iii/ b/ Rom/ v b/ Ephe/ v/ a/ e: apoc/ i: b

god chastiseth thẽ whõ he loueth: pro/ iii b/ Heb/ xii/ b/ apoca: iii: d

god loueth vs wythout forgettyng vs Esay/ xlix/ d/ Jerem: xxx, a

Loue is the fyrst and the greatest cõmaũdemẽt: Mat: xxii. d

¶ Our loue toward god

Let vs loue god/ for he hath loued vs fyrst i/ Jo/ iiii/ d Let vs loue god/ & he shall

loue

loue vs. Prouer.viii.b, Ose, xiii, b Mala.i,a.
God kepeth them that loue hym. Eccl.ii.d.
We must loue with the hole hert. Deu.vi,b Psa.lxxviii,d Mat,xxii,d Luke.x.e
Let vs loue God with worke & dede. Deut x.c. Eccl.ii.d. John.xiiii,b,c
Let vs loue God ernestly. Eccle.xiii.c. Ro. viii.d

¶ Our loue toward our neyghbour

Euery beast loueth his like. Ecc.xiii c.xviii.b
God teacheth vs to loue one another. Jo, xiii.d,i,cel,iiii,c
He ỳ loueth his brother, is translated from death to lyfe. i. Joh,iii,c,iiii,c,Ecc,xxvii,c
He which loueth his brother hath fulfilled the law, Rom,xiii,c,Gala,v,c
He that loueth hys father, or hys mother, his sonne or his daughter more thē christ, is not worthy of hym. Mat,x,d
Let vs loue one another, as Christ hath loued vs, John,xiii,d,xv,b
To loue oure neyghbour as oure selfe. Luke.xx. Marke,xii, Leuit,xix,d, Roma,xii,c/e i,Corin,x,k
Al thinges ought to be done by loue, i, Cor vi,c,e,i,Pet,i.d, Let vs therfore loue affectuously in supporting one another. Tobi,iiii c Mala,ii,c. Rom,xiii,c,xv,a,Gal,vi,a,Ephe, iiii,a,Philip,ii,a, In helpyng one another, Eccl.vii,d,Isa,xxviii,c,Mat,vii,b,Gal,v,c Ephe,v,a,i,Petr,iiii,c,i,Joh,iii,e

¶ Our loue toward oure enemies.

We ought to loue our enemies, Mat,v,g with a good hert, Job, xxxi,c,Proue,xxii,a, xxiiii,c,Eccl,viii,b,x,a, Also with the mouth prayng for thē. Mat,v,g,Isa,liii,d,Ro,xii, c, An exāple of christ. Lu,xxiii,e of S, Steuen Act,vii,g, Also vñ worckes we ought to doo good to them ỳ hate vs, Mat,x,g,Prou,xxv,e i,c,Ro,xii,d: An example of Dauid,ii,Reg, i,d, also of Abraham, Gen,xviii,c,d

¶ Loue or dilection.

The loue of God towarde vs inestimable. Ose,ii,a For he hath loued vs first. i. Joh. iiii c. & hath geuen vs hys sonne/ that we myght haue lyfe. John.iii.b. Ephe.ii.b/ the whyche sonne hath geuen hys lyfe for vs. John.xv.b Gala.ii. Ephe.v.a
The false prophetes whych wold draw vs frō the loue & trew trust which we ought to haue in God/ ought not to be harde/ but ought to be put to death. Deut.xiii.a
An admonition to loue. i. Joh. iiii d Josu xxiii.c. Eccle xlii.c: to thintent that we shuld loue God wythal our harte/ & wyth all oure soule / it purgeth oure hartes of all exterpour erustie. Deute.xxx.b. Luke in the tytle of loue and charitye.

¶ Laboure.

The prayse of labour. Ecc.vii.b/x/d/Prouerbe/xii/b/xiii/a/xx/xxviii/c
Exhortacions to labour/ i/ Tes/iiii/c/ii Tessa/iii/c/Prou/x/a/xii/b/d: For the lyfe of man is perpetual laboure/ Job/viii/a/ of whych we shuld liue. Prou/b/c: Layde vpon thē for their synne Gene/iii/d/Zach/xiii/b/ An exāple in Adam/Gen/iii/d/ Also in Paul i/Cor/iiii/c/i/Tes/ii/b/labouring night & daye to thintent ỳ he might be chargeable to none; ii/ Tessa/iii/b Act/xviii/a/xx/g, But we shuld not labour to be riche: Pro,xviii/a

¶ Leuen

Men shuld cast forth the leuen of olde malyce/ i/ Corin/b/a
Leuen for euel doctrine & example, Math xvi/a/ Mar/viii/Lu/xii/a/ Gala/v/a, wher of a man must take hede/ Mat/xvi/a
Ther was no leuē in the oblatiōs/ Le.ii, d
He ỳ dyd eate leuen in thee celebratiō of ỳ passeouer/ dyd dye/ Exod/xii/c/xiii/a/b

¶ Lybertye

Christen men are free/ i/ pet/ii,c Joh/viii c/ An example of S. Paul/ i/ Cor/ix,c
Of the lybertie which is gottē vs by christ Esaye.xliii.c, Also of the lybertie of the gospel, Gala,ii,a, whych a man shulde not make an occasiō to the flesh, Gala,v,b/i,Pet,ii.c,
Lyberte to eate of al thinges, i, cor.viii,d

¶ Lawe

The lawe is ỳ power of synne: by which we feale the passiōs of synne in vs: i. Corin.xv.g. Roma.vii.a. loke. Roma.iiii.c.viii.b
The lawe which cōteyned the decrees & cō maūdmētes: is abolished thorow Christ. Ephe.ii.d.ii.cor.iii.b. Act.xv.for it brought no mā vnto perfectiō. Heb.vii.b.c. The whych thing S. paul sheweth by the symylitude of the heyre & of the alegory of chyldrē of Sara & Agar. Gala.iiii.a.c
The lawe is not geuē vnto ỳ faythful. gal v.d: for by the lawe of ỳ spyrete of lyfe: we dye to the lawe of synne. Rom. vii.b.viii.a. gal. ii.d: but it is geuē to the vnrighteous, manslayers, &c, i, Timo, i, b By the whych a man hath knowledge of synne, Rom, iii, c
The ende of the lawe is christ, Roma, x, a whych only hath fulfylled it, i, Cor, i
The lawe and the prophetes cōteyned in the fyrst and the second cōmaundement. Mat xxii, d
The lawe is fulfylled in louing our neyghbour, gala, v, b Rom, xiii, c
The lawe was ỳ shadow of thinges, which shuld be geuen vs thorow christ Heb, x, a
The lawe & prophetes were reade vpō the Sadoth dayes, Act, xiii, c
Synne was in mē before the lawe was geuen loke Rom. v. b. vii. b
God cōmaūdeth to reade the lawe daye and nyght: to thintent ỳ we may knowe what he forbiddeth. Josu. i. b. x. k. The whiche a man ought to haue in his hert/ & before hys eyes. Leu. xix. d. Deu. xi. c Wherunto we be monished by Moses to hearken/ to thintet to kepe it, Deu. iiii. a: and by Josua. Josu. xxii. a
What the lawe of the gospel is: & what it geueth. psalm/ xix
The lawe is holy/ iust/ & good/ Ro/ vii, c Yf a man vse it lawfully, i. timo, i. b, And it is spiritual & fulfylled by the spyrete/ Ro/ viii/ c/ Wherunto ỳ wyldō of ỳ flesche cannot be subiect/ Roma
The lawe of Christ is the lawe of perfecte libertie/ Jam. i, d, ii. c, which is more excellēt than the lawe of Moses/ ii/ Cor, iii/ c
He ỳ kepeth al the lawe & offendeth in one point is culpable of the whole/ James/ ii, b
Ther is but one lawgeuer. James. iiii: b
The wages or rewarde of them that kepe thee lawe, and thee payne of transgres-

A table of the principall matters

gressours. Baruch. iiii. c

For the law of sacrifices, Loke Leuit. vi & vii. a. xii. g. Deu. xx v, b, Num, v, e, xix. a, b

The law cõmaundeth thinges vnpossyble for our strength, Deut. v. a. Exo. xx. c. Ro. vii viii. ix. Joh. vii. Act. xv. Mat. v. xx. Galath v

Agaynste them that make false and wicked lawes. Esa. x. a, The lawe iustifieth not Gal. iii. v. Ro. iii, iiii, Howe we satysfye the lawe Rom. viii. Gala. iii

¶ Lyght.

The light which is called daye, is created of God, Geneſis, i, a

God is lyght, i, John, i, c, which dwellethe in the lyght that no mã cã attayne, i, Ti. vi, c

Christ is the lyght that lyghtenethe al mẽ Joh, i, a, viii, b, ix, a, i, John, i, b: Whych monyshethe vs to beleue in hym, that is ỹ light. John, xii, k.

The apostles are the lyghte of the world Math, v, b,

He that hateth hys brother is not in lighte i, John, ii, b

The worckes of lyght. Ephe, v, b

The armoures of lyght, Rom, xiii, d

¶ Lecherye.

¶ A prayer against lecherie. Eccleſi, xxiii, a Loke this worde. Adulterye, or aduoutry, or fornicacyon. Also Ephe, v, b

¶ Lyke.

God hath geuen lyke, or ỹ liuing soule, or ỹ spyrete of lyfe Gene, ii, b

Of the lyke of mã, loke Iam. iiii. d. i, Corin, vii. e, Job, vii, a, xiiii. a, psa. xxxix, Deu, xxx, d

Longe life is promesed them that honoure their father and mother Exo. xx, c, Deut. v. b, Ephe, vi. a

Christ is the lyfe John, xiiii. a, Collos. iii, i, John, i, a, whych hathe destroyed death: to thintent that we shuld be the inheryteours of euerlastyng lyfe, i, Pet, iii, d

Christ is ỹ bred of lyfe which geuethe euerlastyng lyfe, Luke, vi, e

Christ hath euerlasting lyfe in his hand, as ỹ father hath: ergo he is God Jo. v, d

The lyfe eternal that was promised, is declared vnto vs by the preaching of ỹ Gospel. Ephe. i. a, ii, Timo, i, a, i. Jo, ii, d. The whyche they haue ỹ know christ. Jo. xvii a

¶ Lyuyng God.

The lyuyng god was the othe of ỹ fathers Ruth. iii. c Judg. viii. d. ii. Reg. ii d

¶ To lyue.

Faythfull men that be departed, do lyue in god, Mat. xxii, a Luk. xx. d

Because ỹ christ doth lyue, we shal al lyue Jo xiiii. c

We do all lyue & dye to the glory of God. Rom. xiiii. b

The christẽ man lyueth not to him selfe but vnto Christ. ii. Co, v. c

To lyue in god, is to dye frõ sinne. Ro. vi. b

To lyue in pleasures is death. i Tim. v e

¶ Manslaughter.

Mãslaughter is forbydde. Exo. xx. c, xxiii. a Deu. v. b, Mat v. c. xix c. Manslaughter is reuenged of god. Gen. ix, a: An exãple of ỹ Jewes. eze. xxii, a, The wilful murtherer ought to be put to death, by ỹ rulers: deu. xix. c Mã-slaughter cõmeth of wrath & enuye as is to se of Cayn. Gene, iiii, a, & of the Jewes whyche procured the death of Christ. Math, xxvii. b. Item of couetousnes, as Jezabell dyd for the vyneyard of Naboth. iii, Re. xxi, a, Itẽ of Lechery. After that maner did Dauid cause Vrias to be slayne. ii, Reg, xi, c, & Herode, Johñ Baptiste. Mar, vi, c, Also of ambicyõ, as Hieroboam caused the children of Israell to be slayne. Mat, ii, c, and Abimelech his, lxx viii, brethrẽ, to thyntent ỹ he might raygne al alone. Jud. ix, a, Likewyse dyd Athalia cause al the kynges bloud to be put to death, ii, Reg, xi, He ỹ hateth his brother is a manslayer, & hath noe eternal lyfe abyding in hym, i, Joh, iii, c,

¶ Man

He is an olde man, whiche is not fylled wt the holy ghost but is led by his owne affections. Col, iii, b, euel by nature Gen, vi, a, viii d, fylthy. Job, xxv, b, a lyar. Esai, ix, d, Psal, c xvi. The sonne of wrathe, Epheſi, ii, a, bayne Psal, lxii, Job, xvi, d, He is a new mã, which is ful of God, created lyke god in the ryghteousnes & holynes of trueth, Colos, iii, Ephe, iiii, heuẽly, i, cor, xv, k, a new creature, gal, vi d, made after the ymage & symylytude of god Gen. i, d. v, a, ix, Sapi ii, d: And after that maner is Moyses called the man of God, Deut. xxxiii, a, Josu, xiiii. b

¶ Mayster

Christ is our mayster & none other, Mat, xxiii, a, whych hath suffred many thinges, by the Jewes: thys is no maruayle thẽ, that we hys disciples do suffre, Mat, x, c,

Christ forbiddeth to be called Rabi, ỹ is to say, my Master, Mat. xxiii, b: let vs not then couet to haue degrees of scole. Jac, iii, a Our lying maysters are described, ii, Pet, ii, a

¶ Mariage

Mariage is institute of God, gen, ii, d: frõ which none shuld be refused, for to auoyd fornication, i, Cor, vii, a for it is honorable. Hebre, xiii, a. The prayse where of is, Prou, xviii d: The forbidding of mariage then, is ỹ doctryne of deuyls. i, Timo, a. And he ỹ breaketh it is punished by death. Deu, xx vii, d: & bitterly reproued. Mala, ii, c. Raphael teacheth To bi, how a mã shuld mary. Tob, vi. d, An example of chast matrimony in Sara. Tob. iii. c

The holy estate of matrimony is strayter then any other: for it may not be separat but for aduoutry. Mat. xix. b

¶ Mary.

Mary is called happy, because she beleued Luke. i. d

Mary commaunded to be done al ỹ christ shuld saye. Joh, ii, a

Mary prayed God with other. Act. i. a

¶ Mediator

Onely Christ is mediator betwene God & man. i. Timot. ii. b Hebre, iiii, d, vii. c, d, viii b. ix, k/xii/k/i/Joh/ii/a/iiii/b/Ephes/iii/b Roma. v/a/viii/John/x/b

¶ Members

By the vnitie of our mẽbers: we are moued to cõcorde. i, Cor. xii. c. for we are the mẽbers one of another Roma. xiii. b

Our mẽbers as wel outward or inwarde shoulde not be applyed or geuen vnto synne

Roma

Rom.vi,b.for they are the temple of the holy goost.1.Cor.vi.d

¶ Merite.

In lokyng ouer the Byble, as well as thee new as ꝑ old testamẽt, I haue not found thys word merite. Merite then is nothing: for to merite, is to bynd god vnto his creatures. & to obscure ꝑ merite of Iesus christ, by which only we ar saued/not accordyng to our workes or merites, but according to his holy purpose & grace, which was geuẽ vnto vs before all tyme, ii, Timo.i,b. Tit.iii.b/ It is then by grace ꝑ we are saued through faithe, & not of vs, but by ꝑ gift of god, to thyntẽt that none do bost himself. Ephe.ii. Roma, iii.viii, For ꝑ tribulatiõs of this world, ar not worthy of ꝑ glory that shalbe shewed vnto vs. Rom. viii. And yf we haue pacyence in thẽ, that cometh of god, i.cor.in.xiii. How thẽ can we glorye/ ꝑ we do merite ꝑ thyge which is none of ours, in as moche as God doth and accomplysheth in vs the good wyll. Philii.

¶ Masse.

This word masse is not in ꝑ Byble, translated by S. Jerom, nor in none other ꝑ we haue and therfore could ꝛ not tel what to note therof, but to send the reader to the louper of our lord Jesus christ, i, Cor.in.xi. Act.xx.b.c

¶ Mynystracyon.

Of ꝑ mynystraciõ of the power christes sayncte lokc. Ro, xb.b.ii, cor.viii.b.ir.a.b

The mynistraciõ of ꝑ attonemente made by christ receaued of paul.ii. Cor.b.d

The mynystracion of the word, is the preachyng of the gospel of grace. Act.xx.e. christ came to be a mynister, geuynge his life for oure helth. ma.xx.g. mar x.g. ꝑ which also is ꝑ mynister & bishop of sayntes sitting on ꝑ ryght hãd of hys father. Eph, viii, a

Dyuers mynystracyons be geuẽ in ꝑ church Eph.iiii.b.i cor.xii,a

¶ Minister or bishop.

Who ought to be ministers of god, leu.xxi.e

Christ geueth rules or ordinaunces to ꝑ mynysters of the worde. Mat.x.a

The mynysters shuld feade their flocke and not deuoure it Joan.xxi.e

In ꝑ ministers should be great charite, ꝑ wher he is declared, by ꝑ christ asked peter thre times, peter louest thou me. John.xxi.e

What ꝑ loue of a minister ought to be, toward them ꝑ he preacheth to. phylyp.i.a

The minister ought to preache the worde of god. i Peter.iiii.c.

If ꝑ mynyster do preach any workes necessary for ꝑ remyssyon of synnes he is abominable and excommunycate. Galat.i b

The mynysters ar warned to suffre al thynges for christ. Math x.c. Joan.xii.d

No man maye be a mynyster, yf he loue not Christe better then hys father & mother mat. x/b

The minister ought to praye, that the holy goost myght worke in the hertes of thee beleuers, & do dewly his office, not leauing it vndone for mynystrynge to the poore, Act.vi.a/ And geue thãkes when he perceaueth ꝑ ꝑ worde of god doth bryng forth frute. phil.i,a.i tel.a, without seking of his awne. Phil i.c/ Or vnhoneste lucre. Tyte, i, a. &, i, Tessa.i.a. Why ch thyng doing, men ar bound to aide him mak ꝑ, b. Rom. xb.c. Gala. vi.b.i. Tessa.b.c, after ꝑ ensample of the Phylyppyans, which did help saint paul. Phylipp.iiii.b

A man ought to pray vnto god, ꝑ he vouchsaue to geue good mynysters Math ix.d. whõ men are bond to loue. i. tessa.b.c And honour them. i, Tessalo.ii,b

¶ Myracles,

The prophet which wil worke myracles, from ꝑ true loue, ought not to be hearde, but slayne. Deuteronome, xiii a

The power to do myracles, is geuen by the spyrite of god, i. Cor. xii, b/ acte iii b, bii c/ for the confyrmacyõ of the worde. Mar, xvi d, act xiiii.a. Heb.ii/a. Luke in, iiii. Reg. iiii, of many myracles.

A mã ought not to reioyce that he hath power to do myracles, but because that he hathe his name wrytten in heauen. lu. x, c

¶ The mercy of god toward vs.

God is ryche in mercy, eph, ii.a.&.ii, cor/ i a, ii, re, xviiii, c, psal. xxxiii, Joel. ii.d. The prayse wherof is Ecclesiasti, xvii, d, xviii, a, An example in Dauid, ii, Reg, vii.d

Samuel setteth the mercye of God before the people, whych alleth after a kynge, i, Regum, xii, b

God hath deliuered hys people thorow mercy, Exo, x, c, Ezechi. xxxvi.e, And geueth vs al thinges by mercy, wythout our strẽgth deu viii, d, &, i. Reg, xii, d

Mercy to them that chaũg their lyfe from euel vnto good Deu, xxx, a, xxxi, a, Ezech. xvi/ xviii.e, Ose. xiiii, e, Esay, lv, b. Whõ god hath predestynate & foreseene to do it. Rom. ix, c, And e mple in S, paul, i, Tymo, iiii, c, also in the gentyles, Roma, xi d

¶ The mercy of men toward men,

Mercy is more then sacrifyce. Mat/ ix, b/ xii, a, mar. ii, c, Ose, vi, c, prouer, xxi, a, Let vs then be mercyful vnto a glad wil. Rom, xii, b/ as our father in heuẽ, Lu, vi, f. forgeuing one another, euẽ as god hath done vnto vs thorow christ, eph. iiii, g, to thintent also that we may helpe the necessyte of our neyghboure Col, iii b, for mercy is promysed to thee mercyfull /i/ Ma, xb, a, & blessyng, prouerb, xi, d, xxii, b, Mat xxb, d

He that doethe no mercye, shall receaue iudgement wythout mercye, Jam. ii, c, wher of the pharyses are rebuked, Mat, xxiii, c, luc xi, f

the prayse of merey prouer. xiiii, c. xix/ c/ An exãple of mercy in Dauid/ i/ reg/ xxiiii/ b.

¶ Mortyfycacyon.

A mã must mortyfye ꝑ mẽbres of ꝑ body vpon synne/ Col: iii/ a/ & ꝑ euery daye for Christes sake/ Ro/ viii. g

paul after the example of Christe/ doth beare the mortyfynge of Christ in hys body/ being euery daye lette forthe to dye for hys brethren/ ii/ Cor in: iiii/ c

¶ Murmurynge,

Let vs not murmure agaynst god/ to thinke that we perysshe not as the chyldren of Israel/ i/ Cor/ x/ b/ Let vs then do all thyng without murmurynge/ phylip/ ii/ b/ For a man

ought to shonne it. Sapien. i, Of murmuring loke. Nume. xi, a. c. xiii. d, xiiii, a. xvi. f. xx. a xxi d. xxiii. b, Also Exod. xvi, a, xvii. a. Also Deute co. i, d, e

¶ Meates

God dyd shewe vnto Peter in a vision, ꝑ it is lawful vnto ꝑ faithful, for to eate of al maner of meates Actu, x. b. Roma. xiiii. a

Meates are ordeyned of God, for to take them with the geuynge of thanckes. i, Timo iiii. a.

The meate is sanctyfyed, by ꝑ word of God and prayer. i, tymo, iiii. b

For ꝑ chopse of meates, a mā ought not for offend his brother. Roma. xiiii, b

To teache that men are bound for to abstey ne from certayne meates, is ꝑ doctryne of de: uyls, i, tym. iiii, a

¶ N

¶ The name of god.

The name of god ought not to be taken in vaine. exo, xx, a and Deu. v. b

The callers vpon the name of God ought to separate them selues from all inquyete/ ii Tymo, ii, c, As Enos dyd, in whose tyme, men beganne to call vpon thee name of God gene iiii. d

There is none other name geuen vnto mē/ whereby they can be saued, but the name of Ie sus Chryste, Act. iiii. b. Thee whyche we praye that it may be declared, celebrate/ and glory: fyed thorow out al the worlde Mat, vi b, psal. vii/ as Dauid dyd. ii, Reg. vi. d/ For thee lo: ue of whyche God dothe not forsake the peo: ple that knowledge theyr synne/ i/ Reg/ xii/ d.

The name of god is blasphemed thorow our euel lyuyng. Roma. ii. d, i. tymo. vi. a

He that blasphemeth the name of god/ is to ned to deathe Leuy, xxiiii. b, for it is he onelye that shulde be called vpon. Iere. xiiii. b/ Hyp: pp. ii. b, An example in Abraham Gene. xii/ c/ xiii, a: Also in Isaac. Gen. xxvi, f. Also in Mo ses Deuter. xxvii, a. Whosoeuer therfore doth call vpon the name of god shall be saued. Joel ii, g

¶ Newe.

The newe testamente is the remyssyon of sinnes, by ꝑ bloud of Chryste Mat. xxvi. c, mar xiiii. c, luke, xxii, b, by the which god hath pro meted to geue new lawes in our hertes, & not to haue remēbraunce of our synnes. hebr, viii d. x. c, gen, iii, c, of ꝑ which paul hath receaued the dispensacion ii, Cozin. xi. b

He ought to be a new creature ꝑ beleueth in Chryst galat, vi, d. & walcke in the newnes of lyfe. roma, vi, a. doing al his workes by ꝑ spyre te of god. Roma, viii, b

Let vs therfore do on ꝑ new man, which he hath create in vs, Ephe, iiii, e, to thintente that we may lyue in rightuousnes and holynes.

¶ Neghboure,

Whosoeuer hath necessyte or nede of oure helpe, is our neghbour: whō we ought to hel: pe. as christ teacheth vs by ꝑ parable of the sa: marytane, Luke, c, e. takynge care and charge of hym. Eccle. xvii/ b/ wyth oute despysynge of hym. Mala. i. b, and sclaunderynge hym/ Eccl. xix. b and iudgyng hym, Jam, iiii. b, but pleasynge hym vnto hys edyfyng. Rom. xv. a, And loupng him as our selfe. Leu. xix, c/ Mat xxii, b, for in so doynge the lawe is fulfylled/ Rom, xiii, c

¶ O

¶ Oblacion, or offering,

Oblacyon for synne pleaseth not god pfal/ xl. Heb. x. b for Chryst is ones offred in one ob lacyon for oure synnes, & for oure sanctyfyn: ge. Heb. ix. g, he nedeth therfore nomore to be offred. heb. vii, x. c

Christ hath gene hym self for vs vnto God/ an oblacyon & sactyfyce. ephe. v. a. By ꝑ whyr: che we are sanctyfyed, hebr, x, c

Of the oblacyōs of the olde testamēt loke le ui, vi. c, ix a. xxiii. c. Num. vii. a. xv. c, xix, a

¶ Obedyence.

A mā must obey vnto ꝑ voyce of god. exo. xv, g, Deutr. xxx. d. for he that obeieth it is blessed Deutro. i. d, and he that obeyeth it not is cast of. Ane ample in Saull. i Reg. x. viii, c, Item of Iean Josu. viii, d, let vs then be chyldren of obedyence. i, pet i. c, specyally to god more the mē. Act. v. e, Also to our parentes exo. xx b, leu xix, a, deu , b, Tobi, iiii, a, An example in chryr ste Lu. ii, g Phili. ii. b. Also to our superiours exo. xxii, a, hebr. xiii, c, an ample in the Isra elites, Deu, xxviii. d

God had leuer that we obeyed his cōmaun: dementes then too doo sacrifyce vnto hym, i, reg, xv, e, Eccle, iiii, d. whych we do when we at chosen of god. i, pet. i a

¶ P

¶ Prayse,

Geue prayse vnto god. apoc. xix. a

god is oure prayse, whom we shoulde lau: de, knowledgynge that all that we haue, com meth of hym Exo/ xv. a, deut/ /d, an example in thee Israelytes, Josua, xxii b. also in anna i/ Reg/ ii/ a/ Also in Salomon, iii, reg. viii/ b Also in Dauid ii, reg, vii, c, xxii. a. Also in thee apostles, Luk, xxiiii.

a mā ought to offre the sacrifyce of prayse vnto god thorow christ heb, xi i, c

prayse shalbe vnto euery man from god /i/ Cor iiii/ a

Prayse is dyscommendable in a mannes owne mouth, prouer, x. vii, a/ for he ꝑ praiseth hym self is not commended, but he ꝑ is pray: sed of god, ii, cozinth. x/ d

¶ Prayer.

The prayer ꝑ christ teacheth vs. Mat/ vi b Lu/ xi/ a/

The prayer of the chrysten ought to be con tynuall and feruent/ the whyche thynge chri: ste sheweth vs by a symylytude/ Luke/ xi/ a/ xviii/ a. To the whyche thyng also he doth ex: hort vs/ mar/ xiii. a/ Also S. Paul rom/ ii/ c, Eph, vi, c col. iiii/ a. and. i. tessa d. And S. pe: ter lykewyse i. petr. iii, b for thee contynuall prayer of thee rychtuouse is verye accepta: ble to god, Jam v d, An ensample in Elyah iii. Regum. xviii. a. And therefore shoulde we praye purelye in euerye place, voute wrathe or dyssencyon. i Tymot, ii, c John. iiii, c psal. cxii,

¶ Peace

peace dothe syghtyfye the ioye of conscience & suertes agaynste the deuell our aduersary:

and

And generally the aboundaunce of al spiritu: all goodnes, because our synnes are forgeuen vs by chryst. Of whiche thyng loke esaye. liii. Jere, xxiii. Ose, ii. The whych thinge also. S, Pa ii dooth wisshe vnto thē that he writeth vn to, Rom. xv. c. Ephe, i, a. ii. Tessa. iii. d, Of why che god is ꝑ author i. Tessa. v. d, i, Cor. xiiii, k, And, iii, d And chryst ꝑ preacher, eph, ii, d

Peace be with you, is a maner of gretynge very familiar amōg ꝑ Jewes. For whiche we say, God saue you, or god spede you, i re. xv a Gene xliii, c. Judg. xix. a.

Chryst desireth peace to his apostles. Luke. xxiiii. k, Jo. xiiii/d, xvi k. xx. c. which thing cā not be comprehended by mannes reason. Why lyp, iiii. b

We ought to haue peace with al men. roma xii, d. Hebr, xii. Ephe. iiii, a. i, pet. iii. b, wyth them that do cal vpō ꝑ name of ꝑ Lord, ii. c ꝑm ii. d, And wt the mynysters of the worde of god i. Tess, ii, c. For the Lord hath called vs to pea ce & vnyty. Collo. iii. b

¶ Poore.

We shal haue alwayes poore amōg vs, Mat xxvi. b Deu. xv. b. To whom men ought to do good. lu. xiiii, c rom. xii. b. xv, k. ii, cor. viii. b ix a b. c, But we shal not haue chryst alwaies cor porally wt vs Jo. xii. a/ Mat xxvi, b al though that he were made poore for vs, ii. Corin, viii b, Let vs then haue pyti e vpō thē Prouer, xxi. b. For the which is done vnto ꝑ poore is done vnto chryst, Mat. xv b, d

¶ Pacyence.

Pacyence is prayed. prouer: xvi, d/ & neces: sarye for chrysten men, hebr. x. g. For it engen: dreth tryall, Roma. v a An example in the pro phetes Jaco, v. c. Itē in Job, xii. a, Itē in To bi, ii, b, Item in paul, i, cor. iiii, c. Also in ꝑ ter salonicences. ii Tess, i. b, We ought thē to be pacyent, in suppor tyng one another, & not ha sty to reuenge. i. Tess. v. c, Collo, iii. b. i, b Jam v, b. For he that hath charyte is pacient. i, cor xiii And doth exercyse him selfe in good wor ke s. Jam. i, a

¶ Persecutyon.

Persecution to them that will lyue after the worde of Chryst. ii. Timo. iii, c wherof chryst doth warne vs Mat. x. b. c: For it withdraw: eth (yf the faith be not lyuely frō the word of god, Mar, iiii, b, But he that is persecuted in one cyty e, let hym flye into another, Mat, x. c knowyng that the persecutyons come of god psal, xxxix. From whyche he can deliuer men. An example in, S. paull/ii/ Tym, iii. e. A man muste then take them pacyentlie. i. Corin/iiii c, and praye for hys persecuters, Matth, v/g/ Ro. xii. c

¶ Perseueraunce or continance.

Perseueraunce in the truth is geuē of chryst vnto the faithful, i. cor. x. To ꝑ which he doth councell vs, Jo, xv. For he that continewethe vnto ꝑ end (although ꝑ he be greatly persecu ted) shalbe saued Mat, xvi, c xiiii/b

¶ Pestylence.

God doth send pestilence, whē men do dyso: beye hys worde/ Deu xxviii. b, leuiti/xxvi/d/ iiii, Regum. viii/d

Dauid did chose pestilēce, to thyntente that he myght dye wyth other/ii/Regum. xxiiii/c The which ceased after that he had knowleds ged hys synne, ii/Re, xxiiii, c

¶ Peste.

Loke vpon the worde Sacrylyar, hereafter in the letter. S.

¶ Predestynacyon,

The predestynate are sayncte s or holy peo: ple/made lyke to the Image of thee sonne of God, And called/iustyfyed & glorified by hym Roma, viii. k

God hath predestinat before ꝑ making of ꝑ worlde for to redeme vs by the bloude of hys sōne/for to saue & make hys childzen by adop cīō accordīg to ꝑ purpose of hys wil. for to de clare his mercy more clerely vnto the worde/ by the which he hath reconcyled vs vnto hym selfe, by thee meanes of hys dere sonne Jesus chryst Eph/i/a, ii, timo, i, c. i pet. i. d Loke Ro ix. c/ xi. c Osee, ii, d, i, cor, i. d gala. i. c. i, petr, d c. prouer. xv. a. b. xx. d. Amos iii, b. Jeremye/i/ Lame iii, e/eccli, xii, b ix. b. i, re, ii, a b d x d. iiii re. vii, d Jo, vi, d: xiii, b mat. v, c esa lxii, a, ii tes iii. a, Then ꝑ carnal & sensual people can not cōprehend ꝑ electiō & predestynaciō of God be cause thei striue for to saue thē selues, by their owne workes & merites, which cānot be. But ꝑ childzen of god do wayt for their health, by Jesus chryst i Cor ii d

¶ Preachers.

To preach/is to prophecy & expoūd ꝑ word of god. i. pe/iiii/c, which thing no mā ought to do/except he be sent Roma x c

Preachers of the worde of god ar promesed Esa. xxx e

Anna a prophetesse preacheth that Chryst is come, Lu ii k

Those preachers that preach any other thi ge/then the gospell of chryste/are to be refu: sed. ii/John. i. c. the wyckednes of whome is set out. ii pet. ii a. b c

¶ Praye,

Chryst prayethe for vs. John. xvi. k. xvii/d/ heb, vii d/ix k for he knoweth that he is hear de of his father John/xi e. De ꝑ wyl pray/ou ght to forgeue/Mar xi c

A mā must pray wt voyce & wt mynd i, Corin xiiii/c & wyth great trust psal. xv. b. for yf two or thre be assembled together in ꝑ name of chri ste, they shal obtayne all that they require Ja= me/i a/ Matth. xviii c, So that they praye in fayth e and knowledge they prayse/iii/ Reg/ viii/d/e k

¶ Princes.

princes are the mynysters of god Rom, xiii a b which ought to be wyse/discrete & experte Deute, i/b. To whom Ezechiel maketh an ex hortacyon Ezec, xii k. xvi/c, Also Sopho/iii/ a Also Amos vi. a & Mich iii a c

Euil princes haue euel mynysters, prouer/ xxix/b Eccli: x. a

Chryst is the prynce of ꝑ pastoures/i/pe, b b And ꝑ head of al prynce pallite. Colos: ii b

The prynce of this worlde is thee deuell/ which is daynquysshed & ouercome by Chryste John xii/e Eph ii a

¶ Prophecye.

prophesye is the gyfte of god/ geuen by ꝑ holy goost: & not by the wyll of anye man Ro xii b i, Cor/xii/b ii pet: i b The whyche spirite

beareth the wytnes of chryst, Apocal, xix.c: The which is sometyme geuē to euell men. Mat. vii, d. An example in Saul, i reg. xviii. Also of Cayphas. John. xi, g. for them that wyll not beleue. iii. Reg, xxii. c. d.

Ther are two sygnes of true prophetye: the one yt the thynge whych the prophete hathe shewed before, do come to passe. Deut, viii, c, The other yt he do not withdrawe the people from the true worshyppyng: whych is to serue in spirite & trueth one god only. Deutr. xiii Soche prophetes can not speake, but soch thinges as god hathe put in their mouth, iii. Reg xxii. c. And are not wythoute auctorite. Mich iii. yee and that in the syghte of Kynges. iiii. Reg, b. c

To prophecye, for to teach in expoundynge the mysterves of the holy scrypture. i. Corin/xi, a, xii. d. xiiii. f

Paul doth put dyfference betwene a Prophet & a teacher, for a prophete is he that teacheth the thyng whych god hath opened vnto hym by hys spirite to ỹ edyfying of ỹ churche 1. cor. xiii, but a teacher is he, that teachethe ỹ only word of god, hauing first bene taughte it by men: which thynge for al ỹ, he cannot do without the gyfte of God, for it is one and ỹ same spirite whych worketh all thynges in al men. i. Cor. xii. d

Sometyme prophetes haue bene called seers, i, Re. ix. b. By whome God was wonte to answere those that asked councel at them i re xx viii. a. & to withdrawe them from their Idolatry. iiii. Reg. xvi, b

Foure hundreth false prophetes dyd counsel king Ahab, for to make warre agaynst Ramoth Galaad, but Michees thee prophete of the lord, being but one man all one dyd counsel ỹ contrary, iii, Reg. xxii. a

A man ought not then to despise prophecies 1. Tes, b. d

But rather pray for to haue soch a gift. i cor xiiii. a

Agaynst the lying prophetes, ezech, xiii. c

Jeremi cōplaineth of false prophetes Jere xiiii, b, Of whō a mā ought to take head. Mat vii b. for their doctrine & ỹ doctrine of ỹ prestes is ful of lyes & couetousnes, Jere. viii Because they preached of nothynge but for lucre or gaynes, iii, Regū xiii. b

¶ Prouidence.

The prouydence of god toward hys seruātes, Psal, cxlv. b. Prou, xv, b, s. xix, c. Mala, iii, d A man maye not then denye the prouidence of God. Eccli, b. d. For Esaye reproueth thē that denye it, xl. cap. g

By the prouydence of god al thinges happe vnto vs Eccli. xi, b. An exāple in ỹ Samaritanes, which wold not beleue ỹ lepers ỹ shewed them ỹ great hōger to come, by ỹ prouydence of god. ii. i. Reg vii b, c. Also by ỹ prouidēce of god, Abymelech dyd not lye wt Sara. genesys. xx. b, Also by thee prouidence of god, thee people of Israel dyd lacke nothing, Deu, ii/b Also by ỹ prouidēce of god, Isay dyd send David into ỹ host of Saul, i reg xvii. b For other exāples of godes prouydence, loke. i. Reg. xix, c. xvi. b. xxix. b. xx, c, Also. ii. Reg. xxvii. g. iii reg, xiii, e. xvii, a, iiii. Reg. b. a. viii, a

Ther is nothing that comforteth a faythful man more thā to consyder that nothyng happeneth vnto hym/wythout the prouydence of god, yea euen vnto the falling of one heare of hys head. Mat. x. d. And he that beleueth not the prouidence of god/is not worthy to lyue psalm. c iiii

¶ Prudence

Prudence is sometyme take in the scripture for a certayne subtelte/by the whych ỹ carnall mā doth gouerne hym self warely in his busines, Lu, xvi. which s, paul calleth worlde sy wysdō/which is death before god. Ro, viii a, Bar, iii, c. by the which a man shuld not gouerne hym self prou, iii. a, wherof also Jonadab was full. ii. Reg. xiii, a

Item prudence is take for an admynistrēt/ by whych any mā taketh hede to ouerpasse ỹ same thyng to the which he is called: to thintēt that he might serue the glory of God and the profet of hys neyghboure. And thys to doo/ Christ doth warne vs. Math. x. b. Item i. peter i, petr, iiii b

Prudēce & wisdō or sapience, ar Joyned cōmenly together in ỹ scripture: wherof wisdō or sapience/ doth cause one to vnderstād those thynges whych be of god. i. Cor i. & ii, a, & prudence to perseuer or contynue styl in ỹ same. Eph, i. prou. xiiii. d: to ỹ which we are exhorted. prou. i. a, iii, b/viii. a, ix, a, xvi. b, An example in David, i, reg xviii. b, c ¶ Psalmes

We must synge vnto God wythe Psalmes, Hymnes and spiritual songe, with geuing of thankes in the spirite & hert, Judg. v, a, i cor, xiiii, c/eph. v, d. Col. iii, c, Psal. viii, d, x/a/Judit. xvi/a ¶ Publycanes,

Publycanes are those that do gouerne thee cōmune threasures/specyally tolles or taxes, The which were sometyme in great reputacyon among ỹ romanes, but odyous to ỹ pharisees, because they dyd gather tribute of the Jewes in ỹ names of ỹ emperour of Rome: And therfore dyd they caste in the apostles teathe, that christe dyd eate wt the publycanes, Luke v. f, And because he was theyr frende/ Lu, viii e. Of Publicanes loke, Mat, xviii, b. xxi, c. Lu iii, c.

¶ Purgatorye.

This word purgatory is not in ỹ Bible, but ỹ purgacīō & remissyō of our sinnes/is made vs by ỹ abundant mercy of god, luk. i/g, Mar i/a. only by christ. Mat i. & by ỹ sheding of hys bloud mat. xxvi/c. mar, xiiii/c. Lu. xxii, b Act xiii. g, eph. i. b. Hebr. i, a, ix. d, i, petr, iii, c, i Joh i. e/ii. b. Apoc/i/b For he is ỹ recōcyling of al ỹ sines of ỹ whole world. i/Jo, ii, a iiii/c and hath shewed him self taking on him our flesh, & also dying, bering our sinnes vpō his back. for to do thē awai, i. Jo, iii. co. iiii d i. pet/ii/ To thinket ỹ he might purge vs of sinnes (in ỹ whych thys world was bosid Bal. i a. i/tym i. d) ỹ beleue in hi which is ỹ same Jo. i d once offered for al So ỹ ther remaineth none other which cā frō hence forth pourge vs of our sinnes. Hebr/ix. g. x. c he then ỹ will pourge hys synnes/thorough fier/or by any other meanes thē by ỹ passiō of christ/denieth his said passiō as it is to see by ỹ places before alleged: and shal be greuously punyshed/because he hath

despysed

despysed to greate a grace, Hebr.x.e

¶ R, Rpghtuous,

No man is rightuous in the spght of God Job.xiiii,b ix,a,xxb.b.Eccle.bii,a, Abrahã is reputed rightuous because he beleued,gen,xb a.He that is not rpghtuous,hauinge perfayt charite,is not of God,i.Jo.iii,b

To the rpghtuous is no lawe geuen: for he doth al,thyng frely by the spryte of god Gal,b d.i,Tym.i.b

The rpghtuous lyueth by fayth.Rom.i.c/ Hebr.x,g,vpõ whom ỳ eyes of the Lorde be loke,i,pet.iii.d.whose prayer also is very acceptable.Jam.b d prou/xb.d

The rightuous ar with moche a do saued in this world ỳ is,escape tribulaciõs for ỳ name of chryst,i,Pet,iiii,d.by ỳ which he is proued Eccli.ii,a,xxvii,a Prouer.xvii,a

¶ Mannes rpghtwesnes.

Ther is no rpghtwesnes in mã:no not in ỳ most holy.Job.iiii,d.ix.a,xxb.b.Esay,xlvii,d Let vs not thẽ atryb ute it vnto our rightwesnes,ỳ god geueth vs ỳ enheritãce of ỳ euerlasting life.deut.ix.a, For they ỳ wyl establyshe their owne rpghtwesnes by worckes, are not subiect to the iustyce of god.Roma.x.a.

The rpghtwesnes of god is made knowẽ vnto vs by hys workes Job.xxxvi,a.xxxviii/a/ chryst is our rpghtuousnes.i.cor.i.d.esa,xlii/ b,xlv,b.lvii,b.the whyche is geuen vs of God through chryste.philiph.iii.c The whych also we shuld,wayte for by fayth.Gal,b.a

They ar free frõ iustyce, ỳ is to say haue no rpghtwesnes,whych ar seruauntes to synne. Roma,vi, For there is no felashyppe betwene rpghtwesnes & vnrightewesnes.ii.cor,vi/ c/ For the wrath of mã doth not ỳ rightwesnes of god.Jam.i.c.ỳ fruite,wherof oughte to be sowen in peace, Jam iii.d

¶ Rulers.

Euell rulers passe not vpon ỳ cautles of thee poore.prou.xxix.b And for al ỳ men must be obedyent vnto them, Jacu,ii,not withstãding ỳ ther be infydeles,i.Pet.ii,c,Col.iii,d. ephe, ii.b.But so that they commaũde nothynge against god.Act.b.e Of the obedyence dew vnto ỳ rulers loke.ro.xiii.a b.c To ỳ which chryste payed trybute,Mat,xvii,d What ỳ rulers shuld be,exo,xviii.d.deu.xvi,d. That is to say, such as Jethro sayd vnto Moses exo.xviii /b Deut.i,c. To the which men owe reuerence/ exo.xxii.d,prouer.xvi.b.xvii.d.xix.b xx a.And not to detracte or speake euell of thẽ exo.xxii. d,nor to esteme their offyce light Eccle.bii,a.

¶ Rabi.

Rabi in Hebr: vnderstandeth(my master,Jo. i,)whiche thynge one shulde not desyer to be called, Mat.xxiii,a

¶ Reason.

A man shulde not trust vnto ỳ iudgment of hys owne proper reason,Deut,xii,a,prou.iii a,xii,c.xiiii.b

A reason oughte to be geuen to all thẽ that do demaũde, of the hope that we hope in Chryste.i.pet.iii,c

A reason shalbe geuen by euery one of vs,before ỳ iudgment seat of Christ.ro.xiiii,b

¶ Redemption,

The redemption which shulde be made by ỳ blond of Chryst,was ordeyned before the making of the worlde.i.Pet,i/d Of our redẽption loke Eph,i.b Hebr.ix.c

Christ is the redemer of al men.i.Tor/i/d, i.timo.ii,d, The which hath geuẽ hys lyfe for ỳ redẽpcion of many Mat.xx,d Mar.x.c whych was prefigured in ỳ delyuerynge of ỳ childrẽ of Israel exo,xb,c,Deu ix.d.xi,Re,bii.d

¶ Refuge.

God is our refuge.ii.reg.xxii.a.Psal,x.b/ xlvi.a.xciiii,d/cxliii,a/Jere/xvi,d. The cyties of refuge,Josu.xx.g Num,xxxb.a/ Deut iiii/a/xix/a

¶ Rule

We shuld contynue in one rule/ thynkyng/ loking & beleuyng one thing: ỳ is to say, ỳ we cãnot haue ỳ euerlastig life ỳ is promesed vs/ by any exterior or outwarde worck.Phyl/iii. d/ Thys is the rule of Chryst. And he ỳ folowyeth it/ ỳ peace of god shall rest on him Gal.vi d.ii/Tor/x,d, The rule for an elle,a yarde/or a perch,ought to be true & iust.Leui/xix,g.

¶ Relygyon.

Relygyon,for obseruyng (not of cloistre rules but of thynges ordeyned of god.Exo/xii/ d,Leui,vii,d.xvi,g Num.xix,a, Religyon,for the secte of the Pharises/which were proude Ypocrites & ful of Ceremones, of whyche, S: Paul was at the fyrst/Act/x vi/b

Cornelius beyng captayne of the Italyans armye/is called a relygyous mã & yet he had made no monastycal vowes Act.x a The true relygyõ of the Christen standeth not in the diuersytie of habytes or of vowes:but in vysytyng of ỳ fatherlesse & wydowes in their tribulacyõs, & in keepyng a mãnes selfe pure frõ the wyckednes of thys worlde.Jam/i/

¶ Remyssion.

The remyssyon of synnes,throw christ only.Act.ii.k.Colok.i,k/whych hath bene preached by the apostles,as Dauid had shewed before.Psal.xix,

¶ Rest.

No rest vnto them which obey not the commaundementes of God,Deut/xxviii/g/ Rest is promysed to them/which beare the youcke of Chryst.Mat/xi/d

We shal entre into ỳ reste of god, yf we beleue in him,hebr/iiii/a/Apo/iiii/c: for after tribulacion god geueth rest/ii,tessal/i/c

To reste/for to dwell in peace woute busynes.psal.xb

To rest or slepe/for the natural death viii/ reg.iiii,psal/xiii/i/cor/xb/i.tes.iiii. Actu.bii

¶ Resurrection.

We ought to beleue ỳ resurrection of chryste/as he him self hath shewed Luc,xxiiii.a/ ro.x.b Joh,xx,c mat.xxviii,a, And Dauid tolde it before psa,xbi,xlix,Actes,ii d e the vertue & strẽgth of ỳ resurrectiõ of christ,Ose,vi a/i cor.xb.c rom.iiii,d vi a,i pet.i.a the wyl the thing hath bene wytnessed by signes and myracles.Actes.iiii,g the wyl of ỳ father,is to rayse vp thẽ that beleue in him, Joh,vi,d,ỳ which thing Job knew,xiiii,d, Also Daniell, xii,a; Also Judas Machabeus ,ii,mach.xii,g,

What,how,& when it shalbe,loke,i,cor,xb d.Phily/iii,d,i,tess,iiii,d,and how the faythful do desyer it,loke ii/Cor/v/a

¶ Retrybucyon/or geuyng.

A table of the principal matters

God geueth vnto euery mā accordīg to their fayth & ryghtwesnes i, rerrvi d/ii re. rrii/b

¶ Ryches,

God is ryche/rom/ r/c/which maketh ryche, and maketh poore i, reg ii b

God hath chosen the poore of this world, riche in fayth. Jam. ii. a, The faithful are made riche by Iesus christ. i. Corin. i, a. ii. Cor, viii b

Of ryches loke, i. tim o, b, d. Riches euel gotte do perysshe. Prou. rviii. b

The temporal ryches/whych christ callethe the wicked māmon (as the cause of al inyquytie men ought for to geue vnto the poore. Iu, rvi, a: for a mā can not serue God and ryches Mat. vi, c, Luc. rvi. c

¶ Rome.

Rome the proper name of ỹ concubine. Nachor, Ge, rrii. d

Balam prophecyed of Rome. Num. rriiii/d.

The Romaines cōdempned no mā, without he were heard. Act. rrv, e. And dyd not let paul to preache the gospel, vnto al the ỹ came to hī in his house. Act. rrvi, e, f

¶ S. Soule.

Soule, for euery liuing mā. ro. rrii. a. i, pe. iii d, & for ỹ like. Leu. rvii, c. nūb, rri. b, Iosu. ii/ c/ christe is ỹ bishop of our soules. i, pe. iii, d/ of whō ỹ ministers shal geue accoūt. Heb, riii, c The soules of thē ỹ were slaine for ỹ word of god, were shewed to John. Apoc. vi. c

¶ Supper,

The supper of our lord, is a holy memory & geuing of thākes, for ỹ deth of christ. ma. rrvi c. mar, riiii, c. Iu, rrii, i. cor. xi, e. f. d, the supper ought to be done in charite. i cor, xi, d for who euer cōmeth thither vnworthely (ỹ is wout faith) dāneth hi self. i. cor, xi, g, Bodely punish mēt, cōmeth to thē ỹ take ỹ supper vnworthemēt, cōmeth to thē ỹ take ỹ supper vnworthely, i. cor, xi, g. The vse of ỹ supper was in ỹ tyme of S. Paul sumwhat corrupte, for whyche cause many were punyshed, i cor. xi, e. g

¶ Strength,

God is our Strength. exo. rv, a. ii reg. rrii a. Ios. rrii. e, ỹ which Hannah confessed. i, re a. ii, a. Pharao resysted the strength of God, ỹ ỹ power of god myght the better be knowen, ex ix. c. Ro, ix. b

¶ Swerde.

God is layd to whet his swerd, whē he wyl punish Deut, rrrii f. The swerde is sēt of god agaynst thē that worship Images. Deut. rrrii d & kepe not hys commaundemētes. Leu. rrvi d, He ỹ stryketh wt the swerde shal perish wt ỹ swearde. Mat. rrvi, e Apoc. riii, c. The ryghte of the swerd, Gen, ix. a. Exo. rxi, b. Leui. rriii e. deu, xix, d. Wherefore ỹ rulers do beare thee swerd, loke. Ro. riii, b

The swerd of the spyryte cuttyng on both sydes, is the worde of god, which a man oughte to take for to ouer come our enemy, Heb, riiii c. Apo, rix. c. ephe. vi. c. The swerd, death, & debates shewed before thē which shal mayntayne the gospel. Mat, x. d

¶ Sacrifyce or host.

Christ is the sacrifice. Heb vii d, viii. a, offred once for vs, x. b, whych must be offred more, for through hi ar our cōsciēces pourged frō synne, which thing no sacrifice could do/ heb, x. a. The sacrifices & offriges which prefigured christ/ ceased at the cōming of him heb. viii. a. ix. c. God beyng cōtent wyth the only sacrifyce of christ/ doth refuse al other offrinages & oblations/ Hebr, x. b

They whych wyllyngly do forsake the gospell/ cā by no sacrifyce be pourged from their synnes. Heb, vi. b, x. e

Good cōuersatiō is called a sacrifice or an hoost/ phil, ii, c, To geue vnto ỹ poore, is a sacrifyce acceptable to god. Heb. riii. c. phi. iiii d. Let vs offre vnto god through christ, the sacrifyce of thankes geuyng, Heb. rrii. c

Loke vpon the sacrifyces of the olde testament, Leu, iii. a. b. v. d, vi. a. Nu. rv. c. rvii. a.

¶ Sweare

An othis a cōfirmatiō of thinges, which ar in questiō amōg mē, by the callyng vpō of the name of god. heb. vi. c/ which thing ought to be vnto god. Nu rrr. a. deu. vi. d, x. b / Woute swering by ỹ name of straūge goddes. Ex. xxiii c, & for ỹ proket of our neyghbour. An exāple in paul. ii. cor. i. d: And to ỹ iudge ỹ receaueth ỹ oth of soch a one, to whō a mā hath geuē any thing to kepe. Exo. rrii. b. Our Lord also hath sworne by him self gen. xxii. c: But a mā must not sweare in vayne. Deut. v. b/ nor for sweare hī self. Le. rix. c: for cursed be he ỹ sweareth by ỹ name of god, & lyeth. zach. v. a. We shuld the be so true one of vs to another, & careful to say ỹ truth: ỹ our cōmunicatiō shuld be ye, ye, nay, nay, Mat. v. f. Jam. v. c. Eccle. rrvii. b

¶ Stryfe

Stryfe is a worke of the fleche, Gene. v. d. Stryuers haue theyr rule. Exo. rr. c. Of them that moue stryfe. Prou. x. b. xv, b, xvii, c, xviii. a. xiii. d. xvi. c

A mā is bounde to pacifye stryfe & debates/ An exaple in Moses. Exo, ii. b ¶ To slaye.

Manslaughter is forbidde. Gen. ix. a. Exo xx, c. Deut. v. b

The proude mā was slayne, which disobeyed ỹ iudgemēt of ỹ Iudges, ỹ iudged according to the law of god. Deut. rvii. c. He ỹ slayeth a mā ought to be slayne. Le. xxiiii, b. Nu, xv. d. He ỹ slayeth with ỹ swerd/ ought to be slayne wt the swerd. Gen. ix. a. Mat. xxvi, e. apo. xiii, e God cōmaūdeth to slaye the prophete, which throw miracles dothe wdrawe ỹ people frō his word, whether it be brother, sōne, dsughter or wife. Deu. xiii, a, b, He ỹ slayeth his brother secretely, is accursed of god. Deu. xx vi. d God kylleth & quickeneth what him lust. deu xxxii. e. f. Men kylle those that maye be a destruction vnto the people. Deut. vii. c

He slayeth hys brother, that is angry with hym, or by worde or sygne bothe curse hym. mat. v. c. i. Joh. iii, e

¶ Synne

Al ỹ is done without fayth is synne, & so is al iniquite, Ro, xiiii, d, i, Jo, iii, a, b, d, And he ỹ beleueth not ỹ gospel is a synner. i. Pe. iiii, a. There is none fre from synne, & therfore al haue nede of Christ to saue them. iii. Reg. viii c. Prou. xx. b. Eccl. viii. c. Ro. iii. c. i. Joh. i. c, Christ is without synne. Jo. iii. a i. Pe. ii. d: But god laying al our synnes vpō him, hath made hym synne (ỹ is to say/ a sacrifyce for the satisfactiō of our synnes) and ruē so by synne (that is by the sacrifice offred vp on the

on ꝑ tree of ꝑ crosse) he hath take away cõdẽ nes & done awaye oure synne. ii, Cor. b. d. Ro, viii, a. i, pe. ii, d, Sinnes ar not imputed to thẽ ꝑ beleue psal, xxxiii, for they that are purged thorow faith, prouer. xv. d. Sinnes beforgeue by god onlye. Ero. xxxiiii, a riiii. c, mat. ix. a / The synne remissible or not able to beforgeue, is ꝑ synne against ꝑ holy gost. ma, xii, c for why ch a mã ought not to pray. i. Jo v d which shal not be forgeue in this world nether in ꝑ world to come. that is to saye, neuer. Mar, iii. b

Victory is geuen vs of god thorow christe, against synne, hel, & death, i, Corin. xv, g. paul dothe warne vs for to wake frõ the sleape of synne, & to put it awaye that it reigne not in our mortal body & ꝑ thorow ꝑ deceipte therof our hert be not hardened in vnbeleefe. ro. vi. b eph v. c. heb. iii, c. xii, a, Jo ii a

He that hath sinned hath christ to his aduocate, i, Jo. ii. a, To whõ we shuld confesse our synnes, i, Jo, i. d, for god may make vs wythe out sinne & spot. Judas, i g. An exãple of thee prodigal sõne. lu, xv c. Also of the sinner. lu viii f. Also of the theefe. Mat xxvi.

¶ Stone.

God geueth water out of the stone Exo: xvii b. Num, xx. b

Christ is the stone of offence to them whyche stumble (that is, are offended at the word, not beleuing it) i, pet. ii, b

Christ is the stone vpon the which thee Jewes did loke vpõ thorow fayth, beleuynge ꝑ he shuld afterwarde come, out of whome they did drawe out the spirituall dryncke. i. Cor, x a The stone, that is to saye, the fayth that one hath in Christ, is the foundaciõ of the church. Mat, xvi, e

¶ Saboth or rest.

The Saboth or daye of rest, as touchynge ꝑ obseruacion therof after the letter was ver ry straytly cõmaũded to ꝑ Jewes, exo, xvi e / xx b. xxxi, a xxxiiii, xxx / a / Leu, xix. a, Exxiii a xvi a / deu v / b Jere, xvii, c, because ꝑ god did rest vpõ the seuẽth day, that is, ceased from the ma king of any mo newe creatures generys / i: / a Exo. xx, b, Also in the remembraunce of ꝑ rest, that he had geuen to the chyldrẽ of Israel / in deliuerynge them out of the captiuytye of E gypte Deut / v b Also that the seruauntes and beastes might rest, Exo / c iii, b

Thys iudycyall ceremonie is ceased: for we must no lenger obserue dates, gal / iiii / b mat, xii, a, but ꝑ spirete of truth cõteined vnder this shadowe ought alwaies to be amõg vs: That is to rest & to refraine our selues frõ ꝑ works of our mind or will / esa. lvi / a, lviii, a, ꝑ which thig ought to be vrged vñ vs, esa lvi / g, heb iiii, d, in applying our selues vnto ꝑ workes of fayth / that is / to help one another by charr te, &c. mat / xii / a / lu / vi, a ¶ Sacrament.

Sacrament somtime for a mistery / a thyng secrete vnknowẽ or hydde: ꝑ which for all ꝑ / is opened in a certayne tyme / whẽ it is ꝑ ples sure of god. i / Corin / iiii / a / Col / i / d / eph / i / b iiii / a / b / g / i / tym / iii: d ¶ Sacrifice,

Sacrifice in ꝑ scripture signifieth generall ly all ꝑ was offered on the aulter. whereof is spoke, exo. xxix. k. Leui. ii. b vi c d, xxiii c. Num Num. v. b. viii, c, xv, a, xvi, c, xv b, xviii, a, xxix. c. xxxix. xviii. a. Deu / xviii. a Josu, xiii. b.

Also ꝑ scripture calleth somtyme synne, sa crifice: as appereth Ose iiii. And after ꝑ ma ner ꝑ death of christ (because it was a sacrifi ce) is called synne. Ro. viii. a. Ite also to eate ꝑ sacrifices of ꝑ dead, is to eat of the thinges pferred & offred vnto Idols, Images & dead thinges. psa. cvi. e. as it is, i, cor, viii, a. f. b. e Sacrifices dyd not let ꝑ punishment of Eli. i. Reg. iii. c for God regardeth not ꝑ sacrifices of the wicked. Eccl. xxxiiii. c, but rather moc keth thẽ. Ose. v. b. Esa. i c. The bred & wyne receaued in ꝑ supper of Christ, ar no sacrifice (for christ was offred once sufficiẽtly for our sinnes. heb x. b) but an holy memory of ꝑ death of christ. Mat. xxvi. No sacrifice thẽ is lefte vs after ꝑ death of christ. Heb. viii. a. ix. c, but the sacrifice of righteousnes, psal. iiii. b, & of thãkes geuing, psal, l, d. Loke what sacrifyces god requyreth now. Mich, vi. b. Mercy & to loue god & a mãs neybour, is a thing that passeth al sacrifices, Math. v. ix. b. xii. a. Mar. xii. c. Lu. v. k. The sacrifice of ꝑ faythful. Mal iii. a ¶ Prestes

Of prestes, loke Leu x. b, xvi, a, xxi, c, xvi, e Exo, xxix. g / i, para, ix, a, God was the heretage of ꝑ prestes, Deu, xviii, a, The order of pre sthode is exãplated: ꝑ is to saye, abolished, ceased & fynished, in soch wyse as ther must now be no more, heb, vii, b / for we ar all prestes to god, ꝑ we shuld offre our owne selues, a spirr tuall sacrifice ech as christ offred hi self, which thing wilbe acceptable vnto god, through Je sus Christ, i, pet, ii, Apoc. i. b, v, c, The prestes of Baal, iii, Reg. xviii, e

The kytchẽs of prestes, Eze, xlvi, k, their co uetousnes, mala, i, c, Esa, iii, b, Their treason Da, xiii. b, d, Their counsel against christ, mat xxvi, a, Le, xi, xx, their enuy mat, xxvii, c, their euel wyl, mat, xvi, b, their malyce: for they ha ue ben alwayes far frõ charytie, as christ she weth in ꝑ parable of the Samaritã, Luke, x, f And therfore they shalbe destroyed according to the prophecye of Asariah, ii, par, xv, a / for christ is our only prest, After ꝑ order of Mel chisedec, euermore lyuig in heuẽ / for to praye for vs to be to god his father / Heb / v / vi / vii / viii a / psal / ci ¶ Sayncte or holy

The word sayncte or holy: is takẽ diuersly in the byble: ꝑ is to saye / for the holy place of ꝑ tẽple / in the which ꝑ people of ꝑ Jewes ought te to praise god: psa / xx / xxi / ci, the which hath ben euel vnderstãd of ꝑ Sophisters, which ha ue glosed ꝑ place / psa / ci / for ꝑ prayeng to sain tes / cõtrary to S, Jerome which hath exãple ted it, Laudate dominũ in sancto eius: ꝑ is to vnderstand / praise god in hys holy place / or holy Christe / whych is the sayncte of sayncter Saincte is take also for al thes ꝑ ar righte in hert / by ꝑ fayth of Jesus christ / wherby they be sanctyfyed / Jo / xvii / Ro. i / i. Cor i / ii. Cor ii / ephe, i. b, phil. i. Here & there amõg ꝑ psal: mes. As in the psal, cxiix. All faythful mẽ ther ar sayntes. deu. xxxiii, a, Mu xv. b Ero xix a Ro viii, e xvi a. b Ephe, i, a. philip iiii d phil i a b Heb iij a. Of whõ christ beyng set on ꝑ ryghe hand of hys father is the mynyster Heb: viii And for whõ we are bounde to praye with cõ tynual prayer & feruente in spirete. Ephe. vi. e

The

A table of the principal matters

The sayntes do praye for theyr synnes. psal xxxii. To whō god is mercyful, al thoughe he punysshe thē somtyme. psal. lxxxix. Let vs then be sayntes in our conuersation. i. pet. i. c, for god is holy. Leu. xi. g. xix. a xx. b. p i. b. Loke how we ought to helpe the sayntes. Ro. xii. c Cor. xvi. a. Cor. viii. a

¶ Satan

Satan is an aduersary. Mar. viii. d. Sathā doth blynd the hertes of the vnbeleuers To thintent that thei shuld not beleue the gospel ii. cor. iii. a, takinge payne for to wdrawe the faithful frō ꝑ knowledg of it. i. tes. iii. b. Loke of Satā. Job. i. b. xii. a, Luc ii. c. i. cor. v. b,

¶ Scādalon, in Englisch sclaūder or offence

Scādalō is a greke worde, which signifieth a hindrauce or let: & is trāslated vnto spiritu all thinges: for euen as he ꝑ hitteth agaynst a stone, is let, So may some mā pluke backe, wh hold & withdrawe his neygh bour, teachinge in matters of faith any thinge cōtrary to the worde of god, by the which he is sclaūdred / ꝑ is to say, lette or plucked back frō the trueth wherof is spokē Mat, xviii, a, A mā may also offend or sclaunder his brother, as touching charyte: that is to saye, when a man doth not thinke vpō the necessite of him, or ꝑ he trouble the cōmune pece, or geueth euel exāple / wherof ye may se, i. Cor. viii. d. Mat. xviii, d

To sclaūder or offend also (is to geue an occasion of falling, thorow tribulation or anye other meanes. how soeuer it be, which thing christ shewed before to his apostles, mat, xvi

¶ Seruauntes,

c.

We ar al the seruaūtes of God, by grace: to thintēt that by ꝑ helpe of him, we shulde do ꝑ workes of righteousnes. Ro, viii. d. Ro. vi. d which thing christ sheweth in two parables. lu. xii. c, k. How seruātes ought to behaue thē selues toward their masters, Eph, vi. a. Colo iii, d

¶ Sygne

Christ hath left vs. ii. signes, for to shewe & protest our faith before his church, ꝑ is to say the water of Baptyme. Mar. xvi. d: & the bred and wyne of his holy supper. Mat. xxvi. c

¶ Sorowe

The sorow & heuynes, by the whyche a mā is sadde, that he hathe offended God, maketh hym holsomly to chaūge hys lyfe: but the sadnes which springeth of worldly affectiōs bringeth death. ii. Cor, vii. c

¶ Sycle

Sycle wherof is spokē, Ge. xxiii, Exo. xxx. is after Josephus mynde. iiii. dragmas, whiche amounteth as Budeus sayth. xx, shyllynges sterlinge.

¶ T Tree

A tree, by a symylytude, is euery mā. Math iii. c. xii. c. Mar. viii. c. Lu. vi. c. If he be sayth ful, he is a good tree, bringing forth good frute as wel in doctrine as by worke. Mat. vii. c But yf he be wythout the frute of sayth, he is wycked. Judas. i. d

¶ Tythes

The tithes were sanctifyed to god. le. xxvii. d God cōmaunded that the mynisters, straungers, fatherles, & wyddowes shuld be norysshed wyth the tythes. Deut. xiiii, d

The tythes were as wel exāt of the people as of ꝑ ministers. Deu. xii. d, xiiii. c. The pharises leuing merey, fayth, & ꝑ principal workes of the law, vndone, were diligēte to paye the tythes. Mat. xxiii. c

¶ Techars.

Teachers in the church of christ. i. cor. xii d. Ephe. iiii. b

The Christian is taught of god. Joh. vi. c. Heb. viii. d. i. John. b. d. Esa. liii. d. We ought to teache ꝑ word of God one to another Deu. b, b. xi. c. i. Thess. b. c

Agaynste the questyonary doctors or teachers. i. Tim. vi. b

Which is the holsome lernyng. Tit. ii. a, & which the deuelshe. i. Tim. iiii. a. They ꝑ bringe other learning thē Christes, are not to be receaued. ii. Joh. i. c, agaynste them speaketh Paul, ii. Timo. iii. b

He ꝑ teacheth any other thing thē ꝑ worde of God, is accursed, Gal, i. b. i. Cor. xv. a

¶ Truste

He that trusteth in god, is blessed, Jer xvii b. prou. xvi. c. the Israelites trusting in theyr owne strength, were banquished of the Benjamites. Judg. xx. c. d

Let vs haue truste ꝑ we shalbe saued by the bloud of Christ. Heb x. d / to whō we ought to go, with great cōfydence. Heb. iiii. d. the Jewes haue truste in theyr Images, in tyme of tribulation. Deut. xxxii, e

God taketh away all truste frō the trāsgressors of his cōmaūdemētes. Deu. xxviii. g. the sure truste is, to beleue ꝑ god wyl neuer forsake his. psa. cxxv. e. Exāples of truste, in Act, ii Chro. xviii. c. Chro. xviii. b, in Judas Machabeus. i. Mach iii. b

¶ Theefe

A man must not robbe. Exo, xx. c. Leui. ix. b: for theues are accursed. zach. v. a. And therfore they shal not haue ꝑ kyngdō of god. ii. cor vi. b. Let theues therfore labour wyth theyr handes, for to helpe the poore. eph. iiii, k

All ꝑ pastours are theues & bybers which wyl bring mē by any other way vnto healthe then thorough christ. Joh. x. a. then one shulde not haue any cōuersatiō wt thē. prou. xxiiii. d.

¶ Tabernacles.

A tabernacle, tent, or pauiliō, is the habitatiō or place, wherin mē of warre do vse to lye which doth signifye ꝑ the people of god do in soch wyse dwel in ꝑ church, that they haue alwayes battayl agaynst synne, ꝑ worlde & ꝑ deuyl. i. Jo, ii, c, which thing belōgeth to ꝑ mortifying of ꝑ old mā, psa, xv, Itē tabernacle is somtyme takē for a defenced cytie, psa, xxxi,

Itē for the body in the which ꝑ soule dwelleth, ii, Pet, i, c / which thyng S, paul calleth an earthly mancion, ii, Cor, v, a, Also the tabernacles of God, are the godly cōgregatiōs of people, in the holy church of Christ, Num xxiiii, psalm, lxxxiiii, prou, xiiii, the allegory of the two tabernacles of Moyses, Heb, ix, b Of the materyal tabernacle / loke Exo, xxv, a, xxvi, a, xxvi, a, xxvi, a, xxvi.

¶ temple

temple in the olde testamēt, was a certain place, where god required to be prayed vnto, serued & honoured. iii, Re, vi, a, viii. a: But S. paul sayth, ꝑ god doth not dwel in the tēples made of mēs hādes, Act, vii, f, vii, f, iii, Reg, viii, c, Esay, lxvi, a / because euery christē mā is the holy temple of God, i, Cor, iii, c, ii, Cor vi, c, Ephe, ii, d.

God shall destroye hym ꝑ doth pollute or violate his temple, i, Cor, iii, d, For our membres are the tēple of the holy goost, i, cor, vi d

¶ Temp:

¶ Temptation

To tẽpte is to proue, gen, xxii.a. Exo.xb.k xbi.a. deu. biii.a Tẽptatiõ for affliccõ. deut. bii.c, Iob.ii.c. bii,a, The ryghteous ar pued through tẽptaciõs. ecc.xxbii,a. Iu.biii.b, Ba xu.ii.a. An exãple in Ezekiah, which was for sake of the Lorde for to proue him. ii, par. xxii

Itẽ of Elias the which beynge famished/ was sent to a womã þ was likewise famished for to be noryshed of her. iii. Reg. xbii.b.c: Item of Iob. iii.a

In þ tyme of tẽptatiõ, a mã ought to cõmit him self al wholi vnto god. psa. lxxi. A mã ought not to tẽpte god. Deu. bi.c. mat, iiii.d: to thintẽt þ he periche not, as the Iewes dyd, ii Cor. .b: Exo. xbii.a.b, Nu. iiii.d. Christ tẽpted of the deuyl. Mat. iiii.a. To thintent þ he might helpe the þ be tẽpted/ Heb. ii.d. iiii.d

Enery mã is tẽpted of his owne cõcupiscẽs and not of God. Iame. i.b: but god wyll not suffre vs to be tẽpted aboue þ we may beare. i Cor ix.c: for he delyuereth vs frõ temptation and affliction. ii. petr, ii.b

Christ cõmaundeth his to watch & pray, to thintẽt þ they fal not into tẽptatiõ. mat. xxvi d. To entre then into tẽptatiõ/ is to cõmyt a thinge agaynst the fayth and trust whych we ought to haue in god. mat, bi.b ¶ Testamẽt

The olde testamẽt (þ is to say the couenãt made chefely w the Iewes. Ro. ix, a) was cõsecrate by bloud. Exo. xxiiii.c. Heb. ix, e, but they had a vayle before their hertes, so þ thei could not vnderstand it. ii. cor. iii. d

The new testamẽt is promysed to þ true beleuers. Ier. xxi, f. Bar. ii.g/ & cõsecrat by the bloud of christ. Mat. xxbi. Mar. xbiii.b: Luk xxii.b: of which he is þ mediatour. Heb, biii. b. The new testamẽt cõsisteth not in þ letters & ceremonies (þ is to say visible & carnal thi ges) but in the spirite, which is geuẽ thorowe fayth, þ which doth wryte his lawes in oure hertes. ii. Cor. iii.b ¶ Tribulation

Tribulatiõs to come vnto thẽ, which beleeue in christ, i, pet, i, b, iiii.d, Io, xbi, a, &, i, tes iii.b. The whych neuertheles we cãnot endure, wout the grace of god Phil. i.d: for by thẽ we ar prouyd. i. pet. iiii.c, & do enter into the kingdõ of heauen. Act. xiiii.d. ii. tessa. i.c

tribulatiõ doth engendre pacience. Ro. xii c, b, a/ & þ wayght of glory, ii. Cor. iiii.d: for thorow tribulatiõ god doth constrayne hys, for to eeturne vnto þ chaũge of lyfe. esa. xxbi c. i. pet. b, c. In the tyme of tribulatiõ, a man ought to prayse God, psa. ii. iiii. An example in Paul & Silas. Act. xbi. e, And to glorye in them. gala. ii/ ii. Cor. bi. a, bii. a. ii, tim. ii, d, putting his trust in god, Esay, bii, c: for it is he only whych dothe delyuer vs, i, Regũ, x, c, Exod. ii, d

The prayer of hym that is in trybulatyõ/ psalm. xlii

To the persecutors & troublers, eternall payne, & to thẽ that be troubled, rest, ii, test, i c: wherfore no tribulatiõ ought for to separate vs from the loue of god. Rom, biii, g

¶ Trueth

Christ is treuth/ Iob, xiii, f, & hys gospel, ii, pet, i, c, by þ whych we ought to serue god wout fayning (that is to saye/ wythout trusting in any other, vnder þ colour of the ser-

vyng of hym) Iosu, xiii, c. i, Reg, xii d

truth ought to be in the Iudges/ Exo, xbiii c: for a man ought to do nothing agaynste it Miche, bii, b ¶ Vnbeleefe

the hertes of the vnbeleeuers be so blynded, that they se not þ lyght of the gospel, ii, Cor, iiii.a, For which thing they shal faule into þ terryble iudgemẽt of god, ii. thes, i, c: whych is euerlasting payne, ii, tessa, i, c, i, pet, iii, d & therfore we ought to haue no parte with the ii, cor, bi, c The wordes of vnbeleeuers con chyng þ knowledge of god, Iob, xxii, d, Ezechi, b, e ¶ Vengeaunce

Vengeaunce belõgeth vnto god, deu, xxii f, Rom, xii, d

Vengeaũce is forbidde, Pro, xx, c, Ecc, xbii c, xiiii, d, xbiii, a. Christ taketh vengeaunce of hym þ deceaueth hys brother, i, thes, iiii, b and that doth despyse christ, Heb, x, e,

¶ Vertue or power

the vertu or power wherwith god doth saue vs, is the gospel. Roma, i.b the power of god is the health to the faythful, i, Cor, i, c & kepeth thẽ in fayth, i, petr, i, a

to be clothed w the vertue frõ aboue, is to receaue the holy ghoste, Lu, xxiiii, g. Act, i.b

¶ Vprygne

What S, paul wold þ men shuld do, as cõcernyng vprygnes, i, cor, biii, e.f, g Loke vpõ the law of vprygnes & of vprygnyte, Le. xxi, c Exo, xxii, c/ Iud, xi, g, x i, b, d/ nu, xxi, deu, xxii, c

¶ Vyne

Christ is the true vyne. Ioh, xb/a

¶ To vysyte

to vysyte for to remẽbre/ ero/ xx/a/ xxii/ luk i/g To vysyte for to take care/ Ose/ ii/d To vysyte for to take vengeaũce/ esa/ x/c

¶ Vnyte

Vnyte is cõmended vnto vs. Phil. i, d. ii. a. i. petr, iii. b

The Vnyte of christẽ people commeth of christ. Io. xbii. d/ which was in þ primatyue church/ act. xiiii. f. whych is prayed/ eph. iiii a: we are all one in Christ. Gala. iii. d

¶ Vocation or callyng

Vocatyõ what it is/ Ro. xii. d/ we ar called of god, Ro. ix. a: ii, tim, i. c. ii. pet. i, a/ as apeareth in the parable. Mat. xx. a. the callyng of the gentyles & of the Iewes. Ro. xb. c

God hathe predestynate those whõ he calleth, Ro biii. f/ Gal. i/a/ and they heare whẽ they be called/ Io. x. c

God hath called vs vnto hys glory thorowghe Iesus Christ, i. pet. b. c ¶ Voyce

the voyce of god ought to be herd. exo. xb. g deu. xiii. a. xxbii. b. xxx, d. One could not heare þ voyce of Hãnah when she prayed. i. Reg. i. b

Mẽ ought to shõne the newnes of voyces & vnspeakable questiõs, i tim, bi, b, d ¶ vowes

Vowes cõmenly are prayers psal/ l. i/ prayes & geuyng of thankes/ psal, l. b

Vowes ar takẽ many tymes for þ gyftes/ þ mẽ were wont for to offre: þ is to say/ certayne outward thinges & ceremonyes/ as to shaue their heare/ & to taste no wine, which thing þ Rechabytes had vowed/ Iere/ xxxv/a/ the whych thig a mã may kepe or leue vndone as þ anoyntinge doth teach a mã/ which ofte thẽ is most to set forth þ glory of god: but yet after

A table of the principal matters

soch a maner ꝑ a mā do put no merꝑte or holy nes in ꝑ worke. An exāple of him, which ma: de his head to be shaue in cēchres. Act. xviii. e

To vowe vnto God, is comenly taken for to sanctifye or cōsecrate, in Leuit. xxvi

Vowes are free & at the liberte of man. An exāple of Hānah, which vowed for to geue vn: to God, the sonne which God had geuen her. This vowe was not perpetual: for Samuell was the minister of Eli. which ought to haue ministred in ꝑ tēple frō the xxx. yere, to ꝑ. L. (accoꝛding to the law of god. which is wꝛi tē Nu, viii.) And thē afterwarde it was lawfull for hym to wythdꝛawe him selfe, as the storꝛy doth declare: for afterward he dwelt in ꝑ pos session of hys father in Ramoth / & was Jud: ge many yeares in Israell. i. Reg. viii. g

Helcanah willing for to offre his vowe (ꝑ is to say his voluntary offring, whych we call cōmōly deuotiō, wēt vp into Silo. i. Reg. i. c to vowe for to swere. i. Re. xviii. d Vsurie

God forbiddeth to geue in vsury, any ma: ner of thing whatsoeuer it be. Deu. xxiii. c

Nehemiah kepte the people, which wolde haue geuē thē selues to vsury. Nehe, v. b, god doth forbyd vsury to be done vpon his poore people. Exod. xxii. d

A man ought to norysche his poore brother without taking vsury of him, Leui, xxv. f, He that geueth not his money vnto vsury, & ta: keth no gyfte of the poore & nedye man, shall dwel in the tabernacle of god, Psalm, xv

To lende for vsury is agaynst iustyce, E: zech. xviii. b

Vsury doth displease God, Ezech. xxii. c

W Worshyppe.

To worship one god only. Exo. xx. a, Deu, v. a. x. d. psa. lxvi. a. lxxxvi. d. Isa lxvi. g, Mat. iiii. b. Act. xvii. f. i. cor. xiii. c. Apo. xiiii. b. xxii b. In spryte & truth. Johā. iiii. b. Wythoute Images. Exo. xx. a. x. iiii. b. Leuit. xix. a. xxvi, a. Deut. xxvii, c

Let vs worship with the hert / & not wt lyp: pes. Isa. xxix. d. Math. xv. b. Mar. vii. a. And in all places. Johā. iiii. d. psalm. cxi. cb. i. par xvi. b / Isa. xii. a

To worship is sometyme take for to do re: uerēce by certē outward tōnes, as ge. xviii. a xix, a, x. xiii, a, xlvii, b, i, re, xx, g, xcv, b, d. mat. ii a

To worshyp, for to geue thanckes to god. Judg. vii. d. Exo. iiii. b, Gen. xxiii. b

The angel wold not be worshypped of Jo. Apo, xix. b. xxii. b. Al they ꝑ ar not wrytte in ꝑ boke of lyfe, do worship ꝑ beast. Apo, xiii. a. c For the which they are punyshed. Apo. vi. c.

To walcke

To walcke or to treade in the scripture, is put for to lyue, or to cōtynue in a strōge faith psa. xv. i xxiiii. c. Ro. viii. a: therfore is it said of Enoch ꝑ he walked before God. Gen. v. d: Also of Abraham. Gen. xvii. a

To walcke in the waye of the Lorde, is to kepe hys cōmaundemētes. iii. Re. iii. b: ꝑ why che God teacheth. Deu, viii. b / and requireth Deut. x. x. xi c

To walcke in lyght, is to beleue in christ Job. xii. e

To walke in truth, is to loue God withall our hert, and withal our soule. iii. Reg ii. a.

To walke after ꝑ maner of mā, is to be car: nal, & to lyue in stryfe & dissencion. i. cor. iii. a

To watche in the spryte, is to mortyfye the dedes of the flesshe. Gal. v. c W Weake

The weake in ꝑ fayth, shuld not be disdayn: ned of ꝑ strong. Ro. xiiii. a. xv. a. i. Thes. v. c

To ꝑ weake Paul became weake. i. cor, ix. d ii. Cor. xi. d: whō a man ought not to offende by eatyng of meate, i, Cor. viii, c. d.

God choseth the weake thinges, for to cō: found the strong. i. Cor. i. d: An exāple in paul ii. Cor. xii. d W Wronge

Rather to suffer wrong, thē a mā to pleate in law against his brother. i. cor. vi, b for christ ste forbiddeth ꝑ reuēging of wrong. mat. v. f & therfore shuld we despyse it Eccl. x. a: wout hauing any mynd of it. Leu xix. d. An exāple in Joseph. gen. l. c God punisheth ꝑ wrōge done vnto his, ii. re. xxi, b. c W wrath of god

the wrath of god vpō manye, for ꝑ synne of one only, Jos, xxii, d. by ꝑ which pharao was destroyed. Ge. xv b. For ꝑ wrath of God is vp: pō ꝑ vnbeleuers. Col. iii. b. Joh. iii. d. An exā: ple in the Jewes. i. Tes. ii, d, Ju. ii, d Nu, xi. a Deu. ix, c / Exo. xxii. c

the ryche mē of hys world, do heape vp for thē selues. ꝑ wrath of god. Jam. v, a, By natu re we ar ꝑ childrē of wrath, Eph ii, a, but thꝛow Christ we are deliuered frō the wrath to come, i, xcv, b. c W wrath or passiō of mā,

Let vs cast aspde wrath frō vs, Rom, xii, d Eph, iiii, g, Coll, iii, b, Eccl, vii, b, xi, d, Prou, xxvii, a: for he ꝑ is angry wt hys brother, kyl: leth hym, Math, v, c

Yf any mā be angry against hys brother, af ter he hath prayed, he ought to reconcyle hym self, i, tim, ii, c: for the wrathe of mā foloweth not ꝑ righteousnes of god, Ja, i, c

Let wrathful mē be ouercome wt swetenes, prou, xv, b, wt whō we shuld make no alyaūce prou, xxii, e: nor chyde with thē, Eccl, viii, d W The worlde

the worlde made by the word of god, Jo / e, / in the which we haue nothing / i / Cor, ix / e and which passeth away wyth the concupys cences therof / vii / e / i / ohn: ii / c

the worlde is ful of wickednes, i, Joh, v, d / ꝑ is to say / ꝑ lust of ꝑ flesshe, ꝑ desier of ꝑ eyes & pryde of lyfe, i, Jo, ii, c, The frēdship of whi ch is enemy to god, Ja, iiii, a, For he ꝑ loueth this worlde loueth not god, i, Joh, ii, v, & kno weth hī not, Joh, i, a, xvii, d, Let not vs then loue ꝑ worlde, nor ꝑ which is in it, i, Joh, ii, d

the worlde hateth ꝑ faithful & why, Jo, xv & i, Jo, iii, c, The which thorow fayth do ouer: come it, i, Jo, v, a, b, also they shal iudge it, i, Cor, vi, a W The word of god

The worde of god ought to be in our hert Deut. v, b, xi. c, xxxii, g

the prayse of the word of god, prou, x, a

An exhortatiō for to heare ꝑ word of god, Esaye, lv, a

Men ought not to doo but accoꝛding to the worde of god / wythout any addynge vn to it / or dymynyshyng from it, Deu, iiii, a, xii d, Num, ix, d

the worde of god abydeth euermore: that is the gospel whych is preached vnto vs, Esa xl, & i / pr, i, d. the which is the word of truth, Ephe, i, c, Of eternall lyfe / Actu / v / d / and of recon:

reconcyliacio. ii. Cor. b. d by ꝑ whiche we do ouercome the wicked. i. Joh. ii. b. And haue a meane & maner of lyuing. Esa. bliii. d. rbiii. d

The word of god is an offence or stōbling blocke to the vnbeleuers. Rom. ri, b

Men ought to shūne those, ꝑ do withdraw men from the word of God. Rom, rbi. c.

The word of god, which christ calleth anho ly thinge & precious stones, ought not to be preached nor told to dogges, ꝑ is to say, aduer saries nor impugners: nor to swyne/ꝑ is/ mockers and despysers of it. mat. bii. a. Pro. rriii. b. rr b. c/ but yet thei shall not escape vn punished. mat/r. b. heb. ii, a. esa rrbiii. a. rrr. c Deut. bliii. d. iii. Reg. riii. e,

The word of god abideth not in vs, ꝑ we be leue not in christ. Joh. b. k. Let vs praye thē ꝑ it may dwell in vs. Col. iii. c & ꝑ it may be preached & declared ouer al. ii. Thess. ii. a/ by what occasiō soeuer it be. ii. tim. iiii. a, For it is ꝑ light to se by. psa. crix. e. i. Pet. i. d ꝑ fontayn of wisdō. esa. ib. a. Ecc. i. a: the fode of ꝑ soule Mat. iiii. a. Jere. rb. c. the helmet of helth and sword of the spirite Eph. bi. c ¶ Whore

Ther ought to be no whoremōger nor whore, in the people of God Deut. rriii. c. A man shuld then āpe trō an harlot. prou. rriii. c. for he that ioyneth hymselfe with an harlotte is one body with her. i. Corin. bi. d

The whores & the publicanes do enter into the kingdō of god & beleue the gospell: but ꝑ Pharises beleue not. Mat. rri. c

The bysshō of the great whore, with whō ꝑ kinges of the erth haue done fornicatiō. Apo rbii. a ¶ Wysdom

The wysdō of god is rych & profound. ro. xi d. which is Christ. Lu. rii. g. as is interpreted. Mat. rriii. d. i. cor. i. d. In whō ꝑ treasures of wysdō & of knowledge are hydde. Colo. ii. a.

Of wysdō, lake Jam. i, a. iii. d. Job. rrbiii, a rrrii. b. pro. i. a. ii. c. iiii. a. biii. ir. riiii, a. Bar iii. b: i, cor, rii. a. We ought to be fylled with al wysdō in goodnes, & to be symple in euell. Rom. i b. c ¶ Wytnesse

A man ought to beare no false witnes. Exo rr. c. Deut. b. d

The wytnesse which god hadde made vs of hys sonne, is that by hym only we haue euerlastyng lyfe. i. John, b. c

At ꝑ witnes of two or thre witnesses, ꝑ Idolatrer was stoned. Deut. rbii. a

The punishmēt of a false wytnes. Deu. rir d Prouer. rix. a. rrb. c

The holy goost is a wytnes ꝑ we be cōuerted, & our synnes forgeuē by christ. Act. b. k

The witnesses of ꝑ resurrectiō. Lu. rriii. g Job. rb. d. actu. i. b. ii. c. r. k ¶ Watche

Christ cōmaūdeth al mē to watch. mat. rriii d. prbi. c. Mar. riii. d. riiii, d. Luk. rii. e. rrii. d Apoc. iii. a. at al tymes. Mat. rrb, a, Ro. riii, c i. Cor. rb. rbi. c. i. Thessa. b, a. i. Pet. iiii, b, b, c. Colo. iiii. a, after ꝑ exāple of paul. ii. cor. bi. a.

¶ Wydowe

A man ought to do no hurt vnto wydowes Exo. rrii, d. deu. rriiii. d: but rather to norysh thē. Deu. riiii. d/ & to leaue thē the leauinges of their corne, grapes & olyues/ Deut. rriii. d/ without taking of their clothes to pledge In the same chapter c.

Of wydowes loke, Deu. r. d. rbi. a. rrbii. c

i. Timo. b. a. b. i. Cor. bii. b, Act. bi. a

The Pharises vnder the coloure of prayer dyd vndo the wydowes. Mat, rriii. b. Mark rii. d. Lu. rr, g, ¶ Wyne

Wyne reioyseth the hert of mā, Judit, ir. d Psalm, ciii, b, Eccle, iii, d

A man ought not to drinke ouer much wyne, Ephe, b, d, Prouer, rr, a, i, Timo, iii, c, b, d, Tite, ii, a

The wyne of cōpunction, what it is, psal, ir, a ¶ Waye

Christ is the way, by whych men go to the father, John, riiii, a

The way of god is righteous, Deut, rrrii, a Apo, rb, b/ Rom, ri, d, wherfore we ought to folowe it, ii, Re, rii, c: whych thing the Idolatrers do not, Exo, ir. b, c, Deu, ir, c

¶ Wyll,

God hath made al thinges by his own wyll Ephe, i, b, Apo, iiii, d, The whych is immutable, prouer, rix, c, And the which no mā can resyste, Gen, i, c, An exāple of Ahab, ii, par, rbiii g, also of Balam/ Nu, rrii, d

The will of god ought to be done & knowē Rom. ri, a, Eph, b, d, For he that doth it is a Christē man, Mat, bii, c. an example in Josue and Caleb/ Num, rrii, b

It is the wyll of God ꝑ we be sanctyfyed & purged of our synnes by christ, Heb, ii, c, To thintent that we be holy, i, Thessa, iiii, a, b, c, & that with wel doyng we do stoppe the mouthes of the wycked, i. Pet, ii, c

We ought to pray ꝑ the wyll of god be done Mat, bi, a, after the exāple of christ, Joh. iiii, d, Mat, rrbi, also of Paul, ii, Thessa, i, b, Hebre rii, d, also of Epaphras, Coloss, iiii, c

al ought to be cōmitted to ꝑ wyll of god, James, iiii d, an exāple in Joseph, Gen, rlb, b. i, c: also of Paul/ Rom/ rb, g, i, cor/ iiii/ d/ rbi a

a mā ought not to do hys owne wyll/ Eccle rbiii/ d but the wyll of god: for he ꝑ doth that abydeth euermore/ i/ Jo/ ii/ c & he that doth it not shalbe beatē/ Luk/ rii/ k

¶ Wages

a man ought not to withholde the wages of the labourer/ Deut/ prb/ b/ r iiii/ c

One & the same wages is geuē to the first & to the last/ to thintent ꝑ a man may se/ that nomā hath any thinge/ but by the only grace of God/ Math/ rr/ a

The wages promised to thē that suffre for christ, Mat/ b/ b/ Yf they cōtynue in the fyre of tribulation: i/ cor/ iii/ b/ d

¶ Z. ¶ Zele

zele/ what it signifyeth/ after ꝑ scripture iii, Reg, rir/ b

zele/ for vengeaunce/ Esa/ rlii/ c

The zele of God agaynst the euel mē deut rrir d

The zele of Moyses agaynste the Idolatrers/ r iiii k

The zele of Jehu: for the honour of God when he slewe al the Prestes of Baal, iiii Regum r. d. e

The zele of phinehes/ whiche slewe these two ꝑ played the harlottes, Num, rb, b

The zele of Eliah/ iii, Reg/ rbiii, d

¶ An ende of the Table of the principal matters conteyned in the Byble.

The names of al

the Bokes of the Byble, & the contente of the Chapters of euery boke:

¶ The bokes of the olde testament

Genesis, or the fyrst of Moses. Chapters.l
Exodus, or ꝑ second of Moses Chapters.xl
Leuiticus, or ꝑ third of Moses chapte.xxvii
Numeri, or ꝑ.iiii.of Moses chapters,xxvi
deuteronomiū, or ꝑ.v.of Moses cha.xxxiiii
Josua chapters.xxiiii
Judges chapters.xxi.
Ruth. chapters.iiii.
The first of Samuel, or the first of the kinges Chapters.xxxi
The second of Samuel, or the.ii.of ꝑ Kinges Chapters.xxiii.
The thyrd of the Kynges chapters.xxii.
The fourth of the Kynges chapters.xxv
The.i.of ꝑ Chronicles, or of Paralippomenō Chapters xxix
The.ii.of ꝑ Chronicles, or of Paralippomenon. Chapters.xxxvi
The fyrst of Esdras chapters.x
Nehemiah or ꝑ.ii.of Esdras chapters.xiii
Esther chapters.x
Job chapters.xlii
The Psalmes chapters. cl
The Proverbes chapters.xxxi
The Boke of the Preacher, or Ecclesiastes Chapters.xii.
The ballet of ballettes of Salomō, or Canticum Canticorum. Chapters, viii

¶ The Prophetes

Esaye, or Isaiah chapters.lxvi
Jeremy, or Jeremiah chapters. lii
The lamentatiōs of Jeremy, or Threnorum. Chapters.v
Ezechiel.or Jehezekiel chapters.xlviii
Daniell chapters.xii.
Oseas, or Hosea chapters.xiiii
Joel chapters.iii
Amos Chapters.ix.
Abdi, or Abdiah chapters.i
Jonas, or Jonah chapters.iiii
Micheas, or Michead chapters. vii
Nahum, or Naum chapters.iii
Habacuk, or Habacuk chapters.iii
Sophonias, or Zophoniah chapters.iii
Aggeus, or Haggeus chapters.ii.
Zacharie, or Zachariah chapters.xiiii
Malachie, or Malachiah chapters.iii.

¶ The Apocrypha

The thyrd of Esdras chapters.ix
The fourth of Esdras chapters.xvi
Tobiah, or Tobie chapters.xiii
Judith, or Jehudith chapters.xvi.
The reste of ꝑ boke of Esther chapters.viii
The boke of wysdō, or Sapientia chap xix.
The boke of Jesus, or Jesua, the sonne of Sirah, or Ecclesiasticus chapters.li
Baruch the Prophet, with the Epistle of Jeremye Chapters, vi
The song of the, iii. chyldre in ꝑ ouē chap,i.
The storye of Susanna chapter.i.
The storye of Bell.&c chapter.i
The prayer of Manasseh chapter.i
The fyrst of the Machabees chapters.xvi.
The second of ꝑ Machabees chapters.xv

¶ The newe testamente.

the gospel of S. Mathew chapters.xxviii
the gospel of S. Marke chapters.xvi
the gospel of S. Luke chapters.xxiiii
the gospel of S. John Chapters.xxi
the actes of the Apostles chapters.xxviii

¶ The Epystles

¶ S. Paul to the Romaynes chapters.xvi
the fyrst to the Corinthians chapters.xvi
the.ii.to the Corinthians chapters.xiii
to the Galathians chapters.vi
to the Ephesians chapters.vi
to the Philippians chapters.iiii
to the Collossians chapters.iiii
the fyrst to the Thessalonians chapters, v
the.ii.to the Thessalonians chapters, iii
the fyrst to Timothie chapters.vi.
the second to Timothye chapters.iiii
to Titus chapters. iii
to Philemon chapter.i
¶ the fyrst Epistle of S. Peter chapters.v
¶ the second of S. Peter chapters iii
¶ the fyrste of S. John chapters.v
¶ the second of S. John chapter.i.
¶ the thyrde of S. John chapter.i.
¶ to the Hebrues chapters.xiii
¶ the Epistle of S. James chapters.v
¶ the Epistle of Judas chapter.i
¶ the Reuelation, or Apocalipsis of Saynte John, Chapters, xxii

¶ All these thinges are the boke of lyfe/the couenaūt of the fyrst/ and the knowledge of the truth. Eccles. xviii. c

¶ A briefe rehersal of the yeares passed sence the beginning of ꝑ world, vnto this yere of our lord. M.cccc.xlix. both after ꝑ maner of the reckeninge of the Hebrues, and after the reckening of Eusebius and other Chronclers.

After the ꝑ rekonig of ꝑ Hebrues & of ꝑ iiii bokes of Moses

Frō the creation of the worlde	M.cccccc.lvi
Frō Noes floudde	M.cccccc.lvi
From Abraham	(Egipt cc.xxii
Frō ꝑ departig of Israel forth of	the departig of Israel cccccc v
Frō the buylding of the temple	Buildīg of ꝑ tēple cccc.lxxx
Frō the Captiuite of Babilon	the captiuite of Babil cccc.xl
Frō the comming of Christ	the cōming of christ cccccc.lxxiv
	this present yeare M.d.xlix

After the ꝑ rekonig of Eusebius & other Chronyclers

Frō the creation of the worlde	Noes floudde M.cccccc.lvi
Frō Noes floudde	Abraham cc.xxii
Frō Abraham	(Dauid the departig of Israel cccccc v
Frō ꝑ byrth of Abrahā	Dauid ix.C.xii.
Frō ꝑ beginning of the raygne of	the captiuite cccc.lxxvi
Frō the Captiuite of Babilon	Christe cccccc.lxxxix
Frō the byrth of Christ.	this present M.cccccc.xlix

Unto

Unto the Reader W. T.

THoughe a man had a precious Juel, and a ryche, yet yf he wyste not the value therof, nor wherfore it serued, he were nether ỹ better nor rytcher of a strawe. Euē so, though we reade the scripture and bable of it neuer so moch, yet yf we know not the vse of it, and wherfore it was geuen, & what is therin to be sought, it profyteth vs nothinge at all. Jt is not ynough therfore to reade & talke of it, but we must also desyre God daye and nyght, instantly to open our eyes, and to make vs vnderstand, and fealc wherfore the scripture was geuen, that we may applye the medicine of the scripture, euery man to his owne sores, vnlesse thē we entend to be ydle disputers, & braulers about vayn wordes, euer gnaweng vpon the bytter barcke wythout, and neuer attayninge vnto the swete pyth wythin, and persecutinge one another for defending of lewde ymaginations and phantasyes of oure owne inuention.

The scripture wherfore it is good.

Paule in the thyrd of the second Epystle to Tymothe sayth, that the scripture is good to teache (for that ought mē to teach) and not dreames of theyr owne making, as the pope dothe) & also to improue, for that scripture is the touchstone that tryeth all doctrines, and by that we know the false from the true. And in the .vi. to the Ephesians he calleth it the swerde of the sperite, bycause it kylleth hypocrites & vtterethe and improueth theyr false inuentions. And in the .xv. to the Romaynes he sayth: all that are wrytten, are wrytten for oure learninge, that we thorow pacience and cōfort of the scripture myghte haue hope. That is, the ensamples that are in the scripture, comforte vs in al our tribulations, and make vs to put our truste in god, and pacientely to abyde hys leysure. And in the .x. of the fyrste to the Corinthiās he bryngeth in examples of the scripture to feare vs & to bridle the flesshe, that we caste not the yoke of the lawe of God, from of our neckes, & fal to lusting and doinge of euyll.

So now the scripture is a lyght and sheweth vs the true waye, both what to do, and what to hope: and a defence from all errour, and a comfort in aduersite that we dyspeare not, and feareth vs in prosperite that we synne not. Seke therfore in the scripture as thou readest it, chefely & aboue all, the couenaūtes made betwene God and vs. That is to say: the law and cōmaūdemētes which god cōmaūdeth vs to do. And then the mercye promysed vnto al them that submyt them selues vnto the lawe For al the promises thorow out the hole scripture do include a couenaunt. That is: god byndeth hym selfe to fulfyll that mercy vnto the, onely yf thou wylt endeuour thy selfe to kepe hys lawes: so that no man hath hys parte in the mercy of god, saue he only that loueth hys lawe and consenteth that it is ryghteous and good, & fayne wolde do it, and euer mourneth because he nowe and then breaketh it thorow infyrmytie, or dothe it not so perfectely as hys harte wolde.

And let loue interprete the lawe: that thou vnderstande thys to be the fynall ende of the lawe, & the hole cause why the lawe was geuen: euen to bring the to the knowledge of God, howe that he hath done all thyng for the, that thou myghtest loue him agayn wyth all thyne harte, and thy neyghbour for hys sake as thy selfe, & as christ loued the. Because thy neighboure is the sonne of god also, and created vnto his lykenes as thou arte, and bought wyth as dere bloud as arte thou. Whosoeuer feleth in hys herte that euery man ought to loue hys neyghbour as Christ loued hym, and consenteth therto and enforseth to come therto: the same onely vnderstādeth the law & ryght and can interprete it. And he that submytteth not him selfe in the degre he is in, to seke hys neyghboutes profyte as Christ dyd hys, can neuer vnderstande thee lawe, though it be interprete to hym. For that loue is the lyght of the lawe, to vnderstande it bye.

And behold how ryghteous, how honest, & how due a thinge it is by nature, that euery man louc hys brother vnfaynedly euē as hym selfe: for hys fathers sake. For it is the fathers great shame and hys bye dysplealure, yf one brother hurte another, If one brother be hurte of another, he may not aduēge hym selfe, but must cōplayne to hys father or to thē that haue auctorite of hys father to rule in hys absence. Euen

so yf any gods chyldre be hurt by any of hys brethre, he may not aduēge hym selfe w hand or hert. God must aduenge. And the gouerners & ministers of the lawe ꝑ God hath ordeyned to rule vs by, cōcerning our outward cōuersatiō of one wyth another they must aduēge. Yf they wyl not auēge, but rather mayntayn wrōge & be oppressers thē selues, thē must we tarye paciētly tyl God come which is euer ready to reape tyraūtes frō of the face of ꝑ erth, assone as theyr synnes ar ripe. Cōsyder also what wrath, vēgeaunce and plages god threateneth to thē ꝑ ar rebellious and disobediēt

Thē go to & reade the storyes of ꝑ byble for thy lerning & cōfort, & se euery thinge practysed before thyne eyes: for according to those ensamples shall it go w the & all mē vntil ꝑ worldes ende. So ꝑ into (whatsoeuer case or state a mā be brought, according to whatsoeuer ensāple of ꝑ bible it be) his ende shalbe accordig as he ther seeth & readeth. As god ther warneth yer he submit, & suffreth lōge yer he take extreme vēgeaūce, so shal he do w vs. As they ꝑ turne, ar ther receaued to mercy, & they ꝑ maliciously resist, perishe vtterly, so shal it be w vs. As they ꝑ refuse the coūsell of God, perishe thorow theyr owne coūcel, so shal it be wyth vs vntyl ꝑ worldes ende. As it wēt w theyr kinges & rulers, so shal it go with oures. As it was w theyr cōmon people, so shal it be w oures. As it was w theyr spiritual officers, so shal it be w oures. As it was w theyr true prophetes, so shal it be w oures vntyl the worldes ende. As they had euer amōg thē false ꝓphetes & true: & as theyr false, ꝓsecuted the true, & moued the princes to sle thē, so shal it be w vs vntyl ꝑ ende of the world. As there was amōg thē but a fewe true herted to god, so shal it be amōg vs: & as theyr ydolotrye was so shal oures be vntyl ꝑ ende of ꝑ world. Al mercy ꝑ was shewed ther, is a ꝓmyse vnto the, yf ꝑ turne vnto god. And al vēgeaūce & wrath shewed ther, is threatened to the, yf thou be stoubourne and resyst. &c. And this lerning & cōforte shalt thou euermore finde in ꝑ playne texte & literal sence. Nether is ther any story so homely, so rude, yea, or so byle (as it semeth outwarde) wherin is not exceedynge great comforte. And whē some whych seme to thē selues great clerkes say: they wote not what more profyte is in many gestes of the scrypture yf they be read wout an allegorie, thē in a tale of robynhode, say thou, ꝑ they were writtē for our consolatiō & cōforte, that we dyspeare not, yf such lyke happē vnto vs. We be not holyer thē Noe, though he were once dröke. Nether better beloued thē Jacob, though his owne sonne defyled hys bed. We be not holier thē Lot, though his doughters, thorow ignorāce deceaued hym or paraduēture holier thē those doughters. Nether ar we holier thē Dauid, though he brake wedlocke & vpon the same cōmytted abhominable murther. Al those mē haue witnesse of the scripture that they pleased god & were good men bothe before that those thinges chaūced them & also after. Neuertheless soch thynges happened them for our ensample: not that we shuld countrefayte theyr euyl, but yf, whyle we syghe wyth our selues enforsing to walke in the law of god (as they dyd) we yet fal likewyse, that we dispeare not, but come agayne to the lawes of god and take better holde.

We reade sens ꝑ tyme of christes death, of virgins ꝑ haue ben brought to ꝑ comen stues, & ther defiled, & of martyrs that haue ben boūde, & hores haue abused theyr bodyes. Why? The iudgemētes of god ar bottōlesse. Soch thinges chaūced, partelye for ensāples, partly god thorow sinne healeth synne. Pryde can nether be healed nor yet appere but thorow soch horrible dedes. Paraduēture they were of ꝑ popes secte & reioysed fleshly, thinkinge ꝑ heauē came by dedes & not by christ, & ꝑ the outwarde dede iustified thē & made thē holy, & not the inward spirite receaued by fayth & the cōsent of the harte vnto the lawe of God. As thou readest therfore thinke that euery sillabe pertayneth to thyne owne self & sucke out ꝑ pith of the scripture, & arme thy self against al assaultes. Fyrst note w strōge faith ꝑ power of god in creating al of nought. Thē marke ꝑ greuous fal of Adā & of vs al in hī, thorow the light regarding of the commaundement of god. In the. iiii. chap. God turneth hym vnto Abel and then to hys offringe, but not to Cayn and hys offerynge. Where thou seest that thoughe thee dedes of thee euyll appeare outwardelye as gloryousse as thee dedes of thee good: yet in the syghte of God whyche loketh on the harte, the dede is good because

cause of ỹ mā, & not the mā good because of his dede. In ỹ. vi. God sendeth Noe to preach to ỹ wicked & geueth thē space to repēt: they ware hard herted, god bringeth thē to nought, & yet saueth Noe euē by the same water by which he destroyed them. Marke also what folowed the pryde of the buylding of the tower of Babel.

Cōsider how god sendeth forth Abrahā out of his owne cōtre into a strāge lande ful of wicked people, & gaue him but a bare ꝓmise w̄ him, ỹ he wold blesse him & defende him. Abrahā beleued, & ỹ word saued & deliuered him in al parelles: so ỹ we se how ỹ mās lyfe is not maintained by bread only (as christ saith) but moch rather by beleuing ỹ ꝓmises of god. Behold how soberly, & how circūspectly both Abrahā & also Isaac behaue thē selues amōg the infideles. Abrahā byeth that which myghte haue bene geuē him for nought, to cut of occasiōs. Isaac whē his welles whiche he had digged were takē frō hi, geueth rowme & resisteth not. Moreouer they eat & sowe & fede their catel, & make cōfederatiōs, & take perpetual truce, & do al outward thinges, euē as they do which haue no faith: for god hath not made vs to be ydle in this world. Euery mā must worke godly & truly to ỹ vtmost of ỹ power ỹ god hath geuē him: & yet not trust therin: but in goddes worde or promesse, & god will worke with vs & bringe ỹ we do, to good effecte. And thē whē our power wil extēde no further, goddes promysses wyl worke al alone. How many thinges also resisted the promysses of god to Jacob: & yet Jacob cōfuteth god w̄ his owne promisses, saying: O god of my father Abrahā: & god of my father Isaac, o lord which saydest to me, returne to thyne owne cōtre & vnto ỹ place where ỹ wast borne, & I wyl do ỹ good. I am not worthy of ỹ leste of those mercyes, nor of ỹ trouth whych ỹ hast done to thy seruāt. I wēt out but w̄ a staffe, & came home w̄. ii. droues, delyuer me out of ỹ handes of my brother Esau, for I feare him greatly. &c. And god delyuered hym, & wyl lykewise al ỹ cal to his ꝓmisses w̄ a repēting hart, were they neuer so great sinners. Marke also ỹ weake infirmities of ỹ mā. He loueth one wyfe more thē another, one son more thē another. And se how god purgeth him: Esau threateneth hym: Laban begyleth him: The beloued wyfe is longe barē: his doughter is rauisshed: hys wyfe is defyled, & ỹ of his owne son. Rahel dieth, Joseph is takē away, yea, & as he supposed rent of wilde beastes. And yet how glorious was his ende? Note ỹ wickednesse of his childrē, yea & the synne of thē, & how god thorow their owne wyckednesse saued thē. These ensamples teache vs, ỹ a mā is not at once perfect ỹ fyrste day he beginneth to lyue wel. They ỹ be strong therfore, must suffer with the weake, and helpe to kepe thē in vnite and peace one with another vntyl they be strōger. Note what the brethrē sayd whē they were tached in Egipt, we haue verely synned (sayde they) agaynst our brother in ỹ we sawe the anguische of his soule whē he besoughte vs, & wold not heare him: & therfore is this tribulaciō come vpō vs. By which ensample ỹ seist how ỹ cōsciēce of euil doyēges sēdeth mē out at the last. But namely in tribulatiō & aduersite: their tēptatiō & also desperatiō, yea, & the very paynes of hel find vs out: there ỹ soule feleth the fearce wrath of god, & wisheth moūtaynes to falle on her and to hyde her (yf it were possible) from the angrye face of God.

Marke also how great euyls folowe, of howe lyttle an occasion. Dina goeth but forth alone to se ỹ doughters of the cōtre, & how great mischefe & trouble folowed? Jacob loued but one sonne more thē another, & howe greuous murther folowed in their hartes? These ar ensamples for our learninge to teache vs to walke warely & circūspectly in the world of weake people, that we geue no mā occasions of euyl.

Finally, se what god ꝓmysed Joseph in his dreames. Those ꝓmysses accōpanied him alwayes, & wēt downe w̄ him euē into ỹ depe dōgeon, & brought him vp agayn & neuer forsoke him tyl al ỹ was ꝓmised, was fulfilled. These ar ensamples writte for our learning (as paul saith) to teach vs to trust in god in ỹ strōge fyre of tribulatiō & purgatory of our flesshe. And ỹ thei which submit thē selues to folow god, shulde note & marke soch thinges, for their lerning & cōfort; is ỹ frute of ỹ scripture, and cause why it was wrytte: & w̄ soch a purpose to rede it, is ỹ waye to euerlasting lyfe & to those ioyful blessinges ỹ ar ꝓmised to al naciōs in ỹ sede of Abrahā, which sede is Jesus christ our lord, to whō be honour & prayse for euer, and vnto God oure father thorow hym. A M E N. A.M

cause of ỹ mā, & not the mā good because of his dede. In ỹ. vi. God sendeth Noe to preach to ỹ wicked & geueth thē space to repēt: they ware hard herted, god bringeth thē to nought, & yet saueth Noe euē by the same water by which he destroyed them. Marke also what folowed the pryde of the buylding of the tower of Babel.

Cōsider how god sendeth forth Abrahā out of his owne cōtre into a strāge lande ful of wicked people, & gaue him but a bare promise w̄ him, ỹ he wold blesse him & defende him. Abrahā beleued, & ỹ word saued & deliuered him in al parelles: so ỹ we se how ỹ mās lyfe is not maintained by bread only (as christ saith) but moch rather by beleuing ỹ promises of god. Behold how soberly, & how circūspectly both Abrahā & also Isaac behaue thē selues amōg the infideles. Abrahā byeth that which myghte haue bene geuē him for nought, to cut of occasiōs. Isaac whē his welles whiche he had digged were take frō hi, geueth rowme & resisteth not. Moreouer they eat & sowe & fede theyr catel, & make cōfederatiōs, & take perpetual truce, & do al outward thinges, euē as they do which haue no faith: for god hath not made vs to be ydle in this world. Euery mā must worke godly & truly to ỹ vtmost of ỹ power ỹ god hath geuē him: & yet not trust therin: but in goddes worde or promesse, & god will worke with vs & bringe ỹ we do, to good effecte. And thē whē our power wil extēde no further, goddes promysses wyl worke al alone. How many thinges also resisted the promysses of god to Jacob: & yet Jacob cōfuteth god w̄ his owne promisses, saying: O god of my father Abrahā: & god of my father Isaac, o lord which saydest to me, returne to thyne owne cōtre & vnto ỹ place where ỹ wast borne, & I wyl do ỹ good. I am not worthy of ỹ leste of those mercyes, nor of ỹ trouth whych ỹ hast done to thy seruāt. I wēt out but w̄ a staffe, & came home w̄ ii. droues, delyuer me out of ỹ handes of my brother Esau, for I feare him greatly &c. And god delyuered hym, & wyl lykewise al ỹ cal to his promisses w̄ a repēting hart, were they neuer so great sinners. Marke also ỹ weake infirmities of ỹ mā. He loueth one wyfe more thē another, one son more thē another. And se how god purgeth him: Esau threateneth hym: Laban begyleth him: The beloued wyfe is longe barē: his doughter is rauisshed: hys wyfe is defyled, & ỹ of his owne son. Rahel dieth, Joseph is take away, yea, & as he supposed rent of wilde beastes. And yet how glorious was his ende: Note ỹ wickednesse of his childrē, yea & the synne of thē, & how god thorow theyr owne wyckednesse saued thē. These ensamples teache vs, ỹ a mā is not at once perfect ỹ fyrste day he beginneth to lyue wel. They ỹ be strong therfore, must sufferr with the weake, and helpe to kepe thē in vnite and peace one with another vntyl they be strōger. Note what the brethrē sayd whē they were tached in Egipt, we haue verely synned (sayde they) agaynst our brother in ỹ we sawe the anguisshe of his soule whē he besoughte vs, & wold not heare him: & therfore is this tribulaciō come vpō vs. By which ensample ỹ seist how ỹ cōsciēce of euil doyēges sēdeth mē out at the last. But namely in tribulatiō & aduersite: theyr tēptatiō & also desperatiō, yea, & the very paynes of hel find vs out: there ỹ soule feleth the fearce wrath of god, & wisheth moūtaynes to falle on her and to hyde her (yf it were possible) from the angrye face of God.

Marke also how great euyls folowe, of howe lyttle an occasion, Dina goeth but forth alone to se ỹ doughters of the cōtre, & how great mischeffe & trouble folowed: Jacob loued but one sonne more thē another, & howe greuous murther folowed in theyr hartes: These ar ensamples for our learninge to teache vs to walke warely & circūspectly in the world of weake people, that we geue no mā occasions of euyl.

Finally, se what god pmysed Joseph in his dreames. Those pmysses accōpanied him alwayes, & wēt downe w̄ him euē into ỹ depe dōgeon, & brought him vp agayn & neuer forsoke him tyl al ỹ was pmised, was fulfilled. These ar ensamples writte for our learning (as paul saith) to teach vs to trust in god in ỹ strōge fyre of tribulatiō & purgatory of our flesshe. And ỹ thei which submit thē selues to folow god, shulde note & marke soch thinges, for their lerning & cōfort; is ỹ frute of ỹ scripture, and cause why it was wrytte: & w̄ soch a purpose to rede it, is ỹ waye to euerlasting lyfe & to those ioyful blessinges ỹ ar pmised to al naciōs in ỹ sede of Abrahā, which sede is Jesus christ our lord, to whō be honour & prayse for euer, and vnto God oure father thorow hym. A M E N. A.M

The trea tiō of the world

The fyrst boke of Moses called Genesis.

¶How heauē & earth, the lyght, the fyrmamēt, the sunne, the mone, the sterres, and al beastes. foules, & fyshes in the see were made by the worde of god. And howe man also was creat.

The fyrst Chapter.

IN the begynnynge *God created heauen & erth The erth was voyde & empty, and darkenesse was vpō the depe, and the sperite of God ‡ moued vpon the water.

iiii.Esd. vi.d ecc.xviii, a Jerem.x.b heb.i.c, xia Psal,ci,d. v,cxxxv,a esa.xliii,d

‡ Byethed or fyred

Thā God sayd: let ther be light: & ther was light. And God sawe the lighte that it was good: & deuyded the lighte frō the darcknesse, & called the lyght the day, and the darcknesse the nyght: & so of the euening & morning was made the fyrst day.

And god sayd: let ther be a fyrmamēt betwene the waters, and let it deuyde the waters a sonder. Than God made ỹ fyrmament, & parted the waters which were vnder the fyrmamēt, frō the waters that were aboue the firmamēt: And it was so. And God called the fyrmamēt Heauen. And so of the euening and morning was made the seconde daye.

For heauen *Psa. cxxxv a. and. x, b It is an Hebrewe worde & signifieth thynstinge forthe or spredyng abrode

*Psalm. cx. xv, a. Pro. viii. c

And God sayde: * let the waters that are vnder heauen gather thē selues vnto one place, that the drye land may appere And it came so to passe. And God called the drye lande the earth, & the gatheringe together of waters called he the see. And God sawe that it was good.

And God sayd: let the erth bring forth herbe & grasse that sowe seed, & frutefull trees, that beare fruyte euerye one in hys kynde, hauinge theyr seed in them selues vpon the earthe. And it came so to passe.

B And the erth brought forth herbe & grasse sowing seed euery one in hys kynde, & trees bering frute, & hauing theyr seed in them selues, euery one in hys kinde. And God sawe that it was good, and then of the euenynge and morning was made the thyrde daye.

Than sayd God: * let there be lightes in the fyrmamēt of heauen, to deuyde the daye from the nyghte, that they maye be vnto sygnes, seasons, dayes and yeares. And * let thē be lyghtes in the fyrmamēt of heauē, to shyne vpon the earth: And so it was. And God made * two great lyghtes. A greater lyght to rule the day, and a lesse lyght to rule & night: & he made sterres also. And God put them in the fyrmamēt of heauen to shyne vpon the earth, & to rule ỹ daye & ỹ nyghte: & to deuyde the lyght frō darknesse. And God sawe that it was good: & so of the euening and morninge was made the fourth daye.

*Psalm. cxxxv. a *iii.eld.vi d *deu,iiii c Jer,xxxi. c

And God sayde: * let the water bringe forth creatures that moue & haue lyfe, & foules for to flee ouer the erth vnder the fyrmament of heauen. And God created great whalles and al maner of creatures ỹ lyue & moue, which the waters brought forth in theyr kindes & al maner of fedeced foules i theyr kyndes. And god sawe & it was good: & God a blessed thē saying: Growe & multyplye and fyll the waters of the seas: & let the foules multiply vpō the earth. And so of the euening and morninge was made the fyfth daye.

lii.eld.vi d

And God sayd: let the erth bring forth lyuinge creatures in theyr kyndes, catell and wormes and beastes of the earthe in theyr kindes, and so it came to passe. And God made the beastes of the erth in theyr kyndes, and catell in theyr kyndes, and al maner wormes of the earth in theyr kyndes: and God sawe that it was good.

C

And God sayd: lette vs make man in oure symylitude and after our lykenesse: D that he may haue rule ouer the fish of the see, and ouer the foules of the ayre, & ouer catel, and ouer all the earthe, and ouer all wormes that crepe on the erth. And God created mā after hys lykenes, after the b lykenesse of God created he hym: male & female created he them.

And God blessed them, and God sayd vnto them: Growe and multiply and fyll the earth, and subdue it, and haue domynyon ouer the fysshes of the see, and ouer the foules of thee ayre, and ouer all thee beastes that moue on the earth.

And God sayd: see I haue geuen you al herbes ỹ sowe sede, which are on al the erth, & all maner trees ỹ haue frute in thē, and sowe sede: to be meat for you and for all beastes of the earth, and vnto al foules of the ayre, and vnto all that crepethe on the erth where in is lyfe, that they may

haue

The crea tiō of the World

The fyrst boke of Moses called Genesis.

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IN the begynnynge *God created heauen & erth The erth was voyde & empty, and darkenesse was vpō the depe, and the sperite of God ‡ moued vpon the water.

*iiii.Esd. vi.d
ecc.xviii, a
Jerem.x.b*
heb.i.c,xia
Psal,ci,d.
v,cxxv,a
esa.xliii.d
‡ Byethed or fyred

Thā God sayd: let ther be light: & ther was light. And God sawe the lighte that it was good: & deuyded the lighte frō the darcknesse, & called the lyght the day, and the darcknesse the nyght: & so of the euening & morning was made the fyrst day.

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‡ For heauen
Psa. cxxv
a. and. x, b
It is an
Hebrewe
worde & sig
nifieth e
thrustinge
forthe or
spredyng
abrode

And God sayde: * let the waters that are vnder heauen gather thē selues vnto one place, that the drye land may appere And it came so to passe. And God called the drye lande the earth, & the gatheringe together of waters called he the see. And God sawe that it was good.

*Psalm.
cxv.a.
Pro. viii.c

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B And the erth brought forth herbe & grasse sowenge seed euery one in hys kynde, & trees bering frute, & hauing theyr seed in them selues, euery one in hys kinde. And God sawe that it was good, and then of the euenınge and morning was made the thyrde daye.

Than sayd God: * let there be lightes in the fyrmamēt of heauen, to deuyde the daye from the nyghte, that they maye be vnto sygnes, seasons, dayes and yeares. And * let thē be lyghtes in the fyrmamēt of heauē, to shyne vpon the earth: And so it was. And God made * two great lyghtes. A greater lyght to rule the day, and a lesse lyght to rule & night: & he made sterres also. And God put them in the fyrmamēt of heauen to shyne vpon the earth, & to rule ỹ daye & ỹ nyghte: & to deuyde the lyght frō darknesse. And God sawe that it was good: & so of the euening and morninge was made the fourth daye.

*Psalm.
cxv.a.
Pro. viii.c
*iii.eld.vi d
*deu,iiii c
Jer,xxxi.f.

And God sayde: * let the water bringe forth creatures that moue & haue lyfe, & foules for to flee ouer the erth vnder the fyrmament of heauen. And God created great whalles and al maner of creatures ỹ lyue & moue, which the waters brought forth in theyr kindes & al maner of fedeed foules i theyr kyndes. And god sawe & it was good: & God ª blessed thē saying: Growe & multyplye and fyll the waters of the seas: & let the foules multiply vpō the earth. And so of the euening and morninge was made the fyfth daye.

iii,eld.vi d

And God sayd: let the erth bring forth lyuinge creatures in theyr kyndes, catell and wormes and beastes of the earthe in theyr kindes, and so it came to passe. And God made the beastes of the erth in theyr kyndes, and catell in theyr kyndes, and al maner wormes of the earth in theyr kyndes: and God sawe that it was good.

C

And God sayd: lette vs make man in oure symylitude and after our lykenesse: that he may haue rule ouer the fish of the see, and ouer the foules of the ayre, & ouer catel, and ouer all the earthe, and ouer all wormes that crepe on the erth. And God created mā after hys lykenes, after the ‡ b lykenesse of God created he hym: male & female created he them.

D

And God blessed them, and God sayd vnto them: Growe and multiply and fyll the earth, and subdue it, and haue dominyon ouer the fysshes of the see, and ouer the foules of thee ayre, and ouer all thee beastes that moue on the earth.

And God sayd: see I haue geuen you al herbes ỹ sowe sede, which are on al the erth, & all maner trees ỹ haue frute in thē, and sowe sede: to be meat for you and for all beastes of the earth, and vnto al foules of the ayre, and vnto all that crepethe on the erth where in is lyfe, that they may

haue

may haue al maner herbes and grasse for to eate, and euē so it was. And *God be-
deu.xxii.a. held al that he had made, and loo they we
ecc.xxxix.a. re exceading good, and so of the euenyng
mark.vii.d and morynynge was made the syxte daye.
i.tim.iiii.a

¶ The Notes.

a‡ Here is blessing takē for encreasing and mul-
tiplyenge.

b‡ That is, after the shape & ymage whyche was
before appointed for the son of god, The chefe part
of man also, whyche is the soule, is made lyke vnto
god in a certayn proporcion of nature of power, &
working, so that in ỹ we are made lyke vnto god.

¶ The Chapter that wēt before is here repeted as
gayn: the halowyng of the Saboth daye: the foure
floudes of paradyse. The setting in of mā in para
dyse: the tree of knowledge is forbidden him: howe
Adam named al creatures: the creacion of Eua: the
institution of maryage.

The.ii. Chapter

THus was heuē & erth fynysshed wt al theyr ‡ apparel, &
in the seuēth day God ended
his worke which he had ma-
de, and rested in the seuenthe
day frō al his workes which he had made
And *God ‡ blessed the.vii. day, & ‡ sanc-
tyfyed it, for in it he rested frome all hys
workes whych he had created and made.

These ar the genetatiōs of heuē & erth,
whē they were created, in the tyme whē ỹ
lord God created heauē & erth and all the
shrubbes of the feld before they were in ỹ
erth. And al the herbes of the felde before
they sprange, for the Lorde god hath yet
sent no rayne vpō the earth, neyther was
ther yet any mā to fylle the erth. But ther
arose a myste out of the ground, & wate-
red al the face of the earth: Thē the Lord
*Sap.ii.a God *shope mā, euē of the ‡ mould of ỹ
tob.viii.b earth, & brethed vnto his face the brethe of
Eccles. lyfe. So * mā was made a lyuing soule.
xxxvii.b
*i.co.xv.b

The Lord God also planted a gardē in
Eden from the beginninge, & ther he sette
man whom he had formed. And the Lord
God made to sprynge out of the earth all
maner trees, bewtyfull to the syghte, and
*Prou.iii.c pleasaunt to eate, and the * tree of lyfe in
Apoca.ii.ā the myddes of the gardē: and also the tree
of knowledge of good and euyll.

And ther sprāge a ryuer out of Eden to
water the gardē, & thēce deuyded it selfe, &
grewe into foure principall waters. The
*ec.xxxiiii.d name of the one is *Phison, he it is ỹ com
passeth all ỹ land of Heuyla, where golde
groweth. And the gold of ỹ coūtrey is pre
cious, ther is foūd Bedellio, & a stone cal-
led Onix. The name of ỹ secōde ryuer is
Ethō, which cōpasseth al ỹ land of Inde.
And ỹ name of ỹ thyrd ryuer is Hydekel, ¶
which rūneth on the east syde of the Assy-
ryans. And ỹ fourth riuer is Euphrates.

And the Lord God toke Adā, & put him
in ỹ gardē of Edē, to dresse it & to kepe it
And the lord God cōmaūded Adā saying
Of al the trees of the gardē see thou eate:
But of ỹ tree of knowledg of good & bad
se ỹ thou eate not: For euen the same day
thou eatest of it thou shalt ‡ dye ỹ death

And the lorde God sayd: It is not good
that mā shuld be alone, I wil make hi an
helper to beare hym cōpanye. And after ỹ
the lord God had made of the erth al ma-
ner beastes of the felde, & al maner foules
of the ayre, he brought thē vnto Adam to
se what he wold call thē. And as Adā cal-
led al maner lyuig beastes, euē so ar theyr
names. And Adam gaue names vnto all
maner cattell, and vnto the foules of thee
ayre, and vnto all maner beastes of thee
felde. But ther was no help founde vnto
Adam, to beare him companye.

Then the Lord God caste a slomber on
Adam and he slepte. And thē he toke out
one of hys sybbes, and in stede thereof he
fylled vp the place wythe flesshe. And the
Lord God made of the sybbe which he to
ke out of Adā * a womā: & brought her
vnto Adam. Then sayd Adam: Thys is
once bone of my bones, & flesshe of my flesh
Thys shalbe called woman: because she
was take of the mā. *For this cause shal
a man leaue father & mother, & cleue vnto
his wife, & they shalbe one flesh. And they
were ether of thē naked, bothe Adam and
hys wyfe, and were not ashamed.

*ec.xvii.d
i.Cor.xi.a

*Ge.iii.b
math.xix.a
mark.x.a
Ephe.v.g.
i.Cor.vi.b

The Notes

a‡ The apparell of heuē is ỹ sterres & planetes. &c.
b‡ Blesse here is takē for magnifieng & prayslnge
as it is Psalm.xxxiii.a
c‡ Sanctifieg in this place is asmoch to say as to
dedicate and ordeyne a thinge to hys owne vse as
Exodi.xiii.a. and.xx.b.
d‡ Slyme: dust or claye.
e‡ Eden signifieth pleasures,
f‡ Doeth rehersals of wordes dothe signifye cōtyme
an hastines or vehemēce, cōtyme an assuraūce ỹ ỹ thin
ge shalbe ꝓformed ỹ is promysed, as it is Psal.xxvii.c
¶ The serpēt deceyueth the womā. The serpent, the
womā & the man are cursed, and dryuen out of ỹ gar
dyse, Christ our sauiour is promysed.

The.iii. Chapter.

BUt ỹ serpēt was sotyller thē
al the beastes of ỹ feld, whi-
che the lorde god had made:
& sayde vnto the womā: yea,
hath god said in dede, ye shal
not eat of al maner trees in ỹ gardē? And

the woman sayd vnto the serpente, of the fruyte of the trees in the garden we maye eate, but of the fruyte of the tree that is in the middes of the garden (sayd God) se ỹ ye eate not, and se that ye touche it not, lest
1.Cor.xi.a ye dye. Then sayd* the serpente vnto the woman: tusshe ye shall not dye: but God doth knowe that, when soeuer ye shuld eat of it, your a‡eyes shuld be opened, and ye shuld be as god, & know both good & euel
B And the*womã sawe that it was a good
Eccl.xxv.d tree to eate of, & lusty vnto the eyes, and a pleasaunt tree for to geue vnderstanding And toke of the frute of it and ate, & gaue vnto hyr husband also wyth her, & he ate. And the eyes of bothe them were opened that they vnderstode howe that they were naked. Than they sowed fygge leaues to gether and made them apurnes

And they herde the voyce of the Lorde God as he walked in the gardẽ in the coole of thee daye. And Adam hyd hym selfe and hys wyfe also from the b‡face of thee Lord God, among the trees of the gardẽ. And the Lord God called Adam, & sayde vnto hym: where art thou? And he answered: Thy voyce I heard in the gardẽ, but I was afrayed, because I was naked, & therfore hyd my selfe. And he sayd: Who hast tolde the ỹ ỹ waste naked? haste thou eaten of the tree, of whiche I bad the that thou shuldest not eate? And Adam answered: The woman whyche thou gaueste to beare me company, she toke me of the tree and I ate. And the Lorde God sayde vnto the womã: Wherfore dyddest thou so? And the woman answered: The serpente deceaued me and I ate.

C And the Lord God sayd vnto the serpent: and because thou hast so done, moste cursed be thou of all catell and of all beastes of the felde: vpon thy bely shalt thou go: and earth shalt thou eate all dayes of thy lyfe. Moreouer I wyll put hatred betwene the and the woman, & betwene thy sede and hyr sede. And that sede shall treade thee on thy c‡ head, and thou shalt treade it on the hele.

And vnto the woman he sayde: I wyll suerlye encrease thy sorowe, and make the ofte wyth chylde, and wythe payne shalte thou be delyuered: And thy lustes shall pertayne vnto thy husbande, and he shall rule the.

And vnto Adã he sayd: For asmoch as ỹ hast obeyed the voyce of thy wyfe, and hast eatẽ of ỹ tree of which I cõmaunded the saying: Se ỹ eate not thereof: cursed be the erth for thy sake. In sorow shalt ỹ eat therof al the dayes of thy lyfe: And it shal beare thornes and thystels vnto the. And thou shalt eate the herbes of the feld D In the sweate of thy face shalte thou eate bread, vntyl thou returne vnto the earth whence thou wast taken, for * earth thou Job.xxxiiii.b arte, and vnto earth shalt thou returne.

And Adam called his wife Heua, because she was the mother of al ỹ lyueth. And the lord God made Adã & hys wyfe garmẽtes of skynnes, & put thẽ on thẽ. And ỹ Lord God sayd: d‡Loo, Adam is become as it were one of vs, i knowledge of good & euyl. But now lest he stretche forth hys hand & take also of the tree of lyfe, & eate & lyue euer. And the Lord God cast hym out of ỹ gardẽ of Eden, to fylle the earth whẽce he was taken. And he cast Adã out & sette at the entering of the gardẽ Eden, Cherubin with a naked swerde mouig in & out, to kepe the way to the tree of lyfe.

C The Notes.

a‡ To haue theyr eyes open, is to knowe and vnderstande.

b‡ That is from hys presence.

c‡ The head of the serpente signifieth the power and tyranny of the deuyl, whych chryst the sede of ỹ womã ouercame. The hele is chrystes mãhode whyche was tempted wyth oure synnes.

d‡ Here thys worde lo, is taken as a mocke as it is in.iii.Regu.xviii.e

C Cayn kylleth hys righteous brother Abel. Cayn dispayreth and is cursed. The generatiõ of Enoch Mathusael, Tubal, Lamech, Seth and Enos

The.iiii.Chapter.

A AND Adã lay wyth Heua his wyfe, which conceaued & bare Cayn, & sayd: I haue gotten a man of the Lorde. And she proceedeth forth, and bare hys brother Abell: And Abell became a shepeherde, and Cayn became a ploumã. Hebre.xi.a

And it fortuned in processe of tyme, ỹ Cayn brought of the frute of the erth, an offring vnto the lord. And Abel he brought also of the fyrstlynges of hys shepe, and of the fatte of them. And the Lord loked vnto a‡ Abell and to hys offeryng: but vnto Cayn and vnto his offryng loked he not. And Cayn was wroth exceadyngly, and loured. And the lord sayd vn

to

to Cayn, why art thou angry, & why loureſt thou? Wooteſt thou not yf thou doeſt well, thou ſhalt receyue it? But & yf thou doeſt euyll, by & by thy ſynne lyeth opē in the doze. Notwithſtandynge let it be ſubduced vnto the, and ſe y rule it. And Cayn talked with Abell his brother.

B And as ſoone as they were in the feldes, Cayn fell vpon *Abell his brother, and ſlewe hym. And the lord ſayd vnto Cayn where is abell thy brother? And he ſayde: I ca n not tell, am I my brothers keper? And he ſayde: What haſt y doone? The voyce of thy brothers bloud ‡cryed vnto me out of y erth. And now curſed be thou as perteynyng to the erth, whiche opened her mouth to receyue thy brothers bloud of thyne hande. For when thou tylleſt the ground ſhe ſhall henceforth not gyue her power vnto the. A vacabōnde & a* rūnagate ſhalt thou be vpō y erth: And Cayn ſayde vnto the Lorde: my ſynne is greatter then that it may be *forgyuē. Behold thou caſteſt me out this day from the face of the erth, and frō thy ſyght muſt I hyde my ſelfe, and I muſt be wandryng and a vagabunde vpō the erth: Moreouer who ſoeuer fyndeth me, wyll kyll me. And the Lorde ſayde vnto hym: Not ſo, but whoſoeuer ſleyth Cayn, ſhalbe punyſhed. vii. C folde. And the lorde put a marke vppon Cayn that no man that found hym ſhuld kyll hym. And Cayn went out frome the face of the lorde, and dwelte in the lande Nod, on the eaſt ſyde of Eden.

And Cayn laye withe his wyfe, whiche conceyued and bare Enoch. And he was buyldinge a cytie, and called the name of it after the name of his ſōne, Enoch. And Henoch begat Irad. And Irad begatte Mahuiael. And Mahuiael begat Mathuſael. And Mathuſael, begat Lemech And Lemech toke hym two wyues: y one is called Ada and the other zilla. And Ada bare Jaball, of whom came they that dwelt in tentes, & poſſeſſe catell. And hys brothers name was Jubal, of hym came all that exercyſe them ſelues on the harpe and on y orgāns. And zilla ſhe alſo bare Tubalcayn a worker of metall and a father of al y graue in braſſe & yron. And D Tubalcayns ſyſter was called Naema:

Then ſaye Lamech vnto hys wyues, Ada and zilla: heare my voyce ye wyues of Lamech, & herkē vnto my wordes, for I haue ſlayne a man & woūded my ſelfe, and haue ſlayne a yonge mā and got my ſelfe ſtrypes: for Cayne ſhall be auēged ſeuenfolde, but Lamech ſeuentye tymes ſeuenfolde. Adam alſo lay with his wyfe yet agayne, & ſhe bare a ſonne and called his name Seth. For God (ſayde ſhe) hath geuen me another ſonne for Abel whom Cayn ſlewe. And Seth begat a ſonne, & called hys name Enos. And in that tyme began men to call on the name of y Lord

¶ The Notes.

a‡ The lord loked vnto Abel and to hys offeringe, that is: he was pleaſed wyth Abel and his offering, but wyth Cayn nor hys offeryng was he not pleaſed: & therfore he ſayth that he loked not therto, the ſame vſe of ſpeaking is alſo in the. ii. of kynges in the. xvi. chapter. c. Pſalm. xxx. b

b‡ Cryeth: that is, aſketh vengeaunce, as ye haue geneſis. xix. c

c‡ To call vpon the name of the Lorde is to requyre al thynges of hym, and to truſt in hym, geuynge hym the honour and worſhip that belōgeth to him as in Gene. xii. b

¶ The genealogye of Adam vnto Noe.

The. v. Chapter.

THis is y boke of y generatiō of mā. In the daye whē god created man & made hym after the ſimilytude of god. A
Male & female made he thē, and called theyr names man, in the daye when they were created. And when Adā was an hundred & thyrtye yere olde, he begat a ſonne after hys lykenes and ſimylitude: and called his name *Seth. And y dayes of Adam after he begat Seth were eyght hundred yere, and begat ſonnes & doughters. And all the dayes of Adam whiche he lyued, were. ix. C. and. xxx. yere, and then he dyed. i. para. i. a

And Seth lyued an hūdred & v. yeres, and begat Enos. And after he had begot Enos he lyued. v iii. C and. vii. yere, and begat ſonnes and doughters. And all the dayes of Seth were. ix. C. and. xii. yere, & dyed. And Enos lyued. lxxx. yere, and begat kenam. And Enos after he begat Kenam, lyued. viii. hundred and. xv. yere, & begat ſonnes & doughters: & all the days of Enos were. ix. hūdred and. v. yere, and then he dyed. And Kenam lyued. lxx. yere, and begatte Mahalalicl. And Kenam after he hadde begot Mahalalicl, lyued B. eyghte hundred and fortye yere, and begat ſonnes and doughters: and all the

dayes

dayes of Kenā were.ix.hūdred ⁊.x.yeare, ⁊ thā he died. And Mahalaliel liueth.lxv yere, ⁊ begat Jared. And Mahalaliel after he had begot Jared lyued.viii c.⁊.xxx yeres, ⁊ begat sōnes and doughters: and all the dayes of Mahalaliel were.viii.C nynetie and.v.yere, and then he dyed.

And Jared lyued an hūdred ⁊.lxii.yere
C and begat Enoch: ⁊ Jared lyued after he begat Enoch.viii.hūdred yere, ⁊ begat sō nes ⁊ doughters. And all the dayes were ix.C.lxii.yere, and then he dyed. And Enoch lyued.lxv.yere, ⁊ begat Mathusala And *Henoch a⁋walked w̄ god after he
*ec.xliiii.c Hebre.xi.a had begot Mathusala, iii.hūdred yere, ⁊ begat sonnes and doughters. And all the dayes of Henoch were.iii.C.lxv.yere, and
D then Henoch lyued a godly lyfe, and was nomore sene, for God toke hym away.

And Mathusala lyued an hundred ⁊ lxxxvii.yere, and begat Lamech: and Mathusala after he begat Lemech, lyued.viii hundred and.lxxxii. yere, and begat sonnes and doughters. And all the dayes of Mathusala were. ix.hundred.lxix.yere, ⁊ then he dyed

And Lamech lyued an. C.lxxxii.yere ⁊ begat a sōne, and called hym Noe, sayng: This same shall cōfort vs: as concernige our worke and sorow of our hādes which we haue aboute the earth that the Lorde hath curled. And Lamech lyued after he had begot Noe.v.hūdred nynetie and.v. yere, and begat sonnes and doughters. And all the dayes of Lamech were.vii.C lxxvii.yere, and then he dyed. And when Noe was.v.hundred yeare olde, he begot Sem, Ham, and Japheth.

C The Notes.

a⁋: To walke wythe God, is to do hys wyll & leade a lyfe accordinge to hys worde.

C The cause of the floud. God warneth Noe of the cōming of the floud. The preparing of the arcke.

The.vi.Chapter.

A AND it came to passe, whē mē began to multiply vpon the erth, ⁊ had begot thē doughters the a⁋sōnes of god sawe the doughters of men y they were fayre, and toke vnto them wyues, whiche they best lyked amonge them all. And the Lorde sayde: My spirite shal not all waye stryue w̄ man, for they are flesh
*i.pe,iii,d Neuertheles I wyll gyue thē yet *space an hundred and.xx. yeares. There were tyrauntes in the world in those dayes.

For after that the chyldren of God had gone in vnto the doughters of men, and had begotten them chyldren, the same chyldren, were the myghtyest of the worlde, ⁊ men of renowme. And whē the Lord sawe that the wyckednes of man was increased vpon the erth, and that all the ymagi- B
natyon and thoughtes of his *herte was *ge,viii.d
only cuyl continually. he ⁊ repēted that he had made man vpō the erth, and sorowed in his herte. And sayde: I wyll destroye mankynde whiche I haue made, from of the erth, both man, beast, worme and foul of the ayre, for it repēteth me that I haue made them. But yet Noe founde grace in the syght of the Lorde.

*These are the generacyons of Noe. Ecc.xliiii.c
Noe was a ryghteous mā ād vncorrupt in his tyme and walked with God. And Noe begat.iii.sonnes: Sem, Ham, ⁊ Japheth. And the earthe was corrupte in the syght of God, and was full of mysches. And God loked vpon the earth, and lo it was corrupt: for all b⁋flesshe had corrupt his waye vpon the earth.

Then sayde God to Noe: c⁋the end of al flesshe is come before me, for the erth is full of theyr myschefe. And lo, I wyll destroy them w̄ the erth. C Make the an arke of pyne tree, and make chaumbers in the arcke, and pytch it within and without w̄ pytch. And of this fassion shalt y make it

The length of the arcke shall be.iii.hū dred cubytes, and the bredth of it.l.cubites, and the heyth of it.xxx.cubytes. A wi- D
dow shalt thou make aboue in the arcke. And within a cubyte cōpasse shalte thou fynysh it. And the dore of the arcke shalte thou sette in the syde of it, and thou shalt make it with.iii.lofte one aboue another For beholde I wyll bryuge in a floode of water vpon the erth to destroy all flesshe frō vnder heauē, wherin breth of lyfe is: so that all that is in the erth shall perysh. D
But I wyll make myne appoyntmēt w̄ the, that both y shalte come into the arcke and thy sonnes, thy wyfe and thy sonnes wyues with the.

And of all that lyueth, whatsoeuer flesh it be, shalt thou bryngе into the arcke, of euery thynge a payre, to kepe them alyue with the. And male ⁊ female se y they be, of byrdes in theyr kynde, and of beastes in theyr kynde, ⁊ of all maner of wormes

of the earth in theyr kynde: a payre of euery thynge shall come vnto the to kepe the alyue. And take vnto the of all maner of meate that may be eaten and laye it vp in store by the, that it may be meat both for the and for them: and Noe dyd according to all that God commaunded hym.

The Notes.

‡a The sones of god ar the sones of Seth, which had instruct & norished the in the feare of god. The sonnes of men, are the sonnes of Cayn, instructe of him to al wyckednesse.

‡b Al flesche, that is al me ỹ lyue fleshly, as in ỹ. viii of the Romaynes.

‡c. The ende of all flesche, that is, the ende of al me is come before me.

¶ The entraūce of Noe & the that were with him into the arcke. The ryslinge of the floud wherwyth all thynges dyd perysshe.

¶ The. vii. Chapter

A ND the lord sayd vnto Noe: Go into the arcke bothe thou & al thy household. For the haue I sene ‡a righteous before me in this generation. Of al cleane beastes take vnto the seuē of euery kynde, the male & female, and of vncleane beastes a payre, the male & his female, lykewise of the byrdes of ỹ ayre seuē of euery kynde, male & female to saue sede vpō al ỹ erth. For seuē dayes hēce wyl I send rayne vpō the erth. xl. dayes & .xl. nightes & wyl destroy al manet of thinges that I haue made, frō of the face of the earth.

And Noe dyd according to al that the B lord cōmāded him: & Noe was. vi. hūdred yere old, whē ỹ ‡floud of water came vpō ỹ erth: & Noe wēt & his sōnes & his wyfe & hys sonnes wyues w̄ hym, into ỹ arcke frō ỹ waters of ỹ floud. And of ‡b cleane beastes, & of vncleane, & of byrdes & of all ỹ crepeth vpō the etth, came in by copples of euerye kynde vnto Noe into ỹ arke, a male & a female, euē as God cōmaūded Noe. And the. vii. daye ỹ waters of the floud came vpon the earth.

mat. xxiiii. d. lu. xvii. f. ad. pet iii d

In ỹ. vi. hūdred yere of Noes lyfe, in ỹ second moneth, in ỹ. xvii. daye of the moneth, ỹ same day were all the ‡c foūteynes of ỹ great depe broke vp, & ỹ windowes ‡d of heauē were opened, & ther fell a rayne vpō the earthe. xl. dayes & .xl. nyghtes.

And the selfe same day wēt Noe, Sem, C Ham, & Japheth, Noes sōnes, & Noes wyfe, & the. iii. wyues of his sonnes with thē into the arke: both they & al maner of beastes in theyr kynd, & all maner of catell in theyr kynd, & al maner of wormes ỹ crepe vpō ỹ erth in theyr kynd, and al maner of byrdes in theyr kynde, & al maner of foules whatsoeuer had feders. And they came vnto Noe into ỹ arke by couples, of al flesche ỹ had breth of lyfe in it. And they ỹ came, came male & female of euery flesshe accordig as god cōmaūded him: & ỹ lord shut the doore vpō hym. And the * floude came. xl. dayes & .xl. nyghtes vpō the erth & the water increased & bare vp the arke, & it was lyft vp frō the erth. And the waters preuayled & increased excedingly vpō the erth: & the arcke wēt vpō the toppe of the waters. And the waters preuayled exceedingly aboue measure vpō the earth, so that all the hye hylles which are vnder D. al the partes of heauen were couered: euē xv. cubytes hye preuayled the waters, so that the hylles were couered.

ecclesiastici. Sapien. o

And all flesche ỹ moued on the erth, both byrdes, catell and beastes perysshed, wyth al that crepte on the earth & al mē: so that al, that had the breth of lyfe in ỹ nostrels of it throw out al that was on dyre land dyed. Thus was * destroyed all that was Sapien. o vpon the earth, both mā, beastes, wormes and foules of thee ayre, so that they were destroyed frō the earth: saue Noe was reserued only and they that were wyth hym in the arcke. And the waters preuayled vpon the earth an hundred and .l. dayes.

The Notes.

‡a They are righteous before god that loue theyr neybours for gods sake, vnfaynedly hauing the spirite of god, which maketh thē the sonnes of God & therfore are accepted of god as iust and righteous as it is in Gene. xviii. c.

‡b. Cleane beastes is soche as they myght lawfully eate, & the vncleane ar those that they myght not eate, as it appereth in Leuit. xi. a. & deute. xiiii.

‡c. The fountaynes of the great depe &c. that is, al the waters that were on the erth sprange vp

‡d The windowes of heuē opened etc, ỹ is, al waters aboue the erth decreased & increased the floud.

¶ After the leding forth of the sauē & ỹ doue, Noe wēt forth of the arcke. He offreth sacrifice. The malice of mans harte.

The. viii. Chapter.

A

AND god remēbred Noe & al ỹ beastes & al ỹ catel ỹ were w̄ him in the arcke. And god made * a wind to blowe vpō ỹ erth, & thee waters ceased: & the * foūtaynes of the depe and the windowes of heauē were stopt, & ỹ rayne of heauē was forbidden, and thee waters returned frō of the erth, and abated after the ende of an hundred and .l. dayes.

Gene. l. g

Gene. viii. b

And the arcke rested vpō the moūtayns

of Ararat, thee.xvii.daye of thee.vii. moneth. And the waters wēt away, & decreased vntyll thee.x.moneth. And the fyrste daye of thee.x.monethe, the toppes of the mountaynes appered.

And after the ende of.xl.dayes Noe opened ꝑ windowe of the arcke whych he had made, & sent forth a raué, which wēt out, euer goyng & comming agayne, vntyl the waters were dryed vp vpon the earth.

Thē sent he forth a doue frō him, to wete whether ꝑ waters were fallē frō of the earth. And whē the doue could fynde no restyng place for hyr fote, she returned to
B hym agayne vnto the arcke, for thee waters were vpō the face of al the erth. And he put out hys hande, & toke her, and pulled hyr to hym into the arcke.

And he abode yet.vii.dayes more, and sent out the doue agayn out of the arcke, & the doue came to hym agayn about euē tyde, & beholde, there was in hyr mouth a lefe of an olyue tree whych she had plucked: wherby Noe perceaued that the waters were abated vpon the earth. And he taryed yet.vii.other dayes, and sent forth the doue, whyche from thence forth came nomore agayne to hym.

C And it came to passe, the sixte hundred & one yere & the fyrst day of ꝑ first moneth, that the waters were dryed vp vpon thee earthe. And Noe toke of the hatches of ꝑ arcke, & loked: & behold, the face of ꝑ erth was drye. So by the.xxvii.daye of the second moneth the earth was drye.

And God spake vnto Noe, saying: Come out of the arcke, both thou & thy wyfe & thy sonnes, & thy sonnes wyues with ꝑ. And al the beastes that ar with the whatsoeuer flesche it be, both foule & catell & all maner wormes that crepe on thee earthe,
D bringe out wꝑ the, & let thē moue, *growe & multiply vpō the earth. And Noe came out, & his sonnes, & his wife, & his sonnes wyfe with him. And al ꝑ beastes, & al the wormes, & al the foules, and all that moued vpon the earth, came also oute of the arcke, all of one kynde together.

*Leu.xi.a And Noe made an aulter vnto the lord, & toke of al maner of *clene beastes, & all maner of clene foules, & offered sacrifyce vpō the aulter. And the Lorde a smelled a swete sauour, & sayd in hys hert: I wyl hence

hencefoorth nomore curse the erth for mās sake, for the ymagination of mans herte is euyl, euen frō the verye youth of hym. Moreouer I wyll not destroye frō hence forth al that liueth as I haue done. Neyther shal sowinge tyme and haruest, cold and hete, somer and wynter, daye & night ceasse, as longe as the earth endureth.

The Notes.

a The lordes smellinge of sauoure, is the alowāce of the workes of the faythfull, as in Exod.xxix. Leuit.i.iii.iiii.

C God blesseth Noe and his sōnes. He forbiddeth to eat the bloud of beastes, & forbiddeth the shedinge of mās bloud. The law of the swerd. He maketh a couenaunt that he wyl destroye the world nomore by water, and geueth the raynebowe as a token & confirmacion of the same. Noe is dronken, & Ham vncouereth hym, and getteth hys curse.

The.ix.Chapter.

A *Gen.i.c.d and.viii.d

And god *blessed Noe & hys sonnes & sayd vnto thē: Increase & multiply & fyl ꝑ erth. The feare also and drede of you be vpō al beastes of the erth, & vpō al foules of the ayre, & vpō al that crepeth on ꝑ erth, & vpō al fysshes of the see, which ar geuē vnto your handes. And al that moueth vpō the erth hauing lyfe, shalbe your meate: Euē as the grene herbes so geue I you all thing. Only the
* flesshe wyth hys lyfe which is his blou de, se that ye eate not. *Gene.i.d

* For verely the a bloud of you wherin your lyues ar, wyl I requyre: Euē of the hāde of all beastes wyll I requyre it, & of the hand of mā and of the hand of euery mans brother wyll I requyre the lyfe of mā: so that he whych shedeth mās bloud, shal haue his bloud shed by man agayn: for God *made mā after hys owne lykenesse. Se ꝑ ye encrease, & ware, and be occupied vpō the erth, and multiply therin. *Lc.vii.c. and.xvii.d *Gen.i.d.

B Furthermore god spake vnto Noe and to hys sonnes wyth hym, saying: See, I make *my bond wꝑ you and your sede after you, and wꝑ all lyuinge thinge that is with you: both foule and catel, and al maner beastes of ꝑ erth, that is with you, of al that cometh out of the arcke, whatsoeuer beaste of the earthe it be. I make my bond wyth you, that hence forth al flesche shall not be destroyed wyth the waters of any floud, and that hence *forth ther shal not be a floud to destroye the earth. *Gc.viii. c.

And God sayd: This is the tokē of my boud

bond which I make betwene me and you and betwene all lyuynge thynge, that is
C wyth you for euer: I wyll sette my bowe in the cloudes, and it shalbe a signe of the apoyntmēt made betwene me & the earth: so that when I bringe in cloudes vpō the earth, the bowe shal appere in the cloudes And than wyll I thynke vpon my testamēt whych I haue made betwene me and you & all that lyueth whatsoeuer fleshe it be. So that hence forth * there shalbe no more waters to make a floud to destroye all fleshe.

* Ecclesi. xliii.c.

The bowe shalbe in the cloudes, and I wyll loke vpon it, to remember the euerlastynge Testament betwene god and al that lyueth vpon the earthe, what soeuer fleshe it be. And God sayde vnto Noe: This is the sygne of the testament which I haue made betwene me and all flesshe that is on the earth.

The sōnes of Noe that came oute of the arcke were Sem: Ham & Japheth. And Ham he is the father of Canaā. These are the .iii. sonnes of Noe, and of these was all the worlde ouerspred.

And Noe beynge an husband man, wēt
D forth & plāted a vyneyarde, & drāke of the wyne & was drōke, and lay vncouered in the myddest of his tent. And Ham the father of Canaā saw his fathers preuyties and told his .ii. brethren that were wout. And Sem & Japheth toke a mātell, and put it on both theyr shulders & wēt backwarde, and couered theyr fathers secrets, but theyr faces were backward, so ỹ they sawe not theyr fathers nakednes.

As sone as Noe was awaked from his wyne, and wyst what his yongeste sonne had done vnto hym, he sayde: Cursed be Canaan and a seruaūt of all seruauntes be he to his brethren. And he said: Blessed be the Lorde God of Sem, and Canaan be his seruaūt. God to increase Japheth that he may dwell in the tentes of Sem. And Canaan be theyr seruaunt.

And Noe lyued after the floude thre hundred and fyfftie yere: so ỹ all the days of Noe were .ix. hundred and fyftye yere, and then he dyed.

C The Notes.

Ia. Here is al crueltes forbiddē mā: so that he wyll not let it be vnadueged in beastes, much lesse in oure neyghbour.

Ib To encrease, that is: to reioyse or to be in peace & of good sōforte, as it is Ge. xxvi. c. & Psalm. cxxi. a.

The

C The genealogye of Japheth, Sem and Ham.

The .x. Chapter.

THese are the generatiōs of ỹ sonnes of Noe: of Sem, Hā and Japheth, which begat thē chyldrē after the floude. A *i. par. i.a

The sonnes of Japhethe were: Gomyr, Magog, Madai, Jauan, Tuball, Mesech and Thyras. And the sonnes of Gomor were: Ascenas Riphat and Togarma. And the sonnes of Jauā were: Elisa, Tharsis, Cithim and Dodanim. Of these came the Iles of ỹ gētyles in theyr contreys, euery mā in his speach, kynred and nacyon.

The sōnes of Ham were: Chus, Mistraim, Phut, & Canaā. The sōs of Chus, were Seba, Heuyla, Sabta, Raima and Sabtema. And the sons of Raima were Sheba, & Dedā. * Chus also begat Nērod which begā to be myghtie in the erth. He was a myghtie hunter in ỹ syght of ỹ Lord. Wher of came ỹ prouerbe: he is as Nērod ỹ myghty hūter in the syght of the Lorde. And the begynnig of his kigdome was * Babel, Erech, Achad & Chalne in the lāde of Synear: Out of ỹ land came Assur, & buylded Ninyue, & the citie Rehoboth, and Calah, & Ressen betwene * Ninyue and Calah. That is a greate cyte. And Mizrim begat Ludi, Enamim Leabim, Naphtuhim, Pathrusī and Casluhi: frō whēce came the Philistins, and the Capththerynes. B *i. par. i.a *Gen. xi.b *Iona. i.a C

Canaā also begat Zidon his eldest sōne & Heth, Jebusi, Emori Girgosi, Hi, arki, Sini, Aruadi, Zemari & Hamati. And afterward sprāg the kynreds of the Canānites. And the costes of the cananites were frō Sydon tyll ỹ come to Gerara & to Asa & tyll thou come to Sodoma, Gomorra, Adama, Zeboim, euen vnto Lasa. These were the chyldren of Hā in theyr tonges, landes, and nacyons.

And Sem the father of al the chyldren of Eber, and the eldest brother of Japhet begat chyldren also. And his sones were Elā Assur, Arphachsad, Lud & Arā. And the chyldren of Aram were: Uz, Hul, Gether and Mas. And * Arphachsad begat Sala, and Saala, begat Eber. And Ebat .ii. sōnes. The name of ỹ one was Phaleg, for i his tyme the earth was deuyded D *i. par. i.b

And the

the name of hys brother was Jaketan.

Jaketan begat Almodad, Saleph, Hyzarmoneth, Jarah, Hadoza, Usal, Dykela, Obal, Abimael, Seba, Ophir, Heuila, & Jobab. All these are the sonnes of Jaketan. And the dwelling of them was frō Mesa vntyl thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in theyr kinredes languages, contrees and nacions. These are the kynredes of the sonnes of Noe, in theyr generations & nacyons. And of these came the people that were in the world after the floude.

The buyldinge of the tower of Babel. The confusyon of tonges. The generacion of Sem, the son of Noe vntil Abrā which goeth with Lot vnto Harā

The.xi.Chapter.

A ND all the world was of one tonge, & one language. And as they came from the easte, they foūd a playne in the lād of Synear, & ther they dwelled. And they sayde one to another: come on, let vs make brycke and burne it wyth fyre. So brycke was theyr stone, & slyme was theyr morter. And they sayde: Come on let vs buylde vs a cyte & a towre, that the toppe maye reache vnto heauen. And let vs make vs a name, for parauenture we shall be scattered abrode ouer all the earth. And the Lord came[a] downe to [b] see the cytie and the towre whych the chyldrē of Adam hadde buylded. And the Lorde sayde: See, the people is one, & haue one tonge among thē al. And thys haue they begon to do, and wil not leaue of from al
B that they haue purposed to do. Come on, let vs descende, and myngle theyr tonge euen ther, that one vnderstonde not what another sayeth. Thus the Lord skattered them from thence vpon al the earth. And they left of to buylde the cytie. Wherfore the name of it is called Babell, because that the Lorde ther cōfounded the tonge of al the world. And because that the lorde from thence skattered them abrode vpon all the earth.

These ar the generatiōs of Sem: Sem was an hundred yere olde and begat Arphachsad. ii. yeare after the floude. And Sem lyued after he had begot Arphachsad. v. hundred yeare and begat sonnes & doughters.

C And [c] Arphachsad lyued. xxxv. yeare & begat Sala, & lyued after he had begat Sala. iiii. hundred yere & .iii. & begat sonnes and doughters: And Sala was. xxx. yeare olde and begat Eber, and lyued after he had begot Eber. iiii. hundred & thre yere, & begat sonnes & doughters. When Eber was. xxxiiii. yere olde, he begat Peleg, and lyued after he had begot Peleg, foure hundred and. xxx. yeare, and begat sonnes and doughters.

And Peleg when he was. xxx. yere olde begat Regu, & lyued after he had begotte Regu. ii. hundred & .ix. yere, & begat sōnes and doughters. And Regu when he had lyued. xxxii. yere begat Serug, and liued after he had begot Serug. ii. hundred & vii. yeare, & begat sonnes & doughters.

And when Serug was. xxx. yere old he begat Nahor, and lyued after he had begot Nahor. ii. hundred yere, & begat sonnes and daughters. And Nahor when he was. xxix. yere old, begat Terah, & lyued after he had begot Terah, an hundred & xix. yere, & begat sonnes and donghters.

And when Terah was. lxx. yeare olde he begat Abram, Nahor and Haran.

D And these are the generatiōs of *Terah. Terah begat Abram, Nahor & Haran. And Haran begat Lot. And Haran dyed before Terah hys father in the land where he was borne, at Ur, in Chaldea. And Abram and Nahor toke thē wyues. Abrams wyfe was called Sarai. And Nahors wife Melca the doughter of Haran whych was father of Melca and of Jesca. But * Sarai was baren, and had no chylde.

* i. Pa. i. b
Jo. xxiiii, a

* Heb. xi. c

Than toke Terah Abram †his sonne and Loth hys sonne, Harans sonne, and Sarai hys daughter in lawe, hys sonne Abrams wyfe. And they went wyth hym from Ur in Chaldea, to go into the lande of Chanaan. And they came to Haran & dwelled ther. And whē Terah was. ii. hūdred yere olde and fyue he dyed in Haran

† Jo. xxiiii a
ii. Esd. ix. b

The Notes

a God is coūted to come downe, whē he doth any thing in the erth amōg mē that is not accustomed to be done, in maner shewing him self present amōg men by hys wonderfull worke, as it is in Psalm. xviii. b. and. c. xliii, a

b To se the cytie, not that god seeth not at all tymes, but onely that he maketh hym selfe both to be sene and knowen in hys wonderfull workes amōge vs.

c. Here the seuentye Interpreters leaue out thes generation of Caynan, the whyche after the recōnynge of the Ebrewes begat Sala, when he was xxx. yeare of age. Luke. iii. g.

Abram is

¶ Abram is blessed of God, & goeth wyth Lot into a straunge lande that appered to hym in Canaan. And god promyseth to geue the same lande to hym and to hys sede. And afterward goeth Abram into Egypte and causeth Sarai hys wyfe too saye that she is hys syster, And she was rauished of Pharao, for whych the lorde plageth hym.

The.xii.Chapter.

A
Act.vii.a.
Hebr.xi.c

THe the lord sayd vnto Abrã. Get‡the out of thy countrey & frõ thy kynred, & oute of thy fathers house, in to a lãd which I wil shew the. And I wyl make of ỹ a mighty people, & wyl‡blesse the, & make thy name great, ỹ thou mayst be a blessing. And I wyl blesse thẽ ỹ blesse the, & curse thẽ ỹ curse the. And in the shal be blessed all the generations of the erthe.

B And Abram went as the lord bad hym, and Lot went wt hym. Abram was.lxxv. yere olde, when he wẽt oute of Harã. And
Gen.xliii.c
Gene.xiii a
Abram toke Sarai hys wyfe, & Lot hys brothers sou, with al*theyr goodes whiche they had gottẽ and b‡ soules whyche they had begottẽ in Haran. And they departed too goo into the lande of Canaan And whẽ they were come into the land of Chanaan, Abrã went forth into the land tyl he came vnto a place called Sichem & vnto the oke of Ayore. And the Cananytes dwelled then in the lande.

*Ge,xv.d.
gene.xvii b
deu,xxxiii,
b.
Gen.xiii.d
C Then the Lord appered vnto Abram, & sayd: vnto thy * sede wyl I geue this lãd And he buylded an aulter there vnto thee Lorde whych appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of Bethell and pytched hys tente: Bethell beyng on the west syde, and Ay on the easte, and he buylded there an aulter vnto thee Lorde, and called on the name of the Lorde. And than Abram departed and toke hys iourneye southwarde.

After thys there came a derth in the lãde. And Abram went downe into Egypt, to sojourne ther, for the derth was sore in the lande. And when he was come nye for to enter into Egypt, he sayd vnto Sarai hys wyfe. Behold, I know that thou art a fayre woman to loke vpon. It wyll come to passe, therfore when the Egiptians see the, that they wyll saye: she is his wife
*ge.xx,a,d
And so shall they sley me, and saue thee. Say*I praye the therfore that thou art my syster, that I maye fare the better by reason of the, and that my soule may lyue for thy sake.

As soone as he came into Egypte, the Egyptians sawe the womã that she was very fayre, And Pharaos lordes sawe hyr also, and praysed hyr vnto Pharao: So that she was taken into Pharaos house, which entreated Abram wel for hyr sake, so that he had shepe oxen and hoasses, mẽ seruauntes, mayde seruauntes, she asses and camels.

But god plaged Pharao, and his house wyth greate plages, because of Sarai Abrams wyfe. Then Pharao called Abram & sayde: Why hast thou thus dealt wyth me? Wherfore toldeste thou me not that she was thy wife? Why saydest thou that she was thy syster, and causedest me to take hyr to my wyfe? But now lo, ther is thy wyfe, take hyr & be walking. Pharao also gaue a charge vnto hys mẽ ouer Abram, to leade hym out, wyth hys wyfe and all that he hadde.

¶ The Notes.

a‡ To blesse, is here to be made happy and fortunate. And to make great hys name, is to aduaunce and extolle hym aboue other people.

b‡ Soules here are taken for hys seruauntes and maydens, whyche were very many eas ye may se in Genesis.xiiii.c

Abram & Loth depart out of Egypt. And Abram deuided his land & catel with his brother Lot. Here agayn is promysed to Abram the land of Canaan.

The .xiii. Chapter

THan Abram departed out of Egypt both he & hys wyfe, & al that he had, & Loth wythe hym vnto the south. Abram was very rych in catel, siluer & golde. And he went on his iourneye frõ the south euen vnto Bethel, & to the place wher his tente was at ỹ fyrst tyme betwene Bethel & Ay, and vnto the place of the *aulter whych he made before. And ther called Abram vpon the name of the lord.
A
*gen.xii.d

Lot also whych went with hym hadde shepe, catell and tentes: so that thee lande was not able too receyue them that they myght dwel together, for the * substãce of theyr ryches was so great, ỹ they could not dwell together. And there fell a stryfe betwene thee herdmen of Abrams catell, and the herdemen of Lots catell. Moreouer the * Cananytes and the Pherezytes dwelled at that tyme in the lande. Than sayde Abram vnto Lot: Let there be noo
*ge.xxxvi
B
*gen.xii.d

stryfe (I pray the) betwene the & me, & betwene my herdmē & thyne, for we be a‡ bre thre. Is not al the hole lād before ỹ? Departe I pray the fro me. If thou wilt take the left hand, I wyl take the right, or yf ỹ take the right hand I wyll take the lefte.

C And Lot lyft vp hys eyes, & beheld al the cōtre about Jordane, which was a plētuous cōtre of water euery where, before the Lord destroyed Sodome & Gomorra, euē as the garden of the Lorde, and as the lande of Egypt tyll thou come to zoar.

Than Lot chose all the costes of Jordane and toke hys iourneye from the caste. And so departed the one brother from the other. Abram dwelled in the land of Canaan: & Lot in the cytyes of the playne, & tented tyll he came to Sodome. But thee mē of Sodome were wicked, and synned exceedingly agaynst the Lorde.

D gen. xvii. b. gen. xviii. a gene. xii. b. actu. vii. a. And the Lord sayd vnto Abrahā, after that Lot was departed frō hym: Lyft vp thyne eyes, & loke frō the place wher thou art, northward, southward, eastward and westward, for al* the land whych ỹ seyste wyll I geue vnto the & to thy sede for b‡ euer. And I wyl make thy sede, as ỹ dust of the erth: so that yf a man can nōbre the dust of the erth, than shal thy sede also be nombred. Aryse & walke about in the lād in the legth of it, & in the bredth, for I wyl geue it vnto the. Than Abrā toke downe hys tente & wēt & dwelled in the okegroue of Hamre whiche is in c‡ Ebron, & buylded there an aulter vnto the Lorde.

C The Notes.

a‡ The Hebrewes understonde by thys word bre ther al nevews, cossyns & neyghbours, and all that be of one stocke. Rom. ix. a. Jho. vii. a

b‡ Euer is not here take for a tyme without ende but for a longe season that hathe not hys ende appointed Exod. xii. c

c‡ Ebrō is the name of a cytie where Adam, Abraham and hys wyfe wythe Isaac &c. were buryed as in Gene. xxiii. d

C Lot is taken prysoner, The victory of Abraham of the Sodomytes. Lot is delyuered by Abrā. Melchisedech offreth gyftes vnto Abrā. Abram payeth tythes vnto Melchisedech. Abram holdeth nothing of the kynge of Sodomes goodes.

The. xiiii. Chapter.

A And it chaūced wīn a whyle, ỹ Amraphel king of Sinear Arioch king of Ellasar, Kedorlaomor kyng of Elam & Thydeal king of the nacīōs made warre wt Bera king of Sodome, & wt Birsa king of Gomorra, & wt Sineab king of Adama, & wt Semeābar king of Zeboim, & wyth the king of a‡ Bela, which Bela is called Zoar. All these came together vnto the vale of Siddim, whyche is nowȳ salt see. Twelue yere were they subiect to king Kedorlaomor, & in the. xiii. yere rebelled. Therfore in ỹ. xiiii. yere came Kedorlaomor & the kynges ỹ were wythe hym, & smote thee b‡ Raphayms in Astaroth Karnaim & the Susyms in Ham, & the Emyms in Sabe Kariathaim, & ỹ Horyms in theyr owne mounte Seir vnto ỹ playne of Pharan, whyche bordeth vpon the wylderneſſe. And thē turned they and came to the well of iudgement whyche is Cades, and smote al the countre of the Amalechytes, and also thee Amorytes that dwell in Hazezon Thamar.

B Thā wēt out the king of Sodome, and the kyng of Gomorra, & the king of Adama & the kynge of Zeboim, & the kynge of Bela now called Zoar. And set theyr men in aray to fight wt thē in the vale of Siddim, that is to say, with Kedorlaomor the king of Elam & with Thydeal king of ỹ Nacions, & with Amraphel king of Sinear. And with Arioch kinge of Ellasar: foure kinges agaynst fyue. And that vale of Siddim was full of slyme pyttes.

And the kinges of Sodome & Gomorra fled, & fell ther. And the residue fled to the mountaynes. And they toke al ỹ goodes of Sodome & Gomorra & al theyr vyctalles and wēt theyr waye. And they toke Lot also Abrams brothers sonne and his good (for he dwelled at Sodome) and departed. Thā came one ỹ had escaped, and tolde Abram the Hebrewe which dwelled in the okegroue of * Hamre the Amorite brother of Eschol & Aner: which were cōfederate with Abrā. Whē Abrā hearde ỹ his brother was takē, he harnessed his seruaūtes borne in his own house thre hundred & eyghtene, and folowed tyl they came at Dan. And set hym selfe and his seruauntes in aray, and fel vpō thē by nyghte, & smote thē, & chased thē away vnto Hoba: which lyeth on the left hād of Damascos, and brought agayn all the goodes, & also his brother Lot, and hys goodes, the woman also and the people.

gene. xiii. D

And as he returned agayne from the slaughter of Kedorlaomor & of ỹ kynges that

that were with hym, than came the kynge of Sodome too mete hym in thee vale of Saue, whych now is called kynges dale.

D *He.vii.a Than *Melchisedech ‡ kyng of Salem brought forth bread & wyne. And he beyng the Priest of the most hygheste god blessed hym saying: b‡ Blessed be Abram vnto the moste hygheste God, possessor of heauen and earth. And blessed be god the most hygheste, whych hath delyuered thyne enemyes into thy handes. And Abraham gaue hym tythes of all.

Than sayd the kyng of Sodome vnto Abram: Geue me the c‡ soules, & take the goodes to thy self. And Abram answered the kyng of Sodome: I lyft vp my hãde vnto the Lord God most hyghe possessor of heauen & earth, that I wyl not take of al ỹ is thyne so moch as a thred or a shoulachet, lest thou shuldest say, I haue made Abram rytche. Saue only that whych the yonge men haue eaten and the partes of the mẽ which went w me, Aner, Eschol and Mamre. Let thẽ take theyr partes.

The Notes.

a‡ Bela is that cytie ỹ Lot delyred for his refuge whẽ he came out of Sodome as in Gen.xix.c

b‡ Raphaims ar counted in the scripture for gyaantes, as in ii.Reg.v.b.Esa.xvii,b. whyche lyued of theft and robbery.

c‡ The Jewes supposed Melchisedech to be Sem the son of Noe, because he lyued after the floude.v, hundred yere, & after the death of Abraham. by goddes prouidence, was king of Salem,

d‡ Blessed be Abraham, that is: prayed be Abraham, and prayed be the most hygheste God, as it is in Genesis, xlvii.b

e. Soules ar mẽ & womẽ. as Gen.xlvi.c & deut.x.d,

The land of Canaan is yet agayne promysed to Abrahã. God promiseth him lede. He beleueth & is iustified. The prophecy of the bondage wherin ỹ chyldrẽ of Israel shuld be vnder Pharao, & of their delyueraunce from the same.

The.xv.Chapter.

A A Fter these dedes: the a‡ word of god came vnto Abrahã in a visiõ saying: Feare not Abrahã, I am thy shyld, & thy reward shalbe exceding great And Abrahã answered: Lorde Jehouah what wylt thou geue me: I go childlesse, & the cater of mine house, this Eleasar of Damasco hath a son. And Abram sayde: Se, to me hast thou geuẽ no sede: lo a lad borne in my house shalbe myne heyre.

And beholo, the worde of the lord spake vnto Abraham, saying: He shal not be thyne heyre, but one that shal come out of thyne owne body shalbe thyne heyre. And he brought hym out of the doores, & sayd: loke vp vnto heauen, and tell the *sterres yf thou be able to nombre thẽ. And sayde vnto hym: Euen so shal thy sede be.

B *deut.x.d. Jer.xxiii.d Rom.iiii.d

And Abrahã b‡ beleued the Lorde, & it was coũted to him for righteousnes. And he sayde vnto hym: I am the Lorde that brought the out of Ur, i Chaldea to geue the thys lande to possesse it.

And he sayd: Lord god, wherby shall I know that I shal possesse it? And he sayd vnto him: Take an heyfer of thre yere olde & a she gotte of thre yere olde, & a threyere olde ram, a turtyl doue and a yong pygeon. And he toke all these and deuyded thẽ in the myddes, and layd euery pece one agaynst another. But the foules deuyded he not. And the byrdes fel on the carcases but Abram droue them awaye. And whẽ the sonne was downe, ther fel a slõber vpon Abraham. And loo, feare and greate darkenesse came vpon hym.

C And he sayd vnto Abrahã: know this of a suertye, that thy *sede shalbe a straũger in a land that perteyneth not vnto thẽ And they shal make bondmen of thẽ and entreate thẽ euyl *.iiii.hũdred yeres. But the naciõ whõ they shal serue, wyl I ‡ iudge, And afterward shal they come out w great substance. Neuertheless thou shalt goo vnto thy fathers in peace, & shalte be buryed when thou art of a good age: and in the fourth d‡ generatiõ they shal come hyther agayn, for the wyckednesse of thee Amorytes is not yet full.

*act.vii.a

*ere.xii.f. iudith.v.b & galat.iii.c

When the sonne was downe & it was ware darke: behold, ther was a smoking furnesse, and a fyre brand that e‡ went betwene the sayde peces,

D And that same daye the Lorde made a couenaũt with Abrahã sayinge: vnto thy * sede wyl I geue this land, frõ the ryuer of Egypte, euẽ vnto the great ryuer Euphrates, the Kenytes, the Kenizites, ỹ Cadmonites, the Hethithes, the Pherezites, the Raphaims the Amorites, the Cananites, the Gergesytes and the Jebusytes.

*gen.xxiiii.a

The Notes.

a‡ The word of the Lorde cometh whẽ he sheweth any thing vnto vs by reuelation as it is vsed in diuers places of the scripture, and specially in the prophetes, & is a maner of speche of the Hebrewes

b‡ To beleue, is to haue a sure truste & confidence to obtayne the thinge promysed, & not to haue anye dout in him ỹ promyseth, as Ro. i.i.a.gal.iii.a.ii.d

c‡ To iudge is here to take vẽgeaunce. psa.xxxiiii.a

d‡ A generaciõ or an age is here take for an hundred yeare as genesis. vi.b

¶ Thys worde went betweene is taken for burnyng or consumynge.
¶ Sarai geueth Abraham leaue to take Agar hyr mayde to wife. Agar despised hyr maystres, for whi che she was cuyl intreated of Sarai: ¶ therfore runneth away. The angel metyage hyr, cõmãdeth hyr to turne agayn and doth prophyse hyr sede. And nameth hyr fyrst chylde Ismael.

The.xvi.Chapter.

A SArai Abrahãs wyfe bare hi no chyldren. But she had an hãdmayde, an Egyptiã, whose name was Hagar. Wherfore she sayd vnto Abrã: Behold ỹ lord hath closed me, ỹ I cãnot bere I pray the ¶ go in vnto my mayde, peradventure I shalbe multiplied by meanes of her. And Abrahã heard ỹ voice of Sarai
Thã Sarai Abrãs wife toke Hagar hyr mayde ỹ Egiptiã (after Abrahã had dwelled.x.yere in the lãd of Canaã) ¶ gaue hyr to hyr husband Abraham, to be his wyfe.

And he went in vnto Agar, ¶ she cõceaued. And whẽ she sawe ỹ she had conceaued: hyr maystresse was despysed in hyr syght. Than sayd Sarai vnto Abraham
B Thou doest me vnright, for I haue geuẽ my mayde into thy ¶ bosome: ¶ nowe because she seeth ỹ she hath cõceaued, I am despysed in hyr syghte: the Lord iudge betwene the ¶ me. Than sayde Abraham to Sarai: behold, thy mayde is in thy hand do wyth hyr as it pleaseth the.

And because Sarai fared foule wt her she fled frõ her. And the Angel of the lord foũde her besyde a fountayne of water in the wyldernes, euẽ by a wel in the way to Sur. And he sayd: Hagar Sarais mayde, whẽce comest thou and whether wylte thou goo? And she answered: I flee from my maystresse Sarai. And the Angell of the Lorde sayde vnto her: returne to thy maystresse agayne, and submytte thy selfe vnder her handes.
C And the angel of the Lorde sayde vnto her: I wyl so encrease thy seed, that it shal not be nõbred for multitude. And the Lordes angel sayde further vnto her: se, thou art wyth chylde ¶ shalte bere a sonne, and shalt call hys *name Ismael: because the Lord hath herd thy tribulation. He wylbe a wyld man, ¶ hys hande wylbe agaynste euery man, ¶ euery mans hande agaynst hym. And yet shal he dwel fast by all hys brethrẽ. And she called the name of ỹ lord that spake vnto her: thou art the god that

*gene.xvii.c iudit.xiii.b Math.i.c- Luke.i.b e.

D lokest on me, for she said: I haue of a truth eye sene here the ¶ backe partes of hym ỹ seeth me. Wherfore she called the wel the well of ỹ lyuing ỹ seyth me whych well is betwene Cades ¶ Bared. And Hagar bare Abraham a sonne, and Abraham called hys sonnes name which Hagar bare, Ismael. And Abrahã was.lxxxvi. yere olde, when Hagar bare hym Ismaell.

¶ The Notes.

a ¶ To go in vnto hyr mayde is to haue carnal copulation wyth hyr, as these wordes, knowe & slepe, do also sygnifye as Gen.xxx.a. and.xxix.c.
b ¶ Bosome after the maner of the Hebrewes is taken for companyeng wyth a woman, & it is also taken for fayth as in Luk.xvi, f. of Lazarus.
c ¶ They se the backepartes of god, ỹ by reuelatiõ or any otherwise haue perseueraũce or knowledge of god.
¶ Abram is called Abrahã, & Sarai is named Sara. The land of Canaã is here the fourth tyme promysed. ¶ Circumcision is here instituted. Isaac is promysed. Abraham prayeth for Ismael.

The.xvii.Chapter.

WHen Abrã was nynetye yere old ¶. ix. the Lord appeared A
to hym saying: I am the almyghty God: walke *before Gen.v.c, d
me ¶ be vncorrupte. And I wyl *make my bonde betwene the ¶ me, ¶ Gene.vi.a
wyl multiply ỹ exceedingly. And Abrã fel on his face. And god talked moreouer wt him, saying: I am, behold my testamẽt is with the, ỹ thou shalt be a father of many *nacõs. Therfore shalt thou nomore be Gen.xlviii.a
called Abrã, but thy name shalbe Abrahã for a father of many nacõs haue I made the, ¶ I wyl multiply the exceedingly, ¶ will make nacions of ỹ: yea and kynges shall sprynge out of the. Moreouer I wyl make my cõde * betwene me ¶ the, ¶ thy sede B
after the, in theyr tymes too be an euerlasting testamẽt, So that I wil be good vnto the ¶ to thy sede after thee. And I wyll geue vnto the, ¶ to thy sede after thee, the land wherin thou art a straũger: Euen al the lande of Canaan, for an euerlastynge possession and wyll be theyr God.

And God sayde vnto Abraham, Se ỹ kepe my testamẽt, both thou and thy sede after the in theyr tymes. This is my testamẽt whyche ye shal kepe betwene me and you, and thy sede after the, ỹ ye circumcise all your men chyldren. Ye shal circumcise the foreskinne of your flesshe, ¶ it shalbe a
*tokẽ of the bonde betwixte me and you. *Ro.iiii.b
And euerye manchylde when it is eyghte dayes *olde, shalbe circumcysed amonge *gen.xvii.a Luke.ii.b Leui.xii.a
you

you in your generations, and al seruaun-
tes also borne at home or boughte wythe
money thoughe they be straungers & not
of thy sede. The seruaũt borne in thy hou
se, & he also that is bought wyth moneye,
must nedes be circũcised, ỹ my testamente
may be in your flesshe, for an euerlastinge
at̃bõde. Yf ther be any vncircũcised man
chylde, that hath not the forskinne of hys
flesshe cut of, his soule shal perishe frõ his
people: because he hathe broken my testa-
C mẽt. And god sayd vnto Abzahã. Sarai
thy wyfe shall nomore be called Sarai:
but Sara shal hir name be. For I will
blesse her & geue ỹa son of her & wil blesse
her: so that people, ye and kynges of peo-
ple shal springe of her. And Abzaham fel
vpõ hys face & laught, & sayd in his hert:
shal a chyld be borne vnto hym that is an
hundred yere olde, and shal Sara that is
nynetie yere old, bere: And Abzaham said
vnto god. O that Ismael myght lyue in
thy syghte.

Then sayde God: Sara thy wyfe shall
gen.xviii.b xxi.a *bere the a sonne in dede & thou shalt call
his name Isaac. And I wyl make my võ
ecc.xxxiii.a de with him, ỹ it shall be an *euerlastinge
bond vnto his sede after him. And as cõ-
cerning Ismael also, I haue herd thy re-
quest: lo, I wyl blesse hym & encrease him
gene.xxv.b. & multiply him exceedingly. Twelue *prin
ces shal he beget and I wyl make a great
naciõ of him. But my bonde wyl I make
wyth Isaac, whych Sara shall beare vn
to the: euen thys tyme twelue moneth.

And God left of talking with him, & de-
D parted vp frõ Abzahã. And Abzahã toke
Ismael his sonne & al the seruauntes bor
ne in his house & al that was boughtwith
money as many as weremẽ childrẽ amõg
the men of Abzahãs house, & circumcysed
the forskinne of theyr flesshe, cuẽ that self
same daye, as God had sayde vnto hym.
Abzaham was nynetye yere olde & nyne,
when he cut of the forskinne of his flesh.
And Ismael his sonne was. xiii. yere old,
when the forskinne of his flesshe was cir-
cumcysed. The selfe same day was Abza
hã circumcysed & Ismael hys sonne. And
all the men in hys house, whether they we
re borne in hys house or bought wyth mo
ney (thoughe they were straungers) were
circumcised wyth hym.

¶ The Notes.

at̃ The scripture vseth to cal the signe of a thing by the name of the thing it self only to kepe ỹ thing signified, ỹ better in memory, as here he calleth circumcysyon, hys bonde whych is but a tokẽ there-of, as Peter calleth baptime christ. i. pet. iii. d.

¶ There appered three men vnto Abzahã, Isaac is promysed to hym agayn, at whyche Sara laughed. The destruction of the Sodomites is declared vn-to Abzaham. Abzaham prayeth for them.

The. xviii. Chapter.

AND the lord appered vnto hi A
in ỹ okegroue of Mamre as
he sat in his tent doze in ỹ at
heate of ỹ daye. And he lyfte
vp his eyes & loked, & lo, three
mẽ stode not far frõ him. And whẽ he saw
thẽ, he ran to mete thẽ frõ the tente doze, &
fel to the groũde & sayd: Lorde yf I haue
foũd fauour in thy syght: goo not by thy
seruaunt. Let a lyttle water be fet, & wash
your fete, & rest your selues vnder ỹ tree. Judit. xiii
And I wyl fet a *morsel of at̃bred, to com
fort your hartes withal. And thã go your
wayes, for euẽ therfore arye come to your
seruaunt. And they answered: Do euẽ so
as thou hast sayde. And Abzaham went a
pace into his tente vnto Sara & sayd: ma
ke redy attonce three peckes of fine meale,
kneade it and make cakes. And Abzaham
ran vnto his beastes and fet a calf ỹ was
tendre and good, and gaue it vnto a yong
man which made it ready attonce. And he
toke butter and milcke, and the calfe why
che he had prepared, and set it before thẽ,
and stode hym selfe by them vndet ỹ tree:
and * they ate. Tob. xii. d
iudit. xii. e

And they sayd vnto hym: Wher is Sa
ra thy wyfe? And he sayd: in ỹ tente. And
he sayd: I wyll come agayne vnto the as
soone as the frute can lyue. And loo: Sa
ra thy wyfe shal haue a sonne. That herd
Sara, out of the tent doze whych was be
hynde his backe, Abzaham & Sara were
both olde and wel strikẽ in age, and it cea
sed to be with Sara after the maner as it
is wythe wyues. And Sara laughed in
hyr selfe sayinge: Now I am wared olde Eccle. xxv. d
shall I geue my selfe to *lust, & my lorde
olde also? Thã sayd the lord vnto Abza-
ham: wherfore doth Sara laughe sayẽg,
shal I of a suertye bere a chyld, now whẽ
I am olde? is thee thinge to harde for the
Lord to do? In the tyme * appoynted wil iiii. re. xiiii. e
I returne vnto the, as soone as thee frute Rom. ix. b
can haue lyfe, and Sara shal haue a son.

Than Sara denyed it saynge: I laughed not, for she was afrayed. But he sayd: yes thou laughtest. Thē the men stode vp from thēce and loked toward Sodome. ¶ And Abraham went wt thē to bryng thē on the waye. And the lorde sayde: Can I hyde from Abraham that thyng which I am aboute to doo, seynge that Abraham shall be a*great and a myghtye people, & all the nacyons of the erth shal be blessed in hym? For I know hym that he wyl cōmaūde his chyldren and his housholde after hym, that they kepe the waye of the Lorde to do after ryght and cōscyence, ỹ the lorde may bryng vpō Abraham that he hath promysed hym.

Gen.xviii.c. Gen.xvii.A.

And the lorde sayde: The cry of Sodome and Gomorra is greate, and their synne is exceadynge greuous. I wyll goo downe and se whether they haue done all together accordynge to that crye which is come vnto me or not, that I may knowe. And the men departed thece and wente to Sodome warde. But Abraham stode yet before the Lorde, and drew nere and said Wylt thou destroye ỹ ryghteous with ỹ wycked? If there be. l. ryghteous within the cytye, wylt thou destroy it & not spare the place for the sake of. l. ryghteous that are therin? That be farre from the, that ỹ shuldeste do after this maner, to sley the ryghteous with the wycked, and that the ryghteous be as the wycked: that be farre from the. Shulde not the iudge of all the worlde do accordynge to ryght? And the Lorde sayde: If I fynde in Sodome. l. ryghteous within the cytye, I wyll spare all the place for their sakes.

Ezec.xvi.c. Jon.i.a

D

And Abraham answered and sayde: behold: I haue taken vpō me to speake vnto the Lorde, and yet am but *duste and asshes. What thoughe there lacke. v. of. l. ryghteous, wylt thou destroye all the cyte for lacke of. v? And he sayde: If I fynde there. xl. and. v. I wyll not destroye them. And he spake vnto hym yet agayne and sayde: what & yf there be. xl. founde there. And he sayde: I wyll not do it for. xl. sake And he sayde: O let not my Lorde be angry, that I speake. What and yf there be founde. xxx. there? And he sayde: I wyll not do it, yf I fynde. xxx. there. And he sayde: Oh, se, I haue begonne to speake vnto my lord, what yf ther be. xx. founde

Genes.ii.b

ther? And he sayd: I wyl not destroye the for twentties sake. And he sayd: O let not my lorde be angrye, that I speake yet, but euen once more only. What yf ten befor̄ide there? And he sayd: I wyl not destroye them for. x. sake. And the Lorde went hys waye as soone as he had lefte comminge wyth Abraham. And Abraham returned vnto hys place.

The Notes

a‡ The heate of the daye is taken for none.
b‡ By bred in ſcripture is vnderstād al maner of fode, meat for mās eating as in. i. Reg. xxviii. d.

¶ Lot receaued two angels into his house. The filthy lustes of the Sodomytes. Lot is delyuered & delyzeth to dwell in the cytie zoar. Lottes wyfe is turned into a pyler of salt. Sodome is destroyed. Lot is dronkē & lyeth with his doughters which cōceaued chyldren by hym.

The. xix. Chapter

AND there came. ii. angels to Sodome at euen. And Lot sat at ỹ gate of ỹ cytye. And Lot sawe thē, & rose vp to mete thē, & he*bowed him selfe to ỹ groūd with his face. And he said: Se Lordes, turne in I pray you into your seruaūtes house & tary al nyght & wash your fete, & ryse vp early & go on your waies And they sayd: nay, but we wyl byde in ỹ stretes al night. And he*cōpelled thē exceadingly. And they turned in vnto him, and entred into his house, and he made them a feaste and dyd bake swete cakes, and they *ate. But before they went to rest, the mē of the cytie of Sodome, cōpassed the house rounde about both old & yonge, all the people from al quarters. And they called vnto Lot, and sayde vnto hym: where are the men whyche came into thy house to a‡ nyght? bryng them out vnto vs that we may do oure lust wyth them.

A

Gen.xxxiii.a

luke.xxiiii.a

tobie.vii.d.

B

And Lot went out at doores vnto them, and shut the doore after him & sayde: naye for goddes sake brethrē, do not so wickedly. Behold: I haue two doughters which haue knowen no mā, thē wyl I bring out vnto you: doo with them as it semeth you good: Only vnto these men do nothinge, for therfore came they vnder ỹ shadowe of my rofe. And they sayde: come hether. And they said: camest ỹ not into sogeorne and wylt thou be now a*iudge? we wyll surely deale worse wyth the thā with thē.

Exodi.ii.b math.xxi.c actu.vii.d.

And as they preased sore vpon Lot & beganne to breake vp the doore, the men put forth their handes, & pulled Lot into

C

the

to the house to them and shut to the doze.
And the men that were at the doze of thee
house, they smotte wyth blyndnes * both
Sapi.xix.c small and greate: so that they coulde not
iiii.re.vi.d fynde the doze. And the men saydc moze-
ouer vnto Lot: Yf thou haue yet here any
sonne in lawe, oz sonnes, oz doughters, oz
what soeuer thou hast in the cyte, bzynge
it out of thys place: foz we must destroye
this place, because the crye of thē is great
gen.xviii.c. *before the Lozd. Wherfoze he hath sent
vs to destroye it.

And Lot wēt out & spake vnto his son-
nes in lawe which shuld haue maried his
doughters, & sayd: stande vp and get you
out of thys place, foz the Lozde wyll de-
stroye the cytye. But he semed as though
he had mocked, vnto hys sonnes in lawe.
And as the mozning arose, the angels cau
sed Lot to spede hym sayinge: D Stand vp
take thy wife & thy two doughters & that,
that is at hande, lest thou perysshe in the
synne of the cytie. And as he prolonged ỹ
tyme, the mē caught both hym, hys wyfe &
his two doughters by the hādes, because
the Lozde was mercyfull vnto hym, and
they brought hym forth & sette hym with
out the cytie. Whē they had broughte thē
oute, they saydc: Saue thy lyfe and loke
not behynde the, neyther tary thou in any
place of the countre, but saue thy selfe in
the mountayne, lest thou perysshe. Than
D sayde Lot vnto thē: Oh naye my Lozde:
beholde, in as moch as thy seruaunt hath
founde grace in thy syght, now make thy
mercy great, whych thou shewest vnto me
in sauing my lyfe. Foz I cannot saue my
selfe in ỹ moūtaynes, lest some misfortune
fal vpō me, & I dye. Behold, here is a cy-
tie by, to fle vnto, & it is a lyttle one, let me
saue my selfe therin, is it not a lytle one, ỹ
my soule may liue? And he sayd to him: se
I haue receaued thy requeit as cōcerning
this thing, that I wil not ouerthrowe this
cytie foz the which thou hast spokē. Haste
the, and saue thy selfe there, foz I can doo
nothyng tyl thou be come in thyther. And
therfoze thee name of thee cytye is called
Zoar. And the sone was vpō the earth whē
Lot was entred into Zoar.

Than the Lozd rayned vpō * Sodome
eSaye.xiii.d and Gomozra, bzimstone and fyze frō the
Jerem.l.f Lozd out of heauē, and ouerthzewe those
Ezec.xvi.f. cytyes & al the regiō, & all that dwelled in
the cyties, & that, that grewe vpō the erth.
And Lots wyfe loked behynde her, & was
turned into a pyllar of salte. Abzahā rose f
vp early & got hym to the place where he
stode before the lozd, & loked toward So
dome & Gomozra & toward al the land of
that coūtre. And as he loked: beholde thee
smoke of the coūtre arose as it had bene ỹ
smoke of a fornace. But yet whē God de-
stroyed the cyties of the regiō, he thought
vpō Abzahā: & sent Lot *out frō the dan-
ger of the ouerthzowēge, whē he ouerthze ii.pet.ii.d.
we the cyties where Lot dwelled. Sapie.x.a
& mās iii.b
And Lot departed oute of Zoar & dwel- x.du.xvii.f.
led in the moūtaynes & hys .ii. doughters Iu.col.b
wyth hym foz he feared to tary in Zoar: he
dwelled therfoze in a caue, bothe he & hys
ii. doughters also. Thā sayd the elder vn
to the yonger: our father is old, & there is
no moo mē in the erth to come in vnto vs
after ỹ maner of al ỹ world. Come therfo
re, let vs geue our father wine to drinke, & G
let vs lye with him ỹ we may saue sede of
our father. And thei gaue theyr father wi
ne to drynke that same nyght. And the el-
der doughter wēt and lay with her father
And he perceaued it not, neyther when she
laye downe, neyther when she rose vp.

And on the morowe the elder sayd vnto
the younger: beholde, yester nyght laye I
wythe my father. Let vs geue hym wyne
to drincke thys nyght also, & go thou and
lye wyth hym, and let vs saue sede of our
father, And they gaue theyr father wyne
to drincke that nyght also. And the yōger
arose and laye wyth hym. And he perceā-
ued it not: nether when she lay downe, ney
ther when she rose vp, Thus were bothe
the doughters of Lot with chyld by theyr
father. And the elder bare a sonne, and cal
led him Moab, which is the father of the
Moabytes vnto thys daye. And the yon-
ger bare a sonne, and called hym Ben Am
mi, whych is the father of the chyldren of
Ammon vnto thys daye.

The Notes.

a‡ The night, is here takē for ỹ euening which is the beginning of the nyght as in Prouerb.vii.b

b‡ The synne is take for the synner, as malyce is for the wycked, and righteousnes for ryghteous, as Paul to Tythus the fyrst.c

Abzahā went as a straunger into the lāde of Gerar. The kynge of Gerar taketh away hys wyfe.

The.xx.Chapter.

And

A ND Abraham departed thence towarde the southe contre and dwelled betwene Cades and Sur, and sogeorned in Gerar. And Abraham sayde of Sara his wyfe, that she was his *syster. Then Abimelech kyng of Gerar sent and fet Sara awaye.

Gene.xii.c & xx.vi.b

And God came to Abimelech by nyght in a dreame and sayde to hym: Se, thou art but a dead man for the womans sake which thou hast taken awaye, for she is a mans wyfe. But Abimelech had not yet come nye her, and therfore sayde: Lorde wylte thou sley ryghteous people? sayde not he vnto me, that shee was his syster? yea and sayd not she her self that he was her brother? with a pure herte and innocent handes haue I done thys. And God sayd vnto hym in a dreame. I wote it wel that thou dydest it in the purenesse of thy hert. And therfore I kept ỹ that thou shuldest not synne agaynst me, nether suffred I the to come nygh her. Now therfore delyuer the man his wyfe agayne, for he is a prophet. And let hym praye for the, that thou mayst lyue. But and yf thou delyuer her not agayn, be sure that thou shalt *dye the deth, with al that thou hast.

B

*gene.ii.c

Then Abimelech rose vp be tymes in the mornyng, and called all his seruauntes, and tolde all these thynges in theyr eares, and the men were sore afrayd. And Abimelech called Abraham & sayde vnto hym: What hast thou done vnto vs, and what haue I offended the, that thou shuldest bryng on me and on my kyngdome so great a synne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayde moreouer vnto Abraham: What sawest thou ỹ moued the to do this thyng? And Abraham answered. I thought that paraduenture thet a feare of god was not in this place, & that they shulde sley me for my wyfes sake: yette in verye dede she is my syster, the doughter of my father, but not of my mother: and became my wife. And after, god caused me to wãdre out of my fathers house. I sayde vnto her. This kyndenesse shalt thou shewe vnto me in al places where we come, that thou say of me, howe ỹ I am thy brother

D

Then toke Abimelech shepe and oxen, men seruaũtes & womẽseruaũtes & gaue them vnto Abraham, and delyuered hym Sara his wyfe agayne. And Abimelech sayd: beholde the lande lyethe before the, dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousãd peces of syluer, behold this thinge shall be a ‡ couerynge to thyne eyes, and vnto al that are with the and vnto all men an excuse.

b

And so Abraham prayed vnto God, & God healed Abimelech and his wyfe and his maydens, so that they bare chyldren. For the Lord had closed to, al the matryces of the house of Abimelech, because of Sara Abrahams wyfe.

The Notes

a‡ The feare of god amõg the Hebrewes is principally takẽ for the honour & fayth that we owe vnto god, & that wyth soch a loue as the chylde hath to the father.

b‡ Couering and excuse is alone

¶ Isaac is borne: Agar is cast oute wt hyr younge sonne Ismael. The angel comforteth Agar. The couenaunt betwene Abimelech and Abraham.

The.xxi.Chapter

THe Lorde visyteth Sara as he had sayd & dyd vnto her* according as he had promysed. And Sara was wt child and bare Abrahã a sonne in hys olde age euen the same season whych the Lord had appoynted. And Abraham called hys sonnes name that was borne vnto hym which Sara* bare him Isaac, and Abraham * circumcysed Isaac hys sonne whẽ he was. viii. dayes old, as god cõmaũded hym. And Abrahã was an. C. yere old, whẽ his sonne Isaac was borne vnto him. And Sara sayd: God hath made me a laughing stocke: for al that heare wyl laugh at me. She said also: who wolde haue sayd vnto Abraham, that Sara shulde haue geuẽ chyldrẽ sucke, or that I shuld haue borne hym a sonne in his olde age: The chylde grewe and was wened, and Abraham made a great feast, the same daye ỹ Isaac was wened. Sara sawe the sonne of Hagar the Egiptian whyche she had borne vnto Abrahã, a mockinge. Then she sayde vnto Abrahã: put away thys* bondmayde and hyr sonne: for thee sonne of thys bondwomã shal not be heyre wyth my sonne Isaac: But the wordes seined very greuous in Abrahams syght because of hys sonne. Thã the Lord sayd vnto Abraham: let it not be greuous vnto the, because of the lad and of thy bond-

A

gen.xvii.d and.xvii.c. Gala.iiii.d Hebre.xi.c.

Math.i.c. & lo[illegible].xxiiii.a

*ge.xvii.b

B

gala.iii.e

maydẽ

mayde: But in al ye Sara hath said vnto
Rom.ix.b Gal.iiii.d Hebr.xi.d. ye, heare her voyce, for in * Isaac shall thy
seed be called. Moreouer of the sonne of
the bondewoman wyll I make a nacyon,
Gene.xvii.c because he is thy * seed.

And Abraham rose vp early in ye mor-
nynge: & toke bread & a bottell withe wa-
ter & gaue it vnto Hagar, puttyng it on
her shulders wyth the lad also, and sente
her away. And she departed, and wādred
vp and downe in the wyldernesse of Ber-
seba. When the water was spente that
was in the bottell, she cast the lad vnder a
bush, and went and satte her out of syght
a greate way: as it were a bowesshote of:
for she sayd: I wyll not se the ladde dye.
And she satte downe out of syghte, & lyft
vp her voyce and wepte.

Note wepte Hagar wepte & for yese two for Ismael & for Isaac

And God herde the voyce of the chyld
And the angell of God called Hagar out
C of heauen and sayde vnto her: What ay-
leth the Hagar? Feare not, for God hathe
herde the voyce of the chylde where he ly-
eth. Aryse and lyft vp the lad, & take hym
in thy hande, for I wyll make of hym a
greate people. And God opened her eyes
.....s.c. and she sawe * a well of water. And shee
went and fylled the bottell wythe water,
and gaue the boy drynke. And God was
with the lad, and he grewe and dwelled in
the wyldernesse, and became an archer.
And he dweld in the wyldernes of Pha-
ran. And his mother got hym a wyfe out
of the lande of Egypte.

And it chaunced the same season, that
Abimelech & Phycoll his chefe captayne
spake vnto Abraham sayng: * God is w
Gen.xxi.e. the in all that thou doest. Nowe therfore
swere vnto me eue here by god, that thou
wylt not hurte me nor my chyldre, nor my
chyldrens chyldre. But that thou shalte
deale w me and the contre where thou art
a straunger, accordyng vnto the kyndnes
that I haue shewed the. Then said Abra
ham: I wyll sweare.

And Abrahā rebuked Abimelech for
D a well of water, whiche Abimelechs ser-
uauntes had take away. And Abimelech
answered I wyst not who dyd it: Also ye
toldest me not, neyther hearde I of it, but
this day. And Abraham toke shepe & oxe
and gaue them vnto Abimelech. And
they made both of them a bonde together
And Abraham set, vii. lambes by them
selues. And Abimelech sayde vnto Abra-
ham: what meane these. vii. lambes why-
che thou hast set by theim selues. And he
āswered. vii. lābes shalt thou take of my
hande, that it may be a wytnes vnto me,
that I haue dygged this well Wherfore
the place is called Berseba, because they
sware both of theym. Thus made they a
bonde together at Berseba. Then Abime
lech and Phycol his chefe Captayne, rose
vp and turned agayne vnto the lande of
the Philistines. And Abraham planted a
wood in Berseba, and called there on the
name of the Lord, the euerlastyng God &
dwelt in the Philistin land a long season.

The fayth of Abrahā is proued in offeringe hys sonne Isaac Christ our sauiour is promysed. The generation of Nachor Abrahams brother

The.xxii. Chapter.

AFter these dedes, God dyd *
proue Abraham & sayd vn-
to hym: Abraham. And he ā-
swered here am I. And he
sayde: take thy † only sonne
Isaac whom thou louest, and get the vn-
to the lande Moria, & sacrifyce hym there
for a sacrifyce vpon one of the mountay
nes whiche I wyll shewe the. Then Abra
ham rose vp early in the mornynge & sad
led his asse, & toke. ii. of his meyney whim
& Isaac his sonne, & cloue wood for the sa
crifyce, and rose vp & gotte hym to the pla
ce whiche God hadde appoynted hym.

A iudi.viii.c Gen.xliiii.c Hebr.xi.d

The thyrde daye Abrahā lyfte vp his
eyes and sawe the place a farre of, & sayd
vnto his yonge men: byde here with yasse
I and the lad wyll go yonder and * wor-
shyppe and come agayne vnto you. And
Abraham toke the wood of the sacrifyce
and layde it vpon Isaac his sonne, & toke
fyre in his hande and a knyfe. And they
went both of them together.

* To worshyp is here to do sacrifice.

B

Then spake Isaac vnto Abraham his
father and sayde: My father? Here am I
my sonne. And he sayde: Se, here is fyre
and wodd, but where is the shepe for sa-
crifyce? And Abraham sayde: my sonne:
God wyll prouyde hym a shepe for sacry
fyce, so wēt they both together: & whē they
came vnto the place which god shewed hī
Abrahā made an alter there & dressed the
wod, & bouud Isaac his sōne & * layd hī on
halter aboue vpō the wood. And Abrahā
stretched forth hys hāde, & toke the knyfe
to haue kylled hys sonne. Than the an

* Came. ii. Mac. ii.

gell

gell of the Lorde called vnto him frō hea
uē sayngе: Abzaham Abzaham. And he
answered: Here am I. And he sayde: laye
not thy handes vpon the chylde, nether do
any thynge at all vnto hym, for nowe I
b‡know that thou fearest God, in that ỹ
hast not kepte thyne only sonne from me.
C And Abzaham lifted vp his eyes & loked
aboute: And behold: there was a raimme
caughte by the hornes in a thykette. And
he went and toke the ram and offred him
vp for a sacrifyce in the stede of his sōne.
And Abzaham called the name of the pla
ce, the Lord wyl se: wherfore it is a comen
sayngе this daye: in the mounte wyll the
Lorde be sene.

And the angell of the Lorde cryed vn
to Abzaham frō heauen the seconde tyme
sayng: by my selfe haue I *sworne sayth ỹ
Lord) because thou hast done this thynge
and hast not spared thy onlye sonne, that
I wyll blesse the and multiplye thy sede
as the sterres of heauen and as the * sond
vpon the see syde. And thy seed shal pos-
sesse the gates of his enemyes. And in thy
D seed shall all the * nacyons of the erth be
blessed, because thou hast obeyed my voy
ce. So turned Abzaham agayn vnto his
yonge men, and they rose vp and went to
gether to Berseba. And Abzaham dwelt
at Berseba. And it chaunsed after these
thynges, that one tolde Abzaham sayng:
Beholde: Milcha she hath also borne chil
dren vnto thy brother Nachor: Hus hys
eldest sonne, and Bus his brother, & Ke-
muel the father of the Syrians, and Ce-
sed, and Haso, and Pyldas, and Iedlaph
and Bethuell. And Bethuel begatte Re-
becca. These: viii. did Milcha bere to Na
chor Abzahams brother. And his concu-
byne called Rheuma, shee bare also Te-
bah, Gaham, Thaas and Maacha.

gene.xxii.a Luke.i.g Ecc.xliiii.c Hebze.vi.c

ge.xxiii g.

gene.xii.a actu.iii.d gala.iii.b

The Notes.

a‡ Only sonne for only beloued, or most chefely be loued aboue other, after thee Ebzewe phrase as in the Prouer.iiii.a

b‡ I know that is, I haue experiēce that thou fea rest God, as in Philippen.iiii.c.

Sara dyeth & is buried in the felde that Abzahā bought of Ephzon the Hethite

A The.xxiii. Chaptet.

SAra was an hūdred & .xxbii yere olde (for so longe lyued she) and then dyed in a head cytye called Hebzō in the lād of Canaan. Then Abzaham

came to morne Sara, and to wepe for her
And Abzaham stode vp from the coorse,
and talked wt the sonnes of Heth saying:
I am a straunger and a forayner amonge
you, gyue me a possessyon to burye in wt
you, that I may bury my dead out of my
syght. And the chyldren of Heth answe-
red Abzaham saying vnto hym: Heare vs
Lorde, thou arte a pzynce of God among
vs. In the chefest of our sepulchres bury
thy dead: None of vs shal forbyd the his
sepulchre, that thou shuldest not bury thy
dead therin. Abzaham stode vp, and bo-
wed hym self before the people of ỹ land, B
the chyldren of Heth. And he comonde wt
them saynge: If it be your myndes that
I shall bury my deade out of my syghte,
here me and speake for me to Ephzon the
sonne of Zoar: and lette hym gyue me the
double cauc whiche he hath in the ende of
hys feld, for as moch money as it is woz-
th, let him giue it me in the pzesence of you,
for a possessyon to bury in. For Ephzon
dwelled amonge the chyldren of Heth.

Then Ephzō the Hethyte answered Abz-
aham in the audyence of the children of
Heth and of all that went in at the gates
of his cytye, saynge: Not so my Lorde,
but heare me: The felde gyue I the, & the
caue that therin is, gyue I the also: and e-
uen in the pzesence of the sōnes of my peo
ple gyue I it to the to bury thy deade in.
Then Abzaham bowed hym selfe before
the people of the lande, & spake vnto E-
phzon in the audyence of the people of ỹ
contre saying: I pzay the heare me, I wyl
gyue syluer for the felde, take it of me, &
so wyll I bury my dead there. Ephzon ā-
swered Abzaham saynge vnto hym: My
lorde, harken vnto me. The land is woz-
th .iiii. C. sycles of siluer: but what is that
betwyxt the and me? bury thy dead. And
Abzahā harkened vnto Ephzon & weyed
hym the syluer which he had sayde in the
audyence of the sonnes of Heth. euen .iiii.
hundzed syluer sycles of currāt money a-
mong marchaūtes. Thus was ỹ felde of
Ephzō wherin ỹ double caue is before mā
tre: eué ỹ feld & the caue ỹ is therin & all the D
trees of ỹ felde which grow in all the boz
ders round about, made sure vnto Abza-
ham for a possessyon, in the syghte of the
chyldren

chyldren of Heth, and of al that wente in at the gates of the cytye. And then Abraham buryed Sara hys wyfe in the double caue of the feld that lyeth before Mamre, otherwyse called Ebron in the land of Canaan. And soo bothe the felde and the caue that is therin, was made vnto Abraham a sure possessyon to burye in, of the sonnes of Heth.

Abraham maketh his seruant to swere & sendethe him to seke a wyfe for Isaac his sonne. The seruãt was faithful and brought Rebecca, whiche Isaac toke to hys wyfe.

The.xxiiii. Chapter.

ABraham was olde and stryken in dayes, and the Lorde had blessed hym in all thinges And he sayde vnto his eldest seruaunt of his house which had the rule ouer al that he hadde, ✝Put thy hande vnder my thye that I may make the swere by the Lorde that is God of heaue and god of the erth, that thou shalt not take a wyfe vnto my sonne, of ỹ doughters of the Canamites, amõge which I dwell. But shalt go vnto my contre and to my kynred, and there take a wyfe vnto my sonne Isaac.

Then sayd the seruaũt vnto hym: what and yf the woman wyll not agree to come with me vnto this lande, shall I bringe thy sonne agayne in to the lande whiche thou camest out of? And Abraham sayde vnto hym: beware of that, that thou bringe not my sonne thyther. The Lord God of heauen which toke me frome my fathers house, and frome the lande where I was borne: & which spake vnto me & sware vnto me sayenge: vnto thy ✝sede wyl I giue this lande, he shall sende his angel before the that thou mayst take a wyfe vnto my sonne from thence. Neuertheles if the woman wyll not agree to come with the, then shalt thou be out of daunger of this oth. But aboue all thynge bringe not my sõne thyther agayne. And the seruaunt put his hande vnder the thye of Abrahã and sware to hym as concerning that matter. And the seruaunt toke .x. camels of the camels of his master & departed, & had of al maner goodes of his master w̃ hi, & rode by, & went to Mesopotamia, vnto the cytie of Nahor. And made his camels to lye downe without the cytye by a wels syde of water, at euẽ: aboute the tyme that women come out to drawe water & he sayde.

Lorde God of my mayster Abraham, sende me good spede this day, and shewe mercy vnto my mãster Abraham. Loo, I stonde here by the well of water, and the doughters of the men of thys cytye wyll come out to drawe water: Now the dãsell to whom I say, stoupe downe thy pitcher and let me drynke. If she say: Dryncke, and I wyll gyue thy camels dryncke also, the same is she that thou hast ordeined for thy seruaunte Isaac: yea and therby shall I knowe that thou hast shewed mercye on thy master. And it came to passe yer he had lefte speakynge, that Rebecca came out, the doughter of Bethuell, sõne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her shoulder: The damsell was very fayre to loke vpon, and yet a mayde and vnknowen of man. And she went downe to the wel and fylled her pytcher & came vp agayn: Thẽ the seruaunt ranne vnto her and sayd: let me sup a lytle water of thy pytcher. And she sayde: dryncke my Lorde.

And she hasted and let downe her pytcher vpon her arme and gaue hym drynk And when she had gyuen hym drynck, she sayde: I wyll draw water for thy camels also, vntyll they haue dronck ynough: And she poured out her pytcher into the trough hastely, and ranne agayne vnto the well, to fette water: & drewe for all his camels. And the felow wõdred at her. But held his peace, to wete whether the Lorde had made his iourney prosperous or not. And as the camels had left drynckynge, he toke a ✝golden earinge of halfe a sycle weyghte and two bracelettes for her handes, of .x. sycles weyght of gold, & said vnto her: Whos doughter art thou? tell me: is ther rowme ī thy fathers house for vs to lodge in? And she sayd vnto hi: I am ỹ doughter of Bathuel ỹ sonne of Milca which she bare vnto Nahor: & said moreouer vnto hi: we haue lytter & puonder ynough, and also rowme to lodge in.

And the man bowed hym selfe, & ✝worshypped the Lorde, & sayde: blessed be the Lorde god of my master Abraham whiche ceaseth not to deale mercyfully & truly w̃ my master, & hath broughte me the waye

*Ge.xv.d Gene.xii.b

B

D way to my masters brothers house. And the damsell ranne and tolde theym of her mothers house these thynges. And Rebecca had a brother called Laban.

And Laban ranne out vnto the man, to the well: for as sone as he had sene the earynges, and the bracelettes vpon hys systers handes, and herde the wordes of Rebecca his syster saynge, thus sayde the man vnto me, then he went oute vnto the man. And lo: he stode yet with the camels by the well syde. And Laban sayde, come in thou blessed of the Lorde. Wherfore stondest thou without? I haue dressed the house, and made rowme for the camels. And then the man came in to the house: & he vnbrydeled the camels: & brought lytter & prauōder for the cameles, & water to washe hys fete & theyr fete that were with hym, & there was meate set before hym to eate. But he sayde: I wyl not eate, vntyll I haue sayde myne earande. And he sayde: say on. And he sayde: I am Abrahams seruaunt, and the Lorde hath *blessed my master out of measure, that he is become greate, and hath gyuē hym shepe oxen, syluer, and golde, menseruauntes, mayd seruauntes, camels and asses. And Sara my masters wyfe bare hym a sōne when she was olde: and vnto hum hath he geuen all ȳ he hath. And my master made me swcare saynge: thou shalte not take a wyfe to my sonne amōge the doughters of the Cananites in whose lande I dwel. But thou shalt go vnto my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe wyll not folowe E me? And he sayde vnto me: The Lorde before whome I walke, wyll sende his aungell with the, and prospere thy iourney ȳ thou shalt take a wyfe for my sōne, of my kynred and of my fathers house. But & yf (whē thou comest vnto my kired) they wyll not gyue the one, thē shalt thou bere no perell of myne othe.

And I came this day vnto the wel & sayd O Lorde, the god of my master Abrahā, yf it be so that thou makeste my iourney which I go, prosperous: beholde I stond by this well of water, and when a yyngyn cometh forth to drawe water, and I saye to her: gyue me a lytle water of thy pytcher to dryncke, and she say agayne to me dryncke thou, and I wyll also draw water for thy camels: that same is the wyfe whome the Lorde hathe prepared for my masters sonne.

And before I had made an ende of spekynge in myne herte: Beholde Rebecca came forth, and her pitcher on her shulder and she went downe vnto the well & drew And I sayde vnto her: gyue me dryncke. And she made haste, and toke downe her pytcher from of her, & sayd: dryncke, & I wyll geue thy camels dryncke also. And I asked her saynge: whose doughter arte thou? And she answered: the doughter of Bathuel Nahors sōne. whō Milca bare vnto hym. And I put the earynge vppon her face and the bracelettes vpon her hādes. And I bowed my self, and *worshypped the Lorde, and blessed the lorde God of my master Abraham which had brought me the rhghte waye, to take my masters brothers doughter, vnto his sonne. Nowe therfore yf ye wyll deale & mercyfully and truly with my master, tell me: and yf not, tell me also: that I may turne me to the ryght hande, or to the lefte.

F.

*Ge. xxiiii. b. e. xxiiii. c

Then answered Laban and Bathuel saynge: The thynges is proceded euen out of the lorde, we can not therfore say vnto the ether good or bad: behold Rebecca before thy face, take her and goo, and let her be thy masters sonnes wyfe, euen as the lorde hath sayde. And when Abrahams seruaunt hearde theyr wordes, he bowed hym selfe vnto the lorde, flatte vpon the erth. And the seruaunt toke forthe iewels of syluer and iewelles of golde and rayment, and gaue them to Rebecca: but vnto her brother, and to her mother, he gaue spyces. And then they ate & dranke, both he and the men ȳ were wyth hym, & taried all nyght and rose vp in the morning.

And he sayd: lette me depart vnto my mayster. But hyr brother and hyr mother sayde: lette the damsell abyde wythe vs a whyle, and it be but euen .x. dayes, & than goo thy wayes. And he sayde vnto them: hynder me not, for the Lord hath prospered my iourneye. Sende me away that I may go vnto my mayster. And they sayd G let vs call the damsel, and wete what she sayth to the matter. And they called forth

Rebecca

Rebecca, and sayd vnto her: wylt thou go wyth thys man? And she sayde: yea.

So they let Rebecca theyr syster goo wyth her norse and Abrahams seruaunt, and the mē that were with hym. And they ‡blessed Rebecca, and sayde vnto her: Thou art our syster growe into thousande thousandes, and thy sede possesse thee gates of theyr enemyes. And Rebecca arose and hyr damsels, and satt them vp vpō the camels, and went theyr waye after the man. And the seruaunt toke Rebecca, and went hys waye.

And Isaac was comyng from the well
gene.xvi.d. of the *lyuinge and seynge, for he dwelte in the south countrey, and was gone oute to walke in hys ‡bmeditations before the euentyde. And he lyfte vp hys eyes, and loked, and behold the camels were comig. And Rebecca lyfte vp hyr eyes, and when she sawe Isaac, she lighted of the camel, & sayde vnto the seruaunt: what mā is this that cometh agaynst vs in the felde? And the seruaunt sayde: it is my mayster. And thē she toke hyr mantel, and put it about her. And the seruaunt tolde Isaac al that he had done. Then Isaac brought her into hys mother Saras tēte, and toke Rebecca, and she became hys wyfe, and he loued her: and so was Isaac cōforted ouer hys mother.

¶ The Notes.

a‡ To put the hand vnder the thygh was an othe whych the Hebrewes vsed in soch thinges as perteyned to the Testamente and promyse of god as in Genesis.xlvii.g

b‡ Earynges are deckinges, eyther to apparel the face and forehead of the woman, or the eares. And bracelettes is to decke the armes or handes.

c‡ To worshyp: is here to geue thankes, as in the xxiii. Chapter afore at thys letter. B.

d‡ God blesseth vs when he geueth vs hys benedictes: & cursed vs when he taketh them awaye.

e‡ Mercyfully and truly is a mocth to saye in this place as to shewe pleasure, gentylnes, or kyndnes, as.iiii.Regum.xx,d

f‡ The ryght hand or the lefte is nomore to saye, but tell me one thyng or another, that I may know wher vnto to stycke, and is a phrase of the Hebrew

g‡ To blesse a mans neybour is to praye for hym and to wysche hym good: and not to wagge two fingers ouer hym.

h‡ Meditations is the exercise of the spirite and lyftynge vp the mynde to god

¶ Abrahā taketh Kethura to hys wyfe. & begetteth many chyldrē. Abrahā dyeth & geueth al his goodes to Isaac. The genealogie of Ismael. The byrthe of Jacob and Esau. Esau selleth hys byrthryghte for a messe of potage.

The.xxv.Chapter.

ABraham toke hym another wyfe called *Ketura, whych bare hym Simran, Jecksan Medan, Madian, Jesback, and Suah. And Jecksan begat Seba, and Dedan. And the sonnes of Dedan were Assurim Letusim and Leummim. And the sonnes of Madian were Epha, Epher, Hanoch, Abida and Elda. All these were the childrē of Ketura. But Abraham gaue all that he had vnto Isaac. And vnto the sonnes of hys ‡aconcubynes he gaue gyftes, & sent them awaye from Isaac hys sonne (whyle he yet lyued) eastward vnto thee easte countrey.

These are the dayes of the lyfe of Abraham whych he lyued: an hūdred and.lxxv yere, and than fell sycke and dyed, in a *lusty age (when he had lyued ynough) and was ‡cput vnto his people. And his sonnes Isaac and Ismael buryed hym in the double caue in the felde of Ephron, sonne of Zoar the Hethyte before Mamre. Which felde Abraham bought of the sonnes of Heth. Ther was Abraham buried and Sara hys wyfe. And after the deathe of Abraham. God blessed Isaac hys sonne, whych dwelled by the well of the lyuynge and seynge.

Gene.xv.c.

nota Abraham buryed in a double cave the felde of Ephron

B These are the generations of Ismaell Abrahās sonne, whych Hagar the Egiptian Saras handmayde bare vnto Abraham. And these ar the names of the sōnes of Ismael, with theyr names in theyr kindredes. The eldest sonne of Ismaell Nebaioth, then Cedar, Adbeel, Mibsā, Mismā, Duma, Masa, Hadar, Thema, Jetur, Naphis and Kedma: These are thee sonnes of Ismael, and these are theyr names, in theyr townes and castelles *.xii. princes of nacions. And these are ỹ yeres of the lyfe of Ismael an hūdred .xxxvii yeare, and than he fell sicke and dyed, and was layde vnto his people. And he dwelled frō Euila vnto Sur that is before Egipte, as men go toward the Assirians. And he dyed in the presence of al hys brethren.

gene.xvii.g i.para.i.b

And these are the generatiōs of Isaac Abrahams sonne: Abraham begat Isaac And Isaac was.xl. yere old when he toke Rebecca to wife, the doughter of Bethuel the Sirian of Mesopotania and syster to Laban the Sirien. Isaac made intercession for the lorde

C And Isaac made intercession vnto the Lorde for his wyfe, because she was bare and the Lorde was entreated of hym, and Rebecca hys wyfe conceaued, and the chil

dren stroue together wythin her. Thē she sayd: yf it shulde goo so to passe, what helpeth it that I am wythe chylde? And she went and axed the Lorde. And the Lorde sayde vnto her: there are ‡ two maner of people in thy wombe, and twoo nacyons shall sprynge oute of thy bowels, and the one nacyon shalbe myghtyer than thee other, and the eldest shalbe seruaunte vnto the younger.

And when hyr tyme was come to bee delyuered: behold there were two twynes in hyr wombe. And he that came out fyrst was redde and roughe ouer all as it were an hyde: and they called hys name Esau. And afterward hys brother came oute, & hys hande holdynge Esau by the * hele. Wherefore hys name was called Jacob. And Isaac was lx. yere olde when she bare thē: and the boyes grewe, and Esau became a conynge hunter and a tyl mā. But Jacob was a b‡ symple man, and dwelled in the tentes. Isaac loued Esau, because he dyd eate of hys venison, but Rebecca loued Jacob.

Jacob sod potage, and Esau came frō the felde and was fayntye, and sayde too Jacob: let me sup of thered potage, for I am fayntye. And therfore was hys name called * Edom. And Jacob sayde: sell me thys daye thy * byrthright. And Esau answered: Loo I am at the poynte to dye, & what profyte shal this byrthright do me? And Jacob sayd: * swere to me then thys daye. And he swore to hym and solde hys byrthryght vnto Jacob. Than gaue Jacob Esau bread and potage of reed rye. And he ate and droncke and rose vp, and went hys waye. And so Esau regarded not hys byrthryghte.

D Deu.xii.b

Abd.i.a

Hebr.xii.c

Ge.xlvii.g.

The Notes.

a‡ Cōcubynes in the scripture ar no harlotes, but wyues: yet bare they no rule in the house, but were subiectes as seruaūte. As Agar was vnto Sara. Genesis.xvi.a, and Bylha. Gene.xxx.a

b‡ To be put among his people, is not only to be put in a goodly place of buryal, but to be put wt the cōpany of ỹ auncīēt father ỹ died in the same fayth that he dyd.

c‡ By thys.ii. people, is signified vnto vs the lawe and the gospel as ye maye rede in gala.iii.d

d‡ Symple: he is simple ỹs without craft & decept & cōtinueth in beleuing & executinge of gods wyll.

¶ The iorney of Isaac toward Abimelech. The ỹ mes made vnto Isaac & hys sede. Isaac is rebuked of Abimelech for calling his wife his syster. The chi ding of the shepeherdes for the welles. Isaac is cō forted. The atonemēt betwene Abimelech & Isaac.

The.xxvi.Chapter.

AND ther fel a derth in ỹ lād, passig ỹ first derth ỹ fel in ỹ daies of Abraham. Wherfore Isaac wēt vnto Abimelech kinge of ỹ Philistās vnto Gerar. Thē ỹ Lord appered vnto hym, & sayd: Go not downe into Egypt, but bide in the lād which I say vnto the: sogeorne in this land, & I wyl be with the, and wyl blesse the: for vnto ỹe & vnto thy sede I wil geue al these * contreys. And I wyll performe the othe which I swore vnto Abrahā thy father, & wyl * multiply thy sede as the starres of heauē, & wyl geue vnto thy sede al these cōtreis. And thorow thy sede shal al the naciōs of the erth be blessed, because ỹ Abrahā harkened vnto my voyce and kepte myne ordinaūces, cōmaūdemēntes, statutes and lawes.

A gen.xii.b and.xxii.c Ec.xliii.d

genes.xii.b and.xiii.d

And Isaac dwelled in Gerar. And the mē of the place asked hym of hys wyfe, & he sayd ỹ she was hys * syster: for he feared to cal her his wife, lest the mē of ỹ place shuld haue killed him for hyr sake, because she was bewtiful to the eye. And it happened after he had bene ther lōg tyme that Abimelech king of the Philistiās looked out at a wyndow, & sawe Isaac sportynge wyth Rebecca hys wyfe. And Abimelech sende for Isaac, & sayd: se, she is of a suertye thy wyfe, & why saydest thou ỹ she was thy syster? And Isaac sayd vnto hym: I thought that I myght peraduenture haue dyed for hyr sake. Then sayde Abimelech: why hast thou done this vnto vs? one of the people myght lyghtely haue lyne by thy wyfe, and so shuldest thou haue brought synne vpon vs. Than Abimelech charged all hys people, saying: he that toucheth thys man or hys wyfe, shal surely dye for it.

B gene.xxvi.e and xx.a

And Isaac sowed in that land, & found in that same yeare an. C. bushels: for thee Lorde blessed hym, & the mā waxed myghty, & went forth & grewe tyll he was exceding great, that he had possessiō of shepe of orē & a myghty household: euē so that ỹ Philistiās had enuy at him: in so moch ỹ they stopped & filled vp wt erth al ỹ welles whych hys fathers seruaūtes dygged in hys father Abrahams tyme. Than sayde Abimelech vnto Isaac: gette thee from

C

from me, for thou arte myghtyer then we
D a greate deale. Then Isaac departed thence, and pytched his tente in the valey Gerar, and dwelte there. And Isaac dygged agayne the welles of water whiche they dygged in the dayes of Abraham his father. whiche the Philistians had stopped, after the deth of Abraham: and gaue them the same names whiche hys father gaue them. As Isaacs seruauntes dygged in the valey, they founde a well of lyuynge water. And the herdemen of Gerar dyd stryue with Isaacs herdmen, saynge: the water is ours. Then called he the well E seek, because they stroue with hym.

E Then dygged they another well, & they stroue for that also. Therfore called he it Sitena. And then he departed thence, and dygged another well for the whiche they stroue not: therfore called he it Rehoboth saynge: the Lorde hath nowe made vs rowme, and we are encreased vpō the erth Afterwarde departed he thence and came to Berseba. And the Lord appeared vnto hym the same nyght, and sayde: I am the god of Abraham thy father, feare not for I am with the, and wyll blesse the, & multiplye thy seed for my seruaunt Abrahās sake. And then he buylded an alter there, and called vpon the name of the Lorde, & theyr pytched his tente. And there Isaacs seruauntes dygged a well.

Then came Abimelech to hym frō Gerar & Ahusath hys frende & Phicoll his cheke captayne. And Isaac sayd vnto them wherfore come ye to me, seyng ye hate me & haue put me awaye frō you? They sayd they: we sawe that *the Lorde was with the, and therfore we sayd that there shuld be an othe betwyxte vs and the, & that we wolde make a bonde with the, that thou shuldest do vs no hurte, as we haue not touched the, and haue done vnto the nothinge but good, & sent the away in peace for thou arte nowe the blessed of the Lord And he made them a feast, & they ate and droncke. And they rose vp be times in the mornyng, and sware one to another. And Isaac sente them awaye. And they departed frō hym in peace. And that same daye came Isaacs seruauntes, & tolde hym of a well whiche they had digged: and sayde vnto hym that they had foūd water. And he called it Seba, wherfore the name of ỹ

Gene. xxi. c
Judit. xi. b

F

G

eyte is callyd Berseba vnto this daye.

The Notes.

a‡ Encreased: as yf he shuld say, after so great paynes & labours, god hath geuē vs peace, & quyetnes, for quietnes doth opē & increase the hert, and sadnes restrayneth it: as in Gene. xx, d, Psal. xiii, a.

¶ Jacob stealeth the blessinge frō Esau by hys mothers counsel. Isaac is sad. Esau is comforted. Thee hatred of Esau toward Jacob

The. xxvii. Chapter.

A When Esau was. xl. yere olde, he toke to wyfe Judith the doughter of Bery an Hethite, & Basmath the doughter of Elō an Hethite also, which were disobedyent vnto Isaac & Rebecca. And it came to pas that Isaac waxed old & his eyes were dymme, so ỹ he could not see. Then called he Esau his eldest sonne, & sayde vnto hym: my sonne. And he sayd vnto hym: here am I. And he said: behold I am olde, & know not ỹ day of my deth: now therfore take thy weapēs, thy quyuer & thy bow, & get the to the feldes, and take me some venyson, & make me meate such as I loue, and bryng it me, & let me eate that my soule may‡ blesse the before that I dye. But Rebecca herde whē Isaac spake to Esau his sonne. And as sone as Esau was gone to the felde to catche venyson, & to bryng it, she spake vnto Jacob her sonne saynge: Beholde: I haue herd thy father talkyng wt Esau thy brother & sayng: bryng me venysō and make me meate, that I may eate & blesse the before the Lorde yer I dye. Nowe therfore my sonne heare my voyce in that whiche I commaūd the: get the to the flocke, and bryng me thence two good kyddes, and I wyll make meate of thē for thy father, soch as he loueth. And thou shalt bryng it to thy father, and he shall eate, that he may blesse the before his death.

B

Then sayd Jacob to Rebecca his mother behold Esau my brother is rough, and I am smoth. My father shal paraduenture fele me, & I shall seme vnto hym as though I went aboute to begyle hym, and so shall he bryng a curse vpon me, & not a blessynge: & his mother sayde vnto hym: Upon me be thy‡ curse my sonne, onely heare my voyce: and go & fetch me them. And Jacob wēt and fet thē, and brought thē to his mother. And his mother made meate of them, accordynge as his father loued. And she went and fet goodly raymēt of her eldest son Esau, which she had

C

in ỹ house wt̄ her, & put thē vpō Jacob hyr yongest sōne, & she put ỹ skīnes vpō his handes, & vpon the smooth of hys necke. And she put the meate & bread whych she had made in the hand of hyr sonne Jacob

And he wēt into his father sayinge: my father: And he answered: here am I: who art thou my sonne: And Jacob sayde vnto his father: I am Esau thy eldest sonne I haue done according as ỹ baddest me: vp & syt & eate of my venison, ỹ thy soule may blesse me. But Isaac sayd vnto hys son: how cōmeth it that ỹ hast fouūde it so quickly my sonne: He answered: The lorde thy god brought it to my hande. Than sayd Isaac vnto Jacob: come nere & lette me fele the my sōne, whether ỹ be my son Esau or not. Than wēte Jacob to Isaac
D hys father, & he felt hym & sayd, the voyce is Jacobs voyce, but the hādes are ỹ hādes of Esau. And he knew him not, because hys hādes were roughe as hys brother Esaus handes: and so he blessed hym.

And he axed hym: art thou my sonne Esau: And he sayd: that I am. Than sayde he: bring me & let me eate of my sonnes venison, that my soule maye blesse the. And he brought hym, & he ate. And he brought hym wyne also, & he dranke. And his father Isaac sayde vnto hym: come nere, & kysse me my sonne. And he wēt vnto hym and kissed hym. And he smelled the sauoure of hys raymēt, and *blessed hym, & sayde: ¶ See, the smel of my son is as the smel of a felde whyche the Lorde hath blessed. God geue the of the ☩ dewe of heauē, and of the fatnesse of the earth, and plentye of corne and wyne. People be thy seruaūtes and nacions bowe vnto the. Be lord ouer thy brethrē, & thy mothers chyldrē stoupe vnto the. Cursed be he that curseth the, & blessed be he that blessed the.

Ethic. iii, b
& Heb. xi. a

As soone as Isaac had made an end of
E blessing, Jacob was scace gone out frō ỹ presence of Isaac his father: thē came Esau his brother frō his hunting, & had made also meate, & brought it vnto hys father, & sayd vnto hym: Aryse my father, & eate of thy sonnes venison, that thy soule maye blesse me. Than hys father Isaac sayd vnto hym: who art thou: he ānswered I am thy eldest sonne Esau. And Isaac was greatly astoyned out of measure, and sayd: Wher is he thē that hath hunted venison & brought it me, & I haue eatē of al before thou camest, & haue blessed hym, & he shalbe blessed styll. When Esau herde ỹ wordes of his father, he cryed out greatly & bitterly aboue measure, & sayde vnto hys father: blesse me also my father. And he sayd: thy brother came with subtilte, & hath takē away thy blessing. Thā sayd he He may wel be called Jacob, for he hathe vndermined me now two tymes, fyrste he toke away my byrthryght: & se, now hath he taken awaye my blessinge also. And he sayde: haste thou kepte neuer a blessynge for me:

F

Isaac answered and sayd vnto Esau: behold, I haue made hym thy Lorde, and all hys mothers chyldrē haue I made his seruauntes. Moreouer wyth corne and wyne haue I stablished hym: what can I do vnto the now my son: And Esau sayd vnto hys father: haste thou but that one blessinge my father: blesse me also my father: so lyfted vp Esau hys voyce & *wept &c. Than Isaac hys father answered, and sayd vnto hym: beholde, thy dwelling place shal haue of the fatnesse of the earth, & of the dewe of heauē frō aboue. And with thy swerde shalt thou lyue, & thy brother shalte be thy seruāt. But the tyme wyll come, when thou shalt gett the mastrye, and lowse his yocke from of thy necke.

Hebr. xii. e

And Esau *hated Jacob, because of the blessyng that his father blessed hym with all, & said in his hart: The dayes of my fathers sorowe are at hand, for I wyll sleye my brother Jacob. And these wordes of Esau hyr eldest sonne were told to Rebecca. And she sent and called Jacob hyr yongest sonne, & sayd vnto hym: beholde thy brother Esau threateneth to kyll the: now therfore my sonne heare my voyce, make the redy, & flee to Labā my brother at Haran: and tarye with him a whyle vntil thy brothers fearcenesse be swaged, and vntyll thy brothers wrath turne away from the, and he forgett that whych thou haste done to hym. Than wyll I sende and fet the awaye from thence. Why shuld I lose you both in one day: And Rebecca spake to Isaac: I am wery of my lyfe, for fere of the doughters of Heth. Yf Jacob take a wyfe of the doughters of Heth, soch

Ibid. i. a

G

soch one as these are. or of the doughters of the lād, what lust shuld I haue to lyue

The Notes.

a‡ Blesse: that is, that my soule maye wysche the good, and praye to god for the.

b‡ There are two maner of curses vsed in ꝑ scripture. The one is in the soule, that perteyneth to the soule, as synne & wyckednes. And the other to thee body, as all tēporall mysery and wretchednes, as in Genesis, iii. c. and Deut, xxiii, a,

c‡ By thys worde dewe, is vnderstand of the Hebrewes al that is in the fyrmament, that cōforteth ꝑ earth, as the sonne, the mone, rayne & tēperatnes of wether, as by the fatnes of the earth they vnderstāde all that is brought forth beneth in the earthe, as Exod. xvi. d. and Numeri. xi. b,

d‡ By corne and wyne is vnderstande aboundaūce of all temporall thynges.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Jacob dreameth a dreame. Christ is promised. Jacob maketh a vowe

The. xxviii. Chapter.

A THan Isaac called Jacob his A
onne & a‡blessed him, & charged him, & sayd vnto him: se, thou take not a wyfe of thee doughters of Canaā, but aryse & get the to Mesopotamia to the house of Bethuel thy mothers father, & there take the a wife of the doughters of Labā thy mothers brother. And God almighty blesse the, increase the, & multiply the that thou mayst be a nombre of people, & geue the the blessing of Abrahā, bothe to thy & to thy sede wyth the, that thou mayst possesse the land (wherin thou art a straūger) whych God gaue vnto Abraham. Thus Isaac sent forth Jacob, to go to Mesopotamia vnto Laban, sonne of Bethuel the
B Sirien, and brother to Rebecca Jacobs & Esaus mother.

Whē Esau sawe ꝑ Isaac had blessed
Gen. xxiii, d Jacob, & sente hym to *Mesopotamia, to fet him a wife thēce: & ꝑ as he blessed him he gaue hun a charge, sayēg: se, thou take not a wyfe of the doughters of Canaan: & that Jacob had obeyed hys father and mother, & was gone vnto Mesopotamia: & seyng also that the doughters of Canaā pleased not Isaac his father: then wēt he vnto Israel, & toke vnto the wyues which he had, Mahala the doughter of Ismael Abrahams sonne, the syster Nabaioth to be hys wyfe. Jacob departed from Berseba, and went towarde Haran, and came vnto a place, and tarryed there all nyghte because the sonne was downe. And toke a stone of the place, and putte it vnder hys heade, and layde hym downe in thee same place to slepe. And he dreamed: & beholde holde there stode a ladder vpon the earth, and the toppe of it reached vp to heauen. C And se, the angels of God wente vp and downe vpon it, yea & the Lorde stode vpō it, and sayde.

I am the Lord god of Abrahā thy father, & the God of Isaac: The *lād which thou slepest vpō wyll I geue the & thy sede. And thy sede shalbe as the duste of the earth: & thou shalt spreade abrode: weste, easte, north and south. And thorowe the & thy sede shal al the kynredes of the earthe be‡blessed. And se I am with the, & wyl be thy keper in al places whether ꝑ goest, & wyl bryng the agayn into this land: neither wyll I leaue the vntyl I haue made good all that I haue promysed the. t.pa.xvii.c.

When Jacob was awaked out of his D
slepe he sayd: surely the lord is in this place, & I was not aware. And he was afrayed & sayd: how fearful is this place: it is none other, but euē the c‡house of God, & the gate of heuē. And Jacob stode vp early in the morning: & toke the stone that he had layd vnder hys head: & pytched it vp an ende, & poured oyle on thee toppe of it. And he called the name of the place d‡ Bethel, for in dede the name of the cytye was called Lus before tyme. And Jacob vowed a vowe, saying: Yf God wylbe with me, & wyl kepe me in this iourneye whych I goo, & wyl geue me bread to eate, & clothes to put on, so that I come agayn vnto my fathers house in safetye: thē shal the Lord be my God, and thys stone which I haue sett vp an ende, shalbe Godes house and of al that thou shalte geue me, wyl I geue the e‡tente vnto the.

The Notes

a‡ Blesse, looke in Gene. xxvii a.

b‡ Loke in the fyrst Chapter of Genesis c.

c‡ He calleth it the house of God, because of the household of angels that he ther saw: we in lyke maner cal the church of lyme & stone the house of god, because the people come thether, which ar the churche of god. As saynt Paul teacheth, 1. Co. iii, ii, Cor vi, Ephe. xii.

d‡ Bethel, signifieth the house of god.

e‡ Tythes: By tythes the auncient fathers meane all great rewardes as in genesis. xiiii. d.

¶ Jacob cometh to Labā & serueth. vii. yere for Rachel. Lea was brought to his bed in stede of Rachel He marryeth thē bothe, & serueth yet. vii. yeare more for Rachel. Lea conceaueth.

The. xxix. Chapter.

THen Jacob lyfte vp his fete, A
& wēt toward the east coūtre And as he loked aboute, behold ther was a wel in ꝑ feld

and.iiii.flockes of shepe laye therby(for at that well were the flockes watered (& ther laye a great stone at the well mouth.And the maner was to bringe thee flockes thyther,& to roull thee stone from thee welles mouth,and to water the shepe, and to put the stone agayne vpon the welles mouth vnto his place.And Jacob sayd vnto the, brethren whence be ye? And they sayde:of Haran are we.And he sayd vnto the:knowe ye Laban the sonne of Nahor? And they sayde:we knowe hym. And he sayde vnto the:is he in good health? And they sayd:he is in good health:and behold,his
B doughter Rahel cometh wythe the shepe. And he sayde:lo,it is yet a great whyle to nyght,nether is it tyme that the catel shulde be gathered together: water thee shepe and go and fede them.And they sayd: we may not,vntyl all the flockes be brought together, and the stone be roulled fro thee welles mouth,and so we water our shepe

Whyle he yet talked wyth the, Rahell came wyth hyr fathers shepe,for she kept them.As soone as Jacob sawe Rahel,the doughter of Laban hys mothers brother and the shepe of Laban hys mothers brother,he wente and rowled thee stone from the wels mouth,and watered the shepe of
C Laban hys mothers brother.And Jacob kyssed Rahell, and lyfte vp hys voyce & wepte:and tolde her also that he was hyr fathers brother & Rebeccas sonne. Than Rahell ranne and tolde hyr father.

Whē Laban hearde tell of Jacob his systers sonne,he ranne too mete hym, and embraced him and kyssed hym,& brought hym to hys house. And then Jacob tolde Laban al the matter. And thē Laban sayde:wel,thou art my bone and my flesh.Abyde wyth me the space of a moneth.And afterwarde Laban sayde vnto Jacob:
Thoughe thou be my brother,shouldeste thou therfore serue me for nought:tel me what shall thy wages be? And Laban had two doughters,the eldest called Lea and the yongeste called Rahell. Lea was tender eyed,but Rahel was bewtiful and
D well fauoured.And Jacob loued her wel and sayde: I wyll serue the seuen yeare for Rahell thy youngest doughter. And Laban answered: it is better that I geue her the, than too another man: byde ther-
fore wyth me.

And Jacob serued*.vii.yeres for Rahell,and they semed vnto hym but a fewe dayes,for the loue he had to her.And Jacob sayde vnto Laban:geue me my wyfe that I maye lye with her.For the tyme appoynted me is come. Laban made a feast at the mariage

Than Laban bad all men of that place,& made a feast.And when euen was come,he toke Lea his doughter & broughte her to him:and he went* in vnto her.And Laban gaue vnto hys doughter Lea,zilpha hys mayde,to be hyr seruaunte. And when the morowynge was come,beholde,it was Lea.Than sayd he to Laban: wherfore hast thou played thus wyth me? dyd not I serue the for Rahell,wherfore than hast thou begyled me? Laban answered: it is not the maner of this place,to marye the youngest before the eldest.Passe oute this weke and than shal this also be geue the for the seruice whych thou shalt serue
F me yet.vii.yeares more. And Jacob dyd eue so,and passed out that weke,& than he gaue him Rahel hys doughter to wyfe also,And Laban gaue to Rahel his doughter,Bilha hys handmayde too be hyr seruaunt.So laye he by Rahel also,& loued Rahel more than Lea,and serued him yet vii.yeares more.

Whē thee Lorde sawe that Lea was despysed,he made her frutefull: but Rahell was baren. And Lea conceaued and bare a sonne,& called his name Rube,for she sayd:the lord hath loked vpō my *tribulatiō. And now my husband wyll loue me. And she conceaued agayn and bare a sonne,and sayd:the Lord hath herde that I am despysed,& hath therfore geuen me
G thys sonne also,and she called him* Simeon. And she conceaued yet,and bare a sonne,& sayde:now this once wyll my husbande kepe me companye, because I haue borne him.iii.sonnes:& therfore she called his name Leui. And she cōceaued yet agayne, and bare a sonne sayinge: nowe wyll I prayse the Lord: therfore she called hys name Juda,and lefte bearyng.

deut.xxvi.c

i.Par.ii.c.

Rahel and Lea beynge both baren geue theyr maydens vnto theyr husbande,and they bare hym chyldre. Jacob deceaueth Laban in the concepuyng of the shepe and kydes. Jacobs rewarde for hys seruyces.

The.xxx.Chapter.

When

A When Rahel sawe that she bare Jacob no chyldren, she enuyed hyr syster, & sayd vnto Jacob: Geue me chyldrē, or els I am but deed. Thā was Jacob wrooth with Rahel saying: Am I in Gods stede which kepeth from the, the frute of thy wombe? Thē she said: here is my mayde Bilha: go in vnto her, that she may beare vpon my lappe, that I may be encreased by her. And she gaue him Bilha hyr hādmayde to wyfe. And Jacob wēt in vnto her: & Bilha cōceaued & bare Jacob a sonne. Thā sayd Rahel. God hath geuē sentence on my syde, & hath also herde my voyce, & hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rahels mayde conceaued agayne, & bare Jacob another sonne. And Rahel sayde: God is turned, and I haue made a chaunge with my syster, and haue gotten the vpperhāde And she called hys name Nepthali.

B When Lea sawe that she hadde lefte bearynge, she toke zilpha hyr mayde, and gaue her Jacob to wyfe. And zilpha Leas mayde beare Jacob a sonne. Thā sayd Lea: Good lucke: & called hys name Gad And zilpha Leas mayde bare Jacob another sonne. Than sayde Lea: happy am I for thee doughters wyll call me *blessed. And called hys name Asser.

And Ruben went out in the wheat haruest and founde apples of mandragoras in thee feldes, and broughte them vnto hys mother Lea. Than sayde Rahel to Lea geue me of thy sonnes mādragoras. And Lea answered: Is it not ynough that thou hast taken awaye my husbande, but woldest take away my sonnes mandragoras also? Than sayde Rahell: well, let him lye wythe thee thys nyghte, for thy sonnes mandragoras. And when Jacob came from thee feldes at euen, Lea wente oute to mete hym, and sayde: come in to me, for I haue boughte the with my sonnes mandragoras. And he slepte wyth her that nyght. And God herde Lea, that she conceaued and bare vnto Jacob the .v. sonne Than sayd Lea. God hath geuen me my rewarde, because I gaue my mayden too my housbande, and she called hym Issachar. And Lea conceaued yet agayne, and bare Jacob the syxte sonne. Than sayde

C she: God hathe endowed me with a good dowry. Now wyll my husbande dwel wt me, because I haue borne hym .vi. sonnes & called his name zabulon. After that she bare a doughter, & called her *Dina.

ge.xxxiiii.a

D And God remēbred Rahel, hearde her, & made her frutefull: so that she cōceyued & bare a sonne, & sayde: God hathe taken awaye my rebuke. And she called his name Joseph, saying: The Lorde gyue me yet a nother sōne: As sone as Rahel had borne Joseph, Jacob sayd to Laban: Sende* me away that I may go vnto my owne place and contre, geue me my wyues, and my chyldrē for whom I haue serued the, & let me goo: for thou knowest what seruyce I haue done the. Thē sayde Laban vnto hym: If I haue found fauer in thy syght, (for I suppose that the Lord hath *blessed me for thy sake) appoynte what thy rewarde shal be, & I wyll gyue it the. But he sayde vnto hym: Thou knowest what seruyce I haue done the, and in what takynge thy catell haue bene vnder me: For it was but lyttle that thou haddest before I came, & now it is increased into a multitude, & the lorde hath blessed the for my sake. But now whē shall I make prouysyon for myne owne house also. And he sayd: what shal I then gyue the? And Jacob answered: thou shalt geue me nothig at all, yf thou wylt do this one thyng for me, and then wyll I turne agayne, & fede thy shepe and kepe them.

i.Reg.xl.b.

gen.xxix.a

E I wyll go about al thy shepe this day and seperate from them all the shepe that are spotted & of dyuers colours, & al blacke shepe amonge the lābes, & the partye, & the spotted amonge the kyddes: and the same shall be my rewarde. So shall my ryghteousnesse answere for me: when the tyme cōmeth yt I shall receyue my reward of the: so yt whatsoeuer is not speckled & ptye amōg the goots & blacke amōg the lābes, let that be theft wt me. Thē sayd Labā: Loo, I am content, yt it be accordynge as thou hast said. And he toke out yt same day the he gotes yt were ptye & of dyuers colours, and all the she gootes that were spotted & partye coloured, and all yt hadd whyte in them, and all the blacke amōg yt lambes, and put them in the kyppynge of his sonnes, and sette thre dayes yourney betwyxte

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betwixte him self & Jacob. And so Jacob kepte the rest of Labans shepe.

Jacob toke rodes of grene popular, hasel and of chestnottrees, & pylled whyte strakes in thē, & made the whyte appere in the staues: And he put the staues whyche he had pylled, euē before the shepe, in thee gutters & watring troughes, whē the shepe came to drincke, that they shuld cōceaue whē they came to drincke. And ỹ shepe conceaued before the staues and brought
G forth straked, spotted and partie. Thē Jacob parted the lambes and turned the faces of the shepe toward spotted thynges, and toward all maner of blacke thynges thorowe out the flockes of Laban. And he made hym flockes of hys owne by thē selfe, whyche he put not vnto thee flockes of Laban. And all waye in the fyrste bucking tyme of the shepe, Jacob put the staues before thee shepe in thee gutters, that they myghte conceaue before thee staues: but in the latter buckynge tyme, he putte them not there: so the last brode was Labans and the fyrste Jacobs. And the mā became exceadynge ryche & had many shepe: maydeseruauntes, menseruauntes, camels and asses.

The Notes

a ℣ Mandragoras: The hebrewes call it an erbe, or rather a rote that bearyth the symylitude of mās body. Other cal it an appel which being eatē with meat causeth cōcepcio. Austē thinketh ỹ it pleaseth womē because it hath a pleasāt sauour, or rather for dayntines: because ther was not manye of them to gette.

b ℣ Ryghteousnesse signifieth here true and faithfull seruice.

¶ At the cōmaūdemēt of god, Jacob departed frō Laban, & toke hys goodes with him. Rachel steleth hyr fathers ymages. Labā followeth Jacob. The couenaunt betwene Laban and Jacob.

The.xxxi. Chapter.

A ND Jacob heard the wordes of Labans sonnes how they sayd: Jacob hath takē away al that was our fathers, & of our fathers goodes hathe he gottē al thys honour. And Jacob behelde the coūtenaūce of Laban, that it was not toward him as it was in tymes past. And the lord sayd vnto Jacob: turne agayn in to the land of thy fathers & to thy kynred & I wyl be wt the. Thā Jacob sent & called Rahel & Lea to the felde vnto his shepe, & sayd vnto thē: I se your fathers coūtenaūce that it is not toward me as in tymes past. Moreouer ỹ God of my father hath bene with me. And ye knowe howe that I haue serued your father wt all my myght. And your father hathe disceaued me, and chaunged my wayges .x. tymes but God suffered hym not to hurte me. When he sayde, the spotted shall be thy wayges, then all thee shepe bare spotted Yf he sayde, the straked shal be thy rewar
B de, thē bare al the shepe straked: thus hath God taken awaye your fathers cattell & geuen them me. For in buckynge tyme I lyfted vp myne eyes and saw in a dreme, and beholde: the rāmes that bucked the shepe were straked, spotted, and partie. And the angel of God spake vnto me in a dreame, saying: Jacob: And I āswered here am I. And he sayde: lyfte vp thyne eyes and se, how all the rāmes that leape vpon the sheepe are straked, spotted, and partye: for I haue sene al that Labā doth vnto the. I am the god of *Bethel where thou annoyntedste the stoone, and where thou vowedst a vowe vnto me. Nowe arise and gette the *out of this countre, & returne vnto the lande where thou waste borne. ge.xxviii.d gen.xxxii.e

Then answered Rahel & Lea, and sayd vnto hym: we haue no parte nor inheritaunce in our fathers house, he counteth vs euen as straungers, for he hathe solde vs, and hathe euen eaten vp the pryce of vs. Moreouer all the ryches which God hath taken from our father that is yours and youre childrens. Now therfore what soeuer God hath sayde vnto the, that do. Then Jacob rose vp, & set hys sonnes & wyues vp, vpon camels, and caried away all his catell, & all his substaunce whiche had gotten in Mesopotamia, for to go to Isaac his father vnto the lande of Canaan. Laban was gone to *shere his shepe, & Rahell had stolen her fathers ymages. And Jacob stale away the hert of Laban the Syrien, in that he tolde hym not ỹ he fled. So fled he & all that he had, & made hym selfe redy, & passed ouer the ryuers, & set his face streyghte toward the mounte Gilead. Upon the thyrd day after, was it told Laban ỹ Jacob fled. Thē he toke his brethrē wt hym & folowed after hym .vii. dayes iourney, and ouer toke hym at the mount Gilead. And God came to Laban the

C

nota

ge.xxxviii.b
ti.Ge.xxxi.c

D the Sirian in a dreame by night and sayd vnto hym: take hede too thy selfe, that thou speke not to Jacob ought saue god. And Laban ouer toke Jacob, and Jacob had pitched hys tete in the mounte. And Laban w̄ hys brethren pitched theyr tēte also vpon the mounte Gilead. Thē sayde Laban to Jacob: Why haste thou thys done to steale awaye my hert, and carye awaye my doughters as thoughe they had bene taken captyue w̄ the swerde? Wherfore wētest thou away secretly vnknowē to me, and dyddest not tell me, ỹ I myght haue brought the on the way wyth myrth synginge, tymrels and harpes, and haste not suffred me to kisse my childrē and my doughters? Thou wast* a fole to do it, t.Ne.xlii.t
ii.pa.xvi.c for I am able to do you euyl. But ỹ god of your father spake vnto me yesterdaye saying: take hede that thou speake not to Jacob oughte saue good. And nowe though thou wētest thy way, because thou longest after thy fathers house, yet wherfore hast thou stolē my goddes.

Jacob answered & sayd to Laban: be- E
cause I was afraied, & thought that thou woldest haue takē awaye thy doughters fro me. But with whō soeuer thou findest thy goddes, let hym dye here before oure brethrē. Seke that thyne is by me, & take it to the, for Jacob wyste not that Rahell had stolen thē. Than went Labā into Jacobs tēte, & into Leas tēte, & into.ii. maydēs tentes: but founde thē not. Thā went he out of Leas tente, and entred into Rahels tente. And Rahel toke the ymages & put thē in the camels strawe, & sat downe vpon them. And Laban searched all the tente: but found thē not. Than sayde she to hyr father: my Lord, be not angry that I can not ryse vp before the, for the diseasse of womē is come vpō me. So searched he, but found them not.

Jacob was wroth, & chode with Laban. Jacob also answered & sayd to hym what haue I trespaced or what haue I offended, that ỹ folowedest after me? Thou hast searched all my stuffe, and what hast thou found of al thy houshold stuffe? put it here before thy brethrē & myne, & let thē iudge betwixt vsboth. This.xx.yere that I haue bene with the, thy shepe & thy gootes haue not bene bareñ, and the rammes of thy flocke haue I not eaten. Whatsoe-
uer was torne of beastes I brought it not vnto thee, but made it good my selfe, of my hand dyddest thou requyre it, whether it was stolen by day or nyght. Moreouer by daye the hete consumed me, and the colde by nyghte, and my slepe departed from myne eyes. F

Thus haue I bene.xx.yere in thy house, and serued the *xiiii.yeres for thy two *gen.xxix.
doughters, & vi.yere for thy shepe, & thou hast chāged my reward.x.tymes. And except ỹ god of my father, the god of Abrahā, & the god whō Isaac & feareth had bene with me: surely thou haddest sent me away now al empty. But God beholde my tribulatiō, and the labour of my hādes: & rebuked the yesterdaye

Laban answered & sayd vnto Jacob: the doughters ar my doughters, & the childrē ar my childrē, & the shepe ar my shepe, & al that thou seist is mine. And what can I do this daye vnto these my doughters, or vnto theyr childrē which they haue borne? Now therfore come on, let vs make a bond, I and thou together, & let it be a witnesse betwene the and me. Than toke Jacob a stone and set it vp an ende, and sayd vnto hys brethrē, gather stones. And they toke stones, and made an heape, and they ate ther vpon the heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead.

Than sayde Laban: this heape be G
*wytnesse betwene the and me this daye Ioc.xxxi.e
(therfore is it called Gylead) and this to- xxiiii.k.
kehyll whych the Lorde seeth (sayde he) be wytnesse betwene me and the when we ar departed one frō another: that thou shalte not vexe my doughters neyther shalte take other wyues vnto them. Here is no mā wyth vs: beholde, God is witnesse betwixte the and me. And Laban sayde more ouer too Jacob: beholde, this heape and this marcke whych I haue sette here, betwixte me and the, this heape be wytnesse and also this marke that I wyl not come ouer this heape too thee, and thou shalte not come ouer this heape and this marcke to doo any harme. The God of Abraham, the God of Nahor, and thee God of theyr fathers be iudge betwixte vs.

And Jacob swate by him that his father Isaac feared. Then Jacob dyd sacrifice vpon the mounte, and called his brethren

thẽ to eat bread. And thei ate bread and taryed all nyght in the hyll. And early in the mornynge Laban rose vp and kyssed hys chyldrẽ and hys doughters, & blessed them and departed and wente vnto hys place agayne. But Jacob went forthe on hys iourneye. And the angels of God came and mete hym. And when Jacob sawe them, he sayde: thys is goddes hoost: and called thee name of that same place, Mahanaim.

The Notes

a‡ Feare is taken for honour, as afore in Genesis. xx.c

¶ The visiõ of the angels. Jacob sendeth presẽtes vnto his brother Esau. How he wrestled wt the angel which chaunged his name & called hym Israell.

The.xxxii. Chapter.

A Jacob.xxviii.a

JAcob sent messengers before hym to Esau his brother, vnto the land* of Seir and the felde of Edom. And he commaunded thẽ sayinge: se that ye speake after thys maner to my Lorde Esau: thy seruaunt Jacob sayth thus. J haue sogerned and bene a straunger with Laban vnto thys tyme and haue gotten oxen, asses, and shepe, menseruauntes and wemen seruaũtes, and haue sent to shewe it my lorde, that J may fynd grace in thy syght. And the messengers came agayne to Jacob sayinge: we came vnto thy brother Esau, and he cometh agaynst the and iiii.C. men wyth hym. Than was Jacob greatly afrayed, and wyst not which way to turne hym selfe, and deuyded the people that was wyth hym and the shepe: oxẽ and camels, into.ii. companyes, and sayd: Yf Esau come to the one parte and smyte it, the other maye saue it selfe.

B

And Jacob sayde: O god of my father Abrahã, & god of my father Jsaac: Lord

C

wlych saydest vnto me, returne vnto thy countrye and to thy kynred, & J wyl do al well with the. J am not worthy of ỹ least of all the mercyes and trueth whych thou hast shewed vnto thy seruaunt. For wyth my a‡staffe came J ouer thys Jordane, & nowe haue J gotten.ii. droues. Delyuer me from the handes of my brother Esau: for J feare him: lest he wyl come and smyte the mother wyth the chyldrẽ. Thou saydest that thou woldest suerly do me good and wolde ſt make my sede as thee sande of the see whyche cannot bee nombred for multitude.

D

And he taryed ther that same nyght, & toke of that whych came to hãd, a present vnto Esau hys brother two hundred shegottes, and.xx. he gottes. ii. hũdred shepe, & .xx. rammes: thyrtye mylch camels with theyr coltes. xl. kyne and. x. bulles. xx. she asses and. x. foles, and delyuered them vnto hys seruauntes, euery droue by thẽ selues, and sayde vnto them: go forth before me and put a space betwixte euerye droue And he cõmaunded the formest sayinge

E

When Esau my brother meteth the & axeth the sayinge: whose seruaũt art thou and whether goest thou, and whose ar these that goo before the: thou shalt say, they be thy seruaunt Jacobs, and are a present sent vnto my lorde Esau, and beholde, he hym selfe cometh after vs. And so cõmaũded he the second, & eucn so the thyrd, & lykewise al that folowed the droues saying of this maner se that ye speake vnto Esau when ye mete hym, & sayd moreouer: Behold thy seruaunt Jacob cometh after vs for he sayd: J wyll pease hys wrath wyth the present that goeth before me and afterward J wyll see hym my selfe, so peraduẽture he wyl receaue me to grace. So wẽt the present before hym, & he taried al that nyght in the tente, and rose vppe the same nyght and toke hys.ii. wyues and hys.ii. maydens, and hys.xi. sonnes, and wente ouer the foorde Jabock. And he toke thẽ and sent thẽ ouer the ryuer, and sent ouer that he had & taried behind hym selfe alone

F

And there *wrastled a man wyth hym vnto the breakinge of the daye. And whẽ he saw that he could not preuayle agaynst hym, he smote hym vnder the thye, & thee seno w of Jacobs thye shrãke as he wrastled wyth hym. And he sayd: let me go, for thee daye breaketh. And he sayde: J wyll not let the go, except thou blesse me. And he sayde vnto hym: what is thy name? He answered: Jacob. And he sayd: thou shalt be called Jacob noo more, but * Jsraell. For thou hast wrastled wyth God & hast preuayled.

oſee.xii.b

ge.xxxv.b

G

And Jacob asked hym sayinge, tel me thy name. And he sayd, wherfore doest ỹ aske after my *name? and he blessed hym there. And Jacob called the name of thee place Phiniel, for J haue sene God face vt to face, and yet is my lyfe reserued.

Jud.xiii.c

And as he wente ouer Phiniell the sunne rose vpon hym, and he halted vpon hys thye: wherfore the chyldren of Israel eate not of the senowe that shranke vnder the thye, vnto this daye: because that he smot Jacob vnder the thye in thee senowe that shronke.

The Notes

a‡ To go wyth a staffe is a maner of speakyng of the Hebrewes, whych signifyeth nothing els but to symplye, barely and wythout any ryches or strēgth as in Mar. vi. b

b‡ To se God face to face, is to haue a certen and sure knowledge of hym as in Exod. xxxiii. b

¶ Esau & Jacob are agreed, & Jacob came in Sichem.

The. xxviii. Chapter.

A Jacob lyft vp hys eyes & sawe hys brother Esau come, and wyth hym. iiii. hundred men. And he deuyded the chyldren vnto Lea & vnto Rahell and vnto the. ii. maydens, And he put the maydens and theyr chyldrē formost, and Lea and hyr chyldren after, and Rahel and Joseph hindermost. And he wente before thē and fell on the grounde. vii. tymes, vntyl he came vnto hys brother.

Esau ranne to mete hym and enbraced hym and fel on hys necke and kyssed hym B and they wepte. And he lyfte vp hys eyes and sawe thee wyues and theyr chyldrē, & sayd: what ar these whych thou ther hast? And he sayd: they are the chyldren whych god hath geuē thy seruaūt. Than came ỹ maydens forth, and dyd theyr obeysaūce. Lea also & hyr chyldren came & dyd theyr obeysaunce. And last of all came Joseph, and Rahel, and dyd theyr obeysaunce.

And he sayd: what meanest thou wyth al the droues which I met. And he answered: to fynde grace in the sight of my lord And Esau sayd: I haue ynough my brother, kepe that thou hast vnto thy self. Jacob answered: oh nay, but yf I haue found grace in thy syght, receaue my present of my hand: for I haue sene thy face *as t. Be. xlix. c. Heb.) v. d. though I had sene the face of god: wherfore receaue me to grace and take my blessyng that I haue brought ỹ, for god hath geuē it me, And I haue ynough of al thinges. And so he compelled hym too take it. And he sayd: let vs take our iourney and C goo, and I wyl goo in thy company. And he sayde vnto hym: my lord knoweth that I haue tendre chyldren, ewes and kyne wyth yonge, vnder myne hande, whych yf men shuld ouerdryue but euē one day, the hole flocke wolde dye. Let my lord therfore go before hys seruaūt and I wyl dryue fayre and softely, accordyng as the catel that goeth before me and the chyldren, be able to endure: vntyll I come to my Lord vnto Seir.

And Esau sayd: let me yet leaue some of my folke wyth the. And he sayde: what A needeth it? let me fynd grace in the syght of my lord. So Esau wente hys waye agayne that same day vnto Seir. And Jacob toke hys iourneye towarde Sucoth, and bylt him an house, and made boothes for his catel: wherfore the name of the place is called Sucoth,

And Jacob came peaseably into the cytte of Sichem in the land of Canaan, after that he was come from Mesopotamia and pytched before the cytye, & boughte a parcell of grounde where he pytched hys tente, of the chyldren of Hemor Sichems father, for an hundred lābes. And he made there an aulter, and there called vpon the myghtye God of Israell.

¶ The rauishinge of Dina Jacobs doughter by the men of Sichē. And of the great bloud shedīg done by the sonnes of Jacob.

The. xxxiiii. Chapter

A Dina ỹ doughter of Lea whych she bare vnto Jacob, wēt oute to see the doughters of the lande. And Sichem thee sonne of Hemor, the Heuite lord of the cōtrey, sawe her and toke her, and a‡ lay with her, and forced *her: and hys hart laye on Dina the doughter of Jacob. And he loued the damsell and spake kyndlye vnto her, and spake vnto his father Hemor sayinge, gette me thys mayden vnto my wyfe. And Jacob herde that he hadde defyled Dyna hys doughter, but hys sonnes were wyth the cattell in the felde, and therfore he helde hys peace, vntyll they were come. Then Hemor thee father of Sichem went out vnto Jacob, to cōmē wyth hym. And the sonnes of Jacob came oute of the feld as soone as they herde it, for it greued thē, & they were not a lytle wroth because he had wrought folye in Israell, in ỹ he had lyen wyth Jacobs doughter, whych thynge ought not to be done. And Hemor comened wythe them sayinge: the B soule

ii. Re. xiii. c.

the soule of my sonne Sichē longeth for your doughter: geue her him to wyfe, and make mariages with vs: geue your doughters vnto vs, and take our doughters vnto you, and dwel with vs, and the land shall be at youre pleasure, dwell and doo your busynes, and haue your possessions therein. And Sichem sayde vnto hyr father and hyr brethren: let me fynde grace in your eyes, and whatsoeuer ye appoynt me, that wyl I geue. Are frely of me both the dowry and gyftes, and I wyl geue according as ye saye vnto me, and geue me the Damsel to wyfe.

Then thee sonnes of Jacob answered to Sichem and Hemor hys father deceytfully, because he had defyled Dina theyr syster. And they sayde vnto them, we cannot doo thys thynge that we shulde geue oure syster to one that is vncircumcysed, for that were a shame vnto vs. Onely in thys wyl we consent vnto you: Yf ye wyl be as we be, that all thee men chyldren amonge you be circumcysed, than wyll we geue oure doughter to you and take youres to vs, and wyll dwell wythe you and be one people. But, and yf ye wyl not harken vnto vs to be circumcysed, than wyll we take our doughter and go our wayes.

¶ And theyr wordes pleased Hemor: & Sichem hys sonne. And the yonge mā deferde not for to do the thinge, because he had a luste too Jacobs doughter: he was also most set by of all that were in hys fathers house. Than Hemor, and Sichem wente vnto the gate of theyr cytye, and comened wyth the men of theyr cytie sayinge: these men are peaceable with vs, and wyl dwel in the land and do theyr occupation there in. And in the land is rowme ynough for thē, let vs take theyr doughters to wyues and geue thē oures: only herein wyll they consent vnto vs for to dwel with vs and to be one people: yf al the mē chyldrē that are amonge vs, be circumcised as they ar Theyr goodes and theyr substaunce and all theyr catell are oures, onely let vs consent vnto them, that they may dwel wyth vs.

D And vnto Hemor and Sichē hys sonne, harkened all that went out at the gate of hys cytie. And all the men chyldren were circumcised what soeuer wente oute at the gates of hys cytye. And the thyrd day when it was paynefull to them. ii. of thee sonnes of Jacob Symeon and Leui Dinas brethren, toke ether of thē his * swerd and went into the cytye boldely, and slewe all that was male, and slewe also Hemor & Sychem his sonne with the edge of the swerde, and toke Dina theyr syster out of Sychems house, and went theyr waye. Gen. xlix. c. Judith. ix. a

Than came the sonnes of Jacob vpō the dead, & spoyled the cytye, because they had defyled theyr syster: & toke theyr shepe, oxen, asses and whatsoeuer was in the cytye and also in the feldes. And all theyr goodes, all theyr chyldren and theyr wyues toke they captyue and made hauocke of all that was in the houses.

And Jacob sayde to Simeon and Leui: ye haue troubled me and made me stinke vnto thee inhabitatours of thee lande, bothe too the Canaanytes and also vnto the Pherezytes. And I am fewe in nomber. Wherfore they shall gather them selues together agaynst me and sley me, and so shal I and my house be destroyed. And they answered: shuld they deale wyth our syster as wyth an whore?

a‡ To lye wyth hyr. loke in genesis. xix. g.

¶ Jacob goeth vp vnto Bethel, and buryeth hys ymages vnder an oke. Deborā dyeth. Jacob is called Israell. The lande of Canaan is promysed him Rachell dyeth in laboure. Ruben laye wyth hys fathers concubyne. The death of Isaac.

The. xxxv. Chapter

AND God sayde vnto Jacob: arise and get ỹ vp to Bethell and dwell there. And make ther an aulter vnto god that apered vnto the, when thou fleddest from Esau thy brother. Thā sayde Jacob vnto hys housholde and to all that were wyth him, put away the a‡straūge goddes that are amonge you and make your selues cleane, and chaunge your garmentes, and let vs aryse and goo vp to Bethell, ỹ I maye make an aulter ther vnto god whych herde me in thee daye of my trybulatyon and was wyth me in the waye whych I went. A

And they gaue vnto Jacob al the strāge goddes whych were vnder theyr handes, and all theyr earynges which were in theyr cares, and Jacob hyd them vnder an ooke at Sichem. And they departed. And the feare of God fel vpon the cyties that

that were rounde aboute them, that they durst not folowe after the sonnes of Ja=
B cob, So came Jacob to Lus in the lande of Canaan, otherwyse called Bethel, with al the people that was wyth hym. And he buylded ther an aulter, & called the place Bethell: because that god appeared vnto hym there, when he fled from hys brother

gen.xxiiii.g than dyed* Debora Rebeccas norse, and was buryed beneth Bethel vnder an ooke. And the name of it was called the ooke of lamentation. And God appeared

olec.xii.a vnto* Jacob agayn after he came out of Mesopotamia, and blessed hym and sayde vnto hym: thy name is Jacob. Not wstanding thou shalt be nomore called* Ja

gen.xxxii.c. cob, but Israel shalbe thy name. And so was hys name called Israell.

And God sayde vnto hym: I am God almyghtye, growe and multiply: for people and a multitude of people shal spring of the, yea and kynges shall come oute of thy loynes. And the land whych I gaue Abrahã and Isaac, wyll I geue vnto the, and vnto thy sede after the wyll I geue it also. And god departed from hym in the place where he talked wyth hym. And Jacob set vp a marke in the place where he talked wyth hym: euen a pillour of stone, and poured drinckoffering theron, and poured also oyle theron, and called the name of thee place where God spake wythe hym, Bethell.

And they departed frõ Bethell, & whẽ he was but a felde brede frõ Ephrath. Ra
C hell begã to trauell. And in traueling she was in perell. And as she was in paynes of hyr laboure thee mydwyfe sayde vnto her: feare not, for thou shalte haue thys sonne also. Then as hyr soule was a de=

t.reg.xiiii.d partynge, that she* muste dye: she called hys name Ben Oni. But hys father cal=
led hym b† Bẽjamin. And thus dyed Ra hell and was buryed in thee waye too Ephrath whyche now is called Bethlehem. And Jacob sette vppe a pyller vpon hyr graue, whych is called Rahels graue pyl ler vnto thys daye. And Israel went then ce and pytched vppe hys tente beyond the

micha.iiii.c *towre of Edee. And it chaunced as Is=
rael dwelte in the lande, that Ruben wẽt

gen.xlix.a. and laye* wythe Bilha hys fathers con=
cubyne: and it came to Israels eare. The sonnes of Jacob were.xii. in nombre. The sonnes of Lea. Ruben Jacobs eldest son
D ne, and Simeon, Leui, Juda, Isachar, & Zabulon. The sonnes of Rahel: Joseph, & Ben Jamin. The sonnes of Bilha Ra=
hels mayde: Dan and Nephtali. The son nes of Zilpha Leas mayde, Gad and Aser These are thee sonnes of Jacob, whyche were borne hym in Mesopotamia.

Then Jacob went vnto Isaac his fa=
ther too Mamre a principall cytie, other=
wyse called Hebron: wher Abraham and Isaac sogeorned as straungers. And the dayes of Isaac were an hũdred and.lxxx. yeres, and than fel he sycke and dyed, and was a†putte vnto his people beynge olde and full of dayes. And hys sonnes Esau and Jacob buryed hym.

The Notes

a† The scripture calleth all maner of ydolles or ymages, straunge goddes, because the worshippers of them esteme them as goddes

b† Ben Jamin: that is the sonne of the right hand And ryght hand is taken for good fortune

c† To be put vnto his people looke in Gen. xxv. a

C The wiues of Esau. Jacob & Esau are rych. The genealogie of Esau. Esau dwelleth in ẏ hyl Seir.

The.xxxvi. Chapter.

THese are the generatiõs of E=
sau whych is called Edõ. E= A
sau toke his wyues of ẏ dou ghters of Canaã Ada ẏ dou ghter of Elon an Hethyte, & Aholibama the doughter of Ana, whyche Ana was the sonne of Zibeon an Heuyte, And Basmath Ismaels* doughter and gen.xxviii.a
syster of Nebaioth. And Ada bare vnto Esau, Eliphas: and a† Basmath bare Re guel: And Aholibama bare Jeus, Jaelã and Korah. These ar the sonnes of Esau whyche were borne hym in the land of Ca naan.

And Esau toke hys wyues, hys son=
nes and doughters and all thee soules of hys house: hys goodes and all hys catell, and all hys substaunce whych he had got in the land of Canaan, & went into a coun treye awaye from hys brother Jacob, for theyr* tyches was so moche ẏ they could Gen.xiii.a
not dwel together, and that the land wher in they were straungers coulde not recea=
ue thẽ: because of theyr catel. Thus dwelt B
Esau in mounte Seir, which Esau is cal led Edom. These are the generatyons of Esau father of the Edomytes in mounte Seir, and these are thee names of Esaus sonnes: * Eliphas the sonne of Ada thee i.para.i.g
wyfe of Esau, and Reguell thee sonne of

Basmath the wyfe of Esau also. And the sonnes of Eliphas were, Themã, Omar, Zepho, Gaethã, and Kenas. And Thimna was concubyne to Eliphas Esaus son and bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wife. And these are the sonnes of Reguel: Nahathe, Serah, Samma and Misa: these were the sonnes of Basmath Esaus wife. And these were ỹ sonnes of Aholibama Esaus wyfe the doughter of Ana sonne of Zebeon, whyche she bare vnto Esau: Jeus, Jealam, and Roah.

¶ These were dukes of the sonnes of Esau. The chyldrẽ* of Eliphas the fyrst sõne of Esau were these: duke Themã, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gaetham, & duke Amalech: these ar the dukes that came of Eliphas, in the land of Edom, and these were the sonnes of Ada. These were the childrẽ of Reguel Esaus sonne: duke Nahath, duke Serah, duke Sãma, duke misa. These are the dukes that came of Reguel in the lande of Edõ, & these were the sonnes of Basmath Esaus wyfe. These were thee chyldren of Aholibama Esaus wyfe: duke Jeus, duke Gaelã, duke Korah, these dukes came of Aholibama thee doughter of Ana Esaus wyfe. These are the chyldrẽ of Esau, & these are the dukes of thẽ: whych Esau is called Edom. These ar the chyldrẽ of Seir the Horite, the inhabitour of the land: Lothan, Sobal, Zibeõ, Ana, Dison, Eser & Disan. These ar the dukes of ỹ Horites ỹ chyldrẽ of Seir in the land of Edom. And the chyldren of Lothan were, Hori and Hemam. And Lothans syster was called Thymna.

Lyra.i.c

The chyldrẽ of Sobal were these: Aluan, Manahath, Ebal, Sepho & Onam. These were the chyldrẽ of Zibeon. Aia & Ana, thys was that Ana ỹ foũde ỹ mules in the wyldernes, as he fed hys father Zibeons asses. The childrẽ of Ana were these. Dison & Aholibama ỹ doughter of Ana. These ar the chyldrẽ of Dison, Hemdan, Esban, Jethrã, & Cheran. The chyldrẽ of Ezer were these, Bilhan, Seauã & Akan. The chyldren of Disan were: Uz, & Aran. These ar the dukes that came of Hori: duke Lothã, duke Sabal, duke Zibeon, duke Ana, duke Dyson, duke Ezer, duke Disan. These be the dukes that came of Hory in theyr dukedoms in the lãd of Seir. These are the kinges ỹ reygned in the land of Edom before ther reygned any king amõg the chyldrẽ of Israel. Bela the sonne of Beor reygned in Edomea & ỹ name of his cytie was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bezara reygned in hys steade. When Jobab was dead, Husam of the land of Themany reygned in hys steade. And after the death of Husam, Hadad ỹ sonne of Bedad which slewe the Madianites in the felde of the Moabytes, reygned in hys steade, & the name of his cytye was Auith. Whẽ Hadad was dead, Sãla of Masreka reygned in his stede. Whẽ Samla was dead, Saul of the ryuer Rehoboth reygned in his stede. Whẽ Saul was dead, Baal Hanan the sonne of Achbor reygned in hys stede. And after ỹ deth of Baal Hanan the sonne of Achbor, Hadad reygned in hys steade, & thee name of the cytye was Pagu. And hys wyfes name Mehetabeel the doughter of Matred the doughter of Mesaab.

These ar the names of the dukes that came of Esau, in the .xii. kynredes, places and names: Duke Thimna, duke Alua, duke Jetheth, duke Aholibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdeil, duke Jram. These be the dukes of Edomea in theyr habitations, in the land of theyr possessions. Thys Esau is the father of thee Edomytes.

¶ Joseph accuseth his brethrẽ. Joseph dreameth & is hated of hys brethren: & is sold to the Ismaelites Jacob bewayleth Joseph

The .xxxvii. Chapter.

AND Jacob dwelt in the land wherin his father was a strãger, that is to saye in the lãd of Canaan. And these ar the generatyons of Jacob: whẽ Joseph was .xvii. yeare olde, he kepte shepe wyth hys brethren, and the ladde was wyth the sonnes of Bilha and of Zilpha hys fathers wyues. And he broughte vnto theyr father an euyll saytnge that was of them. And Israell loued Joseph more than all hys chyldren, because he begatte hym in hys olde age, and he made hym a coote of many colours.

¶ Whẽ

When hys brethren sawe that theyr father loued hym more than all hys brethren, they hated him and coulde not speake one kynde worde vnto hym. Moreouer Joseph *dreamed a dreame and tolde it hys brethren: wherfore they hated hym yet the more. And he sayd vnto them: heare I praye you thys dreame whych I haue dreamed: Beholde, we were makynge sheues in the felde: and loo, my sheefe arose and stode vp ryghte, and youres stode rounde aboute and made obeysaunce too my sheefe. Than sayde hys brethren vnto hym: what, shalte thou be oure kynge or shalt thou teygne ouer vs? And they hated hym yet the more, because of hys dreame and of hys wordes.

gene.xlii.b B

And he dreamed yet another dreame and tolde it hys brethren sayinge: behold, I haue had one dreame more: me thought the sunne and the moone and eleuen starres made obeysaunce to me. And when he hadde tolde it vnto hys Father, and hys brethren, hys father rebuked him and sayde vnto hym: what meaneth thys dreame whyche thou haste dreamed: shall I and thy mother and thy brethren come and fal on the grounde before the? And hys brethren hated hym, but hys father noted the sayinge.

C

Hys brethren wente too kepe theyr fathers sheepe in Sichem, and Israell sayd vnto Joseph: do not thy brethren kepe in Sichem? come that I maye sende the too them. And he answered *here am I. And he sayd vnto hym: goo and see whether it be well wyth thy brethren & the sheepe, and bring me worde agayn. And sent him out of the vale of Hebron, for to go to Sichē And a certayn mā founde him wandring out of his way in the felde, and axed hym what he sought. And he answered: I seke my brethren, tell me I praye thee where they kepe sheepe. And the man sayde: they are departed hence, for I hearde them say lette vs goo vnto Dothan. Thus wente Joseph after his brethren, and found thē in Dothan.

1.Reg.iii.c

D

And when they sawe hym a farre of before he came at them, they toke councell agaynste hym, for too sleye hym, and sayde one to another, Behold thys *dreamer cometh, come nowe and let vs sleye him and cast hym into some pytt, and lette vs saye that some wycked beaste hathe deuoured hym, & let vs see what hys dreames wyll come to.

Mat.xvi.d Mar.xii.a luke.xx.c

When Ruben herde that, he wente about to ryd him oute of theyr handes and sayde: let vs not kyll hym. And Rubē sayde moreouer vnto thē, shed not hys *blou de, but cast hym into thys pytte that is in the wyldernesse, and laye no handes vpō hym: for he wolde haue rydde hym out of theyr handes and delyuered hym too hys father agayne.

gen.xlii.d

And as soone as Joseph was come vnto hys brethren, they strypte hym oute of hys gaye coote that was vpon hym, and they toke hym and caste hym into a pytte: But the pytt was emptie and had no water therein. And they satt them downe to eate bread. And as they lift vp theyr eyes and loked aboute, there came a companye of Ismaelytes from Gilead, and theyr camels laden wyth spicery, baulme, & myrre and were goynge downe into Egypte.

E

Than sayd Juda to hys brethrē, what auayleth it that we sley oure brother, and kepe hys bloud secreete? come on, let vs *sell hym to the Ismaelytes, and lette not oure handes be defyled vpon hym: for he is oure brother and oure flesshe. And hys brethren were content. Than as the Madianites, marchauntmen passed by, they drewe Joseph out of the pyt and sold him vnto the Ismaelytes for.xx. peces of syluer. And they brought hym into Egypte.

actu.vii.b F

And when Ruben came agayne vnto the pytt and founde not Joseph there, he rent hys clothes and wente agayne vnto hys brethren saying: the lad is not yonder, and whether shal I goo? And they toke Josephs coote and kylled a goote, and dypped the coote in the bloude. And they sente that gaye coote and caused it too be broughte vnto theyr father and sayde: Thys haue we founde: see, whether it bee thy sonnes coote, or noo. And he knewe it sayinge: it is my sonnes coote, a wycked beaste hathe *deuoured hym, and Joseph is rente in peces. And Jacob rente hys clothes, and putt sacke clothe about hys loynes, and sorowed for his sonne a long season. Than came all hys sonnes and all hys doughters to comforte hym. And he

G

gen.xliiii.e

wolde not be cõforted, but sayd: I wyl go downe into the graue vnto my son, mournyng. And thus his father wepte for him
Psa.xliii.f And the Madianites * sold him in Egipte
Dapi.x.c vnto Putiphar a lord of Pharaos: & hys chefe marshall.

The Notes

A Rent hys clothes: it was specyallye vsed amonge the Hebrewes too rente theyr clothes when the glorye of God was contempned as here, where they feared God soo lyttle, as too kyll theyr owne brother.

¶ The maryage of Juda. The trespace of her and Onan, and the vengeaunce of god that came ther vpon. Juda laye wyth hys doughter Thamar. The byrth of Pharez and zarah.

The.xxxviii. Chapter

A nd it fortuned at that tyme that Judas went from hys brethren & gat hym to a man called Hira of Odollam and ther he sawe the daughter of
t. Par. ll. c a man called * Sua a Cainaanyte: And he toke her & went in vnto her. And she cõceaued and bare a sonne and called hys name Er, And she cõceaued agayn and bare a sonne and called hym Onan. And she cõceaued thee thyrde, time and bare a sonne whom she called Sela: & he was at Chesyb when she bare him.

And Judas gaue Er his eldest sonne a wyfe whose name was Thamar. But
a this Er Judas eldest sonne was wicked in the syght of the Lorde: wherfore ỹ lord slewe hym. Then sayde Judas vnto Onan: go in to thy brothers wyfe and mary her, and styre vp sede vnto thy brother. And when Onan perceyued that the seed shulde not be his: therfore when he wente
B in to his brothers wyfe, he spilled it on the grounde, because he wolde not gyue seed vnto his brother. And the thynge whiche he dyd, displeased the Lorde, wherfore he slewe hym also. Thẽ sayd Judas to Thamar his doughter in lawe: remayne a wydowe at thy fathers house, tyll Sela my sõne be growne: for he feared lest he shuld haue dyed also, as his brethrẽ dyd. Thus wente Thamar and dwelt in her fathers house.

And in processe of tyme, the doughter of Sua Judas wyfe dyed. Then Judas when he had lefte mornynge, wente vnto
C hys shepe sherers to Thymnath with his frende Hira of Odollam. And one tolde Thamar sayinge: beholde, thy father in lawe gothe vp too Thymnath, to * shere hys shepe. And she put hyr wydows garmentes of from her and coueted her with a clooke, and disgysed her selfe: And satt her down at ỹ entrynge of Enaim whych is by the hye wayes syde to Thymnath, for because she saw that Sela was growne, and she was not geuen vnto hym too wyfe.

gen. xxxi.c
li.rc.xiii.c

When Juda sawe her, he thought it
D had bene an hoore, because she had couered hyr face. And turned to her vnto the waye and sayde, come I praye thee let me lye with the, for he knewe not that it was his daughter in lawe. And she sayd what wilt thou gyue me, for too lye wythe me: Than sayd he, I will sende the a kid from the floke, she answered: Than gyue me a pledge tyl thou send it. Thã sayd he, what pledge shall I geue the. And she said: thy signet, thy bracelet, and thi staffe that is in thy hande. And he gaue it her and laye by
E her, and she was wyth chyld by hym. And she gat her vp and went and put her mantell from her, and putte on hyr wydowes raymente agayne. And Judas sente thee kyd by his neyghboure of Odollam, for to fetche oute his pledge agayne frõ the wyfes hande. But he found her not, Thã asked he the men of the same place sayinge wher is the whoore that satt at Enaim in the waye? And they sayde there was noo whoore here. And he came to Juda agayne sayinge: I cannot fynde her, and also the men of the place sayde: that there was no whoore there. And Juda sayd: let her take it to her, lest we be shamed: for I sente the kydde and thou couldest not fynd her.

And it came to passe that after.iii. mo-
F nethes, one tolde Juda sayinge: Thamar thy doughter in law hath played the whore, and wyth playing the whoore is become great wyth chylde. And Juda sayd: bringe her forth, and let her be brent. And whẽ they broughte her forthe, she sente too her father in lawe, sayinge: by thee man vnto whom these thynges pertayne, am I with chylde, And sayd also: loke whose ar thys seale, bracelet, and staffe. And Juda knew them sayinge: she is more ryghtuous thã I, because I gaue her not too Seale my

sonne

Gmy sonne, But he laye wyth her nomore.
Wohen tyme was come that she shuld be delyuered, beholde ther was, ii. twinnes in hyr wõbe. And as she traueled the one put oute hys hande & the mydwyfe toke and bownde a redde threde aboute it sayinge: this wil com out first. But he plucked his hand backe againe, & his brother came out And she sayde: wherefore hast thou brent a rent vpõ the? & called hym Phares. And afterwarde cam out his brother ỹ had the reade threde about hys hande, which was called Zarath

The Notes
a‡ To be wycked in the syghte of the lorde, is to walke in wyckednes: knowynge that the lord seeth vs and yet we wyll not repent.
b‡ Rent a reht: that is, wherfore dyddeste thou open the matrix fyrst, or was fyrst borne
C God prospereth Joseph. Pharaos wyfe tẽpteth hym He is accused & cast in prylon. God hath mercye vpon hym

The.xxxix.Chapter.

AIoseph was brought vnto Egypte, & Putyphar *a lord of Pharaos: & hys chefe marshall an Egyptyan, bought hym of the Ismaelites which brought hym thyther. And the Lord was wyth Joseph, and he was a luckye felow and cõtynued in the house of his master the Egyptyan. And hys master sawe that the Lord was wyth hym, and that ỹ Lord made all that he dyd prosper in hys hand Wherfore he foũde grace in hys masters syghte, and serued him. And hys master made him ruler of his house, & put al ỹ he had in his hande. And as soone as he had made him ruler ouer his house & ouer all that he had, the Lorde blessed thys Egyptyans house for Josephs sake, and ỹ blessynge of the Lorde was vpon all that he had: both in hous & also in the feldes And therfore he left all that he had in Josphs hand, and loked vpon nothynge that was with hym, saue only on the breade whych he ate. And Joseph was a *godly person and a well fauored And it fortuned after that hys masters wyfe cast hyr eyes vpõ Josep & sayde, com lye wyth me. But he denied & sayde to her: Behold, my master wotcth not what he hath in the house wt me, but hath commytted all that he hath to my hande. He hym selfe is not greatter in ỹ house than I, and hath kept nothing kepte nothing frõ me, but onely the becãuse thou art hys wyfe. How than can I do thys greate wyckednesse, for too synne agaynst God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her companye.

And it fortuned about the same season C that Joseph entred into the house, to doo hys busynes: and there was none of thee houshold by: in ỹ house. And she caught hym by the garmente sayinge: come slepe wyth me. And he lefte his garment in hyr hand and fled and got hym out. Wohẽ she sawe that he had left hys garmente in hyr hande, and was fledde oute, she called vnto the men of the house, and tolde thẽ sayinge: See, he hath brought in an Hebrewe vnto vs to do vs shame, for he came in to me, for to haue slepte wyth me. But I cryed wyth a loude voyce. And when he hearde, that I lyft vp my voyce and cryed, he lyft hys garment wyth me and fled awaye and got hym oute,

And she layde vp hys garmẽt by her, vntyl hyr Lord came home. And she told hym acordynge to these wordes sayinge. D Thys Hebrues seruaunte whyche thou hast brought vnto vs, cam vnto me to do shame. But as soone as I lift vp my voyce and cryed, he left hys garment with me and fled out. Wohen hys mayster herd the woordes of hys wyfe which she told hym sayeng: after thys maner dyd thy seruãte to me, he waxed wroth.

And he toke Joseph and put hym in * psa.c.iiii.b
prysone: euen in the place where the kings prysoners laye bounde. And there contynued he in preson, but the Lord was wt Joseph, & shewed hym mercye, & got hym fauore in the syght of the keper of the prison whych commytted to Josephs hande al the presoners ỹ were in ỹ preson house And what soeuer was done ther, that dyd he. And the keper of thee pryson loked vnto no thynge that was vnder hys hande, because the Lorde was wyth hym, and because that what soeuer he dyd, the Lorde made it come luckely to passe.

Ioseph expounded the dreames of the two prysoners.

The.xl.Chapter.

A AND it chaunced after thys, ỹ the chefe butlar of the kynge of Egypte and hys chefe baker had offended theyre lord ỹ kyng of Egypt. And Pharao was angrye wyth theym and put thē in warde in hys chefe marshals house: euen in the preson wher Joseph was boūd And ỹ chefe marshal gaue Joseph a charge with them, and he serued thē. And thei contynued a season in ward.

And they dreamed ether of them in one nyght: both the butlar and the bakar of ỹ kynge of Egypte which were bownde inỹ
B presone house, ether of them his dreame, & eche manes dreame of a sondrie interpretacion Whē Joseph came in vnto them in thee morynge, and loked vpon them: behold, they were sadd. And he asked them sayinge wherfore loke ye so sadly to daye they answered hym, we haue dreamed a dreame, and haue noo man to declare it. And Joseph sayde vnto them. Interpretynge belongeth too God but telle me yet And the chefe butlar told his dreame too Joseph and sayde vnto hym, In my dreame me thought there stode a vine before me, and in thee vyne were. iii. braunches, and it was as thoughe it budded, and her blossoms shot forth: and the grapes there of waxed rype. And I had Pharaos cup pe in my hand, and toke of the grapes and
C wrong into Pharaos cup and delyuered Pharaos cup in to his hand. And Joseph sayd vnto him, this is ỹ interpretacīo of it The. iii. braūches ar thre days: for within thre dayes shall Pharao lyfte vp thyne heade, and restore the vnto thyne offyce agayne, and thou shalte delyuer pharaos cuppe in to his hand, after the olde maner euen as thou dyddest when thou wast his butler. But thynke on me with the, when thou arte in good case, and shewe mercye vnto me. And make mēcyō of me to Pharao, and helpe to bryng me oute of this house, for I was stollen oute of the lande of the Hebreus, and here also haue I done nothynge at all wherfore they shulde haue put me into thys dongeon.

When thee chefe baker sawe that he hadde well interpretate it, he sayde vnto Joseph, me thoughte also in my dreame, that I hadde thre wyker baskettes on my head. And in the vppermooste baskette of all maner bakemeates for Pharao. And the byrdes ate them out of the basket vpon my heade.

Joseph answered and sayd: this is the interpretatiō thereof. The. iii. baskets are thre dāyes, for thys daye thre dayes D shall Pharao take thy head from the, and shall hange the on a tree, and the byrdes shal eate thy flesshe from of the.

And it came too passe the thyrde daye whych was Pharaos *byrthday, that he mat. xiiii. a made a feast vnto all hys seruantes. And he lyfted vp the head of the chefe buttelar and of thee chefe baker amonge hys seruauntes. And restored the chefe buttelar vnto hys buttelarshyp agayne, and he reched the cuppe into Pharaos hande, and hanged thee chefe baker: euen as Joseph had interpreted vnto them. Notwithstāding the chefe buttelar remembred not Joseph, but forgat hym.

¶ Pharaos dreames are expoūded by Joseph. He is made ruler ouer al Egypt. He hath twoo sonnes Manasses and Ephraim. The derth beginneth in Egypt.

The. xl. Chapter.

AND it fortuned at two yeares ende, ỹ Pharao A dreamed, and thoughte ỹ he stode by a riuers syde, & that ther came out of the ryuer. vii. goodly kyne and fatt flesshed, and fedd in a medowe, and hym thought that. vii. other kyne came vp after them out of the ryuer euell fauored and leane flesshed and stode by the other vpon the brincke of the ryuer And the euyll fauoured and leane flesshed kyne ate vp the. vii. well fauored and fatt kyne: and he awoke therwith. And he slepte agayne and dreamed the seconde tyme, that. vii. eares of corne grewe vpō one stalke, rancke & goodly. And that. vii. thynne eares blasted wyth the wynde, sprang vp after them: & that the. vii. thynne eares deuoured the. vii. rancke and ful eares. And than Pharao awaked: and se, here is hys dreame. Whē the morynyng came, his spryte B was troubled. And he sente & called for

al

all the sothsayers of Egypte and all thee wyse men thorof, and tolde them his dreame: but there was none of them that coulde interpretate it vnto Pharao. Thã spake thee cheke buttelar vnto Pharao saynge. I doo remẽbre my faute thys daye, Pharao was angrye wyth his seruaũtes & put in warde in the cheke marshals house both me & the cheke baker. And we dreamed both of vs in one nyght, & eche mãs dreame of a sondrye interpretation.

And thet was wythe vs a yonge man, an Hebrewe borne, seruaũt vnto the cheke marshal. And we tolde hym, and he declared oure dreames to vs accordynge to ether of oure dreames. And as he declared them vnto vs, euen so it came to passe. I was restored to myne office agayne, and he was hanged.

Than Pharao sente and called Joseph. And they made hym haste oute of * pryson. And he shaued hym selfe & chaunged hys rayment, and went in to Pharao And Pharao sayde vnto Joseph: I haue dreamed a dreame & no man can interprete it, but I haue heard say of the that assoone as thou herest a dreame, thou doest interpretate it. And Joseph answered pharao sayinge: God shall geue Pharao an answere of peace wythout me. Pharao € sayd vnto Joseph: in my dreame me thought, I stode by a ryuer syde. and ther came out of the ryuer. vii. fatte fleshed and wel fauored kyne, & fedd in the medowe. And then seuen other kyne came vp after them, poore and very euell fauoured, and leane fleshed: so that I neuer saw theyr lyke in all the lande of Egypte, in euell fauouredneesse. And the. vii. leane and euell fauoured kyne ate vp the fyrst seuen fatt kyne. And when they had eaten them vp a man coulde not perceaue that they had eaten them: for they were styll as euell fauoured as they were at thee begynninge. And I awoke. And I sawe agayn in my dreame. vii. eares sprynge out of one stalke full and good, and seuen other eares wythered, thynne and blasted wyth wynd sprynge vp after them. And the thynne eares deuoured the seuen good eares. And I haue tolde it vnto the sothesayers, but no man can tell me what it meaneth. Thẽ Joseph sayde vnto Pharao: bothe Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The seuen good kyne ar seuen yeares: and the seuen good eares ar seuen yeare also, and it is but one dreame. Lykewyse, the seuen thynne and euell fauored kyne that came D out after them, are seuen eares: and the seuen emptye and blasted eares shalbe seuẽ yeares of hunger. Thys is that wherych I sayde vnto Pharao, that God doth shew Pharao what he is about to do.

Behold there shal come seuen yeare of great plentcousnes throughe out all thee land of Egypt. And there shall aryse after them. vii. yeares of hunger. So that all the plentcousnes shall be forgotten in the lande of Egypt. And the hunger shall cõsume ỹ lande, so that ỹ plenteous shal not be once a sene in the land by reason of that hunger that shall come after, for it shalbe exceadynge great. And as concerninge that the dreame was doubled vnto Pharao the secound tyme, it betokeneth that the thynge is certaynly prepared of God: and that God wyll shortely bring it to passe.

Now therfore let Pharao prouyde for a man of vnderstandinge and wysdom, and sette hym ouer thee lande of Egypte. And let Pharao make officers ouer thee land, and take vp the tyft part of the lande of Egypte in the seuen plenteous yeates and lette them gather all the foode of these good yeares that come, and laye vp corne vnder thee power of Pharao, that there may be foode in the cytyes, and ther let them kepe it: that ther may be foode in store in the land, agaynste the. vii. yeares of hunger whyche shall come in the lande of Egypt, and that the lande perysshe not thoro ve hunger.

And the sayinge pleased Pharao & all € hys seruauntes. Than sayde Pharao vnto hys seruauntes: where shall we fynde soche a man as this is: that hath the spret of God in hym: wherfore Pharao sayde vnto Joseph: for as moche as God hath shewed the all thys, there is no man of vnderstandyng or of wysdom lyke vnto the Thou therfore shalt be * ouer my house, & accordyng to thy worde shal al my people obeye: onely in the kynges seate wyl I be aboue the. And he said vnto Joseph: be holde

pſal. c. liiii. b

pſal. c. liiii. b
Actu. vii. b.
i. machab. i. f
Dani. ii. g.

holde, I haue set the ouer all the lande of Egypt. And he toke of his synge frō hys synger, and put it vpon Josephs synger, and arayed hym in rayment of bysse, and put a golden cheyne about hys necke and sett hym vpon the best charett that he had saue one. And they cryed before hym ✝ Abzech, and that Pharao had made him ruler ouer all the land of Egypte.

And Pharao sayd vnto Joseph: I am Pharao, wythout thy wyll, shal noo man lyfte vp eyther hys hand or fote in all the land of Egypt. And he called Josephs name ✝ Zaphnath Paena. And he gaue hym to wyfe Asnath the doughter of Putiphar priest of On. Than wente Joseph abrode in the land of Egypt. And he was xxx. yere olde ✝ when he stode before Pharao kynge of Egipt. And than Joseph departed from Pharao, and wente thorowe out all the lande of Egypte.

And in the. vii. plenteous yeares they made sheues ✝ gathered vp all the foode of the. vii. plenteous yeres whych were in the lād of Egipt ✝ put it into cyties. And he put the foode of the feldes that grewe rounde about euery cytte: cuē in the same And Joseph layde vp corne in store, lyke vnto the sand of the see in multitude out of measure, vntyl he left nombrynge. For it was wythout nōbre. And vnto Joseph were borne two sonnes before thee yeares of hounger came, whych Asnath the doughter of Putiphar priest of On, bare vnto him. And he called the name of the fyrste sonne *Manasse, for God (sayde he) hath made me forgett all my labour and all my fathers household. The second called he Ephraim, for God (sayde he) hathe caused me too growe in thee lande of my trouble.

And when the. vii. yeares of plentcousnes, that was in the lande of Egypt were ended, than came the. vii. yeres of * derth, accordinge as Joseph had sayd. And the derth was in al landes: but in the land of Egypt was ther yet fode. Whē now all ȳ land of Egypt began to hunger, thā cried the people to Pharao for bred. And Pharao sayd vnto al Egypt: go vnto Joseph and what he sayeth to you that doo. And when the derth was thorow out al the lād Joseph opened all that was in the cytyes and solde vnto the Egyptyans. And hunger wared sore in the land of Egypt. And all countrees came to Egypte to Joseph for to bye corne: because that thee hunger was so sore in all landes.

The Notes.

✝ Abzech: that is, tender father or as some wyll bowe the knee.

✝ zaphnath paena: they ar wordes of Egipt: sas moche to saye: As a man to whome secreet thynges are opened,

✝ When he stode before Pharao: that is whē he was admytted of Pharao into hys office, as in 1. Regum, xvi, d

¶ Josephs brethren come into Egypt to bye corne And he knoweth thē and tryeth them. Symeon is put in pryson, the other retorne to theyr father too fetche Ben Jamin. His father is lothe to let hym go but at the last he graunted it.

The. xlii. Chapter.

A When Jacob sawe that there was corne too be solde in Egipt, he sayd vnto his sōnes why ar ye negligent? behold I haue beard ȳ ther is corne to be solde in Egipte. * Gette you thyther and bye vs corne from thēce, that we may lyue ✝ not dye. So went Josephs ten brethren downe to bye corne in Egipt, for Bē Jamin Josephs brother wold not Jacob send wyth hys other brethren, for he sayd some mysfortune myght happen hym. Actu. vii. b

And the sonnes of Israel came too bye corne amōg other that came, for ther was derthe also in the lande of Canaan. And Joseph was gouernet in thee lande, and solde corne to all the people of the lande. And hys brethren came, and fell flatte on the grounde before hym. When Joseph sawe hys brethren, he knewe them: But

B made straūge vnto thē, and spake roughly vnto them sayinge: Whence come ye? and they sayde: out of the lande of Canaā, to bye vytayle. Joseph knewe hys brethren, but they knewe not hym.

And Joseph remembred hys * dreames whych he dreamed of them, and sayd vnto them: ye ar spies, and to se where the lande is weake is youre commynge. And they sayde vnto hym: nay my lord: but to bye vytayle thy seruauntes ar come. We ar all one mans sonnes, ✝ meane truelye, and thy seruauntes are noo spies. And he sayde vnto them: nay verely, but euen to see where the lande is weake, is youre commynge. And they said: we thy seruauntes are. xii. brethren, the sonnes of one man in Gen. xxxvii. b

the

C in the land of Canaan. The youngeste is yet wyth our father, and one no man woteth where he is. Joseph sayde vnto them that is it that I sayde vnto you, that ye ar surelye spies. Here by ye shall be proued. For by thee lyfe of Pharao, ye shall not goo hence, vntyll youre youngest brother be come hyther. Sende therfore one of you and lette hym fett youre brother, and ye shalbe in prisonne in the meane season And there by shall youre wordes be proued, whether there be any trueth in you: or els by the lyfe of Pharao, ye ar but spies And he put them in warde thre dayes.

And Joseph sayde vnto them the thyrd D de daye: Thys doo and lyue, for I feare God. Yf ye meane noo hurte, lette one of youre brethren be bounde in thee pryson, and goo ye and bryng the necessary foode vnto your housholdes, and bryng youre youngeste brother vnto me: that youre wordes maye be beleued, and that ye dye not. And they dyd so.

Than they sayde one to another: we haue verelye synned agaynste oure brother, in that we sawe the anguysshe of hys soule when he besoughte vs, and woulde not heare hym: therefore is thys trouble come vpon vs. Rubē answered them saynge. Sayde I not vnto you that ye shulde not synne * agaynst the ladde: but ye wolde not heare. And now verely see, hys bloude is atrequyred. They were not aware that Joseph vnderstonde them, for gē.xxxvii.d he spake vnto thē by an interpreter. And E, he turned from them and wepte, and than turned to them agayn and comened with them and toke oute Symeon from amōge them and bounde hym before theyr eyes, and commaunded to fyll theyr sackes wyth corne, and to putte euerye mans money in hys sacke, and to geue them vytayle to spende by the waye. And so it was done to them. And they laded theyr asses wyth the corne and departed thence. And as one of them opened hys sacke, for too geue hys asse prauender in thee Inne, he spyed hys moneye in hys sackes mouthe. And he sayde vnto hys brethren: my money is restored to me agayne, and is euen in my sackes mouth. Than theyr hartes fayled them, and were astoyned and sayd one to another: howe commeth it that god dealeth thus wyth vs. And they came vnto Jacob theyr father vnto thee lande of F Canaan, and tolde hym all that had happened them sayinge. The Lorde of the land spake rughly to vs, and toke vs for spyes to serche the countrye. And we sayde vnto hym: we meane truely and are no spyes. We be twelue brethren, sonnes of oure father, one is away, and the yongest is nowe wythe oure father in the lande of Canaan. And the Lorde of the countreye sayde vnto vs: here by shall I knowe yf ye meane truelye: leaue one of youre brethren here wyth me, and take foode necessarye for youre housholdes and gett you awaye, and bringe youre youngeste brother vnto me. And thereby shall I knowe that ye are noo spyes, but meane truelye: So wyll I delyuer you youre brother agayne, and ye shall occuppye in the lande.

And as they emptyed theyr sackes, beholde: euerye mans bundell of moneye was in hys sacke. And when bothe they & theyr father sawe the boundels of money they were afrayde.

And Jacob theyr father sayde vnto G them: Me haue ye robbed of my children Joseph is awaye, and Symeon is away: and ye wyll take Ben Jamin awaye. All these thynges fall vpon me. Ruben answered hys father sayinge: Slee my two sonnes, yf I bringe hym not to the agayne. Delyuer hym therfore to my hande, & I wyll bringe hym to the agayn. And he sayde: my sonne shall not go downe with you. For his brother is dead, & he is lefte alone. Moreouer some misfortune might happen vpon hym by the waye whych ye go. And so shuld ye bryng my gray hed with sorowe vnto the graue.

The Notes

at To requyre the bloud of the hande of another, is to take vengeaunce of thee euell done vnto hym, as in Genesis.ix.d, Psalm.ix.b and Ezech.iii.e

bt Bringe me to my graue: that is, ye shall bringe me to my death, as in Esa.xxxviii.

C When Ben Jamin was brought, they returned with gyftes. Symeon is deliuered out of pryson. Jakeph goeth aside and wepeth. They eate together.

The.xliii. Chapter.

AND the derthe waxed sore in A the land. And when they had cate vp the corne which they brought

brought out of the land of Egypte, their father sade vn to them: go agayne & bye vs a lytle foode. Than sayde Juda vnto hym: the mā dyd testifye vnto vs sayinge
gene.xliii.d *loke that ye see not my face excepte your brother be wyth you. Therfore yf ꝑ wylt send our brother w vs, we wyl go & bye ꝑ food, But yf thou wylt not sendehym, we wyll not goo: for the man sayde vnto vs: loke that ye see not my face, excepte youre brother be with you. And Israell sayde: wherfore delt ye so cruelly with me, as to tell the man that ye had yet another brother: And they sayde: The man asked vs
B of our kynred sayinge: is your brother yet alyue: haue ye not another father: And we tolde hym according to these wordes. How coulde we knowe that he wold byd vs bringe our brother downe with vs: Then sayde Juda to Israell hys father: Send the lad with me, & we wyl ryse and goo that we may lyue and not dye: bothe we, thou and also our chyldren. I wyl be suertye for hym: & of my handes requyre hym. If I bringe hym not to the and set
gen.xliii.g hym before thyne eyes *then let me beare the blame for euer. For except we had made this tarryenge: by this we had ben there twyse and come agayne.

C Then theyr father Israel sayde vnto them: Yf it must nedes be so nowe: then do thus, take of the best fruytes of the lande in your vessels, and bringe the man a present, a curtesye balme, and a curtesye of hony, spyces & myrre, dates & almondes. And take as moch money more w you. And the money that was brought agayn in youre sackes, take it agayne with you, peraduenture it was some ouersyght.

Take also your brother with you, and aryse & go agayne to the man. And God almyghtye geue you mercye in the syghte of the man and sende you youre other brother and also Ben Jamin, and I wyll be as a man robbed of his chyldren.

Thus toke they the present and twyse so moch more money with them, And Ben Jamin. And rose vp, wente downe to E=
D gypte, and presented them selfe to Joseph When Joseph saw Ben Jamin with thē he sayde to the ruler of his house: bryng these men home and sley and make redye: for they shall dyne with me at none. And the man dyd as Joseph bad, and brought them into Josephs house.

When they were brought to Josephs house, they were afrayed and sayd: because of the money that came in oure sackes mouthes at the fyrst tyme, at we brought to pyke a quarel wyth vs, and to laye some thynge to our charge, to bringe vs in bondage and our asses also. Therfore came they to the man that was the rueler o=
E uer Josephs house, & comened wyth hym at the doze and sayde.

Syr, we came hyther at the fyrst tyme to bye foode, and as we came too an inne and opened our sackes: beholde, euery mānes *money was in hys sacke wyth full gene.xliii.d weyghte: But we haue brought it agayn wyth vs, & other money haue we brought also in oure handes, to bye foode, but we cannot tell who putte oure money in oure sackes. And he sayd: be of good chere, fear not: your God and the God of your fathers hath putte you that treasure in your sackes, for I hadde youre moneye. And he brought Symeon oute to them and led them into Josephs house, and gaue them water to washe theyr fete, and gaue theyr asses prauender: And they made readye theyr presente agaynste Joseph came at none, for they hearde saye that they shuld dyne there. When Joseph came home,
F they brought theyr present into the house to hym, whyche they hadde in theyr handes, and fell flatte on the grounde before him. And he welcommed them courteously, sayinge: is youre father that old man whyche ye tolde me of, in good helth: and is he yet a lyue: they answered: thy seruāt our father is in good health, and is yet a lyue. And they bowed them selues and fel to the grounde.

And he lyfte vp hys eyes and behelde hys brother Ben Jamin hys mothers sonne, and sayde: *is thys your yongest brother of whom ye sayd vnto me: And sayd gene.xlii.c God be mercyfull vnto the my sonne.
And Joseph made hast (for *his hart dyd G
melt vpon hys brother) and sought wher iiii.re.iiii.d to wepe, and entred into hys chamber, for to wepe there. And he washed hys face & came out & refrayned hym selfe, and bad sett breed on the table.

And

And they prepared for hym by hym selfe, & for the by them selues, & for the Egiptias which ate withe him by the selues, because the Egyptcians may not eat brad wt the Hebrues, for yis an †abhomynacyon vnto the Egyptcians. And they satt before hym: the eldeste acordynge vnto hys age, And the yongest acordynge vnto hys youth. And the men marueled amonge them selues. And they brought rewardes vnto them from before hym but Ben Jamins parte was fyue tymes so moch as any of theirs. And they ate and they dronke, & were dronke with him.

The Notes.

† Abhomination, that is: it was abhorred of the Egyptians that an Hebrewe shulde eat with them.

¶ Joseph accuseth hys brother of theft. Juda dcō meth suerty for Ben Jamin.

The.xliiii.Chaptcr.

A ND he cōmaunded the ruler of hys house saynge: fyll the mēs sackes wt food, as moch as they cā carye, & put euery mās money in hys bagge mouthe, & put my syluer cuppe in thee sackes mouth of the yongest & hys corne money also. And he dyd as Joseph hadde sayde. And in thee mornynge as soone as it was lyght, the men were let go wyth their asses And when they were out of the cytte & not yet ferre awaye, Joseph sayd vnto the ruler of his house: vp and folowe after thee men and ouertake them. and say vnto thē wherfore haue ye rewarded euyl for good is that not the cuppe of which my Lorde drynckcth, and doth he not prophesye ther in: ye haue cuyll done that ye haue done.

B And he ouertoke them, and sayde the same wordes vnto them. And they answered hym: wherfore sayth my Lorde suche wordes: God forbydde that thy seruautes shulde doo so. Beholde: the money whiche we founde in our sackes mouthes we brought agayne vnto the, oute of the lande of Canaan: howe then shulde we steale oute of my lordes house, ether syluer or golde: wt whosoeuer of thy seruautes it be foūde. let hym dye, & lette vs also be my lordes bondmē. And he said: Now therfore accordyng vnto your wordes he wt whom it is founde, shalbe my seruaut but ye, shalbe harmeleste.

C And attonce euery mā toke downe hys sacke to the ground, & euerye man opened his sacke. And he serched, and begā at the eldest and left at the yongest. And the cup was founde in Ben Jamins sacke. Then they *rent theyr clothes, and laded euerye man hys asse and wente agayne vnto the cytye. And Juda and hys brethrē came to Josephs house, for he was yet there, and they fell before hym on the grounde. And Joseph sayde vnto thē: what dede is this whych ye haue done: wist ye not that soch a man as I can prophesye:

D Then sayde Juda: what shall we saye vnto my Lorde: what shall we speake, or what excuse can we make: God hath foūde out the wyckednesse of thy seruauntes Behold, bothe we and he wyth whom the cuppe is founde, are thy seruauntes. And he answered: God forbyd that I shoulde do so, the man wyth whō the cuppe is foūde he shalbe my seruaunte: but goo ye in peace vnto youre father.

E Then Juda went vnto hym and sayde: oh my lorde let thy seruaunte speake a worde in my lordes eare, & be not wroothe wyth thy seruaunte: for thou arte euen as Pharao. My lorde ared hys seruaūt sayinge: haue ye a father or a brother: And we answered my lorde, *we haue a father that is olde, & a yonge ladde whych he begat in hys age: and the brother of the sayde lad is dead, & he is all that is left of that mother. And hys father loueth hym. Then sayd my lorde vnto his seruauntes bring hym vnto me, that I may sett myne eyes vpon hym. And we answered my Lorde, that thee lad coulde not goo from hys father, for yf he shulde leaue hys father, he were but a dead man. Than saydest thou vnto thy seruauntes *except youre youngest brother come wythe you, loke that ye se my face no more. *gen.xliii.a

*gen.xliii.a

And when we came vnto thy seruaunt oure father, we shewed hym what my lorde hadde sayde. And when our father sayde vnto vs, goo agayne and bye vs a lytle foode: we sayde: that we could not goo Neuertheless yf oure youngeste brother goo wyth vs then wyl we go, for we may not see the mannes face except our youngeste brother be wyth vs. Then sayde F

thy

thy seruaunt our father vnto vs. Ye kno we that my wyfe bare me .ii. sonnes . And the one went out from me, and it is sayde
ge.xxxvii.g of a fiertye that he is * torne in peces of wylde beastes, and I sawe hym not sence
Yf ye shall take thys also away from me and some myschortune happen vpon hym,
Gene.xlii. *then shall ye bring my graye head with sorowe vnto the graue.

Nowe therfore when I come to thy ser
G uaunt my father, yf the ladde be not with me: seyng that his lyfe hãgeth by the lad des life, then as soone as he seeth that the lad is not come, he wyll dye . So shall we thy seruauntes bryng the gray hedde of thy seruaunt oure father wyth sorow vnto the graue . For I thy seruaunt became suertye for the lad vnto my father & sayd
gene.xliii.b *yf I bryng hym not vnto the agayne. I wyl beare the blame all my lyfe longe. Now therfore lette me thy seruaunt byde here for the ladde, and be my lordes bond man: and let the ladde go home wyth hys brethren. For how can I goo vnto my fa ther, and thee ladde not wythe me: leste I shuld see the wretchednes that shall come on my father.

¶ Joseph maketh hym selfknowē vnto his brethrē and sendeth for his father.

The.xlv. Chapter.

A
AND Joseph could no longer refrayne before al them that stode about hym, but cõmaũ ded that they shuld go al out from hym, & that ther shuld be no mã wyth him, whyle he vttered him selfe vnto his brethren. And he
genes.xlii.c xliii.g * wepte a lowde, so that the Egiptians and the hou se of Pharao hearde it. And he sayd vnto hys brethren: I am Joseph, dothe my fa ther yet lyue? But hys brethren could not answere hym: for they were abasshed at hys presence. And Joseph sayd vnto hys
Actu.vii.b Ge.xxxvii.f. brethren: come nere too me, and they came nere. And he sayde: * I am Joseph youre
B brother whome ye solde into Egipte. And now be not greued therwyth, neyther let it seme a cruell thynge in youre eyes, that ye solde me hether. For god dyd send me befo re you to saue lyfe. * For this is the secõd
Gene,l.d yeare of derth in thee lande, and fyue moo are behynde in whych ther shall nether be earynge nor heruest.

Wherfore God sent me before you to
make prouision, that ye myghte continue in the earth and to saue youre lyues by a great delyueraunce. So nowe it was not ye that sent me hether, but God: & he hath made me father vnto Pharao and Lorde ouer all hys house, & ruler in all the land of Egypt. Haste you and go to my father and tell hym, this sayth thy sonne Joseph God hath made me Lorde ouer al Egipt Come downe vnto me and tarye not. And thou shalt dwel in the land of Gosan and be by me: both thou and thy chyldren, and thy chyldrens chyldren: and thy shepe, and beastes: and all that thou hast. Ther wyl I make prouisyon for the: for ther remay ne yet .v. yeares of derthe, leste thou & thy housholde and all that thou hast perysshe.

Beholde, your eyes do se, and the eyes also of my Brother Ben, amin, yf I spea ke to you by mouth. Therfore tell my fa ther of all my honoure whyche I haue in Egypte and of all that ye haue sene, and make haste and bryng my father hether.
D And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreouer he kyssed al hys brethren and wepte vpon them. And after that, hys brethren talked wyth hym. And when the tydynges was come vnto Pha raos house that Josephs brethren were come, it pleased Pharao well and all hys seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethren: thys do ye: lade youre
E beastes and get you hence, And when ye be come vnto thee lande of Canaan, take youre father and youre housholdes and come vnto me, and I wyll geue you thee best of the land of Egipt, and ye shal eate the fat of the land. And commanded also. Thys do ye: take charettes wyth you out of the land of Egypte, for youre chyldren and for your wyues: and bryng your fa ther and come. Also, regarde not youre stuffe, for the goodes of all the land of E gypt shalbe youres.

And thee chyldren of Israell dyd euen
F so. And Joseph gaue thē charettes at the commaundemente of Pharao, and gaue them vytayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he ga ue .iii. hundred peces of syluer and fyue

chaunges

chaunge of rayment. And vnto hys father he sent after the same maner. x. asses laden wyth good oute of Egypte, and. x. she asses laden with corne, bred & meate: to serue hys fathter by the waye. So sente he hys brethren awaye, and they departed And he sayde vnto them: se that ye fal not out by the way.

And they departed from Egypt and ¶ came in to the lande of Canaan vnto Jacob theyr father, and tolde hym sayinge. Joseph is yet a lyue & is gouerner ouerall the land of Egypte. And Jacobs hert wauered, for he beleued them not. And they told hym all the wordes of Joseph which he had sayd vnto them. But when he sawe the charettes whych Joseph had sente to carye hym, then hys spyrytes reuiued. And Israel sayde. I haue ynough, yf Joseph my sonne be yet alyue. I wyll goo and se hym, yer that I dye

¶ Jacob with al his houshold goeth to Joseph into Egipt. The genealogie of Jacob, Joseph meteth hys father.

The. xlvi. Chapter:

A Jos, xxiiii a Actu, vii. b. Esay. lii. a.

ISrael toke hys *iourney wyth all that he had, and cam vnto Berseba and offred offeryng ges vnto the God of hys father Jsaac. And God sayde vnto Israel in a vysyon by nyght, & called vnto him. Jacob Jacob, And he answered: here am I. And he said I am ỹ mygh-ty god of thy father, feare not to goo downe into Egypt. For I wyl make of thee a great & people. I wyl goo downe with ỹ into Egypt and I wil also bryng ỹ vp a gayn, & Joseph shall & put his hand vpō thyne eyes. And Jacob rose vp from Barseba. And the sonnes of Israel caried Jacob their father, and their chyldren & theyr wyues in the charettes whyche Pharao hadde sente to carye him. And they toke their catel and the goodes which they had gotten in the land of Canaan and came into Egypte both Jacob and all hys seed wyth hym, his sonnes and his son sonnes with hym, hys doughters & hys sonnes doughters and all hys seed brought he wyth hym into Egypte.

B Ther. i. ar. vi. c Nu. xxvi. a & Pas. v. a. Thes ar ỹ names of ỹ chyldrē of Israel which cam into Egipt, both Jacob & his sonnes: *Ruben Jacobs fyrst sonne, the chyldren of Ruben: Hanoch, Pallu, Hezron, & Charmi. The chyldren of Symeon: Jemuel, Jamin, Ohad, Jachin, Zohar and Saul, thee sonne of a Cananitish womā The chyldren of* Leui: Garson, Kahath and Merari. The children of * Juda: Er Onan, Sela, Pharez and Zerah, but Er and Onan dyed in the lande of Canaan, The chyldren of Pharez, Hezron and Hamull. The chyldren of Jssachar: Tola, Phua, Job and Semson. The chyldren of Zabulon: Sered, Elon, and Jahcleel These be the chyldren of Lea whyche she bare vnto Jacob in Mesopotamia wyth hys doughter Dina. Al the soules of his sonnes and doughters make. xxx. and. iii.

The chyldren of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The chyldren of * Asser: Jemna, Jesua, Jesui, Bria and Serah theyr sister. And the chyldren of Bria were Heber & Malchiel. These are the chyldren of Sylpha whom Laban gaue to Lea his doughter And these she bare vnto Jacob in nōbre xvi. soules.

The chyldren of Rahel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte were borne: Manasses and Ephraim, whyche * Asnath the doughter of Putiphar prieste of On bare vnto hym. The chyldren of *Ben Jamin: Bela, Becher, Asbel: Gera, Naeman, Ehi, Ros, Mupim, Huppim and Ard. These are the chyldren of Rahel whych were borne vnto Jacob. xiiii. soules all together. The chyldren of Dan: Husim. The chyldren of Nepthali: Jahzeel, Guni, Jezer and Sillem. These are the sonnes of Bilha whych Laban gaue vnto Rahell hys doughter, and she bare these vnto Jacob, all together. vii. soules All the *soules that came wyth Jacob into Egypte whych came out of his loynes (beside his sones wyfes) were al together lx. and. vi. soules. And the sonnes of Joseph, whyche were borne hym in Egypte were two soules: So that al the soules of the house of Jacob whyche came into Egypt are. lxx.

And he sente Juda before hym vnto Joseph that the waye myghte be shewed hym vnto Gosan, and they came into the

i. para. vi. a

i. par. iiii. a

i. par. vii. k

Gene. xlvi. g

i. par. vii. b and. viii. a

deut. x. b.

lande of Gosan. And Joseph made redy hys charett and went to mete Israel hys father vnto Gosan, and presented hym selfe vnto hym, and fell on hys necke and wept vpon hys necke a good whyle. And
D Israell sayde vnto Joseph: Now am I content to dye, in somoch I haue sene the that thou art yet a lyue.

And Joseph sayde vnto hys brethren & vnto hys fathers house: I wyll go & shewe Pharao and tell hym: that my brethren and my fathers house whych were in the land of Canaan are come vnto me, and howe they are shepeherdes (for they were men of catel) and they haue brought theyr shepe, and theyr oxen, and all that they haue wyth them. Yf Pharao cal you and aske you what youre occupatyon is, saye: thy seruauntes haue bene occupyed aboute cattell, from oure chyldhode vnto thys tyme: bothe we and oure fathers, that ye maye dwell in the lande of Gosan For the Egyptians abhorre al shepeherdes.

The Notes.

a‡ I wyl make the a great people: that is, I wil multiply thy sede, that many people shal come therof.

b‡ To put hys hande vpon hys eyes is to be presente at hys death and to burye hym, as in Tobye. xiiii. d

¶ Jacob cometh before Pharao, & vnto him is geuē the land of Gosan, He sweareth his sonne for his buryall.

The. xlvii. Chapter.

A AND Joseph wente and told Pharao and sayd, my father and my brethrē theyr shepe & theyr beastes, & all that they haue, ar come out of ỹ lande of Canaan, and are in the lande of Gosan. And Joseph toke a parte of hys brethrē: euen fyue of them, and presented vnto Pharao. And Pharao sayde vnto hys brethren: what is youre occupatyon? And they sayde vnto Pharao: shepeherdes are thy seruauntes, both we and also oure fathers. They sayde moreouer vnto Pharao: for to *sogeorne in thee lande are we come, for thy seruauntes haue no pasture for theyr shepe, so sore is thee famesheinent in the lande of Canaan. Now therfore let thy seruaūtes dwell in the lande of Gosan,

gen. xxiii. a

And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto thee. B
The lande of Egypte is open before the: In the best place of the lande make bothe thy father and thy brethren dwell: And euen in the land of Gosan let them dwell. Moreouer yf thou know any men of actiuite amōg thē make thē rulers ouer my catell. And Joseph brought in Jacob his father and sett hym before Pharao. And Jacob blessed Pharao. And Pharao asked Jacob, how olde art thou? And Jacob sayd vnto Pharao, the dayes of myne pylgremage ar an hundred and. xxx. yeares. Fewe and euel haue the dayes of my lyfe bene, and haue not attayned vnto the yeares of the lyfe of my fathers, in the dayes of theyr pylgremages. And Jacob blessed Pharao and wente oute from hym. And Joseph prepared dwellynges for hys Father and hys brethren, and gaue them possessions in the land of Egipte in the beste of the lande: euen in the lande of Rameses, as Pharao commaunded. And Joseph made prouysyon for hys father, hys brethren and al hys fathers housholde, as younge chyldren are fedd wyth bread.

Ther was no bread in all the land, for the derth was exceadinge sore: so that the C
land of Egypte and the lande of Canaā, were famesshyd by the reason of the derth And Joseph brought together all the money that was founde in thee lande of Egipte and of Canaan, for the corne which they boughte: and he layde vp thee money in Pharaos house. When money fayled in the lande of Egypt and Canaan, all the Egyptyans came vnto Joseph and sayd: geue vs sustenaunce: wherfore suffrest thou vs to dye before the, for our money is spent. Thē sayd Joseph: bringe your catel, & I wyl geue you for your cattell, yf ye be wythoute money. And they brought theyr catel vnto Joseph. And he gaue thē bread for horses & shepe, & oxen and asses: so he fedde thē wyth bread for all theyr catell that yeare. D

When that yere was ended, they came vnto him the next yere & sayde vnto hym: we wyll not hyde it from my Lorde, howe that we haue neyther money nor cattell

for

for my Lorde there is no more left for my lorde but euen oure bodyes and oure landes. Wherfore lateſt thou vs dye before thyne eyes, and the lande to go to nought bye vs and oure landes for breade: ✠ lete both vs and our landes be bonde to Pharao. Geue vs seed, that we may lyue and not dye, and that the land goo not to waſt

C Joseph bought al the land of Egypt for Pharao, for the Egyptians solde euery man hys land because the derth was so ye vpon the: ✠ so the land becam Pharaos. And he appointed ỹ people vnto the cyties, frō one syde of Egipt vnto the other: only the lād of the Prestes bought he not. For ther was an ordinãce made by Pharao for the* pryestes, that they shulde eate the which was appoynted vnto them: whych Pharao had geuen them wherfore thei solde not their lande,

Then Joseph sayde vnto thee folke: behold I haue boughte you this daye F and youre lande for Pharao. Take there seed and goo sowe the lande. And of the encrease, ye shall geue the fyfte parte vnto Pharao, and .iiii. partes shalbe your awne, for sede to sow the feld: and for you and them of youre housholdes, ✠ for your childrē, to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syght of my lord, and let vs be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto thys day: that men must gyue Pharao the fyfte part, excepte the lande of the preastes only whych was not bond vnto pharao.

And Israel dwelte in Egypte: euen in the countre of Gosan. And they had theyr possessions therin, and they grew and multyplyed exceedyngely. Moreouer Jacob lyued in the lande of Egypte. xvii. yeare, so that the hole age of Jacob was an hundred and xlvii. yere.

G When the tyme drewe nye, that Israel must dye: he sente for hys sonne Joseph and sayde vnto hym: If I haue founde grace in thy sight, put thy hand vnder my ✠ thye and deale mercifully and truely wythe me, that thou burye me not in Egypte: but lette me lye by my fathers, and carye me out of Egypte, and burye me in theyr buryall. And he answered: I wyll gene.xxv.d do as thou hast sayd. And he sayd* swere vnto me. And he swāre vnto hym. And than Israell bowed hym vnto the beddes head.

The Notes

a✠ The dayes of hys pylgremage was al the tyme that he lyued, as in Job. xiiii. c. and, Psa. cxviii. c

b✠ To blesse, is here to prayse and geue thankes as afore in the. xiiii. of Gene, d and. i. ỹ. or. x, d.

c✠ Thys name Pharao was a generāl name to all the kynges of Egypte. As Abimelech was a cōmen name to all the kynges of thee gentyles, as in Exod. xvi.

d✠ To put hys hand vnder hys thye, looke in gene. xxiiii. a

C Jacob lyeth sicke. He desyreth Ephraim and Manasses for hys sonnes and blesseth them.

The. xlviii. Chapter.

After these dedes, tydynges were brought vnto Joseph, ỹ hys father was seke. And he toke wyth hym his. ii. sonnes. Manasses ✠ Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph commeth vnto the. And Israell toke hys strength vnto hym, and satt vpon the bead, and sayd vnto Joseph God almighty apeared vnto me at* Lus gene. xviii. in thee lande of Canaan, and blessed me, and sayde vnto me: beholde I wyll make the growe and wyll multyplye thee, and wyll make a great* nomber of people of gen. xlvi. 6 the, and wyll geue this land vnto the and vnto thy sede after the, vnto an euerlastinge possession. Now therfore thy two sonnes Manasses and Ephraim whych were borne vnto the before I came to the, in to Egypt, shalbe myne: euen as Ruben ✠ Symeon shall they be vnto me. And thee chyldren whych thou getteſt after them, shalbe thyne owne, but shalbe called with the names of theyr brethren in theyr inheritaunces. And after I came from Mesopotamia, Rahell* dyed vpon my hande B in the lande of Canaan, by the waye: whē gen. xxxv. 6 I had but a feldes brede to goo vnto Ephrat. And I buryed her there in the way to Ephrat whyche is nowe called Bethlehem.

And Israel beheldc Josephs sonnes and sayde: what are these? And Joseph sayde vnto hys father: they ar my sonnes whych god hath geuen me here. And he sayde: bringe them to me, and let me blesse them. And the eyes of Israel were dymme for age, so that he coulde not well see.

And he brought them to hym, and he kyſ ſed them, and embraced them. And Iſrael ſayde vnto Joſeph: I had not thought to haue ſene thy face, and yet loo, God hathe ſhewed it me & alſo thy ſeed. And Joſeph toke them a waye from hys lappe, & they fell on the grounde befoze hym

C Than toke Joſeph them both: Ephra im in hys ryghte hande towarde Iſraels left hande and Manaſſes in hys left han= de, towarde Iſraels ryghte hande, and brought them vnto hym. And Iſrael ſtretched out hys ryghthand and [a]ſtayde it vpon Ephraims head whyche was the yonger, and hys lyft hand vpon Manaſ= ſes heade, croſſinge hys handes, foz Ma= naſſes was the elder. And he bleſſed Jo= ſeph ſaying: God befoze wh̄o my fathers Abzaham and Iſaac dyd walke, and the God whych hath fedd me all my lyfe lon= ge vnto thys daye, And the angell whych hath delyuered me from al euyl, bleſſe the ſe laddes: that thei may be called after my name, and after my father Abzaham and Iſaac, and that they may growe and mul tiplye vpon the earth.

When Joſeph ſawe that hys father layd his ryght hand vpon the head of E= phraim, it diſpleaſed hym. And he lyft vp hys fathers hand, to haue remoued it frō Ephraims head vnto Manaſſes heade, & ſayde vnto hys father: Not ſo my father D foz thys is the eldeſt. Put thy ryght hand vpon hys head. And hys father wold not but ſayd: I know it wel my ſonne. I kno gen.xlvi.a we it well. He ſhalbe alſo a* people & ſhal be great. But of a truth his yōger brother ſhalbe greater than he and hys ſede ſhall be full of people. And he bleſſed them ſay inge. At thee enſample of theſe, the Iſrae lites ſhal bleſſe and ſay God make the as Ephraim and as Manaſſes. Thus ſette he Ephraim befoze Manaſſes.

And Iſrael ſayd vnto Joſeph, behold I dye. And God ſhall be wythe you and bzynge you agayn vnto the lande of you re fathers. Moreouer I geue vnto thee a Jhn.xlii.a. porcyon of * lande aboue thy brethren, whyche I gatte oute of the handes of the Amozytes wyth my ſwerde and wyth my bowe.

The Notes.

a The puttinge on of handes was commenly vſed of the hebrewes, when they commended oz offered any thynge to God, as Leuit. i.b

C Jacob bleſſeth al his owne ſonnes & ſheweth the what is to come, he apoynteth where he wylbe bu ryed and dyeth.

The xlix. Chapter

A And Jacob called foz hys ſon nes and ſayd: come together, that I may tel you what ſhal happen you in the laſt dayes.

Gather you to gether & here ye ſonnes of Jacob, and herken vnto Iſ= rael your father.

Ruben * thou arte myne eldeſt ſonne, gen.xxix.b my myght & the begīnyng of my ſtrength cheke in receauynge and cheke in power. As vnſtable as water waſte thou: thou ſhalt therfoze not be the chefeſt, foz thou* gen.xxxv.b wenſt vp vpon thy fathers bedde, and thē i.Par.v.a defyledeſt thou my couche wyth goynge vp.

The brethren Symeon and Leuy, we ked inſtrumentes are theyr wepons. Jn too theyr ſecretes come not my ſoule, and vnto theyr congregacyon* be my honour not coupled: foz in theyr wrath they ſlewe a man, and in theyr ſelfe wyll theyr †thong hed an ore. Curſed bee theyr wrathe foz it was ſtrong and theyr fearſnes, foz it was cruel. I wyll therfoz deuyde theym in Ja cob, and ſcater theim in iſracll. † That is, cut the ſe nowes on the ſalfyde B o knee, oz as ſome cal it the hāms ſo that he coulde not goo.

Juda, thy brethren ſhall prayſe the, and thyne hande ſhalbe in thee* necke of i.Par.v.a thyne enemyes, and thy fathers chyldren ſhall ſtoupe vnto the. Juda is a* lyons Mich.v.c whelpe, From ſpoyle my ſonne thou arte come an hye: he layd hym downe and cou ched him ſelf as a lyon, and as a* lioneſſe Nu.xxiii.d who dare ſtere hym vp? The† ſceptre ſhall not depart from Juda, nor a ruelar from betwene hys legges, vntyll Sylo* come, vnto whome the people ſhal harkē, He ſhal bind his fole vnto the vyne, & his aſſes colte vnto the vyne braunche, & ſhal walſh hys garment in wine and hys man tell in the bloude of grapes, hys eyes are roudier than wyne, and hys teeth whytter then mylke. C

*Z abulon ſhall dwel in the hauen of Iolu.xix.a the ſee and in the porte of ſhyppes, & ſhall reache vnto Sydon.

Jſachar is a ſtronge aſſe, hee couched hym downe betwene. ii. borders and ſawe that

that reste was good, and the lande that it was pleasante, and bowed his shulder to beare, and became a seruaunte vnto tribute. Dan shall ‡iudge his people, as one of thee trybes of Israel. Dan shall be a serpent in the waye, and an edder in the pathe, and byte the horse heeles, so that his ryder shall fall backewarde. After thy sauynge loke I Lorde.

Gad, men of warre shall inuade hym. And he shall turne them to flyght.

Of Asser cometh ‡fatte breed, and he shall gyue pleasures for a kynge.

Nepthalim*is a swyfte hynde, and geueth goodly wordes. That flory shynge chylde Joseph, that flory shyng chyld and goodly vnto the eye: the doughters ranne vpon the wall. The shoters haue enuyed hym and chyd with hym and hated hym, and yet his bow bode fast, and his armes and his handes were stronge by the handes of the myghtye God of Jacob: out of hym shall come an herde man a stone in Israell. Thy fathers god, shal helpe the, and the almyghtye shall blesse the w blessynges from heuen aboue, and with blessynges of the water that lyeth vnder, and with blessynges of the brestes, and of the wombe. The blessinges of thy father were stronge: euen as the blessynges of my elders, after the desyer of thee hyeste in thee worlde, and these blessynges shall fall on the hede of Joseph, and on the toppe of ỹ head of hym that was separat frome hys brethren

Ben Jamen is a rauesshynge ‡ wolfe. In the mornyng he shal deuoure his pray and at nyght he shall deuyde hys spoyle.

All thes are the xii tribes of Israell and thys is that whyche their father spake vnto them when he blessed them, euery man wyth a seuerall blessynge. And hee charged them and sayd vnto them. I shal be put vnto my *people: se that ye burye in me with my fathers, in ỹ caue that is in thee felde of Ephron thee Hethyte, in thee double caue that is in the feld before Mãre in the land of Canaã. Which feld Abraham bought of Ephron the Hethyte for a possessyon to bury in. There they buryed Abraham and Sara hys wyfe, there they buried Isaac and Rebecca his wyfe. And there I buryed Lea: whych felde and the caue that is therein, was boughte of thee chyldren of Heth.

When Jacob hadde commaunded all that he wold vnto hys sonnes, he plucked vp his fete vpon the bedde and dyed, and was *put vnto hys people. And Joseph fell vpon hys fathers face, and wepte vpon him, and kyssed hym. Actu.vii.c.

The Notes.

a‡ Scepter is here taken for power royall and dygnytye. Here is also prophecyed the commynge of Christ, as in Esaye.ix.a

b‡ Iudge hys people: that is, he shall rule and gouerne them, as Exodi xviii.d

c‡ Fat bread, that is plenteousnes of the earth as encrease of corne and other. &c. therwyth shal fede kynges, and all the men of the earthe, as, ii. Esdras.ix.e

d† Wolfe is here taken in a good sense, and signifyeth a feruent preacher of goddes word as was Paule in whom thys texte is verifyed.

¶ Jacob is buryed. Joseph forgeueth his brethren thy. Iniury that they dyd to hym. And he dyeth.

The.l. Chapter.

AND Joseph cõmaunded hys seruauntes that were Phisycions to embawme his father and the Phisycions embawmed Israell.xl. dayes longe, for so longe doth the embawming last, & the Egiptians bewepte hym lxx. dayes. A

And when the dayes of weppynge were ended, Joseph spake vnto thee house of Pharao, sayinge: Yf I haue founde fauoure in youre eyes, speake vnto Pharao and tell hym, howe that my father made me swere and said: loo I dye, se that thou *burye me in my graue whyche I haue made me in the lande of Canaan. Nowe therfore let me goo and burye my father and than wyll I come agayne. And Pharao sayd, goo and burye thy father, accordynge as he made the swere. Gen.xlvii.g B

And Joseph wente vp to burye hys father, and wyth hym went al the seruaũtes of Pharao that were the elders of his house, and all the elders of Egypt, and al the house of Joseph and his brethren and hys fathers house: onely theyr chyldren & theyr shepe, and theyr cattell lefte they behynde them in the lande of Gosan. And there went wyth hym also Charettes and horsemen: so that they were an exceadyng great companye.

And when they came to the felde of Atad beyonde Jordane, there they made

Gen.xxv.a

greate and exceadynge sore lamentacyon.
Eccl.xxii.b And he * moutned for hys father seuen dayes. When the inhabiters of the lande of thee Cananites sawe thee mournynge in the felde of Atad, they sayde: thys is a greate mournynge whiche the Egypcyās make. Wherfore the name of the place is called Abelmizraim, whiche place lyeth beyonde Jordane. And his sonnes dyd vnto hym accordynge as he had cōmaunded them.

gen.xlix.c And his sonnes caryed hym in to the*
Actu,vii.b lande of Canaan and buryed hym in the
C double caue whyche Abraham had*bou
gen.xxiii.d ghte with the felde to be a place to burye in, of Ephron the Hethyte before Mamre And Joseph retourned to Egypte agayn and his brethren, and all that went vp w hym to bury hys father, as sone as he had buryed hym.

Whē Josephs brethren saw that their
Ge,xxxvii.d father was deade, they sayde: Joseph myghte fortune to hate vs and*rewarde vs agayne all the euyll whiche we dyd vnto hym: They dyd therfore a cōmaundemēt vnto Joseph saynge: thy father charged vs before his death saynge. This wyse saye vnto Joseph, forgeue I pray the, ỹ tresspace of thy brethren and theyr synne, for they rewarded the euyl. Now therfore we praye the, forgeue the tresspace of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto hym.

And his brethren came and fell before
D hym and sayde: beholde we be thy seruaū
gene,xl v.d tes. And Joseph sayde vnto them*feare not, for am not I vnder God: Ye thought euell vnto me: but God tourned it vnto good to bryng to passe, as it is this day, eue to saue moch people alyue. Feare not therfore, for I wyll care for you, and for your chyldren, and he spake kyndly vnto them,

Joseph dwelt in Egypte ⁊ his fathers house also, and liued an hundred ⁊.x. yere
Tob.xiii.a And Joseph sawe* Ephraims chyldren,
Job,xlii.d euen vnto the thyrde generacyon. And vn
Ps.cxxvii.a to Machir the sonne of Manasses were chyldren borne, ⁊ sat on Josephs knees.

And Joseph sayde vnto his brethren: I dye, And God wyl suerly ⁊ vysett you and bryng you oute of thys lande, vnto the lande which he sware vnto Abraham Isaac, and Jacob. And Joseph toke an oothe of the chyldren of Israell and sayd God wyl not fayle but vysette you, se therfore that ye carye my * boones hence. And so Joseph dyed, whē he was an hundred and.x. yeare old. And they em- balmed hym and putte hym in a cheste in Egypte

hebr.xi.d. Exo.xiii.d Ios,xxiii.g

(.:.)

The Notes.

a‡ God wyl vysett you, that is, he wyll remember you and delyuer you out of bondage that ye shalbe in vnder Pharao

¶ The ende of the fyrste boke of Moyses.

Boke of Moyses called Exodus.

IF ỹ preface vpõ Genesis mayst ỹ vnderstand how to behaue thy self in this boke also & in al other bokes of ỹ scripture. Cleaue vnto the texte & playn storie & endeuour thy self to serch out ỹ meaning of al ỹ is described therin & ỹ true sence of al maner of speakinges of ỹ scripture, of prouerbes, similitudes & borowed speach, wherof I entreated in ỹ ende of ỹ obediẽce, & beware of sotle allegories. And note euery thing ernestly as thinges ptayning vnto thyne owne hert & soule. For as god vsed him self vnto thẽ of ỹ old testamẽt, euẽ so shal he vnto ỹ worldes end vse him self vnto vs which haue receaued his holy scripture & ỹ testimonie of his sõne Jesus. As god doth al thinges here for thẽ ỹ beleue his ꝓmises & herkẽ vnto his cõmãdemẽtes & wyth pacièce cleaue vnto hym & walke w̃ him: euẽ so shal he do for vs, yf we receaue ỹ witnes of christ with a strong faith & endure pacièntly folowing his steppes. And on ỹ other syde, as they ỹ fel frõ ỹ ꝓmises of god thorow vnbeleke & frõ his law & ordinãces thorow impacièce of theyr owne lustes, were forsakẽ of god & so perysshed: euẽ so shal we as many as do lykewyse & as many as mock w̃ the doctrine of christ & make a cloke of it to lyue fleshly & to folow our lustes. Note therto how god is foũde true at the last, & how whẽ al is past remedy & brought into desperatyõ, he thẽ fulfylleth hys ꝓmyses, & ỹ by an abiecte & a cast away, a despysed and a refused person: yea & by a waye impossible to beleue.

The cause of all captiuite of gods people is this. The world euer hateth them for theyr faith & trust which they haue in god, but in vayn vntyl they fal frõ ỹ faith of ỹ ꝓmyses & loue of ỹ law & ordinãces of god, & put theyr trust in holy dedes of theyr owne lust & pleasure wout regard of god or respect of theyr neybour. Thẽ god forsaketh vs & sendeth vs into captiuite for our dishonouring of his name & dispising of our neybour. But the world ꝑsecuteth vs for our fayth in christ only (as ỹ pope now doth) & not for our wicked liuig, for in his kingdõ ỹ mayst quietly & w̃ licẽce & vnder a protectiõ do what soeuer abhominatiõ thy hart lusteth: but god ꝑsecuteth vs because we abuse his holy testamẽt, & because ỹ whẽ we knowe the truth we folowe it not.

Note also ỹ mighty hãd of ỹ Lord how he playeth w̃ his aduersaries & prouoketh thẽ & sturreth thẽ vp a litle & a litle, & deliuereth not his people in an houre, ỹ both the pacièce of hys elect & also ỹ worldly witte & wylye polycye of the wicked wherw̃ they fight agaynst god myght appeare. Marke ỹ lõge suffring & softe pacièce of Moses & how he loueth ỹ people & is euer betwen ỹ wrath of god & thẽ, & is redy to liue & dye w̃ thẽ & to be put out of ỹ boke ỹ god hãd wrytte for theyr sakes) as paul for his bro thẽ, Ro. ix.) & how he taketh his own wrõges pacièntly & neuer auẽgeth him self. And make not Moses a figure of christ w̃ Rochester: but an ensãple vnto al princes & to al yat in authorite, how to rule vnto gods pleasure & vnto theyr neybours profyte. For ther is not a ꝑfecter life in this world both to ỹ honour of god & ꝓfite of his neybour nor yet a greater crosse, thẽ to rule christẽly. And of Aarõ se ỹ ỹ make no figure of christ vntil he come vnto his sacrifisin, but an ensample vnto al preachers of gods word, ỹ they ad nothing vnto gods word or take ought therfro. Note also how god sendeth his ꝓmyse to the people, & Moses cõfermeth it w̃ miracles & the people beleue. But whẽ temptation cometh they fall into vnbeleke & fewe byde stãding. Wherefore thou seest that all be not christẽ ỹ wyl be so called, & ỹ the crosse tryeth the true frõ the fayned: for yf the crosse were not, christ shulde haue disciples ynowe. Wherof also ỹ seest what an excellẽt gyfte of god true fayth is, & impossible to be had wout the spret of god. For it is aboue al naturall power ỹ a mã in tyme of tẽptation when god forgeth him shuld beleue stedfastly how ỹ god loueth him & careth for hi & hath ꝓpared al good thinges for him, & ỹ that forginge is as ernest ỹ god hath elect & chose hym.

Note how oft Moyses sturreth thẽ vp to beleue & to trust in god, putting them in remẽbraunce al waye in tyme of temptation of the myracles & wonders which god had wrought before tyme in theyr eyspght. How diligently also forbiddeth he al that myght wythdraw e theyr hartes from god: to put nought to gods word, to take nought therfro: to do onely that whyche is ryght in the spght of the Lorde, that they shuld make no maner ymage to knele downe before it: ye that they shuld make none

ne altar of hewed stone for feare of ymages: to flee ỹ hethē Idolatres vtterly & to de
stroye theyr Idolles & cut down theyr groues wher they worshipped. And ỹ they shul
de not take ỹ doughters of thē vnto theyr sonnes, nor geue theyr doughters to ỹ son
nes of thē. And ỹ whosoeuer moued any of thē to worship false gods, how soeuer nye
of kinne he were, they must accuse him & bring him to deth, ye & whersoeuer thei hard
of mā, womā or cytie ỹ worshipped false goddes, they must slee thē & destroye ỹ cytie
for euer & not bild it agayn. And al because they shuld worship nothing but god, nor
put cōfidēce in any thing saue i his word, Yea & how warneth he to beware of witch
craft, sorcery, inchātmēt, negromātie & al craftes of ỹ deuel, & of dreamers, sothsayers
and of myracledoers to, destroye his word, & that they shuld suffer none soch to lyue.

Thou wylt happely say: They tel a mā ỹ truth, & what thē? God wyl ỹ we care not
to know what shal come. He wil haue vs care only to kepe his cōmādemētes & to cō=
myt al chaūses vnto him. He hath ỹmysed to care for vs & to kepe vs frō al euel. All
thinges ar in his hād, he cā remedy al thinges & wyl for his truthes sake, yf we praye
him. In his ỹmises only wyl he haue vs trust & ther rest & to seke no farther.

How also doth he prouoke thē to loue euer rehersing the benefites of god done to
thē already, & the godly promises ỹ were to come? And howe godly lawes of loue ge=
ueth he? to helpe one another: & ỹ a mā shuld not hate his neybour i his hart, but loue
him as him self, Leui.xix. And what a charge geueth he in euery place ouer ỹ poore &
nedy: ouer the straūger fredlesse & wedowe? And whē he desyreth to shew mercy, he re
herseth w̄ al, the benefites of god done to thē at theyr nede, ỹ they might se a cause at
the lest way in God to shewe mercy of very loue vnto theyr neybours at theyr neade.

Also ther is no law so simple in apperāce thorow out al the fiue bokes of Moses,
but ỹ ther is a great reason of the māking therof, yf a mā serch diligētly. As ỹ a man
is forbid to sethy a kid in his mothers milke, moueth vs vnto cōpassiō & to be pitiful,
As doth also ỹ a mā shal not offer ỹ syre or dame & ỹ yōge both i one day. Le.xxii. for
it might seme a cruel thing in as moch as his mothers milke is as it were his bloud,
wherfore god wil not haue him sod therin: but wil haue a mā shew curtesy vpō ỹ ve=
ry beastes: As in another place he cōmādeth ỹ we mosel not ỹ mouth of the ox ỹ trea
deth out the corne (which maner of threshing is vsed in hote coūtrees) & ỹ because we
shuld moch rather not grudge to be liberal & kynd vnto mē ỹ do vs seruice. Or hap=
ely god wold haue no soch wātō meate vsed amōg his people. For the kyd of it self
is norishing & the gotes milke is restauretyue, & both together myght be to rancke &
therfore forbodē or some other like cause ther was. Of the ceremonies, sacrifices, & ta
bernacle w̄ al his glory & pōpe vnderstāde, ỹ they were not permytted only, but also
cōmaūded of god to lead the people in the shadowes of Moses & night of the old te=
stamēt, vntyl the light of christ & day, of the new testamēt were come: As childrē ar led
in the phātasies of youth, vntil the discretiō of mās age become vpō thē. And al was
done to kepe thē frō ydolatrye. The tabernable was ordened to the entēte they might
haue a place apointed thē, to do theyr sacrifices openly in ỹ syght of ỹ people & namely
of ỹ prestes which wayted therō: ỹ it might be sene ỹ they dyd all thinge according to
goos word, & not after ỹ ydolatrie of theyr own ymaginatiō. And ỹ costlines of ỹ ta
bernacle & ỹ bewtie also pteyned ther vnto, ỹ they shuld se nothig so bewtyfull amōg
the hethē, but ỹ they shuld se more bewtiful & wōderful at home: because they shulde
not be moued to folow thē. And in lyke maner ỹ diuers factōs of ỹ sacrifices & cere=
monies was to occupie theyr myndes ỹ they shuld haue no lust to folowe ỹ hethē: & ỹ
multitude of thē was, ỹ they shuld haue so moch to do in kepig thē ỹ they shuld haue
no leysur to ymagine other of theyr owne: yea & ỹ gods word myght be by i al ỹ they
dyd, ỹ they myght haue theyr fayth & trust in God, whych he cānot haue, ỹ ether folo=
weth his owne inuētiōs, or traditiōs of mes making wout gods worde. Finally god
hath .ii. testametes: ỹ old & ỹ newe. The old testamēt is those tēporall ỹmyses whych
god made the childrē of Israel of a good lād & ỹ he wold defēd thē, & of welth & pspe
rite & of tēporal blessinges of whych ỹ redest ouer al ỹ lawe of Moses. But namely
Leui.xxvi. & Deute.xxviii. & the auoyding of al threateninges and curses of whych

thou

thou readest lykewyse euery where, but specially in the twoo places aboue rehersed, and the auoydinge of all punishmēt ordeyned for the transgressers of the lawe.

And the olde Testamēt was bylt al together vpon the keping of the lawe and ceremonies and was the reward of keptnge of them in thys lyfe onely, and reached no further then thys lyfe and thys worlde, as thou readest Leuit.xviii. a man that doth them shal lyue there, in whych texte Paule rehersēth Roma.x. and Galath.iii. That is, he that kepeth them shall haue thys lyfe glorious accordinge to all the promyses and blessinges of the lawe, and shall auoyde both all temporall punyshmente of the lawe, wyth all the threateninges and cursinges also. For neyther the lawe, euē of the x. cōmaundemētes nor yet the ceremonies iustified in the hart before god, or purified vnto the lyfe to come. In so moche that Moyses at his death euen.xl. yeare after the lawe and ceremonies were geuen complayneth sayinge: God hath not geuen you an hart to vnderstande, nor eyes to se, nor eares to heare vnto thys daye. As who shulde saye God hath geuen you ceremonies, but ye know not the vse of them, and hath geuē you a lawe, but hath not wrytten it in your hartes.

Wherfore serueth the lawe thē, yf it geue vs no power to do ȳ law? Paul answereth the, ȳ it was geuē to vtter synne only & to make it appere. As a corosye is layde vnto an old sore, not to heale it, but to stere it vp & to make ȳ disease aliue, ȳ a mā might fele in what ieopardy he is & how nye death & not aware, & to make away vnto ȳ healing playster. Euē so saith paul Gal.iii. The lawe was geuē because of trāsgressiō (ȳ is, to make ȳ time alyue ȳ it might be felt & sene) vntil ȳ sede came vnto whō it was pmysed: ȳ is to say, vntil ȳ childrē of faith came, or vntil christ ȳ sede in whō god pmysed Abrahā ȳ al natiōs of ȳ world shuld be blessed, came. That is, ȳ lawe was geuē to vtter syn, death, dānatiō & curse, & to dryue vnto christ in whō forgeuenesse, life, iustifiynge & blessinges were pmised, ȳ we might se so great loue of god to vsward in christ ȳ we hēceforth ouercome wt kindnesse might loue agayn, & of loue kepe ȳ cōmādemētes. So now he ȳ goeth about to quiet his cōsciēce & to iustify him self wt ȳ lawe, doth but heale his woūdes wt freatinge corosyes. And he ȳ goeth about to purchase grace wt ceremonies, doth but sucke ȳ alepope to quēch his thyrst, in asmoch as ȳ ceremonyes were not gyuē to iustifye ȳ hert, but to signifye ȳ iustifieng, & forgeuenesse ȳ is in christes bloud. Of ȳ ceremonies ȳ they iustify not, ȳ readest. Ebrues.x. It is impossible ȳ syn shuld be done away wt ȳ bloud of oxē & gootes. And of ȳ lawe ȳ readest. Gal.iii. Yf ther had bene a lawe geuē ȳ could haue quickened or geuē lyfe, thē hadde ben righteousnes or iustifiēg come by ȳ lawe in dede. Now ȳ law not only quickeneth not ȳ hart, but also woūdeth it wt cōsciēce of synne & ministreth death & dānatiō vnto her ii. Cor.iii. so ȳ she must nedes dye & be dāned except she find other remedy, so farre it is of ȳ she is iustified or holpe by the lawe. The new testamēt is those euerlasting pmyses which ar made vs in christ ȳ lord thorow out al ȳ scripture. And ȳ testamēt is bylt on fayth & not on workes. For it is not sayd of ȳ testamēt he ȳ worketh shal lyue: But he ȳ beleueth shal lyue, as ȳ redest. Joan.iii. God so loued ȳ world ȳ he gaue his only begottē son, ȳ none which beleue in hi shuld perish but haue euerlastig lyfe.

And whē this testamēt is preached & beleued, ȳ spyrete entreth, ȳ hart & quickeneth it & geueth her life & iustificth her. The spyrete also maketh ȳ law a liuely thing in ȳ hert so ȳ a mā bringeth forth good workes of his own accord wout cōpulsiō of ȳ law, wout feare of threteninges or cursinges: yea & wout al maner respect or loue vnto any tēporal pleasure. But of ȳ very power of ȳ spirit receaued thorow faith. As ȳ readest Joh.i. He gaue thē power to be ȳ sonnes of God in ȳ they beleued on hys name. And of ȳ power they worke: for he which hath ȳ spirit of christ is nomore a child: he nether learneth or worketh now any longer for payne of ȳ rod or for feare of begges or pleasure of apples. But doth al thinges of his own courage. As christ saith. Joh.vii. He ȳ beleueth on me shal haue riuers of lyuing water flowing out of his bely. That is. Al good workes & al gyftes of grace spring out of him naturally & by theyr own accorde. Thou neadest not to wrest good workes out of him as a mā wold wring verjuce out of crabbes. Nay they flow naturally out of hi as spriges out of hylles or rockes

The newe testament was euer, euē from the begynning of the worlde. For there

were alwaye promyses of Christ to come by fayth in whych promyses the elect were then iustified inwardly before God, as outwardly before the worldly keppynge of the lawe and Ceremonies.

And in conclusyon as thou seeste blessynges or cursynges folowe the keppynge or breakynge of the lawe of Moyses: euen so naturallye do blessynges or cursynges folow the breakynge or keppynge of the lawe of nature, out of whych sprynge al our temporal lawes. So that when the people kepe thee temporall lawes of theyr lande temporall prosperite and all maner of soche temporall blessynge as thou readeste of in Moyses do accompanye them and fall vpon them. And contrarywyse when they synne vnpunysshed, and when the ruelars haue no respecte vnto naturall equyte or honestye, then God sendeth hys curses amonge them, as hunger, derth, mortenbanninge, pestilence, warre, oppression wythe straunge and wonderfull dyseases and newekyndes of myshortune and euyll lucke.

Yf any man axe me, (seynge that fayth iustifieth me) why I worke? I answere loue compelleth me. For as longe as my soule fealeth what loue God hathe shewed me in Christe. I cannot but loue god agayne and hys wyll and commaundemētes and of loue worke them, nor can they seme harde vnto me. I thynke not my selfe better for my worckynge, nor seke heauen nor an hyer place in heauen because of it. For a Christen worketh to make hys weake brother perfecter, and not to seke an hyer place in heauen. I compare not my selfe vnto hym that worckethe not: No, he that worketh not to daye shall haue grace to turne and to worke to morowe, and in the meane season I pytye hym and praye for hym. Yf I hadde wroughte the wyll of god these thousande yeares, and another had wroughte the wyll of thee deuyll, as longe and thys daye turne and be as well wyllynge to suffer wyth Christe as I, he hathe thys daye ouertaken me and is as farre come as I, and shall haue as moche reward as I And I enuye hym not, but reioyce most of all as of lofte treasure founde. For yf I be of god, I haue thys thousand yeare suffred to wynne hym for to come and prayse the name of God wyth me: thys thousande yeares I haue prayed, sorowed, longed, syghed and sought for that whyche I haue thys daye founde, and therefore reioyse wyth all my myght and prayse God for hys grace and mercye.

Albe, a longe garmente of whyte lynen
Arcke, a cofer or cheste as oure shrynes, saue it was flatte, and thee sample of oure shrynes was taken therof.
Boothe, an house made of bowes.
Brestlappe or brestflap, is soche a flap as thou seest in the brest of a cope
Consecrate, to apoynte a thynge to holye vses. Dedicate, purifie or sanctifye
Ephod, is a garment somwhat lyke an amyce, saue the armes came thorowe and it was gyrd to.
Geeras, in weyght as it were an englyshe halfpeny or somwhat more
Heueoffrynge because they were houen vp before the Lorde
House, he made thē houses: ỹ is, he made a kynred or a multitude of people to spryng out of them: as we saye the house of Dauid for the kynred of Dauid.
Peaceoffring: offeringes of thankes geuinge of deuotion, and not for conscience of synne and trespace. Polute, defyle.
Reconcyle, to make at one, and to bringe in greace or fauoure.
Sanctifye, to clēse and purifye, to apoynt a thinge vnto holye vses and to seperate from vncleane and vnholy vses.
Sanctuarye, a place halowed and dedycate vnto God.
Tabernacle, an house made tentwyse, or as a pauelion
Tunicle, moche lyke the vppermost garment of the deakon.
Waueoffring because they were wauē in the prestes handes of dyuers quarters.
Worshyp, by worshippyng whether it be in the old testamēt or ỹ newe, vnderstād the bowyng of a mās selfe vpō the grounde: As we (oftymes a we knele in oure prayers) bowe our selues flye on our armes & handes, wyth our face to the ground.

¶ The.ij.boke of Moses called Exodus

¶ The chyldren of Jacob are nombred. The newe Pharao oppresseth the. The acte of the godly midwyues.

The fyrst Chapter.

Gen.xlvi.b A

THese ar ỹ names of the* children of Israell, whych came to Egypte wyth Jacob, euery man with hys housholde: Ruben, Symeon, Leui, Juda, Issachar, Zabulon, Ben Jamin, Dan Nephtali, Gad and Aser. All these soules that came out of the loynes of Jacob were.lxx. and Joseph was in Egipt already When Joseph was dead and all hys brethren and all the generation: the* chyldrē of Israell grewe, encreased multiplyed & waxed exceding myghty: so that the lande was full of them.

Acta.vii.c, plal.c.xiii.c

Then there rose vp ā newe kyng in Egypte whych knewe not Joseph. And he sayde vnto hys folke: beholde, the people of the chyldren of Israel are moo & myghtyer than we. Come on, let vs playe wysely wyth them: lest they multyplye, and the (yf ther chaunce any warre) they ioyne them selues vnto oure enemyes and fyghte agaynst vs, and so get them out of the land.

And he sette taskemaysters ouer them to kepe them vnder wyth burdens. And they bylte vnto Pharao treasure cytyes: Phiton and Rameses. But the more they vexed them, the more they multiplied and grewe: so that they abhorred the chyldren of Israel. And the Egyptians helde thee chyldren of Israell in bondage wythout mercy, and made theyr lyues bytter vnto them wyth cruel laboure in claye and bricke, and all maner worke in the feldes, and in all maner of seruice, whych they caused them to worke cruellye.

And the kynge of Egypte sayde vnto the mydwyues of the Ebrewes wome, of whych the ones name was Sephora, and the other Phua: when ye do the office of a mydwyfe to the woman of the Ebrewes & see in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwythstanding the mydwyues feared god and dyd not as the king of Egipt cōmaūded them: but saued the men chyldren.

Then the kyng of Egypt called for the mydwyues and sayde vnto them: why haue ye dealt on this maner and haue saued the menchildren? And the mydwyues answered Pharao, that the Ebrewes wemen were not as the wemē of Egypt: but were sturdie womē, and were delyuered yer the mydwyues came at them. And God therfore delt well wyth the mydwyues. And the people multiplied & waxed very migh tye. And because the mydwyues feared God, he at made them houses.

Than Pharao charged all hys people sayinge. All the men chyldren that are borne, cast into the ryuer and saue the maydchyldren a lyue.

The Notes.

at He made them houses: that is, he encreased & multiplied them, and made housholdes of them: geuinge them both husbandes and chyldren, as in Genesis.ii.a

¶ Moyses is borne and caste into the flagges, he is takē vp of Pharaos doughter. He killeth the Egiptiā, he flyeth & maryeth a wyfe. The Israelites crye vnto the Lorde.

The second Chapter.

Exod.vi.a & i.pa.xxiii b A

AND ther went a man of* the house of Leui. And toke a doughter of Leui. And thee wyfe conceaued & bare a sonne. And whē she sawe that it was a proper chylde, she hydhym thre monethes longe. And when she could no longer hyde hym, she toke a basket of bulrusches & dawbed it wyth slyme and pytche, and layd the chyld therin, and put it in the flagges by the ryuers brinke. And his syster stode afarre of, to wete what wold come of it. * And the doughter of Pharao came downe to the ryuer to washe her selfe and hyr maydens walked a longe by the ryuers syde. And when she sawe the basket among the flagges, she sent one of hyr maydes and caused it to be fet. And whē she had opened it, she sawe the chylde, and beholde, the babe wepte. And she hadde compassyon on it and sayde: it is one of the Hebrues chyldren. Then sayd hys syster vnto Pharaos doughter: shal I goo and call vnto the a nurse of thee Hebrues wemen, to nurse the that chylde? And thee mayde ranne and called the chyldes mother. Then Pharaos doughter sayde vnto her. Take thys chylde away & nurse it for

Sap.xvi.a Actu, vii.c. hebr.xi. b

B

¶ The.ij.boke of Moses called Exodus

¶ The chyldren of Jacob are nombred. The newe Pharao oppresseth the. The acte of the godly midwyues.

The fyrst Chapter.

Gen.xlvi.b A

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Acta.vii.c, plal.c.xiii.c

Then there rose vp ā newe kyng in Egypte whych knewe not Joseph. And he sayde vnto hys folke: beholde, the people of the chyldren of Israel are moo & myghtyer than we. Come on, let vs playe wysely wyth them: lest they multyplye, and the (yf ther chaunce any warre) they ioyne them selues vnto oure enemyes and fyghte agaynst vs, and so get them out of the land.

And he sette taskemaysters ouer them to kepe them vnder wyth burdens. And they bylte vnto Pharao treasure cytyes: Phiton and Rameses. But the more they vexed them, the more they multiplied and grewe: so that they abhorred the chyldren of Israel. And the Egyptians helde thee chyldren of Israell in bondage wythout mercy, and made theyr lyues bytter vnto them wyth cruel laboure in claye and bricke, and all maner worke in the feldes, and in all maner of seruice, whych they caused them to worke cruellye.

And the kynge of Egypte sayde vnto the mydwyues of the Ebrewes wome, of whych the ones name was Sephora, and the other Phua: when ye do the office of a mydwyfe to the woman of the Ebrewes & see in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwythstanding the mydwyues feared god and dyd not as the king of Egipt cōmaūded them: but saued the men chyldren.

Then the kyng of Egypt called for the mydwyues and sayde vnto them: why haue ye dealt on this maner and haue saued the menchildren? And the mydwyues answered Pharao, that the Ebrewes wemen were not as the wemē of Egypt: but were sturdie womē, and were delyuered yer the mydwyues came at them. And God therfore delt well wyth the mydwyues. And the people multiplied & waxed very migh tye. And because the mydwyues feared God, he at made them houses.

Than Pharao charged all hys people sayinge. All the men chyldren that are borne, cast into the ryuer and saue the maydchyldren a lyue.

The Notes.

at He made them houses: that is, he encreased & multiplied them, and made housholdes of them: geuinge them both husbandes and chyldren, as in Genesis.ii.a

¶ Moyses is borne and caste into the flagges, he is takē vp of Pharaos doughter. He killeth the Egiptiā, he flyeth & maryeth a wyfe. The Israelites crye vnto the Lorde.

The second Chapter.

Exod.vi.a & i.pa.xxiii b A

AND ther went a man of* the house of Leui. And toke a doughter of Leui. And thee wyfe conceaued & bare a sonne. And whē she sawe that it was a proper chylde, she hydhym thre monethes longe. And when she could no longer hyde hym, she toke a basket of bulrusches & dawbed it wyth slyme and pytche, and layd the chyld therin, and put it in the flagges by the ryuers brinke. And his syster stode afarre of, to wete what wold come of it. * And the doughter of Pharao came downe to the ryuer to washe her selfe and hyr maydens walked a longe by the ryuers syde. And when she sawe the basket among the flagges, she sent one of hyr maydes and caused it to be fet. And whē she had opened it, she sawe the chylde, and beholde, the babe wepte. And she hadde compassyon on it and sayde: it is one of the Hebrues chyldren. Then sayd hys syster vnto Pharaos doughter: shal I goo and call vnto the a nurse of thee Hebrues wemen, to nurse the that chylde? And thee mayde ranne and called the chyldes mother. Then Pharaos doughter sayde vnto her. Take thys chylde away & nurse it for

Sap.xvi.a Actu, vii.c. hebr.xi. b

B

for me, and I wyll rewarde the for thy labour. And the woman toke the chylde and nursed it vp.

And when the chylde was growen, she brought it vnto Pharaos doughter, and it was made hyr son, & she called it a Moses, because (sayd she) I toke hym oute of the water. And it happened in these dayes whē Moses was warte great, that he wēt out vnto hys brethren and loked on theyr burdens, & spyed an Egyptian smytynge one of his brethren an Ebrewe. And he loked rounde about, and when he saw that ther was no man by, he b slewe the Egyptian and hydde hym in the sande. And he went oute another daye: and beholde, two Ebrewes stroue together. And he said vnto him that dyd the wrong: wherfore smytest thou thyne neyghboure? And he answered: who hathe made the a ruler or a iudge ouer vs? intendest thou to kyll me as thou killedest the Egyptian? Then ¶ Moyses feared and sayd: of a suerty the thynge is knowen. And Pharao hearde of it and wente aboute to slee Moyses, but he fledde from Pharao and dwelte in the lande of Madian, and he sat downe by a welles syde.

The priest of Madian had .vii. doughters whych came and drewe water and fylled thee troughes, for too water theyr fathers shepe. And the shepehardes came & droue thē awaye: but Moyses stode vp & helped thē, and watered theyr shepe. And whē they came to c Raguel theyr father, he sayd: howe happeneth it that ye are come so soone to daye? And they answered: there was an Egiptian that delyuered vs from the shepehardes, & so drewe vs water, and watered the shepe. And he sayde vnto hys doughters: where is he? why haue ye left the mā? Go cal hym that he may eate bread. And Moyses was content to dwell wyth the man. And he gaue Moyses Zephora his doughter whych bare a D sonne, and he called hym Garson: for he sayde: I haue bene a straunger in a straūge land. And she bare yet another sonne, whom he called Elieser, sayinge: the God of my father is myne helper, and had ryd me out of the handes of Pharao.

And it chaunced in processe of tyme, that the kyng of Egypte dyed, & the chyldren of Israel syghed by the reason of labourc, and cryed. And theyr complaynte came vppe vnto God from thee labour. And God remembred hys promyse wyth Abraham, Isaac and Jacob. And God d loked vpon the chyldren of Israel, and knewe them.

The Notes

a Moyses is an Egypt name: and it signifyeth drawen out of the water.

b He slewe thee Egyptyan: that is, he declared hym selfe to haue soche loue vnto hys brethren thee Israelytes, that were ꝑ people of god: that he wold rather slaye or be slayne, then that hys brother shulde sucker wronge of the enemye of the Lord. In why che acte also, he shewed hym selfe to be predestinate of the Lorde, too be a defence and sauer of the Israelytes.

c Thys Raguel is not Jethro, but is the father of Jethro and the graundfather of Zephora, & was also the priestе of Madian. For it was a lyke order wyth them as it was wyth the Jewes, that the sons possessed the office of hys father.

d Looked vpon them: that is, he had pytye and compassyon ouer theyr sooze laboures, as deuter. xxvi d

¶ Moyses kepeth shepe. God appeareth vnto hym in a bushe, and sendeth hym too the chyldren of Israel, and to Pharao that tyraunt.

The .iii. Chapter.

A Moyses kepte the shepe of Jethro his father in lawe priest of Madian, & he droue ꝑ flocke to the backesyde of the a desert, and came to the mountayne of God, Horeb. And the angel of the lorde appeared vnto him in a flame of fyre out of a bush. And he perceaued that the bushe burned wyth fyre, and cōsumed not. Than Moyses sayde: I wyll go hence, and see thys greate syght, how it commeth that the bush burneth not. And whē thee Lorde sawe that he came for too see, he called vnto hym oute of the bushe and sayde: Moyses, Moyses. And he answered: here am I. And he sayde: come not hyther, but put thy shoes of thy fete: for the place wheron thou stādest is b holy grouūde. And he sayde: I am thy God of thy father, the God of Abraham, the god of Isaac, and the God of Jacob. And Moyses hyd hys face, for he was afrayed to looke vpon God.

nota godhood to moses in a bush

C Than the Lorde sayde: I haue surely sene the trouble of my people whych ar in Egypt, and haue heard theyr crye whych they haue of theyr taskemaysters. For I knowe theyr sorowe, and am come down to delyuer them out of the handes of the

Egiptians

Egyppcyans ✠ to bryngе them out ofthat lande vnto a good lande anda large and vnto a lande that floweth wyth ✠ mylcke and honyꝛeuen vnto the place of the Cananytes Hethytes, Amoꝛites, Pherezites, Heuites and of the Jebusites. Now therfoꝛe beholde, thee complaynt of thee chyldꝛē of Jsraell is come vnto me, and J haue also sene the oppꝛessyon wher wyth the Egyppcyans oppꝛesse them. But come, J wyll sende the vnto Pharao, that thou mayste bryngе my people the chyldren of Jsrael out of Egypte. And Moyses sayde vnto
D God: what am J to goo vnto Pharao and to bryngе thee chyldren of Jsraell out of Egypte? And he sayd: J wyll be wyth the And this shalbe a tokē vnto ỹ that J haue sent the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayn.

Than, sade Moses vnto God: when J come vnto ỹ chyldꝛē of Jsrael and saye vnto them, the God of youre fathers hath sent me vnto you, and they saye vnto me, what is hys name what aunswere shall J gyue them? Than sayde God vnto
E Moses: ✠ J wylbe what J wylbe: and he sayde: this shalt thou saye vnto the chyldꝛen of Jsrael: J wylbe dyd sende me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldꝛē of Jsraell: thee Lord of youre fathers the God of Abꝛaham, ỹ god of Jsaac and the God of Jacob hathe sente me vnto you: thys is my name foꝛ euer: and thys is my memoꝛyall thoꝛow out all generacyons.
Goo therfoꝛe and gather the elders of Jsraell to gether, and saye vnto them: thee
F Lord god of your fathers, ỹ god of Abꝛahā, the God of Jsaac, ✠ the god of Jacob appeared vnto me, and sayd: J haue bene and sene both you ād that whych is done to you in Egypt. And J haue sayd it, that J wyll bryngе you out of the tribulacion of Egypte vnto the lande of the Canantes, Ethytes, Amoꝛytes, Pherezites, Heuites and Jebusites: euen a lande that floweth with mylke and hony.

If it come to passe that they heare thy voyce then goo, bothe thou and the elders of Jsraell vnto the kynge of Egypt, and saye vnto hym: The Lorde God of the Ebꝛues hath mette with vs: lette vs goo therfoꝛe. iii. dayes iourneye in the wyldernesse, that we maye sacrifice vnto the loꝛd oure God. Notwythstandyng J am sure that the kynge of Egypt wyl not let you goo, excepte it be wyth a myghtye hande:
G yea and J wyl therfoꝛe stretche out myne hand and smyte Egypt wyth all my wonders whych J wyll do therein. And after that he wyll let you goo. And * J wyll gett thys people fauoure in the syghte of Exod.xi. & xii.c. thee Egyptyans: so that when ye goo, ye shal not goo emptye: but euery wyfe shal boꝛowe of hyꝛ neyghboureſſe and of her that sogeoꝛnethe in hyꝛ house, Jewels of syluer and of gold and raymente. And ye shall putte them on youre sonnes and doughters, and shall ✠ robbe the Egyptyans.

The Notes.

a✠ Desert: that is in thee wyldernes, a place not inhabited.

b✠ The scripture vseth to cal that holy whych ether the Lorde choseth vnto hym selfꝛ is dedicate vnto the Lorde as Exodi. xiii. d.

c✠ By mylcke and honyē is vnderstande aboundaunce and plenteousnes of al thynges that pertayne to the comfoꝛte of man.

d✠ J wylde that J wylbe: ỹ is, J am as some do interpꝛete it, whiche is J am the begynning and endinge: by me haue you al thynges, and wythout me haue younothynge that good is. Johan. i. a

e✠ Robbe thee Egiptians: here ye maye nos note that they steale and therfoꝛe ye may steale: but note that it was done at goddes commaundemente and therfoꝛe was it a iuste and ꝛ ryghteous thynge too be done. Foꝛ he is not the auctoꝛ of euell. &c.

¶ Moses receaueth tignes of his calling and was sent into Egypt. His wyfe zephoꝛa circūcyseth hyꝛ sonne. Aarō meteth with Moyses. Moyses taketh hys leaue of hys father in lawe.

The. iiii. Chapter.

MOyses answered and sayde: Se, they wyll not belcue me
A noꝛ herken vnto my voyce: but wyll saye, the Lorde hath not appeared vnto the. Thē thee Lorde sayde vnto hym: what is that in thyne hande? and he sayde: a rood. And he sayd: cast it on the grounde, and it turned vnto a serpente. And Moyses ranne awaye from it. And the Lorde sayde vnto Moyses: put foꝛth thyne hande and take it by the tayle. And he putte foꝛthe hys hande and caughte it, and it became a rode agayne in hys hande, that they may beleue that the Lorde God of theyꝛ fathers the God of Abꝛaham, thee God of Jsaac
B and the God of Jacob hath appeared vnto the.

And the Lorde sayde foꝛthermoꝛe vn-

to hym thrust thyn hand in to thy bosome And he thrust hys hand in to hys bosome and toke it out. And beholde, hys hande was leperous euen as snowe, And he said put thyn hande in to thy bosome agayne And he put hys hande in to hys bosome agayn, and plucked it out of hys bosome and beholde, it was turned agayn as hys other flesh. If they wyll not beleue the neither heare the voyce of ỹ first token: yet wil they beleue the voyce of the second token.

C But and yf they wyll not beleue the two signes neither herken vnto thy voyce, the take of the water of ỹ riuer & poure it vpon the drye lande. And the water whych thou takest out of thee ryuer shall tourne to bloude vpon the drye londe.

Jerem.1.a And Moyses sayde vnto ỹ Lorde: oh my Lorde * I am not eloquent, no not in tymes paste and namely sence thou haste spoken vnto thy seruaũt: but I am slowe

D mouthed and slowe tongued. And thee Lorde sayde vnto hym: who hathe made mans mouth, or who hath made the dõme or the deaff, the seyng or the blynde? haue

Math.21.c not I the Lorde? Goo therfore & * I wyll be with thy mouth and teache the what ỹ shalt saye. But he sayde: Oh my Lorde, sende I praye the whom thou wylt. And the Lorde was angry with Moyses and sayde I knowe Aaron thy brother the Leuite that he can speake. And moreouer beholde, he cometh to mete the, and when he seyeth the, he wyl be glad in his hart. And thou shalt speake vnto hym and putte the wordes in his mouth, and I wylbe wt thy mouth and with hys mouth, and wyl teache you what ye shall do. And he shall be thy spokesman vnto the people: [a]† he shall be thy mouth, and thou shalt be hys god: and take thys rodd in thy hande where wt thou shalt do myracles.

And Moyses went and retourned to Jethro his father in lawe agayne & sayde vnto hym: let me goo (I pray the) & turne agayne vnto my brethren which are in E gypte, that I may se whether they be yet

E alyue. And Jethro sayd to Moyses: go in peace. And the Lord sayd vnto Moses in Madian: retourne agayne in to Egypte

[Math.11.d. * for they are dead whyche wente aboute to kyll the. And Moyses toke hys wyfe and hys sonnes and put them on an asse,

and wente agayn to Egypte, and toke the rodde of God in hys hande.

And the lord sayd vnto Moyses, whe thou art come into Egypte agayn. se that thou doo all the wonders before Pharao whych I haue put in thy hand: but I wyl harden hys harte, so that he shall not lette the people go. And tell Pharao, thus say- ☞.
eth the Lord: Israell is myne eldest sonne F.
and therfore sayth vnto the: let my sonne goo, that he maye serue me. Yf thou wylt not let hym goo: behold, I wyll slee thyne eldest sonne.

And it chaũced by the way in the ynne that the Lord mette hym and wolde haue kylled hym, Than Zepora toke a stone & circumcysed hyr sonne and fel at hys fete and sayd: a bloudy husband art thou vnto me. And he lette hym go. She sayde a bloudy husband, because of the circumcision. Than sayde the Lord vnto Aarõ: go mete Moyses in the wylderneſſe. And G
he went and met hym in the mount of god and kyssed hym. And Moyses tolde Aaron al ỹ wordes of the Lord which he had sent by hym, and all the tokens whych he hadde charged hym wythall. So went Moyses and Aaron and gathered all the elders of the chyldren of Israel. And Aaron tolde al the wordes whych the Lorde hadde spoken vnto Moyses, and dyd the myracles in the syghte of the people, and the people beleued. And when they heard that the Lorde hadde vysyted the chyldrẽ of Israell, and hadde loked vppon theyr tribulatyon, [b]† they bowed them selues & worshypped.

The Notes.

a† He shalbe thy mouthe, that is, he shall speake for the as in Job.xxix.c

b† They bowed them selues, that is, gaue thankes and praysed the Lorde,

C Moyses and Aaron goeth vnto Pharao. The people of Israell are oppressed more and more, and they cryed oute vpon Moyses and Aaron therfore,

The.v. Chapter.

THen Moyses & Aaron went and tolde Pharao, thus say- A
eth the Lorde God of Israell. Lette my people go, that they maye kepe holye daye vnto me in the wylderneſſe. And Pharao aunswered: what fellowe is thee Lorde, that I shulde heare hys voyce for to lette

Israell

Israel goo.at I knowe not the Lord, neither wyll let Israel goo. And they sayde, the God of the Ebrewes hath met with vs let vs goo (we pray the) iii. dayes iourney in to the deserte, that we may sacrifice vnto the Lorde our God: lest he smyte vs ether with pestylence or with swerde. The sayde the kynge of Egypte vnto theym: wherfore do ye Moyses and Aaron lette the people from theyr worcke, get you vnto your laboure. And Pharao sayde furthermore: beholde there is moch people in the lande, and ye make them play, and let theyr worke stonde.

And Pharao cõmaunded the same daye vnto the taskemasters ouer the people, & vnto the offycers saynge: se that ye gyue the people no more strawe to make bryck with all, as ye did in tyme passed: let them goo and gather them strawe them selues, and the nombre of brycke whiche they were wonte to make in tyme passed, lay vnto theyr charges also, and mynysh nothyng therof. For they be ydle and therfore crye sayenge: let vs goo and do sacrifyce vnto our God. They muste haue more worcke layde vpon them, that they maye laboure therin, and then wyll they not turne them selues to false wordes.

The wẽt the taskemasters of the people and the offycers out and tolde the people sayng: Thus sayth Pharao: I wyl geue you no more strawe, but go your selues and gather you strawe where ye can fynd it, yet shall none of your laboure be mynyshed. Then the people scatered abrode thorowe out all the lande of Egypt for to gather them stubyll to be in stede of strawe.

And the taskemasters hasted them forwarde saynge: fulfyll your werke day by day, euen as when straw was geuen you. And the offycers of the chyldren of Israell whiche Pharaos taskemasters had set ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makyng bryck, both yester daye and to day, as welas in tymes past.

Then wente the officers of the chyldrẽ of Israell and complayned vnto Pharao saynge: wherfore dealest thou thus wyth thy seruauntes: there is no strawe gyuen vnto thy seruaũtes, and yet they saye vnto vs: make bryck. And loo, thy seruauntes are beaten, and thy people is foule intreated. And he answered: ydell are ye ydel, and therfore ye saye: lette vs go and do sacrifice vnto the Lorde. Goo therfore and worke, for there shal no strawe be geuen you, and yet see that ye delyuer the hole tale of bryck.

When the officers of the chyldren of Israell sawe them selfe in shrode case (in that he sayde ye shall mynysche nothynge of youre daylye makinge of bryck) than they mette Moyses and Aaron standynge in theyr waye as they came oute from Pharao, and sayde vnto them: The Lorde looke vnto you and iudge, for ye haue made the sauoure of vs bt stincke in thee syghte of Pharao and of hys seruauntes and haue put a swerde into theyr handes to slee vs.

Moyses returned vnto the lord and sayde: Lorde wherfore dealest thou cruelye wyth thys people: and wherfore haste thou sente me? For sence I came to Pharao too speake in thy name, he hath fared foulle wythe thys folke, and yet thou hast not delyuered thy people at all.

Then the Lorde sayde vnto Moyses: Nowe shalte thou see what I wyl do vnto Pharao for wyth a myghtye hande shall he lette them goo, and wyth a myghtye hande shall he dryue them out of hys lande.

The Notes.

at I knowe not thee Lorde: that is, I feare hym not. I beleue not in hym: neyther haue I any thing to do wyth hym. And euen thus saye all hardened hartes that haue not the feare of thee Lorde before theyr eyes.

bt ye haue made vs stinke in the syght of pharao that is, by youre wordes and meanes: all the wrath and displeasure of Pharao is brought vpon vs, that he vtterly hateth & abhorreth vs.

God promyseth delyueraunce of the Israelytes, and the lande of Canaan. The genealogie of Ruben, Symeon and Leui.

The.vi. Chapter.

AND God spake vnto Moyses saynge vnto him: I am the Lord, & I appeared vnto Abraham, Isaac & Jacob an almyghty god: but in my name at Jehouah was I not knowẽ vnto thẽ. Moreouer I made an apoyntmẽte with thẽ to geue thẽ the lande of Canaan the lãd of theyr pylgremage wherin they

were straũgers. And I haue also hearde the gronynge of the chyldrẽ of Israel, because the Egiptyãs kepe thẽ in bondage, and haue remembred my promyse.

A promyse or a testament.

Wherfore say vnto the chyldrẽ of Israel I am the Lord & wyl bringe you out from vnder the burdens of the Egiptiãs and wyll rydd you oute of theyr bondage and wyl delyuer you with a stretched out arme and wyth great iudgemẽtes. And I wyl take you for my people and wylbe to you a God. And ye shall knowe that I am the Lord your God whych bring you
B out frõ vnder the burdens of the Egiptians. And I wyl brynge you vnto the lande ouer the whych I dyd ‡lykt vppe my hande to geue it vnto Abraham, Isaac, & Jacob, & wyll geue it vnto you for a possession: euen I the Lorde. And Moyses tolde the chyldren of Israel euen so: But they harkened not vnto Moyses for anguische of spryte and for cruel bondage.

And the lord spake vnto Moyses sayinge: Go and byd Pharao king of Egipt that he let the chyldren of Israel goo out of hys lande. And Moyses spake before the Lord, sayinge: beholde, the chyldrẽ of Israell herkẽ not vnto me, how than shal Pharao heare me: seynge that I haue‡ vncircumcysed lippes. And the Lord spake vnto Moyses and Arõ, and gaue thẽ a charge vnto the chyldren of Israel and vnto Pharao kyng of Egypte: to bringe the chyldren of Israel out of the lande of Egypte. These be the heades of theyr fathers houses. The *chyldrẽ of Ruben the
C eldeste sonne of Israell are these: Hanoh. Gen.xlvi a exodi.i a Pallu: Hezron, Charmi, these be the houseNu.xxvi.a holders of Ruben. The children of Sy- i.Par.v.a meon are these: Gemuell, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananytyche wyfe: these are the kynredes of Symeon. These *ar the names of i.Pa.vi.a. and.xxiii a the chyldren of Leui in theyr generations Num.iii.c and.xxvi g Gerson, Kahath and Merari. And Leui lyued an hundred and.xxxvii.yeare. The sonnes of Gerson: Libni and Semei in theyr kynreddes.

The chyldren of Kahath: Amram, Iesear, Hebron and Uziell. And Kahath lyued an hundred and.xxxiii.yeare. The chyldren of Merari ar thes: Mahely and Musy: thes are the kynreddes of Leuy in theyr generacyons.

And Amrã toke Jocebed hys nece to wyfe which bare him Aaron and Moises And Amram lyued an hũdred and.xxxvii yere. The chyldren of Iezear: Korah: Nepheg and Sythry. The chyldrẽ of Uzyel Mysael, Elzaphan and Sythry. D

And Aaron toke Elzaba doghter of Amynadab and syster of Nahason to wyfe whych bare hym Nadab, Abehu, Eleazar and Ithamar. The chyldren of Korah: Assir, Elkana and Abiassaph: these ar the kynreddes of the Korahites. And Elcazar Aarõs son toke hym one of the doughters of Putuell to wyfe whych bare hym Pinehas: these be the principal fathers of the Leuites in theyr kynreddes.

These are that Aaron and Moyses to whõ the Lord sayd: carye the chyldren of Israell out of the lande of Egypte, wyth theyr armies. These are that Moses and Aaron whych spake to Pharao kynge of Egypt, that they myghte bringe the chyldren of Israell out of Egypt. And in the daye when the Lord spake vnto Moyses in the lande of Egypt, he spake vnto him saynge, I am the Lord se that thou speake vnto Pharao the kynge of Egypte all that I say vnto the. And Moyses answered before the Lorde: I am of *vncircum cised lyppes, howe shall Pharao than geue me audience.

Looke above in the letter. B

The Notes.

a‡ Iehouah is the name of god, wherwyth noo creature is named, and is as moche to saye as one that is of hym selfe dependeth of nothynge.

b† Judgementes are taken for thee wonderfull dedes of god: as here for hys wonderfull plages as Psalm.xxxv.d. and.c xviii

c‡ To lyfte vp the hand is to promyse by an oth as in Gene.xiiii,d of Abraham.

d‡ To be of vncircumcysed lyppes, is to haue a tonge that lacketh good vtterance and lacketh eloquence to sett out hys matter wythall

¶ The tokens to knowe god. The rodde of Moyses is turned to a serpent. The sorcerars do euẽ the same. The waters are turned into bloud.

The.vii.Chapter.

AND thee Lorde sayde vnto Moyses: beholde, a‡ I haue made the Pharaos god, and Aarõ thy brother shal be thy prophete. Thou shalt speake all that I commaunde thee and Aarõ thy brother shall speake vnto Pharao that he A

that he sende the chyldren of Israell oute of hys land. But I wyll harde Pharaos hert, that I maye multiplye my myracles and my wonders in the lande of Egypte. And yet Pharao shall not herken vnto you, that I maye sette myne hande vpon Egypte and brynge out myne armyes, euen my people the chyldren of Israel out of the lande of Egypt, wyth great iudgementes. And the Egyptyans shal knowe that I am thee Lorde when I haue stretched forthe my hande vpon Egypte, and haue brought out the chyldren of Israell from amonge them.

Moyses and Aaron dyd as the Lorde commaunded the. And Moyses was. lxxx yeare olde & Aaron. lxxxiii. when they spake vnto Pharao. And the Lord spake vnto Moyses and Aaron saying: whe Pharao speaketh vnto you & saythe: shewe a wonder, than shalte thou saye vnto Aarō take the rodde and cast it before Pharao, and it shall turne to a serpent. Thā wente Moyses and Aaron in vnto Pharao, and dyd euen as the Lord had commaunded. And Aaron cast forth his rod before Pharao and before hys seruaūtes, & it turned to a serpent. Than Pharao called for his wyse men and *enchaunters of Egypt: & they dyd in lyke maner with theyr sorcery And they cast downe euery man hys rodd and they turned to serpentes: but Aarons rodde ate vp theyr roddes: and yet for all that Pharaos hert was hardened, so that he herkened not vnto the, euen as the lord had sayde.

nota Aaron fod serpent

ii.tim.iii.b

Than sayde the Lord vnto Moyses. Pharaos herte is hardened, & he refuseth to let the people go. Get the vnto Pharao in the mornyng, for he wyl come vnto the water, and stande thou vpon thee ryuers brynke agaynst he come, and the rod whyche turned to a serpent take in thyne hand And saye vnto hym: the Lord God of the Hebrues hath sente me vnto the, sayinge: let my people go, that they maye serue me in the wyldernes: but hytherto thou woldest not heare. Wherfore thus saythe the Lorde: herby thou shalt knowe that I am the Lorde. Beholde, I wyll smyte wythe the staffe that is in myne hande vpon the waters that are in the ryuer, and they shal turne to bloude. And the fysshe that is in the ryuer shall dye, and the ryuer shal stinke so that it shall greue the Egiptians to drincke of the water of the ryuer.

And the Lord spake vnto Moses, say vnto Aaron: take thy staffe and stretche out thyne hande ouer the waters of Egipte, ouer theyr streames, ryuers, pondes & all pooles of water, that they may be bloude, and that there maye be bloude in thee lande of Egypte, both in vessels of wodd and also of stone.

And Moyses and Aaron dyd euen as the Lorde commaunded. And he lyfte vp the staffe and smote the waters that were in the ryuer in the syght of Pharao & in ỹ syghte of hys seruauntes, & all the water that was in the ryuer, turned into bloude And the fysshe that was in the ryuer dyed *and the ryuer stanke, so that the Egyptians coulde not drincke of the water of the ryuer. And there was bloude thorow out all the lande of Egypte. The fyrst plage.

pſ.lxxvii.c cviii.c

And the enchaunters of Egypt dyd lykewyse with theyr enchauntmētes, so that Pharaos harte was hardened and dydde not regarde them as the Lorde had sayde And Pharao turned hym selfe and wente into hys house, and sette not bt hys harte there vnto. And thee Egyptyans opygged roundc about the ryuer for water to drynke, for they could not drincke of the water of the ryuer. And it continued a weke after that the Lord had smytē the ryuer.

The Notes.

at I haue made the Pharaos God, that is: I haue made the Pharaos iudge as in Exod. xxii. d.

bt He set not hys hart theron, ỹ is, the daunger moued him nothing, as is declared in Esa. xlvii. b

¶ The plage of frogges. Moyses prayeth for Pharao. The plage of lyse.

The. viii. Chapter.

THe Lorde spake vnto Moyses: Goo vnto Pharao and tell hym, thus sayth the lord: *let my people goo, that they may serue me. Yf thou wylt not let them goo: beholde, I wyll smyte all thy land wyth frogges. And the ryuer shall scrale wythe frogges, and they shall come vp and goo into thyne house and into thy chambre where thou slepeste and vppon thy bedde, and into thee houses of thy seruauntes, and vpon thy people, and into thyne ouens, and vpon thy bytayles which thou hast in store. And the frogges

A

Exo. vii. c ix. a. c. e

nota most dasse most smyte syr dasse on the water

shal come vpon the and on thy people and vpon all thy seruauntes.

And the lord spake vnto Moyses, say vnto Aarō: stretche forth thyne hand with
B thy rood ouer the stremes, ryuers & pondes, And bring vp frogges vpon the lande of Egypt. And Aaron stretched hys hāde ouer the water of Egypt, and the frogges came vp & couered the land of Egipt
The. ii plage And ỹ sorcerers dyd lykewyse wyth theyr sorcery, & the frogges came vp vpon thee lande of Egypte.

Thē Pharao called for Moyses and
C Aaron and sayd: praye ye vnto the Lorde that he maye take awaye the frogges frō me and from my people, and I wyll lette the people goo, that they maye doo sacrifice vnto the Lorde. And Moyses sayde vnto Pharao: Appoynte thou thee tyme vnto me, when I shall praye for the and thy seruauntes and thy people, to dryue awaye the frogges from the and thy house so that they shall remayne but in thee ryuer onelye. And he sayde to morowe. And he sayde: euē as thou hast sayde, that thou mayest knowe that there is none lyke vnto the Lorde oure God. And the frogges shall departe from the and frō thyne houses and fromne thy seruauntes and fromne thy people, and shal remayne in the ryuer onely.

And Moyses and Aaron went out frō
D Pharao and Moyses cryed vnto the lorde vpon the apoyntment of frogges why che he had made vnto Pharao. And thee Lorde dyd accordynge too the sayinge of Moyses. And the frogges dyed out of ỹ houses, courtes and feldes. And they gathered them together vpō heapes: so that the lande stanke of them.

But whē Pharao sawe that he hadde rest geuen hym, he hardened hys hart and herkened not vnto them, as the Lord had sayde. And thee Lorde sayde vnto Moyses: saye vnto Aaron stretche out thy rodde and smyte the duste of the lande that it maye turne too lyse in all the lande of Egypte. And they dyd so. And Aaron stretched oute hys hande wyth hys rodde and
E smote the duste of the earth, and it turned
The. iii. plage to lyse bothe in man and beast, so that all the dust of the land turned to lyse, thorow out all the lande of Egypte.

And the enchaunters assayde lykewyse wyth theyr enchauntmentes to bryngs forth lyse, but they could not. And the lise were both vpon man and beast. Thē sayd the enchaunters vnto Pharao: it is the fynger of God. Neuerthelater Pharaos harte was hardened and he regarded thē not, as the Lorde hadde sayde.

And the Lorde sayd vnto Moyses: ryse vp early in the morninge and stond before Pharao, for he wyll come vnto thee water: and saye vnto hym, thus sayth the lorde: lette my people goo, that they maye serue me. Yf thou wylte not let my people goo, behold, I wyll sende all maner flyes both vpon the and thy seruaūtes, and thy people, and into thy houses. And the houses of the Egyptyans shalbe full of flyes and the ground whereon they are. But I
F wyll seperate the same daye thee lande of Gosan where my people are, so that there shall noo flyes be there: that thou mayeste knowe that I am the lorde vpon the erth And I wyll putte a deuision betweue my people and thyne, And euē to morow shal thys myracle be done. a plage of flyes vpon Pharao

And the lorde dyd euen so: and ther came noysom flyes in to the house of Pharao and into his seruaūtes houses and in The. iiii. plage to all the land of Egypte: so that the land was marred wythe flyes. Then Pharao sent for Moyses and Aaron & sayde: Go and doo sacrifyce vnto youre God in the land. And Moyses answered: it is not mete so to do. For we must offer vnto the lorde our God, that whych is an abhominacion vnto the Egyptians: behold, shal we sacrifice that whych is an abhominatyon vnto the Egyptiās before theyr eyes, and shall they not stone vs? we wyll therfore go. iii. dayes iourneye into the deserte and sacrifyce vnto thee lorde oure God as he hath commaunded vs.

And Pharao sayde: I wyl let you go,
G. nota praye for me that ye maye sacrifice vnto the lord your God in the wyldernesse: onely goo not farre awaye, and se that ye praye for me. And Moyses sayde: beholde, I wyll goo oute from the and praye vnto the lord, and the flyes shall departe from Pharao and frō hys seruauntes and from hys people too morowe. But lette Pharao from hence forth dysceaue nomore, that he wyll not

lett

lette the people goo to sacrifyce vnto thee lorde.

And Moyses went out from Pharao and prayed vnto the Lord. And the lorde dyd as Moyses had sayd, and toke away the flyes from Pharao and from hys seruauntes & from hys people so that ther remayned not one. But for al that Pharao hardened hys harte euen then also & wold not let the people goo.

The Notes

a‡ What the fynger of God dothe sygnifye is expounded in Luke.xi.c

¶ The moren of beastes. The plage of botches and sores. The horryble hayle, thonder & lyghtenynge.

The.ix. Chapter.

A

AND the lord sayd vnto Moses, goo vnto Pharao & tell hym, thus sayth the lord god of the Ebrues: let my people goo that they maye serue me

Yf thou wylte not let them goo but wylte holde them styll: beholde, the hande of the lorde shalbe vpon thy cattell whych thou hast in ỹ feld, vpon horses asses, camels, oxen and shepe, wyth a mighty great morayne. But the lorde shall make a deuysyon betwene the beastes of the Israelytes and the beastes of the Egyptians: so that there shall nothinge dye of all that perteyneth to the chyldren of Israell. And the lorde appoynted a tyme sayinge: too morowe the lorde shall do thys thynge in the lande

Thee. v. plage

And the lorde dyd the thynge on the morowe, and a‡ all thee cattell of Egypte

B dyed: but of the cattell of the chyldren of Israell dyed not one. And Pharao sente to wete: but there was not one of the cattell of the Israelytes dead. Notwythstandynge the hart of Pharao hardened, and he wolde not let the people goo.

And the lorde sayd vnto Moyses and Aaron: take youre handes full of asshes out of the fornace, and let Moyses sprinkle it vp into ỹ ayre in the syght of Pharao, and it shall turne to dust in al the lande of Egypte and shall make swellynge soores wythe blaynes bothe on man and beaste in all the lande of Egypte. And they toke asshes out of the fornace, & stode before Pharao, & Moyses sprinkled it vp into the ayre: And there brake out soores wyth blaynes both in man and beaste so that the sorcerers coulde not stande before Moyses, for there were botches vpõ the enchaunters and vpon all the Egyptians, But the Lorde hardened the herte of Pharao, that he herkened not vnto thẽ as the Lorde had sayd vnto Moyses.

The syxte plage.

And thee Lorde sayde vnto Moyses: ryse vp early in the mornynge and stonde before Pharao and tell hym, thus sayethe the Lord God of the Ebrues: Let my people goo, that they may serue me, or elles I wyll at thys tyme sende all my plages vpon thyne hert and vpon thy seruauntes and on thy people, that thou mayst know that there is none lyke me in all the earth. For nowe I wyll stretche oute my hande and wyll smyte the and thy people wythe pestilence: so that thou shalt perysshe from the earthe. Yet in very dede * for thys cause haue I stirred thee vp, for to shewe my power in the and to declare my name thorowe out all the worlde.

C

Yf it be so that thou stoppest my people, that thou wylt not let thẽ goo: behold, to morowe thys tyme I wyll send downe a myghty greate hayle: euen soche one as was not in Egypt sence it was grounded vnto thys tyme. Sende therfore and fett home thy beastes and all that thou hast in the felde. For vpon all thee men & beastes whych are founde in the felde & not brought home, shall the hayle fall, & they shall dye. And as many as feared the worde of the lorde amonge the seruauntes of Pharao made theyr seruauntes and theyr beastes flee to house: and they that regarded not the worde of the Lorde, left theyr seruauntes and theyr beastes in the felde.

Roma.ix.d

Psa.lxxviii.b

D

And the lord sayd vnto Moyses: stretche forth thine hand vnto heauẽ, that ther may be hayle in all the land of Egypt: vpon man and beast, & vpon all the herbes of the felde, in the felde of Egypte. And Moses stretched out hys rod vnto heauẽ & the lord thondered & hayled, so that the fyre ran alonge vpon the grounde. * And the lord so hayled in the lande of Egypte, that ther was hayle, & fyre mengled wyth the hayle, so greuous, that ther was none soche in all the lande of Egypte, sence peo-

E

The. vii. plage

psal.lxxviii.e and.cv.iii.e

ple

people inhabited it. And thee hayle smote
in the londe of Egypte all that was in the
F felde bothe man and beaste. And the hayle
smote all the herbes of the feld and broke
all the trees of the felde, only in the land
of Gosan where thee chyldren of Israell
were, was there no hayle. And Pharao
sente and called for Moyses and Aaron.
and sayde vnto them: I haue now sinned
the Lorde is ryghtwes and I and my peo
ple are bǂ wicked. Praye ye vnto the Lord
that the thonder of God and hayle maye
ceasse, and I wyll let you goo, and ye shall
G tarye no longer. And Moses sayde vnto
hym: assone as I am oute of the cytye. I
wyll spreade abrode my handes vnto thee
Lorde, and the thounder shall ceasse, ney=
ther shall there bee anye more hayle: that
thou mayest knowe how that the earth is
the Lordes. But I knowe that thou and
thy seruauntes yet feare not the lord god
The flaxe and the barlye were smyten, for
the barlye was shot vp and the flaxe was
boulled: but the wheate and thee rye were
not smyten, for they were late sowen.

And Moyses wente oute of thee cytye
frō Pharao and spreade abrode his han=
des vnto the Lord, and the thounder and
hayle ceased, nether rayned it anymore v=
pon the earth, whē Pharao sawe that the
rayne and the hayle and thunder were cea
sed, he synned agayne and hardened hys
herte: both he & his seruauntes. So was
the hert of Pharao hardened, that he wol
de not let the chyldren of Israel go, as the
Lord had sayd by Moyses.

The Notes

aǂ This worde all: is not taken here for euery one, but for a great nomber, or of all sortes of ca
tell some, as in. i. Timo. ii. a.

bǂ To be wicked, is: to be wythout the knows=
ledge and kelynge of the goodnes of God and with
out hope to receaue any goodnes at hys hande: so
that we cannot pacientlye here any of hys truthes
nor beleue them, neyther suffer them to be taughte
to other, as it appeareth in all thee psalmes and in
Esa. lvii. d

¶ The harte of Pharao is hardened of god. The
greshopers. The thycke darckenesse.

The. x. Chapter.

A Exo. iiii. k

THe Lord sayd vnto Moyses
go vnto Pharao: neuerthele=
sse* I haue hardened his hert
& the hertes of hys seruaun=
tes, that I myght shewe the=
se ivy sygnes amongest thē, and that thou
thou tell in the audyence of thy sone and
of thy sonnes sonne, the pageantes which
I haue played in Egypte, and thee myra
clas whiche I haue done amonge them:
that ye maye knowe how that I am thee
Lorde. Than Moses and Aaron wente
in vnto Pharao, and sayde vnto hym:
Thus sayth ỹ Lord God of the Hebrews
how longe shall it be or thou wylt submit
thy selfe vnto me? * Let my people goo
that they may serue me. If thou wylt not
let my people goo: beholde, to morow will
I bringe greshoppers in to thy land, and
they shall couer the face of the erth that it
can not be sene, and they shall eate the re=
sydewe whych remayneth vnto you and
escaped the hayle: & they shal eate all your
grene trees vpon the felde, & they shal fyll
thy houses and all thy seruauntes hou=
ses, and the houses of all the Egyptiās
after soch a maner: as nether thy fathers
nor thy fathers fathers haue sene, sence
the tyme they were vpō the erth vnto this
daye. And he turned hym self aboute, and
went out from Pharao.

Exo. viii. a and. ix. a. nota a plage of greshop

B

And Pharaos seruauntes sayde vnto
hym: how longe shall we be thus cuell in
treated? Let thee men goo that they maye
serue the Lorde theyr God: wylt thou not
yet knowe that Egypt is destroyed? And
than Moses and Aaron were brought a=
gayne vnto Pharao and he sayde vnto
them: Goo and serue thee Lorde youre
God, but who are they that shall go? And
Moyses answered: we wyl go with yong
and olde: yea and wythe oure sonnes and
with our doughters, and with oure shepe
and oxen must we go. For we must hold a
feast vnto the Lorde.

And he sayde vnto them: lette it be so:
the Lord be with you, shuld I let you go,
& your chyldrē also? Take hede, for ye ha
ue some myscheefe in hād. Nay not so: but
goo ye that are men and serue the Lorde
for that was your desyre. And they thrust
them oute of Pharaos presence.

C

And thee Lorde sayde vnto Moses: the. viii. plage
Strech out thyne hand ouer thee land of
Egypte for greshoppers, that they come
vppon thee lande of Egypte and eate all
thee herbes of thee lande, and all that thee
hayle lefte vntouched. And Moy=
ses streched forth his rodd ouer the laude

lande of Egypte, and the lorde brought an east wynde vpon the lande, al that day and all nyghte. And in the morynge the east wynde brought the greshoppers, and the greshoppers went vp ouer all the lād of Egypte and lyghted in all quarters of Egypt very greuously: so that before thē were there no such greshoppers, nether after them shal be. And they couered all the face of the erth, so that the land was darke therwith. And they ate all the herbes of ỹ lande and all the frutes of the trees which the hayle had lefte: so that there was noo greene thynge left in the trees and herbes of the felde thorow all the land of Egypt.

C Then Pharao called for Moises and Aaron in haste and sayde: I haue synned agaynst the Lord your God and against you. Forgeue me yet my synne only thys once, and praye vnto the Lorde your god that he maye take awaye frō me this deth only. And he wente out frō Pharao, & prayed vnto the Lorde: and the Lord turned the wynde in to a myghtye stronge weste wynde, and it toke away the greshoppers and caste theym in to the reed see: so that there was notte one greshopper in all the costes of Egypte. But the Lorde *hardened Pharaos hearte, so that he wolde not lette the chyldren of Israell goo.

F And the Lorde sayde vnto Moyses: Stretch out thy hande vnto heauen, and let there be darckenesse vpon the lande of Egypte: euen that they maye feale ỹ darkenesse. And Moyses stretched forthe hys hande vnto heauen, and there was a thick darkenesse vpon all the lande of Egypte, iii. dayes longe, so that no man sawe another, nether rose vp frome the place where he was by the space of .iii. dayes, but all the chyldren of Israell had lyghte where they dwelled.

Then Pharao called for Moyses and sayde: goo and serue the Lorde, only lette G your shepe, and your oxen abyde, but lette your chyldren go with you. And Moyses answered: ỹ must gyue vs also offrynges & burntoffrynges for to sacrifyce vnto the Lorde our God: our catell therfore shall go with vs, and there shall not one hoofe be lefte behynde, for therof muste we take to serue the Lorde oure God. Moreouer we can not knowe wherewith we shall serue the Lorde, vntyll we come thyther.

But the Lord herdened Pharaos hert so that he wolde not let them go. And pharao sayde vnto hym: get the fro me & take hede to the selfe that thou see my face no more. For when soeuer thou comest in my syght, thou shalt dye. And Moyses sayde Let it be as thou hast sayde: I wyl se thy face no moare.

The Notes.

a Thys was an outward seruyce, but the true and right seruice of god, is to feare him as a father to loue hym, to kepe his commaundementes and to commytte a mannes selfe holy to hym, trustynge in hys mercy only: settyng all thaught and care vpon hym. And when we haue offended, to repent and to be sory, and knowledge our offence and beleue that he wyll forgeue it vs, for hys truthes sake as .i. Petri. v. b. and Psalm. xxxvi. a

C The Lorde commaundeth too robbe the Egyptyans. The death of all the fyrste begotten in Egypt.

The. xi. Chapter.

AND the Lord sayd vnto Moses: yet wyll I brynge one plage moare vpon Pharao and vpon Egypte, and after that he wyll let you go hence And when he letteth you goo, he shall vtterly dryue you hence. But byd the people that euery man borow of his neyghbour and euery woman of hyr neyghboureſſe: iewels of siluer, and iewels of golde. And the Lorde gatte the people fauoure in the syght of the Egyptyās. Moreouer *Moses was very great in the lande of Egypt bothe in the syght of Pharao and also in the syght of the people.

A Exod. iii. g xii. a. and. e Psa. cxiiii. e

B Eccl. xlv. a

And Moyses sayde: thus sayethe the Lorde: *About mydnyghte wyll I goo out amonge the Egyptyans, and all the fyrstborne in the lande of Egypt shal dye euen from the fyrstborne of Pharao that sytteth on his seate, vnto the fyrstborne of the mayde seruaunt that is in the mylle and all the fyrstborne of the catell. And there shall be a greate cryc thorowe out al the lande of Egypte: so that there was neuer none lyke nor shall be. And amonge all the chyldren of Israell shall not a dog moue his tongue, nor yette man or beaste: that ye maye knowe howe the Lorde

exodi. xii. b

C

patteth

putteth a difference betwene the Egyptyans and Jsrael, And ‡these thy seruaun tes shall come downe vnto me, and fal be fore me and saye: gett the oute and all the people that are vnder the, and than wyl I departe. And he went oute from Pharao in a great anger.

And thee Lorde sayde vnto Moyses: Pharao shall not regard you, that many wonders may be wrought in the lande of Egypte. And Moyses and Aaron dyd al these wonders before Pharao. But thee Lord hardened Pharaos herte, so that he wolde not lette the chyldren of Jsrael goo oute of hys lande.

The Notes

a‡ To syt, is ment to beare rule or to mynyster any maner of office, as in. i. Regum. ii. b.

b‡ A soudayn chaunge of speakynge to dyuers personnes, as in the Psa. xv. a, and thys is referred to the ende of the Chapter that goeth before.

¶ The passeouer is eaten. The swete bread. They must teache theyr chyldre what the passeouer sygnyfyeth. The destructiō of the fyrst begottē in Egypt. The robbery of the Egyptians. The goynge out of the Jsraelytes.

The. xii. Chapter.

AND the lord spake vnto Moses and Aaron in the land of Egypte sayinge: Thys moneth shall be youre chefe moneth: euē of the fyrst moneth of the yeare shal it be vnto you. Speake ye vnto all the felowshyp of Jsraell sayinge: That they take the. x. day of this moneth to euerye housholde, a shepe. Yf thee household be to few for a‡ shepe, then lett hym & hys neyghbour that is nexte vnto hys house, take accordyng to the nōber of the soules, & counte vnto a shepe accordynge to euerye mans eatinge. A shepe wythout spot & a male of one yeare old shall it be, and from amonge the lambes and the gootes shall ye take it.

And ye shal kepe him in vntyl the. xiiii. daye of the same moneth. And euery man of the multitude of Jsrael shall kyll hym about euē. And they shal take of the blou de & stryke it on the two syde postes, & on the vpper dorepost of the houses, wherin they eate hym. And they shal eate the flesh the same nyght, rost wyth fyre & with vnleuended bread, & wyth sowre herbes they shall eat it. See that ye eat not therof raw nor sodē in water, but rost wyth fyre: both the head, fete, and purtenaunce together. And se that ye let nothynge of it remayne vnto the morning: yf ought remayne vnto the morning burne it wyth fyre.

Of this maner shal ye eat it: with youre loynes gyrded: & shoes on your fete, & youre staues in your hādes. And ye shall eate it in haste, for it is thee Lordes b‡ passeouer, for I wyl go about in the land of Egypt thys same nyght, & wyl smyte al the fyrstborne in the lande of Egipte, both of man and beast, & vpon all the Goddes of Egypte wyll I the Lorde doo execution. And the bloude shal be vnto you a token vpon the houses wherin ye are, for whē I se the bloude, I wyll passe ouer you, & the plage shall not be vpon you too destroye you, when I smyte the land of Egypt.

And thys daye shal be vnto you a remembraūce, and ye shal kepe it holy vnto the Lord: euen thorow out your generacions after you. shal ye kepe it holye daye, that it be a custome for euer. Seuē dayes shall ye eate vnleuended bread, so that euen the fyrst daye ye shal put away leuē out of youre houses. For whosoeuer eateth leuended bread from the fyrst day vntyll the. vii. daye, that soule shall be plucked oute from Jsracll.* The fyrste daye shalbe a holy feast vnto you, and the. vii. also. There shalbe no maner of worke done in them, saue about that only whych euerye man muste eate that onelye may ye doo. And se that ye kepe you to vnleuended bread. For vpon that same day I wyl bringe youre armyes out of the lande of Egypt, therfore ye shall obserue thys day and all your chyldren after you, that it be a custome for euer. The fyrst moneth and the. xiiii. daye of thee monethe at euen, ye shall eate swete bread vnto the. xxi. day of the moneth at euē agayn. Seuē dayes se that ther be no leuēded bred foūd in your houses, For whoso euer eateth leuended bread, that soule shalbe roted out frō thee multitude of Jsrael: whether he be a straūger or borne in the land. Therfore se that ye eate not leuended bread, but in all your habitations eate swete bread.

And Moyses called for thee elders of Jsraell & sayde vnto them: chose out & take to euery household a shepe, & kyll passeouer. And take a bunch of ysope, & dyppe it in

Exo. xiii. d
to. xxiiii g

! B the head, fete, and purtenaunce together.

it in the bloud that is in the basyn, & stryke it vpon the vpper post and on the two syde postes, and see that none of you goo out at the doze of his house vntyl the mornynge. For the Lord wyll goo about and smyte Egypte. And when he seeth thee bloud vpō the vpper dozepost and on the two syde postes, he wyll ot passe ouer thee doze, and wyll not sufferthee destroyer to come into your house to plage you. Therfore see that thou obserue thys thynge, that it be an ordinaūce to the and thy sonnes for euer.

And when ye be come into thee lande whych the Lord wyll geue the accordinge as he hath promysed, se that ye kepe thys seruyce. *And when youre chyldren are you what maner of seruice is thys ye do? Ye shal say: it is the sacrifice of the lordes passeouer, whyche passed ouer the houses of the chyldren of Israel in Egypt, as he smote the Egyptyans and saued our houses. Than the people bowed them selues and worshypped. And the chyldrē of Israell went, and dyd as the Lord had cōmaūded Moyses and Aaron.

€ The.x. plage.

And at mydnyght the Lorde smote all the fyrstborne in the lande of Egypte, frō the fyrstborne of Pharao that satt on his seat, vnto the fyrstborne of ỹ captiue that was in pryson, and all the fyrste borne of cattel. Thā Pharao arose the same night and all hys seruauntes and all the Egiptians: *and ther was a great cryeng thorow out Egypte, for there was no house where ther was not one dead.

Exo.xvi.ii.b

And he called vnto Moyses & Aaron by nyght sayinge: Ryse vp and gette you out from amonge my people: both ye and also thee chyldren of Israell, & go & serue the Lord as ye haue sayd. And take your shepe, and your oxen wyth you as ye haue sayde, & departe & †blesse me also. And the Egyptians were fierce vpon the people, & made hast to send them oute of the lande: for they sayd: we be all dead men.

† Looke in gen.xxvii.a

And the people toke the dough before it was sowered whych they had in stoare, and bounde it in clothes, & putte it vppon theyr shoulders. And the chyldren of Israell dyd according to the saying of Moyses: & they borowed of the Egyptiās, Jewels of siluer, & iewels of gold, & raymēt.

And the Lord gatte the people fauour in the syght of the Egyptians: & so they borowed and robbed the Egyptians.

Thus toke the chyldrē of Israel theyr iourney frō Rameses to † Suchoth. vi.C M. men of foote, besyde chyldren. And moch common people went also wyth thē and shepe, & oxen, & cattell excedyng moch And they baked swete cakes of the dough whych they brought out of Egypt, for it was not sowered: because they were thruste out of Egipt and coulde not tarye, nether had they prepared any other prouysyon of meate.

† For otherwyse Socoth

And the tyme of the dwellinge of thee chyldren of Israel whych they dwelled in Egypte, was. iiii. hundred and. xxx. yeare. And when the. iiii. hūdred and. xxx. yeares were expyred, euen the selfe same daye departed al the hostes of the Lord out of the lande of Egypt. This is a nyght to be obserued to thee Lorde, because he brought them out of the lande of Egypt. Thys is a nyght of the Lorde to be kepte of al the chyldren of Israel, and of theyr generacions after them.

G

And the Lord sayd vntō Moyses and Aarō: this is the maner of passeouer: ther shal no straunger eate therof, but all thee seruantes that are bought for money shal ye circumcyse, & then let them eate therof. A straunger & a hyered seruaunt shal not eate therof. In one house shal it be eaten. Ye shal carye none of the flesche out at the doores: moreouer *se that ye breake not a bone therof. All the multitude of the chyldren of Israell shal obserue it.

Joh.xix.a.

Yf a straunger dwell among you, and wyll holde passeouer vnto the Lord, lette hym circumcyse all that be males, and thē let hym come & obserue it, and be takē as one that is borne in the land. No vncircūcysed person shal eate therof. One maner of lawe shalbe vnto them that are † borne in the lande, and vnto the straungers that dwell amonge you. And all the chyldren of Israel dyd as the Lorde commaunded Moyses and Aaron. And euen the selfe same daye dyd the Lord bring the chyldren of Israel out of the lande of Egipt with theyr armyes.

The Notes

a † That here is called a shepe, is in Ebrew a worde indifferent to be taken ether for shepe or goote

The

b¶ The lambe was called the passeouer: that the very name it selfe shulde kepe in memory what was signified therby, whych phrase & maner of speaking the scripture vseth often, callynge the signe by thee name of the thing that it signifieth, as Gen.xvi.b

c¶ Euer is not here take for a tyme wythout ende, but for a lõge season, whose end is not determyned as in Gene.xiii.d, and Exodi.xxviii.g

d¶ To passe ouer is a maner of speache of the scripture, and signifieth nomore, but that as he wold plage the wycked, as he dyd here the Egyptians, euen so wold he shew mercy to the faythful, as he dyd to the Israelytes, as in Exodi.xxiii.d.

e¶ Those that were borne in the land, are onelye those that were borne amõg them: not descendynge of the stocke or lynage of Israell. And the straũgers were those that dwelt among the Israelites, & were not borne among them, as aboue in the same Chapter at the letter.d.

¶ The fyrst begotten muste be sanctifyed vnto the Lorde. The memoriall of theyr delyueraunce. Why they were caried thorow the wildernes. The bones of Joseph. The pyler of the cloude:

The.xiii.Chapter.

AND thee Lorde spake vnto Moyses saying: a¶ Sanctifye vnto me al the fyrst borne that openeth all matryces among the chyldren of Israel as well of men as of beastes: for they are myne. And Moses sayd vnto the people: thynke on thys day in whych ye came out of Egypte and out of the house of bondage: for wyth a myghtye hande thee Lorde brought you out from thence. Se therfore that ye eate no leuended bread. Thys daye come ye out of Egypt in the moneth of * Abid.

*That is the moneth of Nysan.

When the Lorde hath brought the into the lande of the Cananytes, Hethytes, Amorites, Heuytes and Jebusytes, whyche he sware vnto thy fathers that he wolde geue the a land wherin mylcke and hony floweth, then se that thou kepe thys seruice in thys same moneth. Seuen dayes b thou shalt eate swete bread: * and the.vii. day shalbe feastfull vnto the Lord. Therfore thou shalte eate swete breade seuen dayes, & se that ther be no leuended bread sene nor yet leuen amonge you in all your quarters.

b Exod.v.b

And thou shalt shewe thy sonne at that tyme saying: thys is done, because of that whych the Lord dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the, vpon thyne hande a remẽbraunce betwene thyne eyes, ỹ the Lordes lawe maye be in thy mouth. For & wyth a stronge hande the Lorde brought thy out of Egypt, se thou kepe therfore thys ordynaunce in hys season from yeare to yeare

Looke Psal.xxxv.b.

Moreouer when the Lord hath brought the into the lande of the Cananytes, as he hath sworne vnto the and to thy fathers, and hath geuen it the, then thou shalte appoynte vnto thee Lorde all that openeth the matryce, all the fyrst borne among the beastes whych thou hast yf they be males C And all the fyrste borne of the asses, thou shalte redeme wyth a shepe: yf thou redeme hym not, then breake hys necke. But all the fyrste borne amonge thy chyldren shalt thou bye oute.

And when thy sonne axeth the in tyme to come, sayinge: what is thys? thou shalt saye vnto hym: wyth a myghty hande the Lorde brought vs oute of Egipte, out of the house of bondage. And when Pharao was looth to lett vs goo, the Lorde slewe all the fyrst borne in the lande of Egypte: as well the fyrste borne of men as of beastes. And therfore I sacrifyce vnto thee Lord al the males that open the matryce, but all the fyrste borne of my chyldren I must redeme. And thys shalbe for a token in thyne hand, and as a thyng hanged vp betwene thyne eyes, because thee Lorde brought vs out of Egypt wyth a myghtye hande.

When Pharao had let the people goo, D God caryed them not thorow the land of the Philistines, though it were a nye way For God sayde: the people myght happely repent when they se warre, and so turne agayne to Egypt: therfore God led them aboute thorowe thee wyldernes that bordreth on the red sea. The chyldren of Israell went harnessed oute of the lande of Egypt. And Moyses toke the bones of Joseph wyth hym: for he made the children of Israel swere sayinge: * God wyll surely vysyt you, take my bones therfore awaye hence wyth you. And they toke theyr iourneye from Sucoth: and pytched theyr tẽtes in Ethan in the edge of the wilderness

Gen.l.d. & Iosue.xxiiii.g

*And the Lorde wente before them by daye in a pyler of a clowde too leade them the waye: and by nyght in a pyler of fyre to geue them lyght: that they myghte goo bothe by daye and nyghte. * And the pyler of the cloud neuer departed by daye nor the pyler of fyre by nyghte out of the peoples syghte.

Nu.xiiii.e. & i.Cor.x.a.

Nehe.ix.b.

Sanctifi-

Pharaos harte is hardened/ foloweth the Israelites wyth al hys hooste and captaynes/ is drowned. The Israelites grudge. They go thorow ꝑ red sea.

The.xiiii.Chapter.

THan thee Lorde spake vnto Moses sayeng: byd the chyldren of Israell that they turne and pytch theyr tentes before the entryng of Hiroth betwene Migdole and the see toward Baalzephon: euen before that, shal ye pytche vpon the se. For Pharao wyll saye of the chyldren of Israell they are tangled in ꝑ land: the wyldernesse hath shute them in. And I wyl harden hys hart, that he shall folowe after them, that I may gett me honour vpon Pharao and vpō all hys host that thee Egyptyans may knowe that I am the lorde. And they dyd euen so.

And when it was tolde the kynge of Egypt that thee people fled, than Pharaos hart and all hys seruauntes turned vnto thee people and sayde: why haue we thys done that we haue let Israel go out of our scrupce: and he made teadye his charettes and toke hys people with hym and toke vi. hundred chosen charettes and all the charettes of Egypte and captaynes vpon all his people. For the lorde hardened the herte of Pharao kynge of Egypt, that he folowed after the chyldren of Israel whiche for all that went out thorowe * an hye hand, and the Egyptyans folowed after them and ouertoke them, where they pytched by the see, with all the horsses & charettes of Pharao and with his horssemen and his ostes: euen faste by the entrynge of Hiroth before Baal zephon. And Pharao drewe nye, and when the chyldren of Israell lyfte vp theyr eyes and sawe howe the Egyptyans folowed after thē, they were sore a frayde & cryed out vnto the Lorde.

Then sayde they vnto Moyses: were there noo graues for vs in Egypte, but ꝑ must bryngе vs awaye for to dye in ꝑ wyldernesse: wherfore hast ꝑ serued vs thus for to cary vs out of Egypt: Dyd not we tell the this in Egypte saying, let vs be in rest and serue the Egyptyans: For it had bene better for vs to haue serued the Egiptyans, then for to dye in the wyldernesse. And Moises sayd vnto the people: feare ye not but stande styl and behold how the Lorde shall saue you this day: For as ye se the Egyptiās this day, so shal ye se thē nomore for euer tyll the worldes ende. The Lorde shall fyght for you and ye shall holde youre peace.

The Lorde sayde vnto Moses: wherfore b cryest thou vnto me: speake vnto ꝑ chyldren of Israell that they go forward But lyfte thou vp thy rod and stretch out thy hand ouer the see and deuyde it a sunder, that the chyldren of Israel may goo on drye groūde thorowe the myddest ther of. And beholde I wyll harden the hartes of the Egyptyans that they maye folowe you: And I wyl get me honour vpō Pharao and vpon all hys hoste, vpon hys charettes & vpō hys horsemē. * And ꝑ Egyptyans shall knowe that I am thee Lorde whan I haue gottē me honoure vpō Pharao vpon his charettes and vpō hys horsmen.

And the angell of God whych went before thee hoste of Israell, remoued and went behynd them. And the cloudenpyller that was before them remoued and stode behynde them and went betwene the hoste of thee Egiptians and thee hoste of Israel. It was a darke cloude, and gaue lyghte by nyght: so that all the nyght long the one coulde not come at the other.

* When nowe Moses streched forthe hys hande ouer the see, thee Lorde caryed awaye thee see wyth a stronge east wynde that blewe al nyght, and made the see drie lande and the water deuyded it selfe. And the chyldren of Israel went in thorow the myddest of the see vpon the drye grounde And the water was a wale vnto thē, both on theyr ryghthande and on theyr left hād And the Egyptyans folowed and wente in after thē to the myddest of the see, with al Pharaos horses, & hys charettes & hys horssemen. And in thee morynge watche the Lorde loked vnto the hoste of thee Egipcyans out of the fyery and cloudy piller, and troubled theyr hoste and smote of theyr charet wheles and cast them downe to the grounde. Than sayde the Egyptcyans: Let vs fle from Israell, for the Lord fyghteth for thē agaynste vs: Than sayd the lorde vnto Moses: stretch oute thyne hād ouer the see, that the water may come agayne vpon the Egyptcyans vpon theyr charettes and horsmen.

* Iob. xi. d
liii. d
Iudit. v. b
Ps. lxxvii. d
Ec. xxxix. b

G.i. Than

The last plage

Than stretched forth Moses hys hãde ouer the see, & it came againe to hys course erly in the morning, and the Egyptiãs fled agaynst it. Thus the lorde ouerthrew the Egyppeyans in the myddest of thee see and couered the charetes & the horsmen so that of all ỹ hoste of Pharao that came in to the see after thẽ, ther remayned not one But the chyldren of Jsrael wente vpon drye lande in thee myddyst of the see, and the water was a wall vnto them: both on the ryght hand of thẽ and also on the left.

Esaye. xi. d * Thus the lorde delyuered Jsrael the selfe same daye out of the honde of the Egiptiãs, & Jsrael sawe the Egiptiãs dead vpõ the see. And whẽ Jsrael sawe ỹ mighty hand whych the Lorde had shewed vpon thee Egyppeyans * they feared the Lorde Psa. c v, b. and beleued both the Lorde, and also hys seruaunte Moses.

The Notes.

a ¶ ye shall hold your peace: that is, ye shalbe in rest and quietnes.

b ¶ To crye vnto the Lord, is to pray vnto him wyth full hart and feruent desyre, as Moyses here dyd, and yet spake neuer a worde. And so doth thys worde crye and mayning of noyse signifye thorow out al the psalmes, as in Psal. v. a & ix, b &, c

¶ Moyses & the people wyth thee wemen synge. At the prayer of Moyses, ỹ bytter waters were swete God must be heared. They come to Elim

The. xv. Chapter.

A Then Moses and the chyldrẽ of Jsrael sange thys songe vnto the Lord and sayd. Let vs synge vnto the Lorde, for he is become glorious, ỹhors and hym that rode vpon hym hathe he ouerthrowne in the see. * The Lorde is my Psa. cvii. h Esay. xii. a strength & my song, & is become my saluacyõ. He is my God and I wyll glorifye hym, he is my Fathers God and I wyll lyft hym vp an hye. The Lorde is a man of warre, a ¶ Jehouah is hys name: Pharaos charettes & hys hoste hath he cast in to the see. His iolye captaynes are drowned in the red see, thee depe waters haue couered them: they sonck to the botome as a stone. Thyne hand Lorde is glorious in power, thyne hande Lord hath all to dasshed the enymye. And wyth thy great glorye thou hast destroyed thyn aduersaries thou sentest forth thy wrath and it consumed them, euen as stobel. Wyth the breth of thyne anger the water gathered to ge-
B ther & the flodes stode styll as a rocke and the water congeled to gether in the myddest of the see.

The enemye sayde, I wyll folow and ouer take them, and wyl deuyde the spoyl I wyll satysfye my lust vpon them: I wil drawe my swerd, and myne hand shall destroye them.

Thou bluest wyth thy breth & the se couered thẽ, & they sancke as leed in ỹ myghtye waters. Who is lyke vnto the o Lord amonge goddes: who is lyke the so glorious in holynes, ferefull, laudable & that shewest wonders? Thou stretchedest out thy ryght hande, and thee erth swalowed them. And thou carydest wyth thy mercy thys people whych thou delyueredest, and broughtest them wyth thy strength vnto thy holy habytacyõs. The nacyons heard and were afrayed, panges came vpon the Philistines. Than the dukes of the Edomytes were amased, and tremblyng came vpõ the myghtyest of the Moabytes, and all the inhabyters of canaan wared faint harted. Let feare and dread fal vpõ them thorow the ‡greatnes of thyne arme, and let them be as styll as a stone: whyle thy people passe thorow, whych thou hast gotten. Bringe them in, and plant them in ỹ mountaynes of thyne enherytaunce, thee place Lorde whych thou hast made for to dwell in the sanctuary Lorde, whych thy handes haue prepared. ‡Luke. ix. Job. xl. a C

The lorde b ‡raygne euer and all waye For Pharao went in on horsbake wythe hys charettes and horsmen in to thee see, and the Lorde brought the waters of the see vpon them.

And the chyldren of Jsrael wente on drye land thorow the myddeste of the see And Myr Jam a Prophetysse thee syster of Aaron toke a tymbrell in hyr hand and all the wemen came out after her w̃ tymbrels in a daunse. And Myr Jam sange before them: Synge ye vnto the Lorde, for he is become glorious in deade, the horse and hys ryder hath he ouerthrowne in the see. Moses brought Jsrael from the red D see, & they went out into the wyldernes of Sur. And they went thre dayes longe in the wyldernes, and could fynde no water At the laste they came to mara: but they could not dryncke of thee waters for bytternesse: for they were bytter, therfore the name

of the place was called Mara. Then thee
Judi:v.c. people murmured agaynste Moyses,
et.xxxviii. sayenge: What shall we drynke? * And
nota Moyses cryed vnto thee Lorde, and he
gg cafte shewed hym a tree and he cast it in to the
2tre m to waters, and they ware swete.
Exodus

There he made them an ordynaunce and a law, and ther he tempted them, and sayde: If ye wyll herken vnto thee voyce of the Lorde your God, and wyll do that whyche is ‡ ryght in hys syghte and wyll geue an eare vnto hys cõmaundement, & kepe all ordynaunces: than wyll I put none of these diseases vpon thee whyche I broughte vpon thee Egyptyans, for I am the Lorde thy surgyone.

The Notes

a‡ Iehouah, loke Exod. vi. a

b‡ To raygne euer & alwayes a maner of speaking of the Ebrewes, whyche sygnyfyeth wythoute ende: because that euer is taken for a longe tyme whose ende is not apoynted, and not for al way, as in exodi. xxi. c

c‡ We must do that whych is ryght in goddes syght and as hys worde teacheth vs, and not after our owne ymagynation

¶ The Israelytes come into the desert of Sin. It rayneth quayles and Manna. They grudge

The. xvi. Chapter.

Num. xxxiii. a A

AND* they came to Elim whe re were xii. welles of water and. lxx. date trees and they pytched ther by the water. And they toke theyr yourney from Elim and all thee hole company of the chyldren of Israell came to the wyldernesse of Sin, which lyeth betwene Elim and Sinai: the. xv. daye of the. ii. moneth after ỹ they were come out of the lande of Egypt. And thee hole multytude of the chyldren of Israel murmured against Moses and Aaron in the wyldernes and sayd vnto them: wolde to God we hadde dyed by the hande of thee LORDE in the lãd of Egypt, whẽ we sat by the flesshe pottes, and ate bred our belyes full, for ye haue brought vs out into this wyldernes to kyll thys hole multytude for honger.

Than sayde thee Lorde vnto Moses:

B beholde I wyll rayne bread from heauen doune to you, and let thee people goo out, and gather daye by daye that I may proue thẽ whether they wyl walke in my law or no. The, vi. daye let them prepare that whych they wyl bryng in, & let it be twyse as moche as they gather in daylye. And Moses and Aarõ sayde vnto all the chyldren of Israel: at eũẽ ye shal knowe ỹ it is ỹ Lorde, whych brought you oute of ỹ lãde of Egypte, and in thee mornynge ye shall se ‡ the glory of the Lord: because he hath herde your grudgynges agaynst the lord for what are we that ye shulde murmure agaynst vs. And moreouer spake Moses At euen the Lorde wyll geue you flesh to eate, and in the mornynge bread ynough, because the Lorde hath herd youre murmure whyche ye murmure agaynst hym: for what are we? your murmuryng is not agaynst vs, but agaynst the Lorde.

C And Moses speake vnto Aaro: Say vnto all the company of thee chyldren of Israell, come forth before the Lorde: for he hathe hearde your grudgynges. And as Aaron spake vnto the hole multytude of thee chyldren of Israell, they loked towarde the wyldernes: and beholde the glorye of thee Lorde spake vnto Moses saying: I haue harde the murmuryng of the chyldren of Israel, tell them therfore and saye that at euen they shall eate flesh, and in the mornyng they shall be fylled wyth bread, & ye shall know that I am the lorde your God. And at euen the quayles came and couered the grounde wher they laye.

D And in the mornyng the dewe lay round aboute the host.* And when the dewe was pſa lxxviii. c fallen: beholde it lay vpon the grounde in the wylloernesse small and rounde & thyn as thee horefrost on thee grounde. When thee chyldren of Israell sawe it, they sayde one to another: what is this? for they wyste not what it was. And Moses sayde,* i. Cori. x. e thys is thee breed whyche the lorde hathe geuen you too eate. Thys is thee thynge whyche thee LORD hathe commaunded, that ye gather eucrye man ynough for hym to eate: a gomer full for a man accordyng to the nombre of you, and gather euery man for them whyche are in hys tent.

And the chyldren of Israell dyd euen so, and gathered some more some les, and dyd mete it with a gomer* And vnto him that had gathered moch, remained nothig ci. co. viii. e ouer, and vnto hym ỹ hadde gathered litle was ther no lack: but euery mã had gathered suffyciẽt for hys eatyng. And Moses E sayde vnto them: Se that noo man lette

ought remayne of it tyl the morning. Not
withstãding they harkened not vnto Mo
ses: but some of them left of it vntyll thee
morning, and it wa:te full of wormes &
stancke, & Moses was angry with them.

And they gathered it all mornynges:
euerye man as moche as suffysed for hys
gen.xviii.a eatynge. for as soone as the * hete of the
sũne came it moulte. And the. vi. day they
gathered twise so moche bread. ii. gomers
for one man: & the ruelars of the multytu
de came & tolde Moses.

And he sayde vnto thẽ: thys is that
F whych the Lorde hath sayde: to morow is
the Saboth of the holye rest of the Lorde
bake that whyche ye wyll bake & seth ẏ ye
wyll sethe, & ẏ whyche remayneth lay vp
for you, & kepe it tyll the morynge. And
they layde it vp tyll the morynge as Mo
ses bad, & it stancke not, nether was there
any wormes therin. And Moyses sayde ẏ
eate thys daye: for to daye: it is thee Lor=
des Saboth: to day ye shalbe fynde none
in the felde. Syxe dayes ye shal gather it
for the seuẽth is the Saboth: ther shalbe
none therin.

Not wyth standyng there went out of
the people in the seuẽth daye for to gather
but they foũd none. Thẽ the Lorde sayd
vnto Moses: how longe shall it be yer ye
wyl kepe my cõmaundementes & lawes:
exech°xx.d: * Se because the Lorde hath geuẽ you a
Saboth, therfore he geueth you thee syxt
daye bred for twoo dayes. Byde therfore
euery man at home, & let no man go oute
of hys place the. vii. day. And ẏ people re=
sted the. vii. daye. And ẏ house of Israell
G called it Mañ. * And it was lyke vnto Co=
Num.xi.b. riander sede, & whyte, & the taste of it was
lyke vnto wafers made wyth hony.

And Moses sayde: thys is that ẏ whych
the Lorde cõmaundeth: fyl a Gomer of it
that it may be kept for your chylden after
you ẏ they may se the bred wherwyth he
fed you in wyldernes, whẽ he had brough
te you oute of thee laude of Egypte. And
Moses spake vnto Aaron: take a curse &
put a Gomer ful of Man therin, & laye it
vp before the Lorde to be kept for youre
chyldren after you, as the Lorde cõmaun
ded Moses. And Aarõ layde it vp before
the testymony there, to be kept. * And the
ii.exod.xv.d chyldren of Israell ate man. xl. yere vn=
Judit.v.c. tyll they came vnto a lãd inhabyted. And
so they ate Man, euẽ vntyl they came vn
to the borders of the land of Canaã. And
a Gomer is the tenth part of an Epha.

The Notes.

a¶ The glorye of the Lord is takẽ for the bryghe
nes and lyght that was sene in the cloude, Of why
che glorye the Apostle maketh mencyon. ii. Corint.
iii. c. d.

¶ The Israelites come into Raphidim. They
grudge. Water is geuen them out of the rocke, Mo
ses holdeth vp hys handes and they ouercome thee
Amelechytes.

The. xvii. Chapter.

AND all the cõpany of the chil A
dren of Israel went on theyr
tourneyes frõ the wyldernes
of Sin at the cõmaũdemẽte
of the Lord, & pytched in Ra
phidim: where was no water for ẏ people
to drynke. And the people chode with Mo
ses & sayd: geue vs water to drincke. And
Moses sayd vnto thẽ: why chyde ye with
me, & wherfore doo ye a¶tẽpte the Lorde?
Ther the people thyrsted for water, & mur
mured agaynst Moyses and sayde: wher
fore hast thou brought vs out of Egypte B
to kyll vs and oure chyldren and oure cat
tell wyth thyrste?

And Moses cryed vnto ẏ lord saying
what shal I do vnto thys people? they be
al most redy to stone me. And ẏ lord sayd
vnto Moses: go before the people, & take
wyth ẏ of ẏ elders of Israel: & thy rodd wher
wyth thou smotest the ryuer take in thyne
hand & go. Behold, I wyl stand ther befo
re the vpon a rocke in Horeb: & thou shalt
smyte the rocke, and ther shal come water
out therof, that the people maye drincke.

* And Moyses dyd euẽ so before the el C
ders of Israel. And he called the name of Num.xx.b.
the place: Massa & Meriba: because of ẏ ps.lxxvii.b
chydyng of the chyldrẽ of Israel, and be= i.Corin.x.a
cause they tempted the lord sayeng: is the
Lorde amonge vs or not.

Then came Amelech & fought with Is=
rael in Raphidim. And Moses said vnto
Josua: chose out mẽ & go fighte wyth Ame=
lech. To morow I wyl stãde on the top of
the hyll & the rodd of god in myne hande.
And Josua dyd as Moses bad hym, and
fought with the Amelechites. And moses D
Aaron, & Hur went vp to the toppe of the
hyll. And whẽ Moyses held vp hys hand
Israel had the better. And whẽ he late his
hand downe, Amelech had the better.

Whẽ Moyses hãdes were wery, they
toke

toke a stone & put it vnder him, and he sat downe ther on. And Aaron & Hur stayed vp hys hãdes, the one on the one syde, and the other on the other syde. And hys hãdes were stedie vntyl ỹ sun was down. * And Josua discomfeted Amelech & his people wyth the edge of hys swerde.

Jud.viii.d. Sapi.xi.a deut.xxv.d

And the Lord sayde vnto Moses, write this for a remembraunce in aboke and tel it vnto Josua, for I wyl put out the remẽ braunce of Amelech frõ vnder heuẽ, And Moses made an aulter & called the name of it * Jehouah Nissi, for he sayd ỹ hãd is on ỹ seate of the lord, ỹ the Lord wil haue warre with Amelech thorow out all gene-racions.

* That is the lorde is he that exalteth

The Notes.

a ✝ To tempte the Lord, is to prouoke the Lorde to be angry wyth them as Sapien.i.a.

¶ Jethros councel is receaued of Moyses

The.xviii.Chapter.

A

JEthro the preest of Madian Moses father in law herd of al ỹ god had done vnto Moses and to Israel his people, how that ỹ lord had brought Israell out of Egypte. * And he toke Ziphora Moyses wyfe, after shee was sent backe, & hyr two sonnes, of whych the one was called Gerson, for he sayd: I haue bẽ an alient in a straunge lãd. And the other was called Eliesar: for the God of my father was myne helpe & delyuered me frõ the swerde of Pharao. And Jethro moses father in lawe came with hys two sonnes and hys wyfe vnto Moyses in to the wyldernesse: whet he had pytched his tente by the mounte of God. And he sent worde to Moyses: I thy father in law Jethro am come to the, & thy wyfe also & hyr two sonnes wyth her.

Exod.ii.d. and.iiii.f

B

And Moyses wente oute to mete hys father in lawe and dyd obeysaũce and kyssed hym, and they saluted ethe other and came into the tent. And Moses tolde hys father in lawe all that the Lord had done vnto Pharao and to the Egiptyans for Israels sake, and al the trauayle that had happened then by thee waye, & how the Lorde hadde delyuered them.

And Jethro reioysed ouer all thee good whych the Lorde had done to Israel, and because he had delyuered them out of the hande of the Egipcians. And Jethro sayde: blessed be the Lord whych hath deliuered you out of the hand of the Egyptyãs and oute of the hande of Pharao whyche hathe delyuered hys people frõ vnder the power of the Egiptians. Nowe I knowe that the Lorde is greater then all goddes for bycause that they dealt proudly wyth thẽ. And Jethro Moyses father in lawe offred burntoffringes and sacrifyces vnto God. And Aaron and all thee elders of Israell came to eate bread with Moyses father in lawe before God.

And it chaunced on the morow, ỹ Moses sat to iudge ỹ people, & the people stode about Moyses frõ morning vnto euẽ whẽ hys father in lawe sawe that he dyd vnto the people, he sayd: what is this that thou doeste vnto the people? why sytteste thou thy selfe & lettest all the people stand aboute the frõ morninge vnto euen? And Moyses sayde vnto hys father in lawe: because thee people came vnto me to seke counsell of god. For whẽ they haue a matter, they come vnto me, and I must iudge betwene euery man and his neyghboure, and must shewe them the ordinaunces of God and hys lawes.

C

And hys father in law sayd vnto him it is not well that thou doest. Thou doest vnwysely & also thys people that is with the: because the thynge is to greuous for the * & thou art not able to doo it thy selfe alone. But heare my voyce, and I wyl gyue the councell, and God shalbe wyth the. Be thou vnto the people to godward, and bringe the causes vnto God and prouide them ordinaunces and lawes, and shewe them the waye wherin they must walke & the werkes that they must do. Moreouer seke out among all the people, men of actiuite a whyche feared God and men that are true and hate couetousnes: and make thẽ heades ouer thee people, captaynes ouer thousandes, ouer hũdredes, ouer fyftye and ouer ten. And let them b iudge the people at all seasons: Yf ther be any greate matter lett them bringe that vnto the, & lett them iudge all small causes them selues, and ease thy selfe and lett them beare wyth the. Yf thou shalte do thys thynge, thẽ thou shalt be able to endure that whyche god chargeth the withall, and all thys people shal goo to theyr places quietly.

Deut.i.b

D

And Moyses hearde the voyce of hys father in lawe, & dyd al that he had sayde, & chose actyue men oute of al Israell and

a The condicions that Judges shuld haue

b To Judge: looke in Genesi.xlvi.c

G.iii made

made thē heades ouer ỹ people, captaines ouer. M. ouer hūdreds, ouer fyftie & ouer ten. And they iudged the people at al seasons, & brought ỹ harde causes vnto Moses: & iudged al small matters thē selues. And thā Moyses let his father in law depart, and he went into hys owne lande.

¶ The chyldrē of Israel come to the mount Sinai The people of god are holy, and royal priesthode. He that toucheth ỹ hyl dyeth. God appereth vnto moyses vpon the mounte in thonder and lightenīge

The.xix. Chapter.

A THe.iii. moneth after the chyldrē of Israel were gone oute of Egipt: ỹ same day thei came into ỹ wildernesse of Sinai. * For thei were departed frō Raphidim, & were come to ỹ desert of Sinai, & had pytched theyr tētes in ỹ wildernesse. And ther Israel pitched before ỹ mouīt. And Moses wēt vp vnto god. And the lord called to him out of the mouītayne saying: thus say vnto ỹ house of Jacob, & tel ỹ chyldrē of Israel: ye haue sene what I dyd vnto ỹ Egiptiās & how I toke you vp vpō egles wiges, & haue brought you vnto my self. Now therfore yf ye wyl hear my voyce & kepe myne appoyntmēt: ye shalbe myne owne aboue al nacīōs, for al ỹ erth is myne. Ye shalbe vnto me a kingdō of prestes & an holy people: these ar the wordes whyche thou shalte saye vnto the chyldren of Israel.

Deu.xiiii.c

And Moses came & called for ỹ elders of Israel, & layd before thē al these words which ỹ lord had cōmāded hi And ỹ people āswered al together & sayd: Al that ỹ lord hath sayd: we wil do. And moses brought ỹ wordes of ỹ people vnto ỹ lord. And the lord said vnto Moses: Lo I wil come vnto the in a thicke cloude, ỹ the people may heare whē I talke wyth the, & also beleue the for euer. And Moses shewed the wordes of the people vnto the Lord.

B And the Lord sayd vnto Moyses: Go vnto ỹ people, & a‡sāctifye thē to day & to morowe, & let thē washe theyr clothes that they may be ready against the thyrd daye For the thyrd day the lord wil come downe in the sight of al the people vpō mouīt Sinai. And set markes roūde about the people & saye: beware ỹ ye go not vp into the mouīt, & that ye touche not thee borders of it, for whosoeuer toucheth the mouīte, shal surely dye. Ther shal not an hād touche it but ỹ he shal eyther be stoned or els shotte thorow: whether it be beast or mā, it shall not lyue, whē the horne bloweth: than lett them come vp into the mountayne.

And Moyses wēt down frō the mouīt vnto ỹ people & sanctified thē & they washed theyr clothes: And he said vnto ỹ people: be ready agaynst the thyrd day, & se ỹ ye b‡come not at your wiues. And ỹ thyrd day in the morning ther was thūder, & lightening & a thicke cloude vpō the mouīte, & the voyce of ỹ horne waxed exceding lowde, and al the people that was in the hoost was afrayed. And Moyses brought the people out of the tentes to mete wyth god and they stode vnder the hyll.

C
Chirte
ỹ. Moyses
in. Cow not
At yond
Moyses

And mouīte Sinai was al together on a smoke: because the lord descēded downe vpō it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kyll, & al the mouīt was exceding feareful. And the voyce of the horne blew & waxed lowder & lowder. Moses spake, & god āswered him & ỹ wyth a voyce. And the Lorde came down vpō mouīt Sinai, euē in ỹ top of the hyl, & called Moses vp into the top of the hyll. And Moyses went vp.

D

And the Lord sayd vnto Moyses: goo downe & charge ỹ people ỹ they presse not vp vnto the lord for to se him, & so many of thē perish. And let the prestes also whyche come to the lordes presence sanctifie thē selues: lest the lord smyte thē. Thē moses sayd vnto ỹ lord: ỹ people cānot come vp into the mouīt Sinai, for ỹ chargedest vs saying: set markes about the hyll, & sāctifye it. And the lord sayd vnto him: away, & gett the downe: & come vp bothe thou & Arō w̄ the. But let not the Prestes & the people presume for too come vp vnto the lord: lest he smyte thē. And Moyses went downe vnto the people, and told them.

The Notes.

a‡ To sanctifie is here too purge & clense thē frō the fylthynesse of both theyr body & garmētes, as is in the same Chapter beneth at d, and. xxxi'e

b‡ Come not at your wyues, that is: whē ye wyll serue the Lord, ye shal put frō you al lustes & fleshly cōcupiscēces, geuing your self holy to prayer & abstinence, as Paul teacheth. i. Cor. vii. e, that they ỹ haue wyues shuld be as though they had none.

¶ The. x. commaundementes ar geuen. The altare of erth.

The.xx. Chapter.

A AND God spake al these wordes & said: I am the lord thy god, which haue brought the out of the lād of Egipt, & out

A Deut. v. & psal. lxxx. b Leu. xxvi a psa. xcvi. b

out of the house of bōdage. Thou shalte haue none other goddes in my sight. Thou shalt make the no grauē ymage, nether any similitude ỹ is in heuē aboue, eyther in the erth beneth, or in the water ỹ is beneth the earth. Se that thou neyther bowe thy selfe vnto thē neyther serue thē: for I the Lord thy God, am a ✝gelouse god, ✠ vysyte the synne of the fathers vpō the chyldrē vnto the thyrd and fourthe generatiō of thē that hate me ✠ yet shewe mercy vnto thousandes among thē that loue me ✠ kepe my commaundementes.

a I am gelouse ỹ is, I am ỹ lord ỹ watcheth & loketh naro wlye vnto your wyckednes & wyll punish it straytly. And again that feruētly loueth your godlines & wyll rewarde it abundātly

B

Thou shalte not take the name of the Lord thy god in bayn, for the Lord wyll not holde him giltlesse ỹ taketh hys name in bayn. Remēbre the Saboth day ỹ thou sanctify it. Sixe dayes mayst thou labour ✠ do al that thou hast to doo: but the seuenth day is the Saboth of the Lord thy god, in it thou shalte do no maner worke: nether thou nor thy sonne nor thy doughter, nether thy mā seruaūt, nor thy mayde seruaūt, nether thy catel, nether yet ỹ straūger that is wythin thy gates. For in syxe dayes the lord made both heauen ✠ earth and the sea, ✠ al that in them is and rested the seuenth daye: wherfore the Lord blessed the Saboth daye ✠ halowed it. b ✠ Honour thy father ✠ thy mother, that thy dayes maye be longe in the lande whyche the Lorde thy God geueth the.

b To honor father & mother is not onli to shewe obedīce to thē but also to helpe them in their age yf they be poore & nedye, as Ephe. vi a Coll. iii. b. mar. vii. b. Mat. ix. c. Ro. xiiii. b

Thou shalt not kyll

Thou shalt not breake wedlocke

Thou shalt not steale

Thou shalt beare no false wytnesse agaynst thy neyghbour.

Thou shalt not couet thy neighbours house: nether shalt couet thy neyghbours wyfe, hys man seruaunte, hys mayde, hys oxe, hys asse, or ought that is hys.

C

*deut. v. c Heb. xii. e

And al the people sawe the thunder and the lyghtening ✠ the noyse of the horne, ✠ how the mountaynes smoked. And when the people sawe it, they remoued ✠ stode a farre of and sayde vnto Moyses: talke thou with vs ✠ we wyl heare but let not god talke wyth vs lest we dye. And Moyses sayd vnto the people fere not, for god is come to proue you, ✠ that his feare may be among you, that ye synne not.

deu. xviii c

D

And the people stode a farre of, ✠ Moyses went into the thicke cloude where god was. And the Lord sayde vnto Moyses: Thus thou shalt say vnto the children of Israel. Ye haue sene how that I haue talked wyth you from out of heauē. Ye shal not make therfore wyth me goddes of syluer nor goddes of gold: in no wise shal ye do it. An alter of erth thou shalt make vnto me ✠ theron offer thy burntofferynges and thy peaceofferinges, and thy shepe ✠ thyn oxen. And in all places whet I shal put the in remēbraūce of my name, thither I wyl come vnto the and *blesse the. But and yf thou wylte make me an aulter of stone, se thou make it not of hewed stone, for yf thou lefte vp thy tole vpon it, thou shalt polute it. Moreouer thou shalte not goo vppe wyth stepes vnto myne alter, that thy nakednes be not shewed theron.

deu. xxvii c Iosu. viii c

Gen. xii. d

¶ Temporall and cyuyle ordynaunces

The. xxi. Chapter.

A Lawes. Deut. xv. c Je. xxxiiii c Leui. xxv c

These are ỹ lawes which thou shalt sett before ỹ. *Yf thou bye a seruaūt ỹ is an hebru, syxe yeres he shal serue, ✠ the seuenth he shall goo out free payeng nothing. Yf he came a lone, he shal goo oute alone, Yf he came maryed, his wyfe shal goo out with hym And yf hys mayster haue geuē hym a wyfe ✠ she haue borne hym sonnes or doughters then that wyfe ✠ hyr chyldren shalbe hyr maysters, ✠ he shal go out alone. But ✠ yf ỹ seruaunte saye I loue my mayster ✠ my wyfe ✠ my chyldren, I wyll not goo out free. Then let hys mayster bryng him vnto ỹ ✠ Goddes ✠ sett hym too the dore or ỹ doore poste, ✠ bore his eare thorow with a naule, ✠ let him be his seruaūt for euer.

Yf a mā sell hys doughter to be a seruaunte: she shall not go out as the mē seruaūtes doo. Yf she plase not hyr maister so that he hath geuē her to no mā to wyfe then shal he let hyr go free: to sell her vnto a straunge nacyō shall he haue no power, because he despysed her. Yf he haue promised her vnto his sonne to wyfe, hee shal deale with her as mē do with their doughters. Yf he take him another wife, yet her fode, raymēt and duetye of mariage shal he not mynysshe. Yf he doo not these thre vnto her, then shall she goo oute free and paye no money. *He that smyteth a man that he dye, shall be slayne for it. Yf a mā laye not awayt but god delyuer him into hys hād, thē I wyl poynt the a place whe

B

deut. xix. a

whether he shal sle. Yf a mā come presūptuously vpon hys neyghbour, & slee hym with gyle, thou shalt take him from myne aultar that he dye. And he ꝑ smytethe hys father or his mother, shall dye for it.

He that stealeth a man & selleth him (yf it be proued vpon hym) he shall be slayne for it. * And he that curseth hys father or mother, shal be put to death for it. Yf mē stryue together & one smyte another wyth a stone or with his fyste, so that he dye not but lyeth in bed: yf he ryse agayne & walke wythout vpon hys staffe then shall he that smote him go quite: saue only he shal beare hys charges whyle he laye in bedde and paye for hys healynge.

Leuit. xx. b. Prou. xx. c. math. xv. a mar. vii. b.

Yf a mā smyte his seruaūt or his mayde with a staffe ꝑ they dye vnder his hād, it shalbe auēged. But & yf they cōtynue a day or two, it shall not be auēged for they ar his money. Whē men stryue & smyte a woman wyth chyld so that hyr fruyte departe frō her & yet no myschortune foloweth: then shall he be mersed, accordinge as the womās husband wyl lay to hys charge, & he shal paye as the dayes mē apoynt hym. But * and yf any mischortune folow then shall he paye lyfe for lyfe, eye for eye toth for toth, hande for hand, fote for fote burninge for burninge, woūd for wound and strype for strype.

Leu. xxiiii. c Deut. xix. d math. v. f

Yf a man smyte hys seruaunte or hys mayde in ꝑ eye & put it out, he shall let thē go free for the eyes sake. Also yf he smyte out hys seruauntes or hys maydes tothe, he shal let thē go out fre for the tothes sake. Yf an ore gore a man or a womā that they dye, thē the * tore shalbe stoned, & his flesshe shall not be eaten: and hys mayster shall goo quyte.

Yf the ore were wont to runne at men in tyme past & it hath bene tolde his mayster, & he hathe not kepte hym, but that he hath kylled a mā or a womā: then the ore shalbe stoned & hys mayster shal dye also Yf he be set to a summe of money, then he shall geue for the delyuerance of hys lyfe according to al that is put vnto him. And whether he had gored a sonne or a doughter, he shalbe serued after the same maner But yf it be a seruaunte or a mayde that the ore hath gored, then he shall geue vnto theyr mayster the sūme of .xxx. b ‡ sicles and the ore shalbe stoned.

Yf a man opē a well or dygge a pyt, & couer it not, but that an ore or an asse fall therin, the owner of the pytt shall make it good and geue money vnto theyr mayster and the dead beast shalbe hys.

Yf one mans ore hurt anothers that he dye: then they shal sell the lyue ore and deuyde the moneye, and the dead ore also they shal deuyde. But and yf it be knowē that the ore hath vsed to pusshe in tymes paste, then because thee mayster hathe not kepte hym, he shall paye ore for ore, and the dead shalbe hys owne.

The Notes

a‡ Judges & princes ar called in the scripture ofte tymes goddes: because they receaue theyr office of god, as in Exo. xxii. b, which the apostle calleth thee mynisters of God. Roma. xiii. a.

*‡ God so abhorreth murther. ꝑ the vnreasonable beastes must dye therfore, & theyr flesh cast awaye.

b‡ Sicle, after the Ebrues is an ounce: but after the grekes & latynes it is but the fourth parte of an ounce. And it cōteyneth .xx. geras as in Exod. xxx. b. whych is ten pence sterlyng or ther about.

¶ Soch lyke lawes as ar in the chapter aboue.

The .xxii. Chapter.

If a mā steale an ore or shepe & kyll it or sell it, he shal restore .v. orē for an ore, & .iiii. shepe for a shepe. Yf a theefe be foūd breaking vp & be smyttē ꝑ he dye, ther shall no bloud be shed for him: except the sun be vp when he is foūd then ther shalbe bloud shed for hym.

A Thefte. nota yf a thefe be killed the shedding of bloud is not allowed

All theefe shal make restitution: Yf he haue not wherewyth, he shalbe solde for hys theefte. Yf the theefte be foūd in hys hād aliue (whether it be ore, asse or shepe, he shal restore double. Yf a mā dohurt feld or vyneyarde, so that he put in his beast to fede in anothers mans felde: of the best of hys owne feld, and of the best of his owne vyneyarde, shall he make restitution.

Yf fyre breake out & catche in ꝑ thornes so ꝑ the stackes of corne or thee standinge corne or feld be cōsumed therwith: he that kyndled the fyre shall make restitution.

Yf a mā delyuer his neyghbour money or stuf to kepe, & it be stolē out of his house: Yf ꝑ theefe be foūd, he shal pay double. Yf the theefe be not foūde, thē the goodman of the house shalbe brought vnto the goddes and swere, whether he haue putte hys hand vnto hys neyghboures good.

B

And ī al maner of trespace, whether it be ore, asse, shepe, rayment or any maner lost thing which another chalengeth to be his

the

thee cause of bothe parties shall come be-
fore the goddes. And whome thee goddes
condemne: the same shall paye double vn
to hys neyghbour.

Yf a mā delyuer vnto his neyghbour to
kepe, asse, oxe, shepe or whatsoeuer beast it
be & it dye or be hurt or dryuē away & noo
mā se it: thē shal [a]† an othe of the Lord go
betwene thē, whether he haue put his hād
vnto hys neyghbours good: & the owner
of it shal take the othe, & the other shal not
make it good. Yf it be stolē frō him, then
he shal make restitucio vnto ỹ owner: Yf
it be torne with wylde beastes, thē let hym
bring recorde of the teeringe: & he shal not
make it good. Whē a mā borroweth ough
te of his neghbour yf it be hurt or els dye
& yf the owner therof be not by, he shal ma
ke it good: Yf the owner therof be ther by
he shal not make it good namelye yf it be
an hyred thynge and came for hyre.

Yf a mā begyle a mayde that is not be
trauthed & lye with her, he shal endote her
& take her to his wyfe: Yf hyr father refu
se to geue her vnto hym, he shal paye mo-
ney accordyng to the dowrye of vyrgins.

Thou shalt not suffer a witch to lyue.
Whosoeuer lyeth with a beast shalbe slay
ne for it. He that offreth vnto any goddes
saue vnto the lord only, let him dye with-
out redēptiō. * Vexe not a straunger ney-
ther oppresse hym for ye were straungers
in the lād of Egipt. * Ye shall trouble no
wedow nor fatherlesse chyld. * Yf ye shal
trouble thē: they shal crye vnto me, and I
wyl surely heare theyr crye & thē wyll my
wrath ware hoote & I wyl kyll you wyth
the swerd, & your wyues shalbe wedowes
and your chyldren fatherlesse.

Yf thou lende money to any of my peo-
ple ỹ is poore by the, thou shalt not be as
an vsurer vnto him, nether shalt oppresse
hym with vsery. Yf thou take thy neygh-
bours raymēt to pledge, se ỹ thou delyuer
it vnto him agayne by that the sunne goo
downe. For that is his couerlet only: euen
the raymēt for hys skynne wherein he sle-
peth: or els he wyl crye vnto me & I wyll
heare hym, for I am mercyful.

Thou shalt not rayle vpō the goddes,
nether curse the ruelar of thy people. Thy
b† frutes whether they be drye or moyst, se
thou kepe not backe. Thy firstborne sōne
thou shalte geue me: lykewyse shalt thou
do of thyne oxē & of thy shepe. Seuē day
es it shalbe wyth the dāme, & the .viii. day
thou shalt geue it me. Ye shalbe holy peo
ple vnto me, & therfore shal ye eate no flesh
that is torne of beastes in the felde. But
shal cast it to dogges.

The Notes

a† An othe is the ende of stryfe & deuysyō, ỹ wh
che is lawful to be done, whē it is ether to the glory
of God or profyt of oure neyghbour or for the com-
mon wealth. or els not, as Math. v. f.

b† By thythes & fyrst frutes ar vnderstād geuing
of thākes wherby ỹ harte knowledgeth & cōfesseth
to haue receaued it of God, as in. i. Timo. iiii. a.

Here I set no come. because I wot al men shulde
reade the chapter thorow out, and the two that ar
next before also

The .xxiii. Chapter,

Thou shalt not accept a vayn tale, neyther shalt put thyne hand with thee wycked to be an vnryghteousse wytnesse. A ✠ False witnesse.

Thou shalt not folow a mul titude to do euel: nether āswere in a mater of plee ỹ (woldest to folow many) turne a syde from the truthe) nether shalte thou poynte a poore mans cause.

* Whē thou metest thyne enemies oxe or asse goynge a straye, thou shalt bringe thē to hym agayne. Yf thou se thyne ene-
myes asse synke vnder his burthē, ỹ shalt not passe by and let hym alone: but shalte helpe hym to lyft hym vp agayne. Deu. xxii. a

Thou shalt not hynder the ryght of the poore that are among you in theyr sure.

Kepe the ferre fro a false mater, & the In nocent & righteous se thou sley not, for I wyll not iustifye the wicked. Thou shalte take no a†gyftes, for gyftes blind ỹ seyng & peruert the wordes of the ryghteous.

Thou shalt not oppresse a straūger, for B
I know the hart of a straūger, because ye were strāgers in Egipt. Sixe yeres thou shalt sowe thy lāde & gather in the frutes therof: & the seuēth yere ỹ shalt let it reste & lye stil, that the poore of thy people may eate, & what they leaue, ỹ beastes of ỹ feld shall eate: In lyke maner thou shalt doo with thy vyneyard and thine olyue trees.

Syxe dayes thou shalt doo thy worke and the seuenth daye thou shalt kepe ho-
lye daye, that thyne oxe & thyne asse maye rest & ỹ sonne of thy mayde, & the straun-
ger may be refreshed. And in all thynges ỹ I haue sayde vnto you be circumspect.

And

And make no reherſall of thee names of ſtraunge goddes, nether let any mā heare thē out of your mouthes.

Thre feaſtes thou ſhalt hold vnto me in a yere.* Thou ſhalt kepe the feaſte of ſwete bread that thou eate vnleuend bred vii. dayes longe as I cōmaunded thee in the tyme apoynted of the moneth of Abib for in that moneth thou cameſt out of Egypt:* ℣ ſe that no man apeare before me emptye. And the feaſt of Herueſt, when ỹ reapeſt the fyrſte fruytes of thy labours whych thou haſt ſowen in the felde. And the feaſt of ingatheryng, in the ende of the yeare: when thou haſt gathered in thy laboures out of the felde.

exodi,xii, c
Exhibit c

er,xxiiii, c
deut,xvi d

Thre tymes in a yeare ſhall all thy mē chyldrē appere before the Lord Ieſhouah.

er,xxiiii d

*Thou ſhalte not offer the bloude of my ſacrifice wyth leuended bread: nether ſhal the fatte of my feaſte remayne vntyll the morrynge.

er,xxiiii d

* The fyrſte of the fyrſtfrutes of thy land thou ſhalt bryng into the houſe of ỹ lord thy god* ℣ thou ſhalt alſo not ſethe a kydd in hys mothers mylke.

Behold, I ſend myne angel before the to kepe the in the waye, ℣ to bryng the in to the place whych I haue prepared. Beware of him ℣ heare his voyce and anger hym not: for he wyll not ſpare your myſdedes, yea and my name is in hym. But ℣ yf thou ſhalt herken vnto hys voyce and kepe all that I ſhall tell the, then I wylbe an enemye vnto thyne enemies and an aduerſarie vnto thyne aduerſaries. When myne angell goeth before thee and hathe brought thee in vnto thee Amorites, Hethites, Pherezites, Canamites, Heuites ℣ Jebuſytes, and I ſhall haue deſtroyed them, ſee thou worſhyppe not theyr Goddes, neyther ſerue them, neyther do after thee workes of them but ouerthrowe thē
D and breake downe the places of thē. And ſe that ye ſerue the Lorde your God, and he ſhall bleſſe thy bread and thy water, ℣ I wyll take all ſyckenes awaye frome amonge you.

Moreouer there ſhall be noo woman chyldleſſe or vnfruyteful in thy land, and thee nombre of thy dayes I wyll fulfyll I wyll ſende my feare before the and wyl kyll all the people whether thou ſhalt go. And I wyll make all thyne enemyes turne theyr backes vnto the, and I wyll ſende hornettes before thee, and they ſhall dryue out the Heuites, the Canamites and the Hethytes before the. I wyll not caſte them oute in one yeare, leſt the land growe to a wyldernesſe: and the beaſtes of the felde multiplye vpon the. But a lyttle and a lyttle I wyll dryue them oute before the, vntyll thou be increaſed that thou mayſt enheret the lande. And I wyll make thy cooſtes from the red ſee vnto the ſee of the Phylyſtynes and from thee deſerte vnto the ryuer. I wyl delyuer the inhabiters of the lande into thine hande, and thou ſhalt dryue thē out before the. * And thou ſhalt make none apoyntmēt wyth thē nor wyth theyr goddes. Neyther ſhall they dwell in thy land, leſt they make the ſynne agaynſt me: for yf thou ſerue theyr goddes* it wil ſurely be thy decaye.

deut,vii a
ex.xxiiii b

exod ſ.a

The Notes.

a℣ By receauinge of gyftes is vnderſtande all thynge by whych one ſeketh hys owne profyt and honoure and not godes, as in deutero.xvi.d.xvii.d and Eccleſi,xx.d

*℣ That is: thou ſhalt not ſethe it ſo lōge as it ſoueth, or as ſome thynke: they ſhuld not kyl both the damme and the kydde.

b℣ A hornet is lyke a waſpe: ſhe is of a more venemous nature and ſtyngeth moch ſorer, as in deutero.vii.e and Joſue.xxiiii.c

¶ Moyſes aſſendeth vp to the mount and wryteth the wordes of the LORDE. The bloude of the couenaunt. The elders of Iſraell iudge the people.

The.xxiiii. Chapter

And he ſayde vnto Moyſes: come vnto ỹ lord: bothe thou and Aaron, Nadab ℣ Abihu ℣ the.lxx. elders of Iſraell, ℣ worſhip a farre of. And Moſes went hym ſelfe alone vnto the Lorde, but they came not nye, neyther came thee people vp wyth hym. * And Moſes came ℣ told the people al the wordes of the lord and all the lawes. And all the people anſwered wyth one voyce ℣ ſayd: al the wordes whych the Lorde hath ſayde, wyll we doo. Then Moyſes wrote all the wordes of the Lord, ℣ roſe vp early and made an aulter vnder the hyl, and.xii. pylers accordynge to the nombre of thee.xii. trybes of Iſrael, and ſent yonge men of the childrē of Iſraell to ſacrifyce burnteofferynges

and

and to offre ✠ peaceoffringes ofore vnto the Lord. And Moyses toke halfe of the bloud ✠ put it in basens, and the other halfe he sprenkled on the alter.

And he toke the boke of the apoyntmēt ✠ red it in the audience of the people. And they sayd. All that the Lord hath sayd, we wyll do and heare. And Moyses toke the bloud and sprynkeld it on the people and
C sayde: beholde, thys is the bloud of the apoyntment which the Lord hath made vpon all these wordes.

Then went Moyses ✠ Aaron, Nadab and Abihu ✠ the. lxx. elders of Israel vp, and b✠ sawe the God of Israel, and vnder his feate as it were a bricke worke of Saphir and as it were thee facyon of heauen when it is cleare, and vpon the nobles of the chyldren of Israell he set not hys hande. And when they had sene God they ate and dronke.

And the Lorde sayd vnto Moyses: come vp to me into the hyll and be ther, and I wyl geue the tables of stone and a law and commaundementes, whyche I haue wrytten to teache thē. Then Moyses rose vp ✠ his mynister Josua, ✠ Moses went vp into the hyll of God, ✠ sayde vnto the elders: tarye ye here vntil we come agayn vnto you: And behold here is Aaron and
D Hur wyth you. If any mā haue any matters to do, let hym come to them. When Moyses was come vp in to the mounte, a clowde couered the hyll, ✠ the ✠ glorye of thee Lorde abode vpon mounte Sinai, and the cloude couered it. vi. dayes. And the seuenthe daye he called vnto Moyses out of the cloude. And the facyon of thee glorie of the Lorde was lyke consumyng fyre on the toppe of the hyll in ỹ syght of
exo. xxxiiii. the chyldren of Israell. * And Moyses wente into the mountayne. And Moyses was in the mounte fourtye dayes and. xl nyghtes.

The Notes

a✠ Peaceoffring is to reconcyle God to ward men, to be at peace wyth them and to forgeue them theyr trespace: or as some men saye for peace obtayned after victory in batayle, as afore in the. xx. chapter. d. and here after. xxxii. b.

b✠ They sawe god: that is, they knewe certeynly that he was there presente and they saw hym as in a vision, not in hys godly maiestie, but as it were by a certayn reuelation

c✠ Of thys glorye is spoken afore in the. xvi Chapter c

C The Lord sheweth moyses the fashion of the holy place and the thynges pertaynynge therto

C The forme of the arke of wytnesse wyth hys staues and Cherubyns.

The. xxv. Chapter.

AND thee Lorde talked wythe Moyses sayinge: speake vnto the chyldren of Israel that they geue me an heue offring and of euery mā that geueth it willinglye wyth hys harte, ye shall take it. * And thys is the heueoffringe whyche exo. xxxv a
ye shall take of them: gold, syluer ✠ brasse and Jacincte colour, scarlet, purpul, bysse and gootes here, tāmes skynnes that are red, and the skynnes of tarus and sethim wood, oyle for lyghtes, and spices for anoyntynge oyle and for swete cense: Onix stones and set stones for the * Ephod and for the brestlappe.

Ephod is a garmēt lyke an amyce.

And they shall make me a sanctuarye that I maye dwell amonge them. And I shall shewe the, the facion of the habitacion and of all the ornamentes therof, euen so, se that ye make it in al thynges. And they shall make an arcke of sethim wood, ii. cubytes ✠ an halfe longe, a cubyte and an halfe breede and a cubyte and an halfe hye. And thou shalte ouerleye it wyth pure golde bothe wythin and wythoute, and shalte make an hye vppon it a crowne of golde round about. And thou shalt caste. iiii. rynges of gold for it, and put them in
B the. iiii. corners therof. ii. ringes on the one syde of it, ✠. ii. on the other. And thou shalt make staues of sethim wood ✠ couer thē wyth gold, and put the staues in the rynges along by the sydes of the arke, to bear it wyth all. And thee staues shall abyde in thee rynges of thee arcke, and shall not be taken awaye. And thou shalte putte in the arcke, thee wytnesse whyche I shall geue the.

C The table of shewbread with the loues of bread vpon it, and hys other vessels.

And thou shalte make a mercyseate of pure golde. ii. cubytes and an halfe longe and a cubyte and an halfe brode. And make. ii. Cherubyns of thycke golde on thee ii. endes of the mercyseate: and set the one Cherub on the one ende, and thee other on the other ende of the mercyseate, so se that thou make them on the twoo endes there-

of,

therof. And the Cherubyns shall stretche theyr wynges abrode ouer an hye, and couer the mercyseate wythe theyr wynges, & theyr faces shall loke one to another: euen to the mercyseate warde, shall the faces of the Cherubins be. And thou shalt put the mercyseate aboue vpon the arcke, & in the arcke thou shalt put the wytnesse whyche I wyll geue the.

There I wyl mete the and wyl comon with the frō vpon the mercyseate from betwene the two Cherubyns which are vpō the arke of wytnesse, & of al thing whyche I wyll geue the in cōmaūdemēt vnto the chyldren of Israell.

¶ Thou shalt also make a table of sethim wood of two cubytes longe & one cubyte brode and a cubytt and an half hye. And couer it wyth pure golde, & make therto a crowne of gold round aboute. And make vnto that an whope of .iiii. fingers brode, round about, And make a golden crowne also to ỹ whope round aboute. And make for it .iiii. rynges of golde & put thē in the corners that ar on the .iiii. fete therof: euē harde vnder the whope shal the ringes be to put in staues to beare the table wythal. And thou shalt make staues of Sethym wood & ouerlaye them with gold, that the table may be borne wyth them. And thou shalt make hys dysshes, spones, pottes & flatpeces to poure out wythal, of fyne golde. And thou shalt sette vpon the table, ✠ shewebread before me al waye.

¶ The facion of the candelsticke, wyth his lampes snoffers and other necessarye.

D And thou shalt make a candelstick of pure thicke golde with his shaft, brāches, bolles, knoppes and floures proceadynge ther out. Syxe braūches shal procede out of the sydes of the candelsticke .iii. oute of the one side & .iii. out of the other. And ther shalbe .iii. cuppes lyke vnto almondes wt knoppes & floures vpon euery one of the vi. braūches that procede out of the cādelsticke: & in the candelstick self .iiii. cuppes lyke vnto almōdes wyth theyr knoppes & floures: that ther be a knop vnder euery .ii. braunches of the syxe that procede out of the cādelsticke. And thee knoppes and the braunches shalbe all together, one pece of pure thycke golde.

And thou shalt make .vii. lampes and put thē an hye theron, to geue lighte vnto the other syde that is ouer against it: with snoffers & fyre pannes of pure gold. And an hundred pounde weyght of fyne gold shall make it wyth all the apparell. * And se that thou make thē after the facion that was shewed the in the mounte. He. xxv. e. Actu. vii. f.

The Notes.

a ✠ Shewbread because it was alwayes in the presence and syghte of the Lorde.

¶ This chapter also describeth the thinges pertaynge to the holy place

The .xxvi. Chapter.

A ND thou shalt make an habitacion wyth ten curtaynes of twyned * bysse, a ✠ Jacyncte scarlet and purpull, & thalte make them wyth Cherubyns of brodered worke. The length of a curtayne shalbe .xxviii. cubytes, and thee bredth .iiii. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to another: & the other fyue lykewyse shal be coupled together one to another. A * Bysse lo ke in. xxv. of Exod

¶ The forme of the ten curtayns of the tabernacle wyth theyr Cherubins and fyftye loupes.

B Then shalte thou make loupes of Jacincte coloure, a longe by the edge of thee one curtayne euē in ỹ seluedge of the couplinge curtayne. And likewyse shalt thou make in the edge of the vtmost curtayne that is coupled therwith on the other syde Fyftye loupes shalt thou make in the one curtayne, & fyftye in the edge of the other that is coupled therwyth on the other syde: so that the loupes be one ouer agaynst another. And thou shalt make fyftye buttons of gold, and couple the curtayns together wyth the buttōs: that it may be an habitacyon.

And thou shalte make .xi. curtaynes of gotes here, to be a tente to couer the habitation. The lengthe of a curtayne shalbe, xxx. cubites, & the bredth .iiii. & they shalbe al .xi. of one measure. And thou shalt couple .v. by thē selues, & the other syxe by thē selues, & shalte double the sixte in the fore frōt of the tabernable. And thou shalt make fyftye loupes in the edge of the vtmost curtayne on the one syde, euen in the couplinge courtayne: & as manye in the edge of the couplinge curtayne on the other syde. And thou shalte make fyftye buttons of brasse and putt thē on the loupes, and couple

couple the tent to gether wyth all, that ther may be one couering.

And thee remnaunt that vesteth in thee curtaynes of thee tente: euen thee bredeth of halfe a curtayn that resteth, shalbe lefte on the backe sydes of the habytacion: a cubyte on thee one syde and a cubyte on thee other syde, of that that remaynethe in thee length of the curtaynes of the tabernacles whyche shall remayne of ether syde of the habytacyon to couer it with all.

And thou shalt make another couerynge
D for the tent of rames skynes dyed red and yet another aboue all of taxus skynes.

And thou shalt make bordes for the habytacion of sethim wod to stonde vp right te: ten cubytes longe shall euery borde be and a cubyte and a halfe brode. Two fete shal one bord haue to couple thē to gether wythe all, and so thou shalt make vnto al thee bordes of thee habytacyon.

¶ The facyon of the bordes of the tabernacle wt. h theyr fete, sockettes and barres

And thou shalt make. xx. bordes for the habytacyon on the southe syde, and thou shalt make. xl. sockettes of syluer and put thē vndet ỹ. xx. bordes. ii. sockets vnder e= uery bord for theyr. ii. fete. In lyke maner
E in the north syde of thee habytacyon there shalbe. xx bordes and. xl. sockettes of syl= uer: two sokettes vnder euery borde.

¶ The facion of the corner bordes wyth theyr fete sockettes and barres.

And for the west end of the habytacyō shalt ỹ make syx bordes ✠. ii. bordes moo for ỹ twoo west corners of the habitacyon so that thes two bordes be coupled toge= ther beneth and lykewyse aboue with clā= pes. And so shall it be in both the corners. And so there shalbe. viii. bordes in all ād xvi. sokettes of syluer. ii. sockettes vnder euery borde.

And thou shalt make barres of sethim
F wod fyue for the bordes of the syde of the tabernacle, and fyue for the other syde: ād fyue for the bordes of the west ende, And the mydle barr shall goo alonge thorowe the myddes of the bordes and barre them together from the one ende vnto the other And thou shalte couer thee bordes wythe golde and make goldenrynges for them to put the barres thorow, and shalt couer thee barres wythe golde also. And rere vp the habitacion according to the fa cyon thereof that was shewed thee in thee mounte.

And thou shalte make a vayle of Ja= cincte, of scarlett, purpull ✠ twyned bysse, and shalt make it of broderd worke ✠ full of Cherubins. And hange it vpon. iiii. py lers of sethim wood couered wyth gold al so and stond vpon. iiii. sockettes of syluer And thou shalt hange vp the vayle wyth rynges, ✠ shalt bring in wythin the vayle G the arcke of wytnesse. And the vayle shall deuyde the holy frō the ✠ moste holy. And thou shalt put th emercyseate vpon the ar ke of wytnesse in the holyeste place. And thou shalte putte the table wythoute thee vayle and candelsticke ouer agaynste the table vpon the south syde of the habitatiō And put the table on the north syde.

And thou shalt make an hanginge for the dooze of the tabernacle: of Jacincte, of scarlette, of purpull and of twyned bysse wrought wythe nedle worke. And thou shalte make for the hanging, fyue pylers of sethim wood, and couer both them and theyr knoppes with golde, and shalte cast fyue sockettes of brasse for them.

The Notes.

a✠ Jacynct is a floure that we call a vyolet: and it is also a precyous stone of the coloure therof: but here it is take only for the coloze of Jacinct of whi the coloure thee curtaynes shulde be of, as afore in the. xxv. a.

c✠ The most holy place, was the secrett and in warde place of the sanctuary, wherin stode the arc ke & the mercyseate, into which none but the prestes only myght come, and that but once a yeare. The sy gnce of whych thynge is declared in the Hebrewes ix. a. iii. Regum. vi. c

¶ The forme of the alter of the burntoffryng wyth hys hornes, ringes, staues, gredyernes & other ornā= mentes.

¶ Yet mo thinges pertaynynge to the holy place.

The. xxvii. Chaptet.

AND thou shalt make an aul= A
tare of sethim wood: fyue cu bytes long ✠. v. cubites bro= de, that it be foure square, ✠ iii. cubytes hye. And make it hornes procedig out in the. iiii. corners of it, and couer it with brasse. And make hys asshepannes, shoucls, basens, flesheho kes fyre pannes and all the appatel therof of brasse and thou shalte make a gredyern al so lyke a nett, of brasse: vpon whose foure corners shalbe foure brasen rynges: and the gredyerne shall reache vnto the myd=

myddes of the altare. And thou shalt make staues for the altere of sethem wodde, and couer them wyth brasse, and let them be in rynges alonge by the sydes of the altare to beare it wall, & make the aulter hollowe wyth bordes: euen as it was shewed the in the mount, so let them make it.

And thou shalt make a ‡ courte vnto
B the habytacyon, whyche shall haue in the southe syde hangynges of twyned bysse, beyng an hundred cubytes longe, and .xx. pylers therof wyth theyr .xx. sockettes of brasse: but the knoppes of the pylers and theyr whopes shalbe syluer. In lyke wyse on the nouth syde there shalbe hangynges of an hundred cubytes longe and .xx. pylers wyth theyr sockettes of brasse and ỹ knoppes and thee whopes of syluer. And in the breadth of thee courte weste warde, there shalbe hangyngys of fyftte cubytes longe, and .x. pylers wyth theyr .x. sockettes. And in the ,breathe of thee courte east warde towarde the rysynge of thee sonne shalbe hangynges of .l. cubytes.

¶ The figure of thee orderinge of the ornamentes whych must stande in the tabernacle.

¶ Hangynges of .xv. cubytes in the one
C syde of it wythe .iii. pylers & .iii. sockettes and likewyse on the other syde shalbe hanginges of .xv. cubites with .iii. pylers and iii. sockettes.

And in the gate of thee courte shalbe a vayle of .xx. cubytes: of iacincte, scarlet, purple and twyned bysse wrought wythe nedle worke, and .iiii. pilers with theyr .iiii. sockettes. All thee pylers rounde about the courte shalbe whoped wyth siluer, and theyr knppes of syluer and their sockettes of brasse. ¶ The length of ỹ court shal be an hundred cubettes, & the breadth
D l. and the heygh fyue. and the hangynges shalbe of twyned bysse, and the sockettes of brasse. And all the vessels of the habytacyon to all maner seruyce & the pynnes therof, yee & the pynnes also of the courte shalbe brasse.

And cõmaunde the chyldren of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all waye into the lampes. In thee ‡ tabernacle of wytnesse wythoute the vayle whyche is before the wytnesse: and Aaron and hys sonnes shall dresse it bothe euen and morowynge before thee Lorde: and it shalbe a dewtye for euer vnto youre generations after you: to be geuen of the chyldren of Israel

The Notes.

a‡ The court is ỹ whyche we call a churchyarde
c‡ It is called the tabernacle of witnesse: because therin was cõtayned the couenaũt & witnesse wherunto god wolde that the chyldren of Israel shulde trust, as Leuiticus. iii. c.
d‡ Loke in Genelis. xiii. d.
¶ Aarons apparell, and hys sonnes.

The .xxviii. Chapter.

AND take thou vnto the Aarõ thy brother and hys sonnes A
wyth hym, from amonge the childrẽ of Israel, that he may mynister vnto me, both Aarõ Nadab, Abihu, Eleazar, & Ithamar Aarons sonnes. And thou shalte make holye rayment for Aaron thy brother, both honorable and gloryous. Moreouer speake vnto all that are wyse harted, which I haue fylled with the spirite of wysdom: that they make Aarons rayment to consecrate him with, that he maye minister vnto me.

These are the garmentes whyche they shall make: a ‡ brestlap, Ephod, a tunicle a strayte cote, a myter and a gyrdell. And they shal make holy garmentes for Aarõ thy brother & his sonnes that he may minister vnto me. And they shall take therto golde, Iacinct, scarlett, purpull and bisse. And they shal make the Ephod of golde, B
Iacinct, scarlett, purpull, and whyte twyned bysse with broderd worke. The twoo sydes shal come together, closed vp in the edges thereof. And the gyrdell of thee Ephod shall be of the same workemanshyp and of the same stuffe, euen of golde, Iacincte, scarlette, purpull and twyned bisse.

And thou shalt take two Onix stodes, and graue in thẽ the names of the childrẽ of Israel: sixe in the one stone, & the other sixe in the other stone: according to the order of theyr birth. After the worke of a stone grauer, euẽ as signettes ar grauẽ, shalte thou graue the .ii. stones with ỹ names of the childrẽ of Israel, & shalte make thẽ to be set in ouches of gold. And thou shalte put the two stones vpon the two shoulders of the Ephod, and they shalbe stones of remembraunce vnto the childrẽ of Israell. And Aaron shall beare theyr names before the Lord vpon hys two shoulders C
for

for a remembraūce. And thou shalt make
hokes of gold and two chenes of fyne gol
de: lynkewozke and wzethed, and fasten ỹ
wzethed cheynes to the hokes:

And thou shalt make the brestlappe of
iudgement wyth broderd wozke: euen af
ter the wozke of the Ephod shalt thou ma
ke it: of gold, iacyncte, scarlet, purple and
twyned bysse shalte thou make it. Foze
square it shalbe ☧ double *an hand brede
longe and an hand brede brode. And thou
shalte fyll it with iiii. rowes of stones. In
thee fyrst rowe shalbe a Sardyos, a To=
pas and *Smaragdus. The second row
a *Rubye, Saphyr dyamond. The thyrd
Lygurpos an Achat and Amatyst. Thee
fourth. a Turcas, Ony and Jaspys.
And they shalbe set in gold in theyr inclo=
sers. And the stones shalbe grauen as sig
nettes be grauen: with the names of thee
chyldzen of Jsrael euen wyth xii. names
euerye one wyth hys name accozdynge to
the xii. trybes.

Exo.xxviii.d

Oz an Eme raude.

*Some re de a carbū=cle.

And thou shalt make vpon the brest
lappe two fastening cheynes of pure gold
& wzethē wozke. And ỹ shalte make lyke
wyse vpon the brestlappe. ii. rynges of go
lde and put them on the edges of the brest
lappe, and put thee. ii. wzethen cheynes of
golde in the. ii. rynges whych are in the ed=
ges of thee brestlappe. And the. ii. endes of
ỹ. ii. chenes thou shalt fastē in the. ii. ringes
and put them vpon thee shulders of the E
phod on the fozeside of it. And thou shalte
yet make. ii. rynges of golde, and putt thē
in the. ii edges of the brestlappe in the boz=
ders therof towarde thee inside of thee E
phod that is ouer agaynst it And yet. ii. o
ther rynges of gold thou shalt make, and
put thym on the. ii. sydes of the Ephod, be
neth ouer agaynst the brestlappe alowe
wher the sydes are ioyned to gether vpon
the brodered gyrdell of the Ephod. And
hey shal bynde the brestlappe by hys ryn
ges vnto the rynges of thee Ephod wyth
a lace of iacynte, that it maye lye closse vn
to the brodered gyrdel of the Ephod, that
thee brestclappe be not loosed from thee
Ephod.

And Aaron shall bere thee names of ỹ
E chyldzen of Jsrael in the brekklapp of iud
gement vpon his hert, when he goth in to
the holy place foz a remembzaunce befoze
the Lozd alwaye. And thou shalt put in ỹ
brestlappe of iudgemēt ✝ vrim and Thu
mim: that they be euen vpon Aarons hert
when he goeth in befoze the Lozd and Aa
ron shall beare the ensample of the chyl=
dzen of Jsrael vpon hys harte befoze the
Lozd alwaye.

And thou shalt make the tunicle vnto
the Ephod all together of Jacincte. And
ther shalbe an hole foz the head in the mid
des of it, and let ther be a bonde of wouen
wozke rounde aboute the coler of it (as it
were the coler of a parlet) that it rent not.
And beneth vpō the hem, thou shalte ma=
ke pongranates of Jacinct, of scarlet, and
of purpull rounde aboute thee hem, and
belles of golde betwene them rounde a=
bout: that there be euer a golden bell and
a pomgranate, a golden bell and a pom=
granate rounde aboute vpon the hem of
the tunicle. And Aaron shall haue it vpon
hym: when he mynystreth, that the sounde
maye be herde when he goeth into the ho=
ly place befoze the Lozde and when he co=
meth out, that he dye not.

And thou shalte make a plate of pure
golde, and graue thereon (as sygnettes ar
grauen) ✝ The holynes of the Lozd, and
put it on a lace of Jacinct ☧ tye it vnto the
mytre, vnto thee fozefronte of it, that it be
vpon Aarons fozehead: that Aaron beare
the ✝ synne of the holy thinges whych the
childzē of Jsrael haue halowed in al theyr
holye gyftes. And it shalbe alwayes vpō
Aarons fozchead, that they may be accep=
ted befoze the Lozd.

And thou shalt make an albe of bysse,
and thou shalt make a mytre of bisse, ☧ a
gyrdell of nedle wozke.

And thou shalt make foz Aarōs sōnes
also cotes, gyrdels and bonettes honoura
ble and glozious, and thou shalt put them
vpon Aaron thy brother and on hys son=
nes wyth hym ☧ shalt anoynte them ☧ fyl
theyr handes and consecrate thē that they
maye mynistre vnto me. And thou shalte
make them lynen brecches too couer theyr
preuitties: from the loynes vnto the thyes
shall they reache. And they shalbe vpon
Aaron and his sonnes, when they go into
the *tabernacle of wytnesse, oz when they
go vnto the altare to mynistre in holynes
that they beare no synne and so dye. And

Luke in Ex. xxvii.d

giue, I pray thee now, the trespasse of thy brethren, and their sinne: for they did vnto thee euill: And now we pray thee, forgiue the trespasse of the seruants of the God of thy father. And Ioseph wept, when they spake vnto him.

18 And his brethren also went and fell downe before his face, and they said, Behold, we be thy seruants.

19 And Ioseph sayde vnto them, *Feare not: for am I in the place of God?

*Chap. 45.5.

20 But as for you, ye thought euill against me, but God meant it vnto good, to bring to passe, as it is this day, to saue much people aliue.

21 Now therefore feare yee not: I will nourish you, and your little ones. And hee comforted them, and spake †kindly vnto them.

†Hebr. to their hearts.

22 ¶ And Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundred and ten yeeres.

23 *And Ioseph saw Ephraims children, of the third generation: the children also of Machir, the sonne of Manasseh were †brought vp vpon Iosephs knees.

*Num. 32. 39.

†Heb. borne.

24 And Ioseph said vnto his brethren, *I die: and God will surely visite you, and bring you out of this land, vnto the land which hee sware to Abraham, to Isaac, and to Iacob.

*Heb. 11. 22.

25 And Ioseph tooke an oath of the children of Israel, saying, *God will surely visite you, and ye shall cary vp my bones from hence.

*Exod. 13. 19.

26 So Ioseph died, being an hundred and ten yeeres olde: and they imbalmed him, and he was put in a coffin, in Egypt.

¶ THE SECOND BOOKE of Moses, called Exodus.

CHAP. I.

1 The children of Israel after Iosephs death, doe multiply. 8 The more they are oppressed by a new King, the more they multiply. 15 The godlines of the Midwiues, in sauing the men children aliue. 22 Pharaoh commandeth the male children to be cast into the riuer.

NOwe these are the names of the *children of Israel, which came into Egypt, euery man †his household, came with Iacob.

*Gene. 46. 8. exod. 6. 14.

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the soules that came out of the †loynes of Iacob, were *seuentie soules: for Ioseph was in Egypt already.

†Heb. thigh. *Gene. 46. 27. deut. 10.22.

6 And Ioseph died, and all his brethren, and all that generation.

7 ¶ *And the children of Israel were fruitfull, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them.

*Act. 7.17

8 Now there arose vp a new King ouer Egypt, which knew not Ioseph.

9 And he said vnto his people, Behold, the people of the children of Israel are moe and mightier then we.

10 Come on, let vs deale wisely with them, lest they multiply, and it come to passe that when there falleth out any warre, they ioyne also vnto our enemies, and fight against vs, and so get them vp out of the land.

11 Therefore they did set ouer them task-masters, to afflict them with their burdens:

burdens: And they built for Pharaoh treaſure cities, Pithom and Raamſes.

†Hebr. and as they afflicted them, ſo they multiplied, &c.

12 †But the more they afflicted them, the more they multiplyed and grew: and they were grieued becauſe of the children of Iſrael.

13 And the Egyptians made the children of Iſrael to ſerue with rigour.

14 And they made their liues bitter, with hard bondage, in morter and in bricke, and in all maner of ſeruice in the fielde: all their ſeruice wherein they made them ſerue, was with rigour.

15 ¶ And the King of Egypt ſpake to the Hebrew midwiues, (of which the name of one was Shiphrah, and the name of the other Puah.)

16 And he ſaid, When ye doe the office of a midwife to the Hebrew-women, and ſee them vpon the ſtooles, if it bee a ſonne, then ye ſhall kill him: but if it be a daughter, then ſhe ſhall liue.

17 But the midwiues feared God, and did not as the King of Egypt commanded them, but ſaued the men children aliue.

18 And the King of Egypt called for the midwiues, and ſaid vnto them, Why haue yee done this thing, and haue ſaued the men children aliue?

19 And the midwiues ſaid vnto Pharaoh, Becauſe the Hebrew women are not as the Egyptian women: for they are liuely, and are deliuered ere the midwiues come in vnto them.

20 Therefore God dealt well with the midwiues: and the people multiplied and waxed very mighty.

21 And it came to paſſe, becauſe the midwiues feared God, that hee made them houſes.

22 And Pharaoh charged all his people, ſaying, Euery ſonne that is borne, yee ſhall caſt into the riuer, and euery daughter ye ſhall ſaue aliue.

CHAP. II.

1 Moſes is borne, 3 and in an arke caſt into the flags. 5 He is found, and brought vp by Pharaohs daughter. 11 Hee ſlayeth an Egyptian. 13 Hee reproueth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gerſhom is borne. 23 God reſpecteth the Iſraelites cry.

*Chap. 6. 20. num. 26. 59.

AND there went *a man of the houſe of Leui, & tooke to wife a daughter of Leui.

2 And the woman conceiued, and bare a ſonne: and when ſhee ſaw him that hee was a goodly childe, ſhee *hid him three moneths.

*Acts 7. 20 heb. 11. 23.

3 And when ſhee could not longer hide him, ſhee tooke for him an arke of bul-ruſhes, and daubed it with ſlime, and with pitch, and put the childe therein, and ſhee layd it in the flags by the riuers brinke.

4 And his ſiſter ſtood afarre off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came downe to waſh her ſelfe at the riuer, and her maydens walked along by the riuer ſide: and when ſhee ſawe the arke among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened it, ſhee ſaw the childe: and beholde, the babe wept. And ſhee had compaſſion on him, and ſaide, This is one of the Hebrewes children.

7 Then ſaid his ſiſter to Pharaohs daughter, Shall I goe, and call to thee a nurſe of the Hebrew women, that ſhee may nurſe the childe for thee?

8 And Pharaohs daughter ſaide to her, Goe: and the maid went and called the childs mother.

9 And Pharaohs daughter ſaid vnto her, Take this child away, and nurſe it for mee, and I will giue thee thy wages. And the woman tooke the childe, and nurſed it.

10 And the child grew, and ſhe brought him vnto Pharaohs daughter, and hee became her ſonne. And ſhee called his name ||Moſes: And ſhe ſaid, Becauſe I drew him out of the water.

||That is, *Drawen out.*

11 ¶ And it came to paſſe in thoſe dayes, when Moſes was growen, that he went out vnto his brethren, and looked on their burdens, and hee ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he ſaw that there was no man, hee ſlew the Egyptian, and hid him in the ſand.

13 And when he went out the ſecond day, behold, two men of the Hebrewes ſtroue together; And he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And hee ſaide, Who made thee †a Prince and a Iudge ouer vs? intendeſt thou to kill mee, as thou killedſt the Egyptian? And Moſes feared, and ſaide, Surely this thing is knowen.

†Hebr. *a Man a Prince.*

15 Now

15 Now when Pharaoh heard this thing, hee ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſate downe by a well.

||Or, Prince. 16 Now the ||Priest of Midian had ſeuen daughters, and they came and drew water, and filled the troughes to water their fathers flocke.

17 And the ſhepheards came and droue them away: but Moſes ſtood vp and helped them, & watered their flocke.

18 And when they came to Reuel their father, he ſaid, How is it that you are come ſo ſoone to day?

19 And they ſaid, An Egyptian deliuered vs out of the hand of the ſhepheards, and alſo drew water ynough for vs, and watered the flocke.

20 And he ſaid vnto his daughters, And where is he? why is it that ye haue left the man? Call him, that he may eate bread.

21 And Moſes was content to dwell with the man, and he gaue Moſes Zipporah his daughter.

*Chap. 18. 3. 22 And ſhe bare him a ſonne, and he called his name *Gerſhom: for he ſaid, I haue beene a ſtranger in a ſtrange land.

23 ¶ And it came to paſſe in proceſſe of time, that the King of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they cryed, and their crie came vp vnto God, by reaſon of the bondage.

*Gene. 15. 14. & 46. 4. 24 And God heard their groning, and God remembred his *Couenant with Abraham, with Iſaac, and with Iacob.

†Heb. knew. 25 And God looked vpon the children of Iſrael, and God †had reſpect vnto them.

CHAP. III.

1 Moſes keepeth Iethros flocke. 2 God appeareth to him in a burning buſh. 9 Hee ſendeth him to deliuer Iſrael. 14 The Name of God. 15 His meſſage to Iſrael.

NOw Moſes kept the flocke of Iethro his father in law, the Priest of Midian: and he led the flocke to the backeſide of the deſert, and came to the Mountaine of God, euen to Horeb.

*Acts 7. 30. 2 And the Angel of the LORD appeared vnto him, in a *flame of fire out of the midſt of a buſh, and hee looked, and behold, the buſh burned with fire, and the buſh was not conſumed.

3 And Moſes ſaid, I wil now turne aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the LORD ſaw that hee turned aſide to ſee, God called vnto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And hee ſaid, Here am I.

*Ioſh. 5. 15 Acts 7. 33. 5 And hee ſaide, Draw not nigh hither: *put off thy ſhooes from off thy feete, for the place whereon thou ſtandeſt, is holy ground.

*Matth. 22 32. Acts 7. 32. 6 Moreouer he ſaid, *I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Iacob. And Moſes hid his face: for hee was afraid to looke vpon God.

7 ¶ And the LORD ſaid, I haue ſurely ſeene the affliction of my people which are in Egypt, and haue heard their cry, by reaſon of their taſke-maſters: for I know their ſorrowes,

8 And I am come downe to deliuer them out of the hand of the Egyptians, and to bring them vp out of that land, vnto a good land and a large, vnto a land flowing with milke and hony, vnto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites.

9 Now therefore behold, the crie of the children of Iſrael is come vnto me: and I haue alſo ſeene the oppreſſion wherewith the Egyptians oppreſſe them.

10 Come now therefore, and I will ſend thee vnto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 ¶ And Moſes ſaid vnto God, Who am I that I ſhould goe vnto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly I will bee with thee, and this ſhall be a token vnto thee, that I haue ſent thee: When thou haſt brought forth the people out of Egypt, yee ſhall ſerue God vpon this mountaine.

13 And Moſes ſayde vnto God, Behold, when I come vnto the children of Iſrael, and ſhall ſay vnto them, The God of your fathers hath ſent mee vnto you: and they ſhall ſay to mee, What is his name? what ſhall I ſay vnto them?

14 And

14 And God said vnto Moses, I AM THAT I AM: And he said, Thus shalt thou say vnto the children of Israel, I AM hath sent mee vnto you.

15 And God said moreouer vnto Moses, Thus shalt thou say vnto the children of Israel; The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: this is my name for euer, and this is my memoriall vnto all generations.

16 Goe and gather the Elders of Israel together, and say vnto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob appeared vnto mee, saying, I haue surely visited you, and seene that which is done to you in Egypt.

17 And I haue said, I will bring you vp out of the affliction of Egypt, vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites and the Hiuites, and the Iebusites, vnto a land flowing with milke and hony.

18 And they shall hearken to thy voyce: and thou shalt come, thou and the Elders of Israel vnto the king of Egypt, and you shall say vnto him, The LORD God of the Hebrewes hath met with vs: and now let vs goe, (wee beseech thee) three dayes iourney into the wildernes, that wee may sacrifice to the LORD our God.

19 And I am sure that the King of Egypt will not let you goe, ‖no not by a mighty hand.

‖ Or, but by strong hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will doe in the midst thereof: and after that he will let you goe.

21 And I will giue this people fauour in the sight of the Egyptians, and it shall come to passe that when yee goe, ye shall not goe empty.

22 *But euery woman shall borrow of her neighbour, and of her that sojourneth in her house, iewels of siluer, and iewels of gold, and raiment: and ye shall put them vpon your sonnes and vpon your daughters, and yee shall spoile ‖the Egyptians.

* Chap. 11. 2. & 12. 35.

‖ Or, Egypt.

CHAP. IIII.

1 Moses rod is turned into a Serpent. 6 His hand is leprous. 10 He is loath to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Iethro. 21 Gods message to Pharaoh. 24 Zipporah circumciseth her sonne. 27 Aaron is sent to meet Moses. 31 the people beleeueth them.

AND Moses answered, and said, But behold, they will not beleeue mee, nor hearken vnto my voyce: for they will say, The LORD hath not appeared vnto thee.

2 And the LORD said vnto him, what is that in thine hand? and he said, A rod.

3 And he said, Cast it on the ground: And hee cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said vnto Moses, Put forth thine hand, and take it by the taile: And hee put foorth his hand, and caught it, and it became a rod in his hand:

5 That they may beleeue that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared vnto thee.

6 And the LORD said furthermore vnto him, Put now thine hand into thy bosome. And he put his hand into his bosome: and when hee tooke it out, behold, his hand was leprous as snowe.

7 And he said, Put thine hand into thy bosome againe. And hee put his hand into his bosome againe, and plucked it out of his bosome, and behold, it was turned againe as his other flesh.

8 And it shall come to passe, if they will not beleeue thee, neither hearken to the voice of the first signe, that they will beleeue the voice of the latter signe.

9 And it shall come to passe, if they will not beleeue also these two signes, neither hearken vnto thy voyce, that thou shalt take of the water of the riuer, and powre it vpon the dry land: and the water which thou takest out of the riuer †shall become blood vpon the dry land.

† Heb. shall be and shalbe.

10 And Moses saide vnto the LORD, O my Lord, I am not †eloquent, neither heretofore, nor †since thou hast spoken vnto thy seruant: but I am slow of speach, and of a slow tongue.

† Heb. a man of words. † Heb. since yesterday nor since the third day.

11 And the LORD saide vnto him, who hath made mans mouth? or who maketh the dumbe or deafe, or the seeing, or ᵖ blind? haue not I the LORD?

12 Now therefore goe, and I will bee * with thy mouth, and teach thee what thou ſhalt ſay.

*Mar.10. 19.mar.13. 11.luk. 12. 11.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand of him whom thou ‖wilt ſend.

‖Or, ſhouldeſt.

14 And the anger of the LORD was kindled againſt Moſes, and hee ſaid, Is not Aaron the Leuite thy brother? I know that he can ſpeake well. And alſo behold, he commeth forth to meet thee: and when he ſeeth thee, hee will be glad in his heart.

15 And thou ſhalt ſpeake vnto him, and put words in his mouth, and I wil be with thy mouth, & with his mouth, and will teach you what ye ſhall doe.

16 And he ſhal be thy ſpokeſman vnto the people: and hee ſhall bee, euen hee ſhall be to thee in ſtead of a mouth, and * thou ſhalt be to him in ſtead of God.

*Chap.7.1

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt doe ſignes.

18 ¶ And Moſes went and returned to Jethro his father in law, and ſaid vnto him, Let me goe, I pray thee, and returne vnto my brethren, which are in Egypt, and ſee whether they bee yet aliue, and Jethro ſayd to Moſes, Goe in peace.

19 And the LORD ſaid vnto Moſes in Midian, Goe, returne into Egypt: for all the men are dead which ſought thy life.

20 And Moſes tooke his wife, and his ſonnes, and ſet them vpon an aſſe, and hee returned to the land of Egypt. And Moſes tooke the rod of God in his hand.

21 And the LORD ſaid vnto Moſes, When thou goeſt to returne into Egypt, ſee that thou doe all thoſe wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, that hee ſhall not let the people goe.

22 And thou ſhalt ſay vnto Pharaoh, Thus ſaith the LORD, Iſrael is my ſonne, euen my firſt borne.

23 And I ſay vnto thee, let my ſon goe, that he may ſerue mee: and if thou refuſe to let him goe, behold, I will ſlay thy ſonne, euen thy firſt borne.

24 ¶ And it came to paſſe by the way in the Inne, that the LORD met him, and ſought to kill him.

25 Then Zipporah tooke a ſharpe ‖ſtone, and cut off the foreſkinne of her ſonne, and † caſt it at his feet, and ſaid, Surely a bloody huſband art thou to mee.

‖Or knife.

†Ebr. made it touch.

26 So he let him goe: then ſhee ſaid, A bloody huſband thou art, becauſe of the Circumciſion.

27 ¶ And the LORD ſaid to Aaron, Goe into the wilderneſſe to meete Moſes. And hee went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the LORD, who had ſent him, and all the ſignes which hee had commanded him.

29 ¶ And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the LORD had ſpoken vnto Moſes, and did the ſignes in the ſight of the people.

31 And the people beleeued: And when they heard that the LORD had viſited the children of Iſrael, and that he had looked vpon their affliction, then they bowed their heades and worſhipped.

CHAP. V.

1 Pharaoh chideth Moſes and Aaron for their meſſage. 5 Hee encreaſeth the Iſraelites taske. 15 Hee checketh their complaints. 19 They cry out vpon Moſes and Aaron. 22 Moſes complaineth to God.

AND afterward Moſes and Aaron went in, and tolde Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people goe, that they may hold a feaſt vnto mee in the wilderneſſe.

2 And Pharaoh ſaid, Who is the LORD, that I ſhould obey his voice to let Iſrael goe? I know not the LORD, neither will I let Iſrael goe.

3 And they ſaid, * The God of the Hebrewes hath mette with vs: let vs goe, wee pray thee, three dayes iourney into the deſert, and ſacrifice vnto the LORD our God, leſt he fall vpon vs with peſtilence, or with the ſword.

*Chap.3. 18.

4 And the King of Egypt ſaid vnto them, Wherefore doe ye, Moſes and Aaron, let the people from their workes? get you vnto your burdens.

5 And Pharaoh ſaid, Behold, the people of the land now are many, & you make them reſt from their burdens.

6 And Pharaoh commaunded the ſame

same day the taske-masters of the people, and their officers, saying;

7 Yee shall no more giue the people straw to make bricke, as heretofore: let them goe and gather straw for themselues.

8 And the tale of the brickes which they did make heretofore, you shall lay vpon them: you shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let vs goe and sacrifice to our God.

† Heb. let the worke be heauy vpon the men.

9 † Let there more worke bee layde vpon the men, that they may labour therein, and let them not regard vaine wordes.

10 ¶ And the taske-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not giue you straw.

11 Goe yee, get you straw where you can find it: yet not ought of your worke shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble in stead of straw.

13 And the taske-masters hasted them, saying; Fulfill your workes, your † daily taskes, as when there was straw.

† Hebr. a matter of a day in his day.

14 And the officers of the children of Israel, which Pharaohs taske-masters had set ouer them, were beaten, and demanded, wherefore haue yee not fulfilled your taske, in making bricke, both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cryed vnto Pharaoh, saying, wherefore dealest thou thus with thy seruants?

16 There is no straw giuen vnto thy seruants, and they say to vs, Make bricke: and beholde, thy seruants are beaten; but the fault is in thine owne people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let vs goe and doe sacrifice to the LORD.

18 Goe therefore now and worke: for there shall no straw bee giuen you, yet shall ye deliuer the tale of brickes.

19 And the officers of the children of Israel did see that they were in euill case, after it was said, Yee shall not minish ought from your brickes of your daily taske.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 And they said vnto them; The LORD looke vpon you, and iudge, because you haue made our sauour † to bee abhorred in the eyes of Pharaoh, and in the eyes of his seruants, to put a sword in their hand to slay vs.

† Hebr. to stinke.

22 And Moses returned vnto the LORD, and sayd, Lord, wherefore hast thou so euill intreated this people? why is it that thou hast sent me.

23 For since I came to Pharaoh to speake in thy Name, he hath done euill to this people, neither hast thou † deliuered thy people at all.

† Heb. deliuering thou hast not deliuered.

CHAP. VI.

1 God renueth his promise by his Name IEHOVAH. 14 The genealogie of Reuben, 15 of Simeon, 16 of Leui, of whom came Moses and Aaron.

THen the LORD said vnto Moses, Now shalt thou see what I will doe to Pharaoh: for with a strong hand shall hee let them goe, and with a strong hand shall he driue them out of his land.

2 And God spake vnto Moses, and said vnto him, I am the LORD.

3 And I appeared vnto Abraham, vnto Isaac, and vnto Iacob, by the Name of God Almighty, but by my name IEHOVAH was I not knowen to them.

4 And I haue also established my Couenant with them, to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage: and I haue remembred my Couenant.

6 Wherefore say vnto the children of Israel, I am the LORD, and I will bring you out from vnder the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeeme you with a stretched out arme, and with great iudgements.

7 And I will take you to mee for a people and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from vnder the burdens of the Egyptians.

8 And I will bring you in vnto the lande concerning the which I did

† ſweare to giue it, to Abraham, to Iſaac, and to Iacob, and I will giue it you for an heritage, I am the LORD.

9 And Moſes ſpake ſo vnto the children of Iſrael: but they hearkened not vnto Moſes, for † anguiſh of ſpirit, and for cruell bondage.

10 And the LORD ſpake vnto Moſes, ſaying,

11 Goe in, ſpeake vnto Pharaoh King of Egypt, that hee let the children of Iſrael goe out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold, the children of Iſrael haue not hearkened vnto me, how then ſhal Pharaoh heare me, who am of vncircumciſed lips?

13 And the LORD ſpake vnto Moſes and vnto Aaron, & gaue them a charge vnto the children of Iſrael, and vnto Pharaoh King of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 These be the heads of their fathers houſes: * The ſonnes of Reuben the firſt borne of Iſrael, Hanoch, and Pallu, Hezron, and Carmi: theſe be the families of Reuben.

15 * And the ſonnes of Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 And theſe are the names of the * ſonnes of Leui, according to their generations: Gerſhon and Kohath and Merari: and the yeeres of the life of Leui, were an hundred, thirtie and ſeuen yeeres.

17 The ſonnes of Gerſhon: Libni and Shimi, according to their families.

18 And * the ſonnes of Kohath: Amram, and Izhar, and Hebron, and Vzziel. And the yeeres of the life of Kohath, were an hundred thirtie and three yeeres.

19 And the ſonnes of Merari: Mahali and Mushi: theſe are the families of Leui, according to their generations.

20 And * Amram tooke him Iochebed his fathers ſiſter to wife, and ſhee bare him Aaron and Moſes: and the yeeres of the life of Amram were an hundred, and thirtie and ſeuen yeeres.

21 And the ſonnes of Izhar: Korah and Nepheg, and Zichri.

22 And the ſonnes of Vzziel: Miſhael, and Elzaphan, and Zithri.

23 And Aaron tooke him Eliſheba daughter of Amminadab ſiſter of Naaſhon to wife, and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſonnes of Korah, Aſſir, and Elkanah, and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him one of the daughters of Putiel to wife, and * ſhee bare him Phinehas: theſe are the heads of the fathers of the Leuites, according to their families. * Num. 25. 11.

26 These are that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies.

27 These are they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: These are that Moſes and Aaron.

28 And it came to paſſe on the day when the LORD ſpake vnto Moſes in the land of Egypt,

29 That the LORD ſpake vnto Moſes, ſaying, I am the LORD: ſpeake thou vnto Pharaoh king of Egypt, all that I ſay vnto thee.

30 And Moſes ſaid before the LORD, Behold, I am of vncircumciſed lips, and how ſhall Pharaoh hearken vnto mee?

CHAP. VII.

1 Moſes is encouraged to goe to Pharaoh. 7 His age. 8 His rod is turned into a Serpent. 11 The ſorcerers doe the like. 13 Pharaohs heart is hardened. 14 Gods meſſage to Pharaoh. 19 The riuer is turned into blood.

AND the LORD ſaid vnto Moſes, See, I haue made thee a god to Pharaoh, and Aaron thy brother ſhalbe thy prophet.

2 Thou ſhalt ſpeake all that I command thee, and Aaron thy brother ſhall ſpeake vnto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaohs heart, and multiply my ſignes and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken vnto you, that I may lay my hand vpon Egypt, and bring forth mine armies, and my people the children of Iſrael, out of the land of Egypt, by great iudgements.

5 And the Egyptians ſhall know that I am the LORD, when I ſtretch forth mine hand vpon Egypt, and bring out

out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourescore yeres olde, and Aaron fourescore and three yeeres old, when they spake vnto Pharaoh.

8 ¶ And the LORD spake vnto Moses and vnto Aaron, saying:

9 When Pharaoh shall speake vnto you, saying, Shew a miracle for you: then thou shalt say vnto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in vnto Pharaoh, and they did so as the Lord had commanded: and Aaron cast downe his rod before Pharaoh, and before his seruants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers; now the Magicians of Egypt, they also did in like maner with their enchantments.

12 For they cast downe euery man his rod, and they became serpents: but Aarons rod swallowed vp their rods.

13 And hee hardened Pharaohs heart, that hee hearkened not vnto them, as the LORD had said.

14 ¶ And the LORD saide vnto Moses, Pharaohs heart is hardened: he refuseth to let the people goe.

15 Get thee vnto Pharaoh in the morning, loe, he goeth out vnto the water, And thou shalt stand by the riuers brinke, against hee come: and the rod which was turned to a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The LORD God of the Hebrewes hath sent me vnto thee, saying; Let my people goe, that they may serue mee in the wildernesse: and beholde, hitherto thou wouldest not heare.

17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in my hand, vpon the waters which are in the riuer, and they shalbe turned to blood.

18 And the fish that is in the riuer shall die, and the riuer shall stincke, and the Egyptians shall loathe to drinke of the water of the riuer.

19 ¶ And the LORD spake vnto Moses, Say vnto Aaron, Take thy rod, & stretch out thine hand vpon the waters of Egypt, vpon their streames, vpon their riuers, and vpon their ponds, and vpon all their † pooles of water, that they may become blood, and that there may bee blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. † Heb. Gathering of their waters.

20 And Moses and Aaron did so, as the LORD commaunded: and he *lift vp the rod and smote the waters that were in the riuer, in the sight of Pharaoh, and in the sight of his seruants: and all the *waters that were in the riuer, were turned to blood. * Chap. 17. 5. * Psal. 78. 44.

21 And the fish that was in the riuer died: and the riuer stunke, and the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

22 *And the Magicians of Egypt did so, with their enchantments: and Pharaohs heart was hardened, neither did he hearken vnto them, as the LORD had said. *Wil. 17.7.

23 And Pharaoh turned and went into his house, neither did hee set his heart to this also.

24 And all the Egyptians digged round about the riuer for water to drinke: for they could not drinke of the water of the riuer.

25 And seuen dayes were fulfilled after that the LORD had smitten the riuer.

CHAP. VIII.

1 Frogges are sent. 8 Pharaoh sueth to Moses, 12 and Moses by prayer remooueth them away. 16 The dust is turned into lyce, which the Magicians could not doe. 20 The swarmes of flies. 25 Pharaoh inclineth to let the people goe, 32 but yet is hardened.

AND the LORD spake vnto Moses, Goe vnto Pharaoh, and say vnto him; Thus sayeth the LORD, Let my people goe, that they may serue me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogges.

3 And the riuer shall bring foorth frogges abundantly, which shall goe vp and come into thine house, and into thy bed-chamber, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and into thy ‖ kneading troughes. ‖ Or, dough.

4 And the frogges shall come vp both on thee, and vpon thy people, and vpon all thy seruants.

5 ¶ And the LORD spake vnto Moses; Say vnto Aaron, Stretch foorth thine hand with thy rodde ouer the streames, ouer the riuers, and ouer the ponds, and cause frogges to come vp vpon the land of Egypt.

6 And Aaron stretched out his hand ouer the waters of Egypt, and the frogges came vp, and couered the land of Egypt.

*Wis.17.7. 7 *And the Magicians did so with their inchantments, and brought vp frogges vpon the land of Egypt.

8 ¶ Then Pharaoh called for Moses, and Aaron, and said, Intreat the LORD, that hee may take away the frogges from me, and from my people: and I will let the people goe, that they may doe sacrifice vnto the LORD.

9 And Moses saide vnto Pharaoh, ‖ Glory ouer mee: ‖ When shall I entreat for thee, and for thy seruants, and for thy people † to destroy the frogges from thee, and thy houses, that they may remaine in the riuer onely?

‖ *Or, haue this honour ouer me, &c* ‖ *Or against when.* † *Heb to cut off.*

10 And hee said, ‖ To morrow. And hee saide, Bee it according to thy word: That thou mayest know that there is none like vnto the LORD our God.

‖ *Or, against to morrow.*

11 And the frogges shall depart from thee, and from thy houses, and from thy seruants, and from thy people; they shall remaine in the riuer onely.

12 And Moses and Aaron went out from Pharaoh, and Moses cryed vnto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses: and the frogges died out of the houses, out of the villages and out of the fields.

14 And they gathered them together vpon heapes, and the land stanke.

15 But when Pharaoh saw that there was respit, hee hardned his heart and hearkened not vnto them, as the LROD had said.

16 ¶ And the LORD saide vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice, throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lyce, in man and in beast: all the dust of the land became lyce throughout all the land of Egypt.

18 And the Magicians did so with their enchantments to bring foorth lice, but they could not: so there were lice vpon man and vpon beast.

19 Then the Magicians said vnto Pharaoh; This is the finger of God. And Pharaohs heart was hardned, and he hearkened not vnto them, as the LORD had said.

20 ¶ And the LORD saide vnto Moses, Rise vp early in the morning, and stand before Pharaoh: loe, he commeth foorth to the water, and say vnto him; Thus saith the LORD, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send ‖ swarmes of flies vpon thee, and vpon thy seruants, and vpon thy people, and into thy houses: and the houses of the Egyptians shall bee full of swarmes of flies, and also the ground whereon they are.

‖ *Or, a mixture of myssome beasts, &c.*

22 And I will seuer in that day the land of Gosben in which my people dwell, that no swarmes of flies shall bee there, to the end thou maiest know that I am the LORD in the middest of the earth.

23 And I will put † a diuision betweene my people and thy people: ‖ to morrow shall this signe be.

†*Heb.* a redemption. ‖ *Or, by to morrow.*

24 And the LORD did so: and *there came a grieuous swarme of flies into the house of Pharaoh, and into his seruants houses, and into all the lande of Egypt: the lande was ‖ corrupted by reason of the swarme of flies.

*Wis.16.9. ‖ *Or, destroyed.*

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Goe yee, sacrifice to your God in the land.

26 And Moses said, It is not meete so to doe; for we shall sacrifice the abomination of the Egyptians, to the LORD our God: Loe, shall wee sacrifice the abomination of the Egyptians before their eyes, and will they not stone vs?

27 Wee will goe three daies iourney into the wildernesse, and sacrifice to the LORD our God, as *hee shall command vs.

*Chap.3. 18.

28 And Pharaoh said, I will let you goe that ye may sacrifice to the LORD your God, in the wildernes: onely you shall not goe very farre away: intreate for me.

29 And Moses said, Behold, I goe out

C to couple the tent together that it myghte be one. And they made a coueringe vnto the tente of raummes skynnes reedde, and yet another of taxus skynnes aboue all.

And they made bordes for the dwellinge place of sethim wod that stode vpright euery borde ten cubytes longe and a cubyte and an halfe brode. And they made two fete to euerye borde of the dwellyng place toynynge one to another. And they made twentye bordes for the southesyde of thee habytacion, and .xl. sockettes of syluer vnder the twentie boordes, two sockettes vnder euerye boorde, euen for the two fete of of the. And for the other syde of the dwellinge towarde the northe, they made other twentye boordes wyth .xl. sockettes of syluer two sockettes vnder euery borde. And behynde in the ende of the tabernacle toowarde the weste, they made syxe bordes & two other bordes, for the corners of the habytatiō behynde, & they were ioyned closse
D bothe beneth and also aboue wythe claimpes and thus they dyd to both the corners so they were in all eyght boordes and .xvi. sockettes, vnder euery borde .ii. sockettes.

And they made barres of Sethym wood fyue for the bordes of thee one syde of the habytacion, and fyue for the other, and fyue for the boordes of the west ende of the habitacion. And they made the middell barre to shote thorowe the bordes: euē from the one ende to thee other, and ouerlayde thee bordes wythe golde, and made them ringes of golde to thrust the barres thorow, and couered the barres with golde. And they made an hangyng of iacinct of scarlet, purpull and twyned bysse with Cherubins of broderd worke. And made there vnto foure pylers of Sethim wod, and ouerlayde them wyth golde. Theyr knoppes were also of golde, and they cast for them .iiii. sockettes of syluer. And they made an hangyng for the tabernacle doze of Jacinct, scarlette, purpull and twyned byssе of nedle worke, and thee pylers of it were fyue with theyr knoppes, and ouerlayde the heades of them and the whooppes with golde, wyth theyr fyue sockettes of brasse.

C The arke of witnesse. The mercyseate. The table The candelsticke. The lyghtes. The altare and the incense.

The .xxxvii. Chapter.

A AND Bezaleel made the arcke of sethem wodd two cubites and an halfe long, and a cubyte and a halfe brode, and a cubyte, and a halfe hye and ouerlayde it wyth fyne golde bothe within and wythout, and made a crowne of golde to it rounde aboute, and cast for it .iiii. rynges of golde for the .iiii. corners of it: two rynges for the one syde and two for the other, and made staues of sethym wodd, and couered them with golde, and put thee staues in thee rynges alonge by by the syde of the arcke to bere it wyth al.

And he made the mercyseate of pure golde two cubytes and a halfe longe and one cubyte and a halfe brod, and made two Cherubyns of thycke gold vpon the ii. endes of ỹ merciseate: One Cherub on B thee one ende and a nother Cherub on the other ende of the merciseate. And the Cherubyns spred out theyr wynges aboue an hye, and couered thee mercyseat therwith. And their faces were one to ãother: euen to thee mercyseate warde, were thee faces of the Cherubyns.

And he made the table of sethem wodd two cubytes longe and a cubyte brode, & a cubite and a halfe highe, and ouerlayde it with fine golde, & made therto a crowne of golde rounde about, and made therto an whope of an hande brede roūde about and made vnto thee whope a crowne of golde rounde aboute, and cast for it .iiii. ringes of golde and put the ringes in the iiii. corners by thee fete: euen vnder thee whope to put staues in to bere thee table with all. And he made staues of Sethim wodd & couered thē wythe golde to beare C the table with all, and made the vessels ỹ were on the table of pure golde, the dysshes, spones, flatpeces & pottes to poure with all.

And he made the candelstycke of pure thycke golde: bothe the candelstycke and hys shafte: with braunches, bolles, knoppes and floures procedyng out of it, Six braunches procedynge oute of the sydes therof .iii. out of the one syde, and .iii. oute of the other. And on euerye braunche were .iii. cuppes lyke vnto almondes w knoppes and floures thorow out the syre

J .i. braun-

22 ¶ And the LORD sayd vnto Moses, Stretch foorth thine hand toward heauen, that there may bee haile in all the land of Egypt, vpon man and vpon beast, and vpon euery hearbe of the field, throughout the land of Egypt.

23 And Moses stretched foorth his rod toward heauen, and the LORD sent thunder and haile, and the fire ranne along vpon the ground, and the LORD rained haile vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, very grieuous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the haile smote throughout all the land of Egypt, all that was in the field, both man and beast: and the haile smote euery hearbe of the fielde, and brake euery tree of the field.

26 Onely in the lande of Goshen where the children of Israel were, was there no haile.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and sayd vnto them, I haue sinned this time: the LORD is righteous, and I and my people are wicked.

28 Entreate the LORD, (for it is enough) that there be no more †mighty thunderings and haile, and I will let you goe, and ye shall stay no longer.

†Hebr. voyces of God.

29 And Moses said vnto him, Assoone as I am gone out of the citie, I will spread abroad my hands vnto the LORD, and the thunder shall cease, neither shall there bee any more haile: that thou mayest know how that the *earth is the LORDS.

*Psal.24.1.

30 But as for thee and thy seruants, I know that yee will not yet feare the LORD God.

31 And the flare, and the barley was smitten: for the barley was in the eare, and the flare was bolled:

32 But the wheate and the rye were not smitten: for they were †not growen vp.

†Heb. hidden: or, darke.

33 And Moses went out of the citie from Pharaoh, and spread abroad his hands vnto the LORD: and the thunders and haile ceased, and the raine was not powred vpon the earth.

34 And when Pharaoh saw that the raine, and the haile and the thunders were ceased, hee sinned yet more, and hardned his heart, hee and his seruants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel goe, as the LORD had spoken †by Moses.

†Hebr. by the hand of Moses.

CHAP. X.

1 God threatneth to send locusts. 7 Pharaoh moued by his seruants, inclineth to let the Israelites goe. 12 The plague of the locusts. 16 Pharaoh sueth to Moses. 21 The plague of darkenesse. 24 Pharaoh sueth vnto Moses, 27 but yet is hardened.

AND the LORD said vnto Moses, Goe in vnto Pharaoh: for *I haue hardened his heart, and the heart of his seruants, that I might shew these my signes before him:

*Chap.4. 21.

2 And that thou mayest tell in the eares of thy sonne, and of thy sonnes sonne, what things I haue wrought in Egypt, and my signes which I haue done amongst them, that ye may know how that I am the LORD.

3 And Moses and Aaron came in vnto Pharaoh, and said vnto him, Thus saith the LORD God of the Hebrewes, How long wilt thou refuse to humble thy selfe before mee? Let my people goe, that they may serue me.

4 Els, if thou refuse to let my people goe, behold, to morrow will I bring the *locusts into thy coast;

*Wisd.16. 9.

5 And they shall couer the †face of the earth, that one cannot bee able to see the earth, and they shall eate the residue of that which is escaped, which remaineth vnto you from the haile, and shall eate euery tree, which groweth for you out of the field.

†Heb.eye.

6 And they shall fill thy houses, and the houses of all thy seruants, and the houses of all the Egyptians, which neither thy fathers, nor thy fathers fathers haue seene, since the day that they were vpon the earth, vnto this day. And hee turned himselfe, and went out from Pharaoh.

7 And Pharaohs seruants said vnto him, How long shall this man bee a snare vnto vs? Let the men goe, that they may serue the LORD their God: Knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought againe vnto Pharaoh: and he said vnto them, Goe, serue the LORD your

† Hebr. who & who, &c.

your God: but † who are they that ſhall goe?

9 And Moſes ſaid, We will goe with our yong, and with our olde, with our ſonnes and with our daughters, with our flockes and with our herdes will we goe: for we muſt hold a feaſt vnto the LORD.

10 And hee ſaid vnto them; Let the LORD bee ſo with you, as I will let you goe, and your little ones. Looke to it, for euill is before you.

11 Not ſo: goe now yee that are men, and ſerue the LORD, for that you did deſire: and they were driuen out from Pharaohs preſence.

12 ¶ And the LORD ſaid vnto Moſes, Stretch out thine hand ouer the land of Egypt for the locuſts, that they may come vp vpon the land of Egypt, and eate euery herbe of the land, euen all that the haile hath left.

13 And Moſes ſtretched forth his rod ouer the land of Egypt, and the LORD brought an Eaſt wind vpon the land all that day, and all that night: and when it was morning, the Eaſt wind brought the locuſts.

14 And the locuſts went vp ouer all the land of Egypt, and reſted in all the coaſts of Egypt: very grieuous were they: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they couered the face of the whole earth, ſo that the land was darkned, and they did eate euery herbe of the land, and all the fruit of the trees, which the haile had left, and there remained not any greene thing in the trees, or in the herbes of the field, through all the land of Egypt.

† Heb. haſtened to call.

16 ¶ Then Pharaoh † called for Moſes and Aaron in haſte: and hee ſaid, I haue ſinned againſt the LORD your God, and againſt you.

17 Now therefore forgiue, I pray thee, my ſinne onely this once, and intreate the LORD your God, that hee may take away from mee this death onely.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mightie ſtrong weſt winde, which tooke away the locuſts, and † caſt them into the red ſea: there remained not one locuſt in all the coaſts of Egypt.

† Heb. caſtened.

20 But the LORD hardened Pharaohs heart, ſo that hee would not let the children of Iſrael goe.

21 ¶ And the LORD ſaid vnto Moſes, Stretch out thine hand toward heauen, that there may bee darkeneſſe ouer the land of Egypt, † euen darkneſſe which may be felt.

† Hebr. that one may feele darkneſſe.

22 And Moſes ſtretched forth his hand toward heauen: and there was a thicke darkeneſſe in all the land of Egypt three dayes.

23 They ſaw not one another, neither roſe any from his place for three dayes: * but all the children of Iſrael had light in their dwellings.

* Wiſ. 18. 1.

24 ¶ And Pharaoh called vnto Moſes, and ſaid, Goe ye, ſerue the LORD: onely let your flockes and your herds bee ſtayed: let your little ones alſo goe with you.

25 And Moſes ſaid, Thou muſt giue † vs alſo ſacrifices, and burnt offerings, that we may ſacrifice vnto the LORD our God.

† Heb. into our hands.

26 Our cattell alſo ſhall goe with vs: there ſhall not an hoofe bee left behinde: for thereof muſt we take to ſerue the LORD our God: and wee know not with what wee muſt ſerue the LORD, vntill we come thither.

27 ¶ But the LORD hardened Pharaohs heart, and he would not let them goe.

28 And Pharaoh ſaid vnto him, Get thee from me, take heede to thy ſelfe: ſee my face no more: for in that day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face againe no more.

CHAP. XI.

1 Gods meſſage to the Iſraelites to borrow iewels of their neighbours. 4 Moſes threatneth Pharaoh with the death of the firſt borne.

AND the LORD ſaid vnto Moſes, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt, afterwards hee will let you goe hence: when hee ſhall let you goe, he ſhall ſurely thruſt you out hence altogether.

2 Speake now in the eares of the people, and let euery man borrow of his neighbour, and euery woman of her neighbour, * iewels of ſiluer, and iewels of gold.

* Chap. 3. 22. & 12. 35.

3 And the LORD gaue the people fauour

fauour in the ſight of the Egyptians. *Eccl. 45. 1.* Moreouer the man *Moſes was very great in the land of Egypt, in the ſight of Pharaohs ſeruants, and in the ſight of the people.

4 And Moſes ſaid, Thus ſaith the LORD, *Chap. 12. 29. about midnight will I goe out into the midſt of Egypt.

5 And all the firſt borne in the land of Egypt ſhall die, from the firſt borne of Pharaoh, that ſitteth vpon his throne, euen vnto the firſt borne of the maide ſeruant that is behinde the mill, and all the firſt borne of beaſts.

6 And there ſhall bee a great crie throughout all the land of Egypt, ſuch as there was none like it, nor ſhall bee like it any more.

7 But againſt any of the children of Iſrael, ſhal not a dog moue his tongue, againſt man or beaſt: that ye may know how that the LORD doth put a difference betweene the Egyptians and Iſrael.

8 And all theſe thy ſeruants ſhall come downe vnto mee, and bow downe themſelues vnto me, ſaying, Get thee out, and all the people that †follow thee; and after that I will goe out: and he went out from Pharaoh in †a great anger.

†Hebr. that is at thy feet. †Heb. heate of anger.

9 And the LORD ſaid vnto Moſes, Pharaoh ſhall not hearken vnto you, that my wonders may bee multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaohs heart, ſo that hee would not let the children of Iſrael goe out of his land.

CHAP. XII.

1 The beginning of the yeere is changed. 3 The Paſſeouer is inſtituted. 11 The Rite of the Paſſeouer. 15 Vnleauened bread. 29 The firſt borne are ſlaine. 31 The Iſraelites are driuen out of the land. 37 They come to Succoth. 43 The ordinance of the Paſſeouer.

AND the LORD ſpake vnto Moſes and Aaron in the land of Egypt, ſaying,

2 This moneth ſhall be vnto you the beginning of moneths: it ſhall be the firſt moneth of the yeere to you.

3 Speake ye vnto all the Congregation of Iſrael, ſaying, In the tenth day of this moneth they ſhall take to them euery man a lambe, according to the houſe of their fathers, a ‖lambe for an houſe. ‖Or, kidde.

4 And if the houſhold be too little for the lambe, let him and his neighbour next vnto his houſe, take it according to the number of the ſoules: euery man according to his eating ſhall make your count for the lambe.

5 Your lambe ſhall be without blemiſh, a male †of the firſt yeere: yee ſhall take it out from the ſheepe or from the goates. †Hebr. ſonne of a yeere.

6 And ye ſhall keepe it vp vntill the fourteenth day of the ſame moneth: and the whole aſſembly of the Congregation of Iſrael ſhall kill it †in the euening. †Hebr. betweene the two euenings.

7 And they ſhall take of the blood, and ſtrike it on the two ſide poſtes, and on the vpper doore poſte, of the houſes wherein they ſhall eate it.

8 And they ſhal eate the fleſh in that night roſte with fire, and vnleauened bread, and with bitter herbes they ſhall eate it.

9 Eate not of it raw, nor ſodden at all with water, but roſte with fire: his head, with his legs, and with the purtenance thereof.

10 And yee ſhall let nothing of it remaine vntill the morning: and that which remaineth of it vntill the morning, ye ſhall burne with fire.

11 And thus ſhall yee eate it: with your loynes girded, your ſhooes on your feete, and your ſtaffe in your hand: and yee ſhall eate it in haſte: it is the LORDS Paſſeouer.

12 For I will paſſe through the land of Egypt this night, and will ſmite all the firſt borne in the land of Egypt, both man & beaſt, and againſt all the ‖gods of Egypt I will execute iudgement: I am the LORD. ‖Or, princes.

13 And the blood ſhall be to you for a token vpon the houſes where you are: and when I ſee the blood, I will paſſe ouer you, and the plague ſhall not bee vpon you †to deſtroy you, when I ſmite the land of Egypt. †Hebr. for a deſtruction.

14 And this day ſhall bee vnto you for a memoriall: and you ſhall keepe it a feaſt to the LORD, throughout your generations: you ſhall keepe it a feaſt by an ordinance for euer.

15 Seuen dayes ſhall ye eate vnleauened bread, euen the firſt day yee ſhall put away leauen out of your houſes:

For

For whosoeuer eateth leauened bread, from the first day vntill the seuenth day, that soule shalbe cut off from Israel.

16 And in the first day there shalbe an holy conuocation, and in the seuenth day there shall bee an holy conuocation to you: no maner of worke shalbe done in them, saue that which euery †man must eate, that onely may bee done of you.

17 And yee shall obserue the feast of vnleauened bread: for in this selfe same day haue I brought your armies out of the land of Egypt: therefore shall yee obserue this day in your generations, by an ordinance for euer.

18 ¶ *In the first moneth, on the fourteenth day of the moneth at euen, ye shall eate vnleauened bread vntill the one and twentieth day of the moneth at euen.

19 Seuen dayes shall there bee no leauen found in your houses: for whosoeuer eateth that which is leauened, euen that soule shall be cut off from the congregation of Israel, whether he bee a stranger, or borne in the land.

20 Yee shall eate nothing leauened: in all your habitations shall yee eate vnleauened bread.

21 ¶ Then Moses called for all the Elders of Israel, and said vnto them, Draw out and take you a ‖lambe, according to your families, and kill the Passeouer.

22 *And ye shall take a bunch of hyssope, and dip it in the blood that is in the bason, and strike the lintel and the two side postes with the blood that is in the bason: and none of you shall goe out at the doore of his house, vntill the morning.

23 For the LORD will passe through to smite the Egyptians: and when hee seeth the blood vpon the lintel, and on the two side postes, the LORD will passe ouer the doore, and will not suffer the destroyer to come in vnto your houses to smite you.

24 And yee shall obserue this thing for an ordinance to thee, and to thy sonnes for euer.

25 And it shall come to passe when yee bee come to the land, which the LORD will giue you, according as he hath promised, that yee shall keepe this seruice.

26 *And it shall come to passe, when your children shall say vnto you, what meane you by this seruice?

27 That ye shall say, It is the sacrifice of the LORDS Passeouer, who passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, and deliuered our houses. And the people bowed the head, and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ *And it came to passe that at midnight the LORD smote all the first borne in the land of Egypt, *from the first borne of Pharaoh that sate on his throne, vnto the first borne of the captiue that was in the †dungeon, and all the first borne of cattell.

30 And Pharaoh rose vp in the night, hee and all his seruants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house, where there was not one dead.

31 ¶ And hee called for Moses and Aaron by night, and saide, Rise vp, and get you forth from amongst my people, both you and the children of Israel: and goe, serue the LORD, as yee haue said.

32 Also take your flockes and your heards, as yee haue saide, and bee gone, and blesse me also.

33 And the Egyptians were vrgent vpon the people that they might send them out of the land in haste: for they said, We be all dead men.

34 And the people tooke their dough before it was leauened, their ‖kneading troughs being bound vp in their clothes vpon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians, *iewels of siluer, and iewels of gold, and raiment.

36 And the LORD gaue the people fauour in the sight of the Egyptians, so that they lent vnto them such things as they required: and they spoyled the Egyptians.

37 ¶ And *the children of Israel iourneyed from Rameses to Succoth, about sixe hundred thousand on foot that were men, beside children.

38 And a †mixed multitude went vp also with them, and flockes and heards, euen very much cattell.

39 And they baked vnleauened cakes of the dough which they brought forth out of Egypt, for it was not leauened: because

*Leuit. 22. 5. num. 28. 16.

†Heb. soule.

‖Or, kidde.

*Heb. 11. 28.

*Iosh. 4. 6.

*Chap. 11. 4.

*Wisd. 18. 11.

†Heb. house of the pit.

‖Or, dough.

*Chap. 3. 22. and 11. 2.

*Num. 33. 3.

†Hebr. a great mixture.

because they were thrust out of Egypt, and could not tarrie, neither had they prepared for themselues any victuall.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was * foure hundred and thirtie yeeres.

*Gen.15. 13.act.7.6. galat.3.17.

41 And it came to passe at the end of the foure hundred and thirtie yeeres, euen the selfe same day it came to passe, that all the hostes of the LORD went out from the land of Egypt.

† Hebr. a night of obseruations.

42 It is a † night to be much obserued vnto the LORD, for bringing them out from the land of Egypt: This is that night of the LORD to be obserued of all the children of Israel, in their generations.

43 ¶ And the LORD sayd vnto Moses and Aaron, This is the ordinance of the Passeouer: there shall no stranger eate thereof.

44 But euery mans seruant that is bought for money, when thou hast circumcised him, then shal he eat thereof.

45 A forreiner, and an hired seruant shall not eate thereof.

*Num.9. 12.

46 * In one house shall it bee eaten, thou shalt not carry forth ought of the flesh abroad out of the house, *neither shall ye breake a bone thereof.

*Iohn 19. 36.

† Heb. doe it.

47 All the Congregation of Israel shall † keepe it.

48 And when a stranger shall sojourne with thee, and will keepe the Passeouer to the LORD, let all his males bee circumcised, and then let him come neere, and keepe it: and he shall be as one that is borne in the land: for no vncircumcised person shall eate thereof.

49 One law shall bee to him that is home-borne, and vnto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the LORD commanded Moses, and Aaron, so did they.

51 And it came to passe the selfe same day, that the LORD did bring the children of Israel out of the land of Egypt, by their armies.

CHAP. XIII.

1 The first borne are sanctified to God. 3 The memoriall of the Passeouer is commaunded. 11 The firstlings of beasts are set apart. 17 The Israelites goe out of Egypt, and cary Iosephs bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake vnto Moses, saying,

2 * Sanctifie vnto me all the first borne, whatsoeuer openeth the wombe, among the children of Israel, both of man and of beast: it is mine.

* Chap. 22. 29. and 34. 19 leuit. 27 26. num. 3. 13. & 8. 16 luke 2. 23.

3 ¶ And Moses saide vnto the people, Remember this day, in which yee came out from Egypt, out of the house of † bondage: for by strength of hand the LORD brought you out from this place: there shall no leauened bread be eaten.

† Heb. seruants.

4 This day came yee out, in the moneth Abib.

5 ¶ And it shalbe when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hiuites, and the Iebusites, which he sware vnto thy fathers to giue thee, a land flowing with milke and hony, that thou shalt keepe this seruice in this moneth.

6 Seuen dayes thou shalt eate vnleauened bread, and in the seuenth day shall be a feast to the LORD.

7 Vnleauened bread shall bee eaten seuen dayes: and there shall no leauened bread bee seene with thee: neither shall there bee leauen seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne in that day, saying, This is done because of that which the LORD did vnto mee, when I came forth out of Egypt,

9 And it shall bee for a signe vnto thee, vpon thine hand, and for a memoriall betweene thine eyes, that the LORDS lawe may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therfore keepe this ordinance in his season from yere to yere.

11 ¶ And it shalbe when the LORD shall bring thee into the land of the Canaanites as he sware vnto thee, and to thy fathers, and shall giue it thee:

12 * That thou shalt † set apart vnto the LORD all that openeth the matrix, and euery firstling that commeth of a beast, which thou hast, the males shall be the LORDS.

* Chap. 22. 29. and 34. 19. ezek. 44. 30.

† Heb. cause to passe ouer.

13 And euery firstling of an asse thou shalt redeeme with a ‖ lambe: and if thou wilt not redeeme it, then thou shalt breake his necke, and all the first borne of man amongst thy children shalt thou redeeme.

‖ Or, kidde.

14 ¶ And

14 ¶ And it ſhal be when thy ſonne aſketh thee † in time to come, ſaying, what is this? that thou ſhalt ſay vnto him; By ſtrength of hand the LORD brought vs out from Egypt, from the houſe of bondage.

15 And it came to paſſe when Pharaoh would hardly let vs goe, that the LORD ſlew all the firſt borne in the land of Egypt, both the firſt borne of man, and the firſt borne of beaſt: Therefore I ſacrifice to the LORD all that openeth the matrix, being males: but all the firſt borne of my children I redeeme.

16 And it ſhall be for a token vpon thine hand, and for frontlets betweene thine eyes. For by ſtrength of hand the LORD brought vs forth out of Egypt.

17 ¶ And it came to paſſe when Pharaoh had let the people goe, that God led them not through the way of the land of the Philiſtines, although that was neere: For God ſaide, Leſt peraduenture the people repent when they ſee warre, and they returne to Egypt:

18 But God ledde the people about through the way of the wilderneſſe of the Red ſea: and the children of Iſrael went vp ‖ harneſſed out of the land of Egypt.

19 And Moſes tooke the bones of Joſeph with him: for hee had ſtraitly ſworne the children of Iſrael, ſaying: *God will ſurely viſite you, and ye ſhall cary vp my bones away hence with you.

20 ¶ And *they tooke their iourney from Succoth, and encamped in Etham, in the edge of the wilderneſſe.

21 And* the LORD went before them by day in a pillar of a cloude, to lead them the way, and by night in a pillar of fire, to giue them light to goe by day and night.

22 Hee tooke not away the pillar of the cloude by day, *nor the pillar of fire by night, from before the people.

† *Heb. to morrow.*

‖ *Or, by fiue in araies.*

*Gen. 50. 25. ioſh. 24. 32.

*Num. 33. 6.

*Num. 14. 14. deut. 1. 33. pſal. 78. 14. 1. cor. 10. 1.

*Nehem. 9 19.

CHAP. XIIII.

1 God inſtructeth the Iſraelites in their iourney. 5 Pharaoh purſueth after them. 10 The Iſraelites murmure. 13 Moſes comforteth them. 15 God inſtructeth Moſes 19 The cloud remoueth behind the campe. 21 The Iſraelites paſſe through the Red-ſea 23 which drowneth the Egyptians.

AND the LORD ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, that they turne and encampe before* Pi-hahiroth, betweene Migdol and the ſea, ouer against Baal-zephon: before it ſhall ye encampe by the ſea.

3 For Pharaoh will ſay of the children of Iſrael, They are intangled in the land, the wilderneſſe hath ſhut them in.

4 And I will harden Pharaohs heart, that hee ſhall follow after them, and I will be honoured vpon Pharaoh, and vpon all his hoſte, That the Egyptians may know that I am the LORD. And they did ſo.

5 ¶ And it was told the king of Egypt, that the people fled: And the heart of Pharaoh and of his ſeruants was turned against the people, and they ſaid, why haue we done this, that we haue let Iſrael goe from ſeruing vs?

6 And hee made ready his charet, and tooke his people with him.

7 And he tooke ſixe hundred choſen charets, and all the charets of Egypt, and captaines ouer euery one of them.

8 And the LORD hardened the heart of Pharaoh King of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.

9 But the* Egyptians purſued after them (all the horſes and charets of Pharaoh, and his horſemen, and his army) and ouertooke them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift vp their eyes, and behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cryed out vnto the LORD.

11 And they ſaide vnto Moſes, Becauſe there were no graues in Egypt, haſt thou taken vs away to die in the wilderneſſe? wherefore haſt thou dealt thus with vs, to cary vs forth out of Egypt?

12 *Is not this the word that wee did tell thee in Egypt ſaying, Let vs alone, that we may ſerue the Egyptians? For it had bene better for vs to ſerue the Egyptians, then that wee ſhould die in the wilderneſſe.

*Num. 33. 7.

*Ioſh. 24. 6. 1. mac. 4. 9.

*Chap. 6. 9.

13 ¶ And Moses said vnto the people, Feare ye not, stand still, and see the saluation of the LORD, which he will shew to you to day: ‖ for the Egyptians whom ye haue seene to day, yee shall see them againe no more for euer:

‖ Or, For whereas you haue seene the Egyptians to day, &c.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said vnto Moses, wherefore cryest thou vnto me? Speake vnto the children of Israel, that they goe forward.

16 But lift thou vp thy rodde, and stretch out thine hand ouer the Sea, and diuide it: and the children of Israel shall goe on drie ground through the midst of the Sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour vpon Pharaoh, and vpon all his hoste, vpon his charets, and vpon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I haue gotten mee honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 ¶ And the Angel of God which went before the campe of Israel, remoued and went behind them, and the pillar of the cloude went from before their face, and stood behind them.

20 And it came betweene the campe of the Egyptians, and the campe of Israel, and it was a cloud and darknesse to them, but it gaue light by night to these: so that the one came not neere the other all the night.

21 And Moses stretched out his hand ouer the Sea, and the LORD caused the Sea to goe backe by a strong East winde all that night, and made the Sea drie land, and the waters were * diuided.

* Iosh. 4. 23. psalme 114. 7. * Psa. 78. 13. 1. cor. 10. 1. heb. 11. 29.

22 And * the children of Israel went into the midst of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them, to the midst of the Sea, euen all Pharaohs horses, his charets and his horsemen.

24 And it came to passe, that in the morning watch the LORD looked vnto the hoste of the Egyptians through the pillar of fire, and of the cloude, and troubled the hoste of the Egyptians.

25 And tooke off their charet wheeles, ‖ that they draue them heauily: So that the Egyptians said, Let vs flee from the face of Israel: for the LORD fighteth for them, against the Egyptians.

‖ Or, made them to goe heauily.

26 ¶ And the LORD said vnto Moses, Stretch out thine hand ouer the Sea, that the waters may come againe vpon the Egyptians, vpon their charets, and vpon their horsemen.

27 And Moses stretched foorth his hand ouer the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it: and the Lord † ouerthrew the Egyptians in the midst of the sea.

† Hebr. shooke off.

28 And the waters returned, and couered the charets, and the horsemen, and all the hoste of Pharaoh that came into the sea after them: there remained not so much as * one of them.

* Psal. 106. 11.

29 But the children of Israel walked vpon drie land in the midst of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the LORD saued Israel that day out of the hand of the Egyptians: and Israel sawe the Egyptians dead vpon the sea shore.

31 And Israel saw that great † worke which the LORD did vpon the Egyptians: & the people feared the LORD, and beleeued the LORD, and his seruant Moses.

† Hebr. hand.

CHAP. XV.

1 Moses song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweetneth them. 27 At Elim are twelue wels, and seuentie palme trees.

THen sang * Moses and the children of Israel this song vnto the LORD, and spake, saying, I will sing vnto the LORD: for he hath triumphed gloriously, the horse and his rider hath he throwen into the Sea.

* Wisd. 1. 20.

2 The LORD is my strength and song, and he is become my saluation: he is my God, and I will prepare him an habitation, my fathers God, and I will exalt him.

3 The LORD is a man of warre: the LORD is his Name.

4 Pha-

4 Pharaohs charets and his hoste hath he cast into the sea: his chosen captaines also are drowned in the red Sea.
5 The depths haue couered them: they sanke into the bottome as a stone.
6 Thy right hand, O LORD, is become glorious in power, thy right hand, O LORD, hath dashed in pieces the enemie.
7 And in the greatnesse of thine excellencie thou hast ouerthrowne them, that rose vp against thee, thou sentest forth thy wrath, which consumed them as stubble.
8 And with the blast of thy nostrils the waters were gathered together: the floods stood vpright as an heape, and the depths were congealed in the heart of the Sea.
9 The enemie sayd, I will pursue, I wil ouertake, I wil diuide thy spoile: my lust shall be satisfied vpon them: I will draw my sword, mine hand shall ‖ destroy them.
10 Thou didst blow with the wind, the sea couered them, they sanke as lead in the mightie waters.
11 Who is like vnto thee, O LORD, amongst the ‖ gods? who is like thee, glorious in holinesse, fearefull in prayses, doing wonders?
12 Thou stretchedst out thy right hand, the earth swallowed them.
13 Thou in thy mercie hast led forth the people which thou hast redeemed: thou hast guided them in thy strength vnto thy holy habitation.
14 *The people shall heare, and be afraid: sorrow shall take hold on the inhabitants of Palestina.
15 Then the dukes of Edom shal be amased: the mighty men of Moab trembling shall take hold vpon them: al the inhabitants of Canaan shall melt away.
16 *Feare and dread shall fall vpon them, by the greatnesse of thine arme they shall bee as still as a stone, till thy people passe ouer, O LORD, till the people passe ouer which thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands haue established.
18 The LORD shal reigne for euer and euer.
19 For the horse of Pharaoh went in with his charets and with his horsemen into the sea, and the LORD brought againe the waters of the Sea vpon them: But the children of Israel went on drie land in the mids of the sea.
20 ¶ And Miriam the prophetesse the sister of Aaron, tooke a timbrell in her hand, and all the women went out after her, with timbrels & with dances.
21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he throwen into the Sea.
22 So Moses brought Israel from the red sea, and they went out into the wildernesse of Shur: and they went three dayes in the wildernesse, and found no water.
23 ¶ And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of it was called ‖ Marah.
24 And the people murmured against Moses, saying, what shall wee drinke?
25 And he cryed vnto the LORD: and the LORD shewed him a *tree, which when he had cast into the waters the waters were made sweete: there he made a statute & an ordinance, and there he proued them,
26 And said If thou wilt diligently hearken to the voice of the LORD thy God, and wilt doe that which is right in his sight, and wilt giue eare to his Commandements, and keepe all his Statutes, I will put none of these diseases vpon thee, which I haue brought vpon the Egyptians: for I am the LORD that healeth thee.
27 ¶ *And they came to Elim: where were twelue wels of water, and threescore and ten palme trees, and they encamped there by the waters.

‖ Or, repossesse.
‖ Or, mighty ones?
*Deut. 2. 25. iosh. 2. 9.
*Deut. 2. 29 iosh. 2. 5.
‖ That is, bitternesse.
*Eccles 38. 5.
*Num. 33. 9.

CHAP. XVI.

1 The Israelites come to Sin. 2 They murmure for want of bread. 4 God promiseth them bread from heauen. 11 Quailes are sent, 14 and Manna. 16 The ordering of Manna. 25 It was not to be found on the Sabbath. 32 An Omer of it is preserued.

AND they tooke their iourney from Elim, and all the Congregation of the children of Israel came vnto the wildernesse of Sin,

which is betweene Elim and Sinai, on the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and Aaron in the wilderneſſe.

3 And the children of Israel ſayde vnto them, Would to God wee had died by the hand of the LORD in the land of Egypt, when wee ſate by the fleſh pots, and when wee did eate bread to the full: for ye haue brought vs forth into this wilderneſſe, to kill this whole aſſembly with hunger.

4 ¶ Then ſaid the LORD vnto Moſes, Behold, I will raine bread from heauen for you: and the people ſhall goe out, and gather † a certaine rate euery day, that I may proue them, whether they will walke in my Law, or no.

† *Heb. the portion of a day in his day.*

5 And it ſhall come to paſſe, that on the ſixt day, they ſhall prepare that which they bring in, and it ſhal be twice as much as they gather dayly.

6 And Moſes and Aaron ſayd vnto all the children of Israel, At euen, then yee ſhall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye ſhall ſee the glory of the LORD, for that hee heareth your murmurings againſt the LORD: And what are wee, that yee murmure againſt vs?

8 And Moſes ſaid, This ſhalbe when the LORD ſhal giue you in the euening fleſh to eate, and in the morning bread to the full: for that the LORD heareth your murmurings which ye murmure againſt him; and what are wee? your murmurings are not againſt vs, but againſt the LORD.

9 ¶ And Moſes ſpake vnto Aaron, Say vnto all the Congregation of the children of Israel, Come neere before the LORD: for hee hath heard your murmurings.

10 And it came to paſſe as Aaron ſpake vnto the whole Congregation of the children of Israel, that they looked toward the wilderneſſe, and behold, the glory of the LORD * appeared in the cloude.

* *Chap. 13. 21.*

11 ¶ And the LORD ſpake vnto Moſes, ſaying,

12 I haue heard the murmurings of the children of Israel: Speake vnto them, ſaying, At euen ye ſhall eate fleſh, and in the morning ye ſhalbe filled with bread: and ye ſhal know that I am the LORD your God.

13 And it came to paſſe, that at euen * the Quailes came vp, and couered the campe: and in the morning the dew lay round about the hoſte.

* *Num. 11. 31.*

14 And when * the dewe that lay was gone vp, behold, vpon the face of the wilderneſſe there lay a ſmall round thing, as ſmall as the hoare froſt on the ground.

* *Num. 11. 7. pſal. 78. 24. wiſ. 16. 20.*

15 And when the children of Israel ſaw it, they ſayd one to another, ‖ It is Manna: for they wiſt not what it was. And Moſes ſaid vnto them, * This is the bread which the LORD hath giuen you to eate.

‖ *Or, what is this? or it is a portion.*
* *Ioh. 6. 31. 1. Cor. 10. 3*

16 ¶ This is the thing which the LORD hath commanded: gather of it euery man according to his eating: an Omer † for euery man, according to the number of your † perſons, take yee euery man for them which are in his tents.

† *Heb. by the polle or head* † *Heb. ſoules*

17 And the children of Israel did ſo, and gathered ſome more, ſome leſſe.

18 And when they did mete it with an Omer, * he that gathered much, had nothing ouer, and hee that gathered little, had no lacke: they gathered euery man according to his eating.

* *2. Cor. 8. 15.*

19 And Moſes ſayde, Let no man leaue of it till the morning.

20 Notwithſtanding they hearkened not vnto Moſes, but ſome of them left of it vntill the morning, and it bred wormes, and ſtanke: and Moſes was wroth with them.

21 And they gathered it euery morning, euery man according to his eating: and when the Sunne waxed hot it melted.

22 ¶ And it came to paſſe that on the ſixt day they gathered twice as much bread, two Omers for one man: and all the rulers of the Congregation came and told Moſes.

23 And he ſaid vnto them, This is that which the LORD hath ſayd, To morrow is the reſt of the holy Sabbath vnto the LORD: bake that which you will bake, to day, and ſeethe that ye will ſeeth, and that which remaineth ouer, lay vp for you to be kept vntill the morning.

24 And they laide it vp till the morning,

ning, as Moses bade: and it did not stinke, neither was there any worme therein.

25 And Moses saide, eate that to day, for to day is a Sabbath vnto the LORD: to day yee shall not finde it in the field.

26 Sixe dayes ye shall gather it, but on the seuenth day which is the Sabbath in it there shall be none.

27 ¶ And it came to passe, that there went out some of the people on the seuenth day for to gather and they found none.

28 And the LORD said vnto Moses, How long refuse yee to keepe my Commandements, and my Lawes?

29 See, for that the LORD hath giuen you the Sabbath, therefore hee giueth you on the sixt day the bread of two dayes: abide yee euery man in his place: let no man goe out of his place on the seuenth day.

30 So the people rested on the seuenth day.

31 And the house of Israel called the name thereof Manna: and it was like Coriander seed, white: and the taste of it was like wafers made with honie.

32 ¶ And Moses sayde, This is the thing which the LORD commandeth: Fill an Omer of it to bee kept for your generations, that they may see the bread wherewith I haue fed you in the wildernesse, when I brought you forth from the land of Egypt.

33 And Moses sayd vnto Aaron, Take a pot, and put an Omer full of Manna therein and lay it vp before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron layde it vp before the Testimonie to be kept.

35 And the children of Israel did eat Manna forty yeeres, *vntill they came to a land inhabited: they did eate Manna, vntill they came vnto the borders of the land of Canaan.

1. Iosh. 5. 12. nehem. 9. 15.

36 Now an Omer is the tenth part of an Ephah.

CHAP. XVII.

1 The people murmure for water at Rephidim. 5 God sendeth him for water to the rocke in Horeb. 8 Amalek is ouercome by the holding vp of Moses hands. 15 Moses buildeth the Altar IEHOVAH Nissi.

AND all the Congregation of the children of Israel iourneyed from the wildernesse of Sin after their iourneys, according to the commandement of the LORD, and pitched in Rephidim: and there was no water for the people to drinke.

2 Wherefore * the people did chide with Moses and said, Giue vs water that we may drinke. And Moses sayde vnto them, Why chide you with mee? wherefore doe ye tempt the LORD?

* Num. 20. 4.

3 And the people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this that thou hast brought vs vp out of Egypt, to kill vs and our children, and our cattell with thirst?

4 And Moses cried vnto the LORD, saying, What shall I doe vnto this people? they be almost ready to stone me.

5 And the LORD said vnto Moses, Goe on before the people, and take with thee of the Elders of Israel: and thy rod wherewith * thou smotest the riuer, take in thine hand, and goe.

* Chap 7. 20.

6 * Behold, I will stand before thee there, vpon the rocke in Horeb, and thou shalt smite the rocke, and there shall come water out of it, that the people may drinke. And Moses did so, in the sight of the Elders of Israel.

* Num. 20. 9. psal 78. 15. and 105 41. wis. 11 4. 1. cor. 10. 4.

7 And hee called the name of the place ‖ Massah, and ‖ Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD amongst vs, or not?

‖ That is, Tentation. ‖ That is, Chiding: or, strife.

8 ¶ * Then came Amalek, & fought with Israel in Rephidim.

* Deut. 25. 17. wis. 11. 3.

9 And Moses sayd vnto * Joshua, Choose vs out men, and goe out, fight with Amalek: to morrow I will stand on the top of the hill, with the rodde of God in mine hand.

* Called, Iesus, Acts 7. 45.

10 So Joshua did as Moses had sayd to him, and fought with Amalek: and Moses, Aaron, and Hur went vp to the top of the hill.

11 And it came to passe when Moses held vp his hand, that Israel preuailed: and when hee let downe his hand, Amalek preuailed.

12 But Moses hands were heauie, and they tooke a stone, and put it vnder him, and hee sate thereon: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the o-

¶ The thyrde boke of Moyses called Leuiticus

¶ The order of burntoffrynges, whether it be of smal or great cattell, or foules.

The fyrst Chapter.

A AND the Lord called Moses, and spake vnto hym oute of the tabernacle of witnes saynge: Speake vnto the chyldren of Israel, & say vnto the whosoeuer of you shal bringe a gifte vnto the Lord, shal bringe it of the catel, euen of the oxen and of the shepe.

Yf he bryngc a burntoffringe of the oxen he shall bringe a male wythoute blemysshe, and shall bryngc hym too the doore
B of the tabernacle of wytnesse, that he may be accepted before the Lorde. And let hym a†put hys hande vppon thee head of thee burntesacrifyce, and fauoure shalbe geuen hym to make an attonement for hym, and let hym kyll the oxe before the Lorde And let the prestes Aarons sonnes bryng the bloud and let them sprinkle it rounde about vpon the alter that is before the dore of the tabernacle of wytnesse. And lette the burntoffringes be stryped and hewed in peces. And then let the sonnes of Aarō the priest put fyre vpon the alter, and put wodd vpon the fyre, and let them laye the peces wyth the head and the fatt, vpō the wood that is on the fyre in the altar. But the inwardes & the leggcs they shal wash in water, and the Priest shall burne al together vpon the alter, that it be a burntsa
C crifyce & an offering of a b†swete odoure vnto the Lorde. Yf he wyll offer a burntsacrifyce of the shepe, whether it be of the lābes or of the gotes: he shall offer a male wythout blemysh. And lett hym kyll it on the northsyde of the alter, before the Lord And let the Priestes Aarōs sonnes sprinkle the bloud of it round about vpon the alter. And let it be cut in peces: euen wyth hys head and hys fatte, and let the Priest put them vpon the wodd that lyeth vpon the fyre in the alter. But lette hym washe the inwardes and the legges wyth water, and than bryngc all together and burne it vpon the alter: that is a burntoffrynge and a sacrifyce of a swete sauoure vnto the Lorde.

Yf he wyll offer a burntoffryng of
D the fowles he shall offer eyther of the turtyll doues or of thee yonge pygeons. And the Priest shall bryngc it vnto the alter, & wring the necke a sunder of it, and burne it on the alter, and let the bloud runne out vpon the sydes of the alter, and plucke awaye hys croppe and hys fethers, & caste them besyde the alter on the easte parte vpon thee heape of asshes, and breake hys wynges, but pluckc thē not a sundre. And then let the Priest burne it vpon the alter euen vpon the wodd that lyeth vpon thee fyre, a burntsacrifyce and an offryng of a swete sauoure vnto the Lorde.

The Notes

a† Loke in Genesis. xlviii. c

b† Thys swete odour is the sacrifyce of fayth & of pure affection, in whych god is delyted, as a mā is delyted in thee good sauoure of meates, as it is sayd of Noe genesis, viii. d

¶ The order of meatoffrynges, of swete cakes, of fyne flower, of frankencens, &c, wythoute leuen, & wythout hony, but not wythout salte.

The.ii. Chapter.

IF any soule wyl offer a meat
A offringe vnto the Lorde, hys offerynge shalbe fyne floure and he shal poure therto oyle and put frankencens theron, and shall bryngc it vnto Aarons sonnes the Priestes. And one of them shall take there oute hys handfull of the floure, and of the oyle wtthal ỹ frankencens, & burns it for a memoriall vpon the alter: an offeringe of a a†swete sauour vnto the Lord. And the remnaunte of the meatoffringe shalbe Aarōs and hys sonnes, as a thyng most holy of the sacrifyces of the Lorde.
Yf any man bryng a meatoffring that is
B baken in the ouen, lett hym bryngc swete cakes of fyne floure mynngled wyth oyle, and vnleuended wafers anoynted wythe oyle. Yf thy meatoffringe be baken in the fryenge pan, then it shalbe of swete floure mynngled wyth oyle. And thou shal mynce it smal, and poure oyle theron: and so it is a meatoffrynge.

Yf thy meateoffryng be a thinge broy
C led vpon the gredyern, of floure mynngled wyth oyle it shall be. And thou shalte

bryngc

C bring the meatoffring that is made of these thinges vnto the lord, & shalt delyuer it vnto the preste, and he shal bringe it vnto thee aulter, and shall heue vppe parte of the meatcoffringe for a memoriall, & shall burne it vppon thee alter: an offcrynge of a swete sauoure vnto thee Lorde. And that whych is lefte of the meatcofferynge shal be Aarons and hys sonnes, as a thinge that is mooste holy of the offerynges of the Lorde,

All the meateoffringes whych ye shall bringe vnto the Lord, shalbe made wythout leuen. For ye shall neyther burne leuē nor hony in any offring of the Lord. Not withstandyng ye shall bring the fyrstlinges of them vnto the Lorde: but they shal not come vpon thee altar to make a swete sauoure.

All thy meatoffringes thou shalt salte wyth salt: nether shalte thou suffer the [a]† salt of the couenaunt of thy God to be lacking frō thy meatofferinge: but vpon all D thyne offringes thou shalt bringe salt:

Yf thou offre a meatoffring of ỹ fyrst cype frutes vnto the Lord, then take that whych is yet grene, & drye it by the fyre & beat it small, and so offer the meatoffring of thy fyrst cype frutes. And than poure oyle thereto, and put frankencens theron and so it is a meatcoffryng. And the preest shal burne parte of thee beaten corne and part of that oyle wyth all the frankēcens, for a remembraunce. That is an offringe vnto the Lorde.

The Notes'

a† Thys swete sauour figureth thee prayers of the meke and kaythful. as it is interpretate in Apo. viii. a. the whych prayers do withstande thee furye of the Lorde.

b† All offringes must be salted wyth salt, which signifieth that all our good workes must be dyrected after the doctryne of the Apostles & Prophetes for then shal they be acceptable in the syghte of thee Lord, yf they sauer of the salte therof, and elles not.

C The order of peaceoffringes, whych were offred for the keppynge of peace, made of oxen, shepe, lābes and gootes.

The. iii. Chapter.

If any man bring a *peaceof fringe of ỹ oxen: whether it be male or female, he shal bring soch as is without blemyshe, before the lord: & let him putt hys hand vpon the head of hys offeryng, and kyll it before the dore of the tabernacle of witnesse. And Aarōs sonnes the prie

A *Exo. xxiiii. b

stes shall sprinkle the bloud vpō the alter rounde aboute. And they shal offre of the peaceoffring to be a sacrifice vnto ỹ lord: B
the fat that couereth the inwardes and al the fatt that is vpō the inwardes: and the two kydneys with the fatt that lyeth vpō the loynes: & the kall that is on thee lyuer they shall [a]†take away wyth the kydneys
And Aarons sonnes shall burne them vpon the alter wyth the burntsacrifice whyche is vpon the wood on the fyre. That is a sacrifyce of a swete sauoure vnto thee Lorde.

Yf a man bryng a peaceoffering vnto the Lord, from of the flocke, whether it be male or female, it shalbe without blemish
Yf he offer a lambe, he shal bring it before the Lord, & put hys hand vpon hys offerynges head, and kyll it in the doore of the tabernacle of wytnesse, & Aarons sonnes shall sprynckle the bloud therof round about the alter. C

And of the peaceoffring they shal bringe a sacrifyce vnto the Lord: the fat ther of and the rompe al together, whyche they shal take of, harde by the backe bone: and the fatt that couereth thee inwardes & all the fatt that is vppon the inwardes & the two kydneys wyth the fat that lyeth vpō them and vpon the loynes, & the kall that is vpon the lyuer he shall take away with the kydneys. And the Prieste shall burne them vpon the alter to fede the Lordes of frynge wythall.

Yf the offryng be a gote, he shal bring it before the Lorde, & put hys hand vpon D
the head of it, and kyll it before the tabernacle of wytnesse, and the sonnes of Aarō shall sprenkle thee bloude thereof vppon the alter round about. And he shall bring thereof hys offerynge vnto the Lordes sacrifyce: the fatt that couereth thee inwardes, and al the fat that is vpon the inwardes, and the two kydneys and the fat that lyeth vpon them and vpō the loynes, and the kall that is vpon the lyuer he shall take awaye with the kydneys. And the preest shall burne them vppon thee alter to fede the Lordes sacrifyce with all, and to make a swete sauoure. And thus shal al ỹ fat be the Lordes, and it shal be a lawe for euer amonge youre generacions after you in your dwellynge places: that ye eate neyther fat nor bloude.

The Notes.

a ✝ By the takyng awaye of the fatt, the inwardes: the two kydneis and the kall is sygnified vnto vs, that yf we wylbe a swete sacrifice vnto the lord we must cut of al concupiscences and noughtely desyres of the flesshe, and the euell vse of all oure membres, and must subdue and mortyfye our affections and offer them to God, by the mortyfycation of the crosse, as sayth the Prophete. Psalm. xxv. a

C The offerynge made for synnes done of ignorauncc.

The. iiii. Chapter.

AND the lord spake vnto Mo ses: sayng: speake vnto y chil dre of Israel ✝ say: whe a sou le sinneth thorow ignorace, ✝ hath done any of those thyn= ges which the lord hath forbidde in his co maundemetes to be done: Yf the priest y is anoynted synne, ✝ make the people to do a mysse, he shal bringe for hys synne which he hath done: an ore without blemish vn= to the Lorde for a synneofferinge. And he shal bring the ore vnto the dore of the ta= bernacle of wytnesse before the Lord, and shal a✝ put his hand vpon the ore head, ✝ kyll hym before the Lord. And the Priest that is *anoynted shal take of y ore blou= de, ✝ bring it into the tabernacle of witnes se, ✝ shall dyppe hys finger in the bloud ✝ sprinkle therof. vii. tymes before the lord euen before the hanging of the holy place And he shal putt some of the bloud vpon the hornes of the alter of swete cens bef= re the Lorde which is in the tabernacle of wytnesse, ✝ shal poure all the bl oud of the ore vpon the botome of the alter of burnt offrynges whyche is by the dore of the ta= bernacle of witnes And he shal take away all the fat of the ore that is the synne offe ring: the fat that couereth the inwardes ✝ all the fat that is about them, and the two kydneyes wyth the fatt that lyeth vppon them and vpon the loynes, ✝ the kal vpō the lyuer lett the take away also wyth the kydneyes: as it was take frō the ore of y peaceoffring ✝ let the prest burne the vpō the alter of burntoffringes. But the skyn ne of the ore and all hys flesshe withe hys heade hys leggis, hys inwardes with hys dounge shall he carye all together oute of the hooste vnto a cleane place: euen where the asshes are poured out, and burne hym on wodd wyth fyre: cue vpō the heape of asshes. If the hole comenalte of y chyldre of Israel synne thorow ignoraunce, and the thyng be hyd from theyr eyes: so that they haue cōmytted any of these thynges whyche the Lorde hath forbydden to be done in his commaundemētes, and haue offended, and the synne whyche they haue synned be afterwarde knowne, than shall they offre an ore for a synne offerynge, and shal bring hym before the tabernacle of wytnesse, and the elders of thee multy= tude shall put their handes vpō his head before the Lord. *And the Preast that is anoynted shall bringe of hys bloude into the tabernacle of wytnes, and shal dyppe hys fynger in thee bloude, and sprencle it seuen tymes before the Lord: euen before the vayle. And shall put of the blonde vp on the hornes of the alter whych is before thee Lorde in thee tabernacle of wytnes, and shall poure all thee bloude vpon thee botome of thec alter of burntoffrynges whiche is by the dore of the tabernacle of wytnesse, and shall take all hys fatt from him, and burne it vpon the alter, and shal do wyth hys ore as he dyd with the synne offryng ore. And thee Preaste shal make an atonement for thē, and so it shalbe for geuen thē. And he shall bringe the ore w out the hoste, and burne him as he burned the fyrste: so is thys the synneoffryng of the comenalte.

Lake in ge ne. xlviii. c

B Leuit. i. b.

C

D

Leuit. iii. d

Note yf ye synne thorow ignora

When a Lorde synneth and commyt= teth thorow ignorance any of these thyn ges whyche the Lorde hys God hath for= bydden to be done in his commaundemē= tes and hath so offended: when his synne is shewed vnto hym, whyche he hath syn ned, he shall bringe for hys offrynge an he goote wythoute blemysh and laye hys hand vpon the head of it, and kyl it in the place where the burntoffrynges ar kylled before the Lord: thys is a synneoffrynge. Then let the Preast take of the bloud of the synne offryng w hys fynger, ✝ put it vpō y hornes of y burntoffrigalter, ✝ pou re hys bloud vpō the botome of the burnt offrynge alter and burne all hys fatt vp= on the alter, as he doth the fat of the peace offrynges. And the Preast shal make an attonement for hym as concernyng hys synne, and so it shalbe forgeuen hym.

If one of ycomen people of the lande synne thorow ignorance and commytte any of the thynges whych the Lord hath forbidden in his commaundemētes to be

done and so hath trespased, when hys syn
I ne whych he hathe synned is come too his knowledge, he shal bryngе for hys offrin ge, a she gote wythout blemish for his syn ne which he hath synned, and laye his han de vpon the heade of the synneoffrynge, and slee it in the place of burntofferinges.
Leuit.iiii.d *And the Prieste shall take of the bloude wyth hys fynger, and put it vpon the hor nes of the burntofferinge alter, and poure all the bloude vpon the bottome of the al= ter, and shall take away al hys fatt as the fatt of the peaceoffringes is take awaye. And the Priest shall burne it vpon the al ter for a swete sauour vnto the Lord, and the Prieste shall make an attonement for hym, and it shalbe forgeuen hym.

G Yf he bryng a lambe for offer it for a syn offerynge, he shall bringe a female wyth= out blemyth, and laye hys hand vpon the head of the synneoffryng, and slee it in the place where the burntofferinges ar slayne And the Priest shall take of the bloude of the synneofferynge wyth hys fynger, and putt it vpon the hornes of the burntoffe= rynge alter, and shall poure all the bloude
Leuit.iii.d therof vnto the botome of the alter. *And he shall take awaye all the fatte thereof, as the fatte of the shepe of the peaceoffe= rynges was taken awaye. And the Priest shall burne it vpon the alter for the Lor= des sacrifyce, and the Prieste shall make an attonemente for hys synne, and it shal be forgeuen hym.

¶ Of oothes. The clensynge of hym that toucheth vncleane thynges. The purgatyon of an oth and of synne done by ignorannce.

The.v. Chapter.

A When a soule hath synned & herde the voyce of cursyng & is a witnesse: whether he hath sene or knowē of it yf he hau= ue not vttered it, he shall bea re hys synne. Ether when a man toucheth any vnclcane thing: whether it be the cart on of an vncleane beast or of vncleane ca tell or vncleane worme, and is not warre of it he is also vnclcane and hath offēded. Ether when he touchethe any vnclenesse of man (what soeuer vncleneſſe it be that a man is defyled wyth all) and is not war re of it and afterwarde cōmeth to the kno weledge of it, he is a trespaser. Ether whē B a sotile sweareth: so that he pronounceth he wyth his lyppes to do euell or to do good (whatsoeuer it be that a mā pronounceth wyth an othe) and the thyng be out of his mynde and afterwarde commeth to thee knoweledge of it, then he hath offended in one of these. Then whē he hath synned in one of these thinges, he shall confesse that wherein he hath synned, and shall bryngе hys trespaceofferinge vnto the Lorde for hys synne whych he hath synned. A fema= le from the flocke whether it be a lambe or a she gote, for a synneofferynge. And the Priest shal make an attonement for hym for hys synne. *But yf he be not able too *Leuit.xii.b bryngе a shepe, then lette hym bryngе for luke.ii.d. his trespace which he hath synned two tur tyll doues or two younge pygeons vnto the Lord, one for a synneoffring and ano ther for a burntoffring. And he shal bring them vnto the Priest whych shal offer the synneoffering fyrst, and wringe the necke a sunder of it, but plucke it not cleane of. And let hym sprinkle of the bloude of the synneofferinge vpon the syde of the alter and let the rest of the bloude blede vppon the bottome of the alter, & thē it is a synne offeringe. And lett hym offer the seconde for a burntofferinge as the maner is: and so shall the Prieste make an attonemente for hym for the synne whych he hath syn= ned, and it shalbe forgeuen hym. And yet yf he be not able to bryngе two turtyl do= ues or two younge pygeons, then let hym bryngе hys offerynge for his synne, *the tenth parte of an Epha of fyne floure for a synneoffering, but put none oyle therto neyther put any frankencens thereon, for it is a synne offerynge. And let him bring it to the Priest, and the Prieste shall take hys handfull of it, and burne it vpon the alter for a remembraunce to be a sacrifice for the Lord: that is a synneoffring. And let the Prest make an attonement for him for hys synne (whatsoeuer of these he hath synned) and it shalbe forgeuen. And the remnaunte shalbe the Prestes, as it is in the meateoffrynge.

And the lord comened wt Moyses say inge: When a soule trespaceth & synneth thorowe

thorow ignorance in any of the holy thyn ges of the Lorde, he shall bryng for hys tresspace vnto the Lord a ram without ble mysh oute of the flocke valued at two sy= cles after the sycle of the sanctuarye, for a tresspaceoffring. And he shall make amen des for the harme that he hath done in the holy thynge, & put the fyfte parte more to and geue it vnto the Priest. And the preest shall make an attonement for hym wythe the ramme of the tresspaceoffrynge, and it shalbe forgeuen hym.

When a soule synneth & cõmitteth any of these thinges whych are forbiddẽ to be done by the cõmaundemẽtes of the Lord: though he wist it not, he hath yet offẽded & is in synne, & shall bringe a ram without blemishe out of the flocke that is estemed to be worth a synneoffring, vnto the preest And the Priest shal make an attonemente for hym for the ignorannce whych he dyd and was not ware and it shalbe forgeuen hym. Thys is a tresspace offerynge, for he tresspaced agaynst the Lorde.

¶ The offringes for synnes which ar done wyllin gly. The law of the burntoffringes. The fyre muste abyde euermore vpon the altar. The offerynges of Aaron and hys sonnes.

The.vi. Chapter.

A AND the lord talked with Mo ses sayinge: whẽ a soule syn= neth & tresspaceth agaynst ỹ Lord, & denyed vnto his ney bour that whyche was taken hym to kepe, or that was putte vnder hys hand, or that whych he hath violently ta= ken away, or that which he hath deceyued hys neyghboure of, wyth sotylte, or hathe found that whych was loste & denyeth it, & sweareth falsely, in whatsoeuer thinge it be ỹ a mã doth & synneth therin. Thẽ whẽ he hath sinned or tresspaced, he shal restore agayne that he toke violentlye awaye, or the wronge whych he dyd, or that whyche was delyuered hym too kepe, or the looste thynge whych he founde, or whatsoeuer it be about whyche he hathe sworne falsely, * he shall restore it agayne in the whole sũ me, and shall adde the fyft part more ther to, & geue it vnto hym to whom it pertay= neth, the same day ỹ he offreth for his tres pace, & shall bringe for hys tresspace offe= rynge vnto the Lord a ram wythoute ble= mysshe oute of thee flocke, that is estemed worth a tresspace offrynge vnto the preest.

And thee Preeste shall make an at= tonemente for hym before the LORD B and it shall be for gyuen hym, in whaso= euer thyng it be that aman doth and tres= paceth therin.

And thee Lorde spake vnto Moyses saying: Commaunde Aaron and his son nes saying: this is the Lawe of the burnt offryng. The burnt offrynge shall be vp on the harth of thee altar all nyght vnto the morynge, and thee fyre of the altar shal burne therin. And thee Preast shall put on hys lynen albe and his lynen bre= ches vpon his flesh, and take away thee asshes which ỹ fyre of the burntsacrifyce in the alter hath made, and put thẽ beside the alter, and then put of his raymẽt and put on other, and carie ỹ asshes out with out the hoste vnto a clene place.

The fyre that is vpon thee alter shall burne therin and not go out. And ỹ preest shal put wodd on the fyre euery morning and put the burnt sacrifyce vpon it, and he shal burne theron the fatt of the peace offrynges. The fyre shall * euer burne vpon the alter, and neuer go out. * Luke Gene xiii.d

Thys is the lawe of the meatoffrige: Aarons sonnes shall bryng it before the Lorde, vnto the alter: and one of thẽ shal take hys hande full of thee floure of thee meatoffrynge and of thee oyle wyth all thee franckencens whyche is theron, and shall burne it vnto a remembraunce vpõ the alter to be a swete sauoure of the me= moryall of it vnto the Lorde. And the rest therof, Aaron and hys sonnes shall eate vnleuended: it shalbe eaten in ỹ holy pla C ce: euen in the courte of thee tabernacle of wytnesse they shall eate it. Theyr parte whych I haue geuen thẽ of my sacrifyce shall not be bakẽ with leuẽ, for it is most holy, as is the synneoffryng, and tresspace offrynge. All the males amonge the chyl dren of Aaron shall eate of it: and it shal be a dutye for euer vnto youre genetacy= õs of the sacrifyces of the Lorde, nether shall any man at touche it, but he that is halowed.

And the Lorde spake vnto Moses sa= ynge: thys is thee offrynge of Aaron and of hys sonnes which he shal offer vnto ỹ Lorde in thee daye when they are anoyn= ted: the tenth parte of an Epha of floure, whych is a dayly meatoffryng ypetually

halfe in the mozning & halfe at night: & in ỹ frỹege pan it shalbe made w̃ oyle. And whẽ it is fryed, thou shalt bzing it in, as a bakẽ meatoffring mynsed smal, & shalt offer it for a swete sauour vnto the Lozde. And that pzest of his sõnes that is anoynted in his stede shal offer it: & it shalbe the lozdes dutye for euer, & it shalbe burnt al together. For al ỹ meatoffringes of ỹ pzestes shalbe burnt al together, & shal not be eatẽ. And the lozd talked with Moses saynge: speake vnto Aarõ & vnto his sonnes & say: This is ỹ lawe of the synneoffring In the place wher ỹ burntoffryng is kylled, shal the synneoffring be killed also before the lozd, for it is most holy. The pzest that offreth it shal eate it in the holy place euẽ in the court of the tabernacle of wytnesse. No mã shal touche the flesche therof, saue he that is halowed. And yf any raymẽt be sprynkled therwyth, it shalbe wasshed in the holy place, * and the erthẽ pot that it is sodẽ in, shall be broken. Yf it be soddẽ in brasse thẽ the pot shalbe scoured and rynsed in the water. All the males among the pzestes shal eate therof, for it is most holy. Notwythstanding no synneoffrynge that hath his bloude brought into the tabernacle of witnesse to recõcyle with all in the holy place shalbe eaten: but shal be burnt in the fyre.

Leuit. xv. b

The Notes.

* Unto my neyghbour pertayneth satisfaction but vnto god repẽtaunce & thẽ the sacrifice of christes bloude is a full satisfaction and attonemẽt and a pesing of all wzath.

at Ther shal none touche it, but he that is halowed, that is, but he that is dedicated, ozdeyned and apoynted to minister before the lozd, as it is Ag. ii, c

¶ Trespaceoffringes. Synneoffringes, and peaceoffringes. The fat and the bloud may not be eaten.

The. vii. Chapter.

A THys is the lawe of the at trespaceoffrynge whych is most holy. In the place where thee burntoffrynge is kylled, thee trespaceoffrynge shalbe kylled also: and hys bloude shalbe sprynkled rounde aboute vpon the alter. And al the fatt therof shalbe offered: the rompe and the fatte that couered thee inwardes, and the two kydneys wyth the fatt that lyeth on them, and vpon the loynes, & the kalon the lyuer shalbe taken away wyth the kidneys: & the Priest shall burne them vpon thee altare, too be an offerynge vnto thee Lozde: this is a trespas offrynge.

All the males amonge thee pzeastes shall eate therof in the holy place, for it is most holy As the synneoffrynge is so is ỹ trespaceoffring, one law serueth for both: and it shall be thee Pzeastes that reconsyleth ther wyth. And the pzeast that offred a mans burnt offerynge, shall haue thee skinne of the burntoffring which he hath offered. And all thee meatoffrynges that are baken in the ouen, and all that is dzessed vpon the gredyren and in the frynge pan, shalbe the pzeastes that offreth them And al the meatofferynges that are mynsled wyth oyle or dzye, shall pertayne vnto all thee sonnes of Aaron, and one shall haue as moche as another. B Thys is the lawe of ỹ peaceoffringes which shalbe offred vnto ỹ lozd. Yf he offer to geue thankes, he shal bzing vnto his thãkeoffring swete cakes myngled w̃ oyle & swete wafers anoynted with oyle, & cakes mingled wyth oyle of fyne floure fryed, & he shall bzynge hys offerynge vpon cakes made of leuended bzed vnto the thanckoffryng of hys peaceoffringes, and of them al, he shall offer one to be an heueoffring vnto the Lozd, and it shal be the Pzeastes that sprynckleth the bloude of the peaceoffringes. And the flesh of thee thankoffrynge of hys peaceoffrynges shalbe eaten thee same daye that it is offred, and ther shal none of it be laide vp vntyl the mozning.

Yf it be a at vowe or a fre wyllofferyng that he bzyngeth, thee same daye ỹ he offreth it, shalbe eaten, and that which remayneth may be eaten on the mozowe: but as moch of the offered flesh as remayneth vnto thee thyrde daye shalbe burnte wyth fyre. For yf any of the flesh of thee peaceoffrynges be eaten in ỹ thyrde day, then shall he that offred it optayne no fauoute, nether shal it be rekened vnto him but shalbe an abomynacyõ, and the soule that eateth of it shal beare the syn therof. The flesh ỹ toucheth any vnclene thynge shal not be eatẽ, but burnt w̃ fyre: & all ỹ C be cleane in theyr flesche, mãye eate flesche. Yf any soule eate of the flesh of the peaceoffrynges that pertayne vnto the Lozde and hys vncleanesse yet vpõ him, the same soule shall perysshe from amõge his people: Moze ouer yf a soule touche any vn

cleane

cleane thinge, whether it be the vncleanesse of man or of any vncleane beast or any abhomynacion that is vncleane: & then eate of the flesshe of the peaceoffringes whych pertayne vnto the Lorde, that soule shall perysshe from hys people.

And the Lorde spake vnto Moyses: saying: speake vnto the childre of Israell & saye: Ye shal eate no maner fat ore, shepe or gootes: neuerthelater the fat of thee beast that dyeth alone & the fat of ỹ which is torne with wylde beastes, maye be occupyed in all maner vses: but ye shal in noo wyse eate of it. For whosoeuer eateth thee fatt of the beast of whych men bringe an offryng vnto the Lord, that soule that eateth it shall perysshe from hys people. Moreouer ye * shall eate no maner of bloude, whersoeuer ye dwell, whether it be of foule or of beast. Whatsoeuer soule it be that eateth any maner of bloud the same soule shall perysshe from hys people.

* leuit. xvii. d

And the Lord talked wyth Moses saynge: speake vnto the childre of Israell & saye: he that offreth his peaceoffryng vnto the Lorde, shall bringe hys gyfte vnto the Lord of his peaceoffringes: his owne handes shall bring the offring of the lord euen the fat vpon the brest he shal bringe wyth the brest to waue it a waueoffrynge before the Lord. And the Priest shal burne the fat vpō the alter, and the brest shalbe Aarons and his sonnes. And the ryght shoulder they shal geue vnto the priest, to be an heueoffringe, of theyr peaceoffringes. And the same that offereth the bloud of the peaceoffringes & the fat, amōg the sonnes of Aarō shal haue the ryght shoulder vnto hys parte, for the wauebrest and the heueshoulder I haue takē of the childre of Israell, euen of theyr peaceoffringes, & haue geuē it vnto Aaron the Priest and vnto hys sonnes: to be a dutye for euer of the childre of Israel.

This is the anoyntyng of Aaron & of thee sacrifyces of thee Lorde, in the daye when they were offred to the Priestes vnto the Lorde, whych the Lord cōmaunded to be geuen them in the daye when he annoynted them, of the childre of Israell, and to be a duetye for euer amonge theyr generations. This is the lawe of burntoffringes: of meatoffringes, of synneoffringes, of trespaceoffringes, of fulloffringes, of peaceoffringes, whych thee Lord commaunded Moyses in the mount of Sinai, in the daye when he commaunded the childre of Israell to offer theyr offerynges vnto the Lorde in the wildernesse of Sinai.

The Notes

a ✝ Trespaceoffring that is, an offring for trespace. Trespace after the order of the scripture signifieth somtyme al the lyfe past, which we haue liued in infidelytie, being ignorant of the verite, not only in doynge opē synnes, but also whē we haue walked in oure owne ryghtuousnes, as in thee Psalm. xviii. d. and. ii. Para. xxviii. c

b ✝ By vowes are vnderstande the gyftes whych are accoustomed to be offred and geuen to God by any outwarde ceremonie, as it was to round theyr heares, or to drynke no wyne. &c. Numeri. vi. a

¶ The anoyntyng and consecracion of Aaron and hys sonnes

The. viii. Chapter.

And the lord spake vnto Moses sayinge: take Aaron and hys sonnes wyth hym, & the vestiture & the anoynting oyle, and an ore for a synneoffering and two rammes & a basket of swete bread: & gether all thee comenitye together vnto the dore of the tabernacle of wytnes And Moyses dyd as the Lorde commaūded hym, and the people gathered thē selues together vnto the dore of the tabernacle of witnes, And Moyses sayd vnto the people: this is the thynge which the Lord commaunded to doo.

And Moyses brought Aaron and hys sonnes & washed them with water, & putt vpon hym the albe & gyrded hym wyth a gyrdell, & put vpon him the tunicle, & put the Ephod theron, & gyrded hym with the broderd gyrdell of the Ephod, & bound it vnto hym therwyth. And he put the brestlappe theron, & put in the brestlappe, * Urim and Thumim. And he put the myter vpon hys head, & put vpon the myter euē vpon the forefront of it the goldē plate of the holye crowne, as the Lorde commaunded Moyses.

* Ioke in Exo xxviii. e, & nu. xxvii. d

B

And Moyses toke the anoynting oyle and anoynted the habitatiō & al that was therin, and sanctified them, and sprinkled therof vpō the alter seuē tymes, & annoynted the alter, & all hys vessels, & the lauer wyth hys fote, to sanctyfye them. And he poured of thee annoyntynge oyle vppon Aarons head, and anoynted hym to sanc-

sanctifie hym. And he broughte. Aarons sonnes and put albes vpō them, and gyrded them wyth gyrdels, and put bonettes vpon their hedes: as the Lord commaunded Moses.

And the synne offringe was brought. C And Aaron and hys sonnes put theyr hāndes vpon the heed of the ore of the synne offringe. And when it was slayne, Moyses toke of the bloud, and put it vpō thee hornes of the altet roundc aboute wythe hys fynger, and puryfyed it, and poured the bloud vnto thee botome of thee alter and sanctyfyed it and reconsyled it. And he toke all the fatt that was vpon the inwardes, and the wall that was on the lyuer and the two kydneyes with their fat, and burned it vpon the altet. But the ore the hyde, hys flesh and his dong, he burnt with fyre wythout the hoste, as the Lorde commaunded Moses.

D And he brought the ram of the burnt offringe and Aaron and his sonnes putt theyr handes vpon thee head of thee ram and it was kylled. And Moses sprinkled the bloude vpon the alter rounde aboute, and cut thee ram in peces and burnt thee head peces & the fatt, & washed the inwardes and thee legges in watet, and burnt the ram euen white vpon the alter. That was a burntsacryfice of a swete sauoure, and an offrynge vnto thee Lorde, as thee lorde commaunded Moyses.

And he brought the other ram that was the fulloffrynge, and Aaron and his sonnes put theyr hāndes vpon thee head of the ram: and when it was slayne, Moses toke of the bloude of it and put it vpon thee typpe of Aarons ryghte eare, and vpon the thombe of hys ryght hand and vpō the great too of his ryght fote. E Thē were Aarons sonnes brought, and Moses put of ỹ bloud on ỹ tippe of the right eare of thē, and vpō thee thombe of theyr ryght handes, and vpon the greate tooes of theyr tyghte fete, and sprynckled thee bloud vpon the alter rounde aboute.

And he toke the fatt and thee rompe and al the fatt that was vpon the inwardes, and the wall of thee lyuer, and the .ii. kydneyes with theyr fatt and their ryght shoulder. And out of the basket of swete bread ỹ was before ỹ Lorde he toke one swete cake of oyled breede & one wafer, & put thē on the fat & vpon the ryght shoulder: & put altogether vpon Aarons hādes and vpon hys sonnes handes, & waued it a wauoffering before the Lord. And thē Moyses toke thē frō of theyr handes agayne, & burnte them vpon the alter, euen vpon the burntoffryng: These ar the fulloffringes of a swete sauoure & a sacrifice vnto the Lord. And Moses toke the brest and waued it a wauoffrynge before thee Lord, of the ram of the fulloffringes: and it was Moyses parte, as the Lorde commaunded Moyses. F

And Moyses toke of the annoyntinge oyle and of the bloud which was vpō the alter, & sprinkled it vpō Aarō & vpon hys vestimētes & vpō hys sōnes & on theyr vestimentes wyth him, & sanctified Aaron & his vestures & his sonnes & hys sōnes vestures also. Thē Moses sayd vnto Aarō & his sonnes: boyle the flesche in the doze of the tabernacle of witnesse, & there * eate it wyth the bread that is in the basket of fulloffringes, as the Lord cōmaunded, sayinge: Aaron and hys sonnes shall eate it and that whyche remaynyth of the flesche & of the bread, burne it wyth fyre G Exo xxix.

And se that ye departe not frō the doze of the tabernacle of wytnesse seuen dayes longe vntyl the dayes of your fulloffringes be at an end. For, vii. dayes must youre handes be fylled, as they were tyts day euē so the Lord hath cōmaunded to do, to reconcyle you wyth all. See therfore that ye abyde in the doze of ỹ tabernacle of witnesse daye & nyght seuē dayes longe, & kepe the watche of the lorde that ye dye not: for so I am cōmaunded. And Aaron and his sonnes dyd al thinges whych the lord cōmaunded * by the hande of Moyses

* toke in the .viii. of the kinges in ỹ .xix. chap. d.

¶ The fyrst offringes of Aarō, for hym self and for the people. Aarō blesseth the people. The glory of ỹ Lord is shewed. The fyre commynge from above cōsumeth the sacrifice.

¶ The .ix. Chapter.

AND thee .viii. daye Moyses called Aarō & his sonnes & ỹ A eldets of Israel, & said vnto Aarō: take a calfe for a synne offring, & a ram for a burntoffringe: both without blemishe, & bringe thē before the lorde. And vnto the childre of Israell he spake sayinge: take ye an he goote for a synneoffering, and a calfe & a lambe

lambe both two of a yere olde, & wythout blemyshe for a burnt sacrifyce, & an ore & a ram for peaceoffrynges, to offer before the Lord, & a meatoffryng myngled with oyle, for to daye the Lord wyll appere vn
B to you. And they broughte that whyche Moyses cõmaunded vnto the tabernacle of wytnes, and all the people came & stode before the Lord. And Moyses sayde: this is the thynge whych the Lord cõmaũded that ye shuld do: and thẽ the glorye of the Lord shall appeare vnto you. And Moyses sayde vnto Aaron: goo vnto thy alter and offer thy synneoffryng, and make an attonemẽt for the and for the people, and then offer the offerynge of the people, and reconcyle them also, as the Lord commaũded Moyses.

And Aaron wẽt vnto the alter, & slewe the calfe that was his synneoffryng. And the sonnes of Aaron broughte the bloude vnto hym, and he dypte hys fynger in the bloud & put it vpõ the hornes of the alter, and poured the bloud vnto the botome of the alter. And the fatt & thee two kydneys wyth the kal of the lyuer of the synneoffering, he burnt vpõ the alter, as the lord cõmaũded Moses: but the flesche & the hyde, he burnt with fyre without the hoste. Afterward he slewe the burntoffringe, & Aarõs sonnes brought the bloud vnto hym,
C & he sprinkled it roũd about vpõ the alter And they brought the burntoffring vnto hym in peces & the head also, & he burnte it vppon the alter, and dyd wasshe the inwardes and the legges, and burnt thẽ also vpon the burntoffringe in the alter.

And then he brought the peoples offering & toke the gote that was the peoples synneoffringe, and slewe it & offered it for a synneoffrynge: as he dyd the fyrst. And then brought the burntoffrynge, & offred it as the maner was, & brought the meatoffrynge and fylled his hande therof, and burnt it vpon the alter, beside the burnte sacrifyce in the mornynge.

Thẽ he slewe the ore & the ram that were the peoples peaceofferinges, & Aarons sonnes brought the bloud vnto hym, & he sprinkled it vpon the alter rounde about, and toke the fat of the ore and of the ram the tõpe & the fat that coutereth the inwardes and the kydneys and the skall of thee lyuer: & put thẽ vpõ the brestes and burnt it vpon the alter: but the brestes and thee
D ryght shoulders Aaron waued before the Lord, as the Lord cõmaunded Moyses. And Aaron lyfte vp hys hande ouer thee people & blessed thẽ, & came downe frõ of frynge of synneoffrynges, burntoffrynges, and peaceoffringes. Thẽ Moyses & Aaron went into the tabernacle of witnes and came out agayne and blessed the people, and the glorye of the Lorde appeared vnto all the people. And there came a fyre out from before the Lord, and consumed vpõ the alter the burntoffring and the fat And al the people sawe it, and showted, & fell on theyr faces.

¶ Nadab & Abihu are slayne. Israell mourneth for them. The Prestes are forbidden wyne. The relydewe of the sacrifice the Prestes eate.

The.x. Chapter.

A
AND a‡ Nadab & Abihu thee sonnes of Aarõ toke ether of thẽ his censor, & put fyre ther in, & put cens vpõ, & brought straũge fyre before the Lord whych he cõmaunded thẽ not, & ther went a fyre out from the Lord, & consumed thẽ & they dyed before the Lorde. Thẽ Moyses sayd vnto Aaron: this is that the lord spake sayinge: I wyll be b‡ sanctyfyed in them that come nye me, & before al the people I wylbe glorifyed. And Aaron helde hys peace. And Moyses called Misaell and Elisaphã the sonnes of Oziel the vncle of Aaron, and sayd vnto them: goo to
B and carye your* brethrẽ frõ the holy place out of the hoste. And they went to them and caryed them in theyr albes out of the hoste, as Moyses bad.

a Luke in Gẽne. xlii. b

And Moyses sayde vnto Aaron & vnto Eleazar & Ithamar his eldest sonnes: vncouer not your head nether rent your clothes, lest ye dye & wrath come vpõ al ypeople, let your brethrẽ the hole house of Israell bewepe the burninge whych the Lorde hath burnt. But go ye not out frõ the doze of the tabernacle of wytnesse, lest ye dye: for the annoyntynge oyle of the Lorde is vpon you. And they dyd as Moyses bad

And the Lord spake vnto Aaron sayinge: drincke no wyne no stronge drinke, nether thou nor thy sonnes wyth the: when ye goo into the tabernacle of wytnesse, lest ye dye, And let it be a lawe for euer vnto

youre

vnto your chyldre after you: that ye may put differēce betwene holy and vnholy, & betwene vnclene & clene, and that ye maye teache the chyldren of Israell all the ordinaunces which the Lord had cōmaunded them by the handes of Moyses.

And Moyses sayd vntō Aarō & vnto Eleazar & Ithamar hys sonnes that were left: take the meatoffring that remayneth of the sacrifices of the lord, & eate it without leuen beside the alter, for it is most holy: eate it therfore in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifice of the Lorde: for so I am cōmaunded. And the wauebreste and heueshoulder eate in a cleane place: bothe thou & thy sonnes & thy doughters with ỹ. For it is thy dutye & thy sonnes dutie with the of the peaceofferynges of the chyldren of Israel. For the heue. houlder & the wauebrest whych they bryng wyth the sacrifyces of the fatt, to waue it before the Lord, shalbe thyne and thy sonnes with the: and be a lawe ‡for euer, as the Lord hath cōmaunded.

And Moyses sought for the gote that was the synneoffryng, & se it was burnt And he was angrye wyth Eleazar & Ithamar the sonnes of Aaron, which were left a lyue, sayinge: wherfore haue ye not eatē the synneoffrynge in the holye place, seynge it is moost holye: and for asmoche as it is geuen you to beare the synne of the people, and make agreemente for them before the Lorde: Beholde, the bloude of it was not brought in wythin the holy place therfore shoulde ye haue eaten it in thee holye place, as I cōmaunded. And Aaron sayd vnto Moses: behold thys daye haue they offered theyr synneoffringe & theyr burnt offryng before the Lord, and it is chaūced me after this maner. Yf I shuld eate of ỹ synneoffryng to day, wold the Lord be cōtent wythal? And whē Moses heard that he was content.

The Notes

a‡ Hereof ye se the frute of a mans good entente wythout Goddes worde. As we maye do no lesse, so doth thys ensample teache that we mayt do no, more then is commaunded.

b‡ God is sanctyfyed when we obeye hym, and mortyfye oure wyll to do hys.

c‡ For euer, it is here taken for a tyme that hath an ende, and not euerlastynge as it is also in Gene. xiii, b, and Exodi. xii. c

¶ Of beastes whych be cleane, and whych vncleane

The. xi. Chapter.

And ỹ Lord spake vnto Moses and Aarō saying: speake vnto the chyldren of Israell and saye, these ar the beastes whyche ye shall eate among all the beastes that are on thee erth: what soeuer hath hoke and deuyded it in to two clawes & cheweth cud among the beastes that shal ye eat. Neuerthelesse, these shall ye not eate of them that chewe cud & haue hookes. Thee camel, for he cheweth cud but he dyuydeth not ỹ hooke into. ii. clawes therfore he shall be vncleane vnto you. And the conye for he cheweth the cud but deuydeth not the hooke in to two clawes, therfore he is vncleane to you. And thee hare, for he lykewise cheweth the cud, but deuydeth not the hooke in to two clawes, he is therfore vnclene to you. And ỹ swyne, for though he deuyde the hoffe in to. ii clawes, yet he cheweth not thee cud, and therfore is vnclene to you. Of theyr flesh se that ye eat not, & theyr carkasses se that ye touch not, for they ar vncleane to you.

These shall ye eate of all that are in the wāters: what soeuer hath fynnes and skales in thee waters, sees & ryuers, that shall ye eate. And all that haue not fynnes and skales in thee sees and ryuers of all that moue and lyue in the waters shal ye abhorre. Se that ye eate not of theyr flesshe, & also that ye abhorre theyr carkases: for al that haue no fynnes nor scales in the waters, shalbe abomynacyon vnto you. Thes are the foules whych ye shall abhorre and whych shall not be eaten, for they are an abhomynacyon. The egle, the goshauke, the cormoraunte, the kyete, the vultur and all hys kynd, & all kynd of rauens, ỹ estrich, ỹ nyghtcrowe ỹ cocow the sparowhauke, and all the kynde: the lytle oule, the storke, the great oule the backe, thee pellycane, the pye, the heron, thee iaye wythe thee kynde, thee lappewynge and the swalowe. And al foules that crepe and goo vpon all foure shalbe an abomynacyon vnto you.

Yet these maye eate of all the foules that moue & go vpon. iiii: fete euen those ỹ haue no knees aboue vpō theyr fete to lepe wyth all vpon the erth, euen these of them ye maye eate: the ‡arbe and all hys kynde: thee Selaam with al hys kynde the

the Hargoll & all the kynde, the Hagab, & al his kynde. All other foules that moue & hauc.iiii.fete, shalbe abhompnacion vnto you. In soch ye shalbe vncleane, whosoeuer touche ỹ carkesse of thē shalbe vncleane vnto thee euen, and whosoeuer beareth the carkasse of thē, shal washe his clothes and so shalbe vncleane vntyll euen.

Amonge all maner beastes, that haue hookes & deuyde thē not in to two clawes or that chewe not the cud, shalbe vncleane vnto you: and all that touchethe thē shall
E be vncleane. And all that goeth vpon his handes among all maner beastes that go on all foure fete are vncleane vnto you: & as many as touche theyr carkasses shalbe vncleane vntyl the euen. And he that beareth the carkasse of them, shall washe hys clothes and be vncleane vntyll thee euen, for soche are vncleane vnto you.

And these are also vncleane to you among the thynges that crepe vpō the erth the wesel, the mouse, the toode & al his kinde, the hedgehogge, stellio, the licerte, thee snayle and the moulerthese ar vncleane to you among al that moue, & al that touche them when they be dead, shal be vncleane vntyll the euen. And whatsoeuer any of ỹ dead carkasses of them fall vpon, shal be vncleane: whatsoeuer vessel of wood it be or raymēt, or skynne, or bagge, or what so euer thinge it be ỹ any worke is wrought wythall. And they shall be plunged in the water, and be vncleane vntyll the euen, & then they shalbe cleane agayne.

F Al maner of erthē vessel wher into any of them falleth is vncleane, wyth all that therin is: and *ye shal breake it. Al maner meate that is eaten, yf any soch water come vpon it, it shal be vncleane. And al maner drynke that is drōcke in al maner soch vessels shalbe vnclene. And whether it be ouen or kettell it shalbe broken. For they are vncleane & shalbe vncleane vnto you: Neuerthelater, yet the fountaynes & welles and pondes of water, shall be cleane styll. But whosoeuer touchethe theyr carkasses, shall be vncleane.

Levi.vi.b,d, and,fv.

Yf the dead carkasse of any soch fal vpon anye sede vsed to sowe, it shall yet be cleane styll: but & yf any water be poured vpon thee sede and afterwarde the deade carkasse of them fall thereon, then it shalbe vncleane vnto you.

Yf any beast of whych ye may eate, dye, he that toucheth ỹ dead carkasse shall be vncleane vntyll the euē. And he that eateth of any soch dead carkasse, shal washe hys clothes and remayne vncleane vntyl the euen. And he also that beareth the carkesse of it, shall washe hys clothes, and be vncleane vntyll euen.

All that scrauleth vpon the earth, is G
an abhompnacyon, and shall not be eaten And whatsoeuer goeth vpon the breaste, and whatsoeuer goeth vpon foure or mo fete amonge all that scrauleth vpon thee earth, of that se ye eate not: for they are abhompnable. Make not your soules abhompnable wyth nothinge that crepeth, neyther make your soules vncleane wyth thē that ye shbulde be defyled thereby. For I am the Lorde youre God, *be sanctyfyed therfore that ye may be holy, for I am holy: and defyle not youre soules wyth any maner thynge that crepeth vpon the earth For I am the Lord that brought you out of the lande of Egypte to be youre God: be holy therfore, for I am holy.

Leui. xix. & i. Petr. i. d.

This is the lawe of beast and foule & of all māner thynge that lyueth and moueth in the water and of all thynges that crepe vpon the earth, that ye may put difference betwene vncleane & cleane, and betwene thee beastes that are eaten and thee beastes that are not eaten.

The Notes.

Arbe, Sclaam, Hargol, Hagab are kyndes of beastes that crepe or scraule on the groūde which ỹ Hebrues thē selues do not nowe a dayes knowe.

The lawe how wemen shulde be purged after theyr delyueraunce.

The.xii.Chapter.

AND the LORD spake vnto A
Moyses, and sayde: speake vnto the chyldren of Israell and saye: when a woma hath conceaued, and hathe borne a man chylde, she shall be vncleane seuen dayes: euen in lyke maner as when she is putte a parte in tyme of her a natural disease. And in the eyghte daye the flesshe of the chyldes foreskynne shall be cutt awaye. And she shall continue in the bloud of her purifyenge. xxxiii. dayes, she shall touche noo halowed thynge nor come into the sanctuarye, vntyll thee tyme of her purifyenge be oute. Yf she beare a B
mayde chylde, then she shall be vncleane

two wekes, as when she hath hyr natural disease. And she shal cõtynue in the bloud of hyr purifienge. lxvi. dayes.

C *And when the dayes of hyr purifyẽg are out: whether it be a sonne or a doughter, she shall bryng a lambe of one yeare olde for a burntoffring and a younge pygeon or a turtyll doue for a synneoffring vnto the dore of the tabernacle of wytnes vnto the Prest: whych shal offer them before the Lord, and make an attonemẽt for her, and so she shalbe purged of hyr yssue of bloud. *This is the lawe of her ẏ hath borne a chyld, whether it be male or female. But & yf she be not able to bryng a shepe, then let her bryng two turtyls or two younge pygeons: the one for the burntoffringe, and the other for the synneoffring And the Prest shall make an attonemẽte for her, and she shalbe cleane.

*Luke. ii. d

D *leui. v b. luke. ii. d.

The Notes.

at Some cal it ẏ moueth disease, some ẏ floures.

C The Prestes are appoynted to iudge who are lepers.

The. xiii. Chapter.

A And the lord spake vnto Moses & vnto Aarõ saying: whẽ ther appeareth a at rysing in any mãs flesh ether a scabbe or a glistring whyte: as thoughe the plage of leprosye were in the skyn of hys flesh, then let hym be broughte vnto Aaron thee Preste or vnto one of hys sonnes the Prestes, and let the prest loke on the sore that is in the skyn of his flesh Yf the hayre in thee sore be tourned vnto whyte, & the sore seme also to be lower thẽ the skynne of hys flesh, then it is surely a lepros̃ye, and let the Preist loke on hym, & iudge hym vncleane.

Yf ther be but a whyte plecke in ẏ skin of his flesh, and seme not to be lower thẽ the other skinne nor ẏ hayre therof is turned vnto whyte: then let the Preist shutte hym vp seuẽ dayes. And let the Preist loke vpon hym the. vii. day: yf the sore seme to hym to abyde styl & to go no further in the skynne, then let the prest shut hym vp yet. vii. dayes moo. And let the prest loke on hym agayne the. vii. day. Thẽ yf ẏ sore be wared blackesshe, & is not growen abroade in the skynne, lett the Preist make hym cleane, for it is but a skyrf. And lette hym washe his clothes, & then he is cleane But & yf the scabbe growe in the skyn after that he is sene of the Preist agayn. Yf the Preist se that the scabbe be growen abrode in the skynne, let him make hym vncleane: for it is surely a leprosye.

Yf the plage of leprosye be in a mã, let hym be brought vnto the Preist, & lett the Preist se him. Yf the rysing apeare whyte in the skynne, & haue also made the hayre whyte, & there be rawe flesshe in the sore also: then it is an olde leprosye in the skinne of hys flesshe. And ẏ preist shal iudge hym vncleane, and shal not shutte hym vp for he is vncleane.

B Yf a leprosye breake out in the skynne and couer all the skynne from the head to the fote ouer all whersoeuer the Preist loketh, thẽ let the Preist loke vpõ him. Yf ẏ leprosye haue bt couered all hys flesshe, let him iudge the disease clene: for in asmoch as he is all together whyte he is therefore cleane. But & yf ther be rawe flesh on him whẽ he is sene, thẽ he shalbe vnclene. Therfore whẽ the Preist seeth the rawe flesshe, let him iudge him vnclene. For in asmoch as his flesshe is rawe, he is vncleane & it is surelye a true leprosye. But & yf the rawe flesshe depart agayne & chaũge vnto white then let him come to the preist, & let ẏ preste se him: Yf the soore be chaũged vnto whyte, let the Preist iudge the disease cleane, & then he is cleane.

C When there is a byle in thee skynne of any mans flesshe, and is healed & after inẏ place of the byle ther appeare a whyte rysyng ether a shyning whyte somwhat readyshe, let him be sene of the preist. Yf whẽ the Preist seyth him it appeare lower thã the other skynne & ẏ hayre therof be chaũged vnto whyte, let the Preiste iudge him vncleane: for it is a verye leprosye, that is broken out in the place of the byle. But & yf (when the Preist loketh on it) ther be no whyte hayres therin nether the scabbe lower thẽ the other skynne, and be somwhat blackesh, then the Preist shall shutte hym aparte seuen dayes. Yf it spreade abrode in the meane ceason, then let the preist iudge hym vncleane: for it is a leprosye. But and yf the glystrynge whyte abyde styl in one place and go no further, then it is but the prynte of the byle, and the Preist shall iudge hym cleane.

D When the skynne of any mãs flesshe is burnt

burnte wythe fyre that it be rawe & there apere in thee burnyng a glystryng whyte ỹ is somwhat redyssh or altogether whyte let the Preaste loke vpon it. If the hayre in that bryghtnes be chaunged to whyte, and it also appeare lower then thee other skynne, then it is a lepprosye that is brokē out of the place of the burnyng. And thee Preast shal iudge hym vncleane, for it is a leprosye. But and yf (when the Preaste loketh on it) he se that there is no whyte hayre in the bryghtenes, and that it is no lower then the other skynne, and that it is also blackesh, then let the preast shut him vp seuen dayes. And yf (when the Preast loketh on him ỹ seuenth daye) it be growne abrode in the skyn, let hym iudge hym vncleane: for it is a leprosye. But and yf that bryghtnesse abyde still in one place & go no further in the skynne & be blackesh then it is but a rysing in the place of thee burnyng, and the Preast shall make hym cleane: for it is but the prynte of the burnyng only.

¶ When ether man or woman hath a breakyng out vpon the heed or the beerd, let the preast se it. And if it appeare lower than thee other skynne, and ther be therin golden hayres & thyn, let the Preaste iudge him vncleane, for it is a breakyng out of leprosye vpon thee heed or bearde. If (when the Preast loketh on the breakyng out) he se that it is no lower then the other skynne and that there are blacke hayres therin, let hym shut hym vp seuen dayes. And let the Preast loke on the dysease the vii. daye: & yf ỹ breakyng out be gone no further nether be any goldē hayres therin nether thee scabe be lower then thee other skynne, thē let him be shauē, but lett him not shaue ỹ scabe: & lett ỹ prest shut hym vp. vii, daies mo. And let ỹ prest loke on the breakyng out the. vii. day agayn: Yf thee breakyng out be gone no further in the skynne nor more lower then the other skinne, then let the prest iudge him cleane and let hym washe hys clothes, and then he is clene. Yf the brekyng out growe in skynne after that he is once iudged clene let thee Preast see hym. Yf it be growne abrode in dede in the skynne, let thē priest seke no further for any goldē hayres, for
¶ he is vncleane. But and yf he se that thee scabbe stande styll, & that there is blacke hayre growen vp therin, then thee scabbe is healed and he is cleane: and the Preste shall iudge hym cleane. Yf ther be found in the skynne of thee flesshe of man or woman a glysterynge whyte, let the Priest se it. Yf there appeare in theyr flesshe a glysterynge whyte somwhat blackeshe, then it is but frekels growen vp in the skynne and he is clean.

Yf a mans hayre fall of hys head, thē he is headbouldc and cleane. Yf hys hayre fal before in his forehead, thē he is fore headbalde and cleane. Yf there be in the baulde head or baulde forehead a redysh whyte scabbe, thē ther is leprosye forronge vp in his baulde head or baulde forehead And let the prest se it: and yf the tysynge of the sore be reddysh whyte in hys bauld head or forehead after thee maner of a leprosye in the skynne of the flesshe, thē he is a lepet & vncleane: and the Prest shal iudge hym vncleane, for ỹ plage of hys head And the leper in whom the plage is, shall ¶ haue hys clothes rente and hys head bare and his mouth inoffeld, and shalbe called vncleane. And as longe as the dysease lasteth vpon hym, he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, and euen wythout the hooste shall hys habytacyon be.

¶ When the plage of leprosye is in a cloth: whether it be lynē or wollē, ye & whether it be in the warpe or wolfe of the lynē or of the wollen: ether in a skynne or anye thinge made of skynne, yf thee dysease be pale or somwhat redysh in ỹ cloth or skyn whether it be in the warpe or wolfe or any thynge that is made of skynne, then it is a very leprosye, & muste be shewed vnto the prieste. And whē the priest seeth the plage, let hym shut it vp. vii. dayes, & let hym loke on the plage the. vii. daye. Yf it be increased in the cloth: whether it be in ỹ warpe or wolfe or in a skynne or in any thing that is made of skynne, then the plage is a freatynge leprosye, and it is vncleane: & that clothe shalbe burnte, eyther warpe or wolfe, whether it be wollen or lynē or any thynge that is made of skynne where in ỹ plage is, for it is a freatyng leprosye, and shalbe burnt in the fyre.

Yf ỹ priest see ỹ the plage hath freaten no further in the cloth: ether in the warpe

or

or wolfe or whatſoeuer thynge of ſkynne it be, then let the prieſt commaunde the to waſche the thinge wherin the plage is, and let him ſhut it vp. vii. dayes moo. And let the prieſte loke on it agayne after that the plage is waſched. Yf the plage haue not chaunged hys facion thoughe it be ſpred no further abrode, it is yet vncleane. And ſe that ye burne it in the fyre, for it is freat inward, whether in parte or in al together But and yf the prieſt ſe, that it is somwhat blackyſhe after that it is waſſhed, let hym rent it out of the clothe, or out of the ſkinne or out of the warpe or wolfe. But and yf it appeare anymore in the cloth ether in the warpe or in the wolfe or in any thinge made of ſkinne, the it is a waringe plage. And ſe that ye burne that wyth fyre, wher in the plage is. Moreouer the clothe ether warpe or wolfe or whatſocuer thynge of ſkynne it be, which thou haſt waſhed and the plage be departed from it, ſhalbe waſ ſhed once agayn: & then it is cleane. Thys is the law of ꝑ plage of leproſie in a cloth whether it be wollē or linē: eyther whether it be in the warpe or wolfe, or in any thing made of ſkynnes, to iudge it cleane or vncleane.

The Notes

a Thelepre ſygnyfyeth properly mannes dotryne, whych ſpreadeth abroade lyke a canker: and to be ſhorte all infection of vngoddelynes, therfore muſt the Leuytes geue dylygent hede thereto: for a lyttel leuen ſoureth the whole loumpe of doughe.

b Couered al his fleſhe. &c. Here is that called a leper whyche yet is none in dede, but ſemeth to be one: where as the rotneſſe of humoures breakynge forth into the vtter partes al ꝑ body ouer, is called a leper, and yet muſt it be iudged to be cleane.

c Of the leproſye of clothes whyche was vſed amōg the Iewes, let thē iudge. This is cuidēt that we in our tyme ſuffer ouer many leproſies in cloths The clēſing of ꝑ leper. s of ꝑ houſe that he is in

The. xiiii. Chapter.

A Mat. viii. a. Mark. i. d Luke. v. c. & xvii. d

AND the lord ſpake vnto Moſes ſaying: *thys is the lawe of a leper when he ſhalbe clēſed: He ſhalbe brought vnto ꝑ Prieſt, & ꝑ prieſt ſhal go out without the hoſte & loke vpō hym. Yf the plage of leproſie be healed in the leper, thē ſhal the prieſt cōmaūde ꝑ ther be brought for hym that ſhalbe clenſed two lyuing byrdes that are cleane, and cedar wodd, & a pece of purple clothe and yſope. And the prieſt ſhal cōmaunde that one of the byrdes be killed in an erthen veſſell with renynge water. And the prieſt ſhal take the lyuing byrde and the cedar wodd and the purple and the yſope, and ſhall dyppe the and thee lyuinge byrde in thee bloude of the ſlayne byrde, and in the renninge water and ſprinkle it vpon him that muſt be clenſed of hys leprozye ſeuen tymes and clenſe hym, and ſhall let the lyuing byrde go free into the feldes.

And he that is clenſed ſhall waſche hys B clothes and ſhaue of al hys hayre, & waſh hym ſelfe in water, and then he is cleane. And after that he ſhal come into the hoſte but ſhall tarye wythout hys tent. vii. dayes, When the ſeuēth daye is come, he ſhal ſhaue of al hys hayre both vpon his head and hys berde & on hys browes: & euē all the hayre that is on hym, ſhalbe ſhauē of. And he ſhal waſche his clothes & hys fleſh in water, and then he ſhalbe cleane.

And when the. viii. day is come, let him take two lambes without blemyſhe and a ewe lambe of a yere old without blemiſh and thre tenthe deales of fyne floure for a meatoffryng myngled wyth oyle, and a log of oyle. Thā let the Prieſt that maketh hym cleane, bringe the man that is made cleane wyth thoſe thynges before ꝑ Lorde vnto the dore of thee tabernacle of wytnes. And let the Prieſt take one of the lambes and offer him for a treſpaceoffringe, & the logge of oyle: and waue them before the Lorde. And then lett hym ſlee the lambe in the place where the ſynneoffring and the burnteoffringe are ſlayne: euen in the holye place. For as the ſynneoffrynge is, euen ſo is the treſpaceoffryng the prieſtes: for it is moſt holye.

Then let the prieſt take of the bloude C of the treſpaceoffringe, & put it vpon thee typpe of the tyght eare of hym that is clēſed, & vpon the thombe of hys tyght hand and vpon the great too of his tyght foote Then lett the Prieſte take of the logge of oyle, and poure it into the palme of his left hande, and dyppe hys tyghte fynger in the oyle that is in the palme of hys left hande, and let him ſprinkle it with his fynger vii. tymes before the lord. And of the reſt of the oyle that is in hys hande, ſhall the prieſt put vpō the typpe of the tyght eare of him that is clenſed, and vpon the thombe of hys tyght hand, and vpon the great too of his tyghtfote: euē vpō the bloud of the

the

the treſpaceoffryng. And the remnaunte of the oyle that is in the Preastes hande, he ſhall poure vpon the heed of hym that is clenſed: and ſo ſhall thee Pryeſte make an atonement for hym before the Lorde.

Then let the Preast offer the ſynneoffryng and make an atonement for hym that is cleſed for his vnclenneſſe. And the let the burntoffryng be ſlayn, and let the preſt put both the burntoffryng & meate offringe vpon the alter: and make an attonement for him and then he ſhalbe cleane. If he be poore and can not gette ſo moch, then let hym bryng one lambe for a treſpaceoffryng to waue it and to make an attonement for hym, and a tenth deale of fyne floure myngled with oyle for a meat offryng, and a logge of oyle, and two turtyll doues or two younge pygeons whyche he is able to gett, and lette the one be a ſynne offryng & the other a burntoffring. And let hym bryng them the. viii. day for D hys clenſyng vnto the Preſt to thee doze of the tabernacle of wytneſſe before thee Lorde.

And let the Pryeſte take thee lambe that is the treſpaceoffryng and the logge of oyle, and waue them before the Lorde. And when thee lambe of the treſpaceoffryng is kylleth, the Pryeſt ſhall take of the bloud of the treſpace offring, and put it vpon the typpe of hys ryghte eare that is cleanſed, and vpon thee thombe of hys ryght hand, and vpon thee greate too of his right fote. And ỹ preſt ſhal poure of ỹ oyle in hys ryght hand, and ſhal ſprynkle wt hys fynger of the oyle ỹ is in hys left hand ſeuen tymes before the Lorde.

And the Prieſt ſhal put on the oyle ỹ is in hys hãd vpõ the typpe of the right eare of him ỹ is cleſed, and vpõ the thom be of hys ryght hand, and vpõ the great too of his right fote: euẽ in ỹ place where the bloud of the treſpaceoffryng was put And the reſt of the oile that is in his hand he ſhal poure vpon the head of him that is clenſed: to make an attonemẽt for him before the Lorde. And he ſhall offer one of the turtyll doues or of the younge pygeons, ſoche as he can gett: the one for a ſynneoffryng and the other for a burnteoffryng vpon the alter. And ſo ſhall thee Pryeſt make an atonemẽt for him ỹ is cleſed before the Lorde. Thys is thee lawe of hym that hathe the plage of leproſye whoſe hand is not able to gett that whych pertayneth to hys clenſynge.

And the Lord ſpake vnto Moſes and E Aaron ſaynge: when ye be come vnto the lande of Canaã whych I geue you to poſſeſſe: yf I put the plage of leproſie in any houſe of the lãd of your poſſeſſiõ, let hym that oweth the houſe go & tel the preſt ſaynge: me thinke that ther is as it were a leproſye in the houſe. And the Preſt ſhal cõmaunde them to ryd all thynge out of the houſe, before the Prieſt go in to ſe the plage: that he make not all that is in the houſe vncleane, and then the prieſt ſhall go in and ſe the houſe.

Yf the preſt ſe ỹ the plage is in ỹ walles of the houſe, & that ther be holowe ſtrakes pale or redde which ſeme to be lower then the other partes of ỹ wall, thẽ let the preſt gõ out at the houſe dores, and ſhut vp the houſe for. vii. dayes. And let the prieſt co- F me agayne the ſeuenth day & ſe it: yf ỹ plage be increaſed in the walles of the houſe; let the Preſt cõmaunde thẽ to take awaye the ſtones in whych the plage is, & lett thẽ caſt thẽ in a foule place wythout the cytye and ſcrape the houſe within round about and poure out the duſt wythout the cytye in a foule place. And let thẽ take other ſtones, & putt them in the places of thoſe ſtones, and other morter, & plaſter the houſe with all. Yf now the plage come agayn & breake out in the houſe, after that they haue taken away the ſtones and ſcraped the houſe, & after that the houſe is playſtered a new: let the Prieſt come and ſe it. And yf then he perceaue that the plage hath eatẽ further in the houſe, then it is a freatinge leproſye that is in the houſe, and it is vncleane. Then they ſhall breake downe the houſe: both ſtones: tymber and al the morter of the houſe, & carye it oute of the cytye vnto a foule place. Moreouer he ỹ goeth into the houſe al the whyle that it is ſhutt vp, ſhalbe vncleane vntyll nyght. And he that ſlepeth in thee houſe ſhall waſhe hys clothes, and he alſo that eateth in the houſe ſhall waſhe hys clothes.

But and yf the Prieſte come & ſee that G ỹ plage hath ſpred no further in ỹ houſe after that it is newe playſtered, thẽ let him make it cleane, for thee plage is healed. And let hym take to clenſe the houſe with

all:ii. byrdes,cedar wood,& purple clothe and yſope. And let him kyl one of the byrdes in an erthē veſſel with running water & take ỹ cedar wodd,the yſope,the purple, & the lyuing byrde,& dyppe thē in ỹ bloud of the ſlayne byrde & in the running water & ſprynkle vpon the houſe ſeuen tymes, & clenſe the houſe wyth the bloud of the byrde,& wyth ỹ running water,& with the lyuing byrd,& with the cedar wood,and the yſope,& the purple cloth. And he ſhal let ỹ lyuinge byrd flee out of the towne into the wyloe feldes,& ſo make an attonemēt for the houſe,and it ſhalbe cleane. This is the lawe of al maner plage of lepro ſye & breakynge out, & of the lepro ſye of clothe and houſe:and of ryſynges,ſcabbes and glyſtrynge whyte,to teache when a thynge is vncleane or cleane. Thys is the lawe of lepro ſye.

The Notes

a Alogge of oyle is a certeyn meaſure contaynyng fyre egges,in Greke Sextarius

b The leper of the houſes is any thyng thereto pertaynyng,wherby the dweller myght take harme in health of body,in huertynge of hys goodes or otherwyſe as yf it ſtode in an ethell ayre,etc.

C The maner of purging the vncleanes both of me and wemen

The.xv.Chapter.

A AND the lord ſpake vnto Moſes & Aaron ſayinge: Speake vnto the chyldrē of Iſrael & ſaye vnto thē:euery man ỹ hath a runninge yſſue in hys fleſhe,is vncleane by the reaſon of his yſſue. And hereby ſhall it be knowen whēhe is vncleane. Yf hys fleſhe runne,or yf his fleſh congle by the reaſon of hys yſſue thē he is vncleane. Euery couche wheron he lyeth and euerye thinge whcron he ſytteth ſhalbe vncleane. ☞ He that toucheth hys couche ſhall waſche hys clothes,and bathe hym ſelfe with water,and be vncleane vntyll the euen.

☞ He that ſytteth on that wheron he ſat, ſhal waſche hys clothes and bath him ſelf wyth water,and be vncleane vntyll the euenynge. And he that toucheth his fleſſhe ſhal waſche hys clothes,and bath hym ſelf in water,and be vncleane vnto thee euen. Yf anye ſoche ſpyt vpon hym that is clean,he muſte waſche hys clothes,and bathe hym ſelfe in water,and be vncleane vntyl euen. ☞ And whatſoeuer ſadell that he rydeth vpon,ſhal be vncleane.

B And whoſoeuer toucheth any thing that waa vnder him,ſhalbe vnclean vnto the eue And he yt hat beareth any ſoche thinges ſhall waſh hys clothes , and bathe hym ſelfe in water and be vncleane vnto the euen,and whoſoeuer he touchethe (yf he haue not fyrſt waſhed hys handes in water)muſt waſh hys clothes and bath him ſelfe in water,and be vncleane vnto thee euenynge. * And yf he touche a veſſell of erth it ſhalbe broken:& all veſſels of wod ſhalbe rynſed in water. leuitt.vi.d. and.xi.c

☞ When he that hath an yſſue is cleſed of hys yſſue,let hym nombre . vii. dayes after he is cleane,and waſche hys clothes, and bathe hys fleſh in runnynge water, and then he is cleane. And thee. viii. daye let hym take two turyll doues or.ii.yoūg pygeons,and come before the Lord vnto the doore of the tabernacle of witneſſe and geue thē vnto the Prieſt. And the Prieſt ſhal offer them:the one for a ſynneoffryng,and the other for a burnteoffring and make an atonemente for hym before thee Lorde as concernynge hys iſſue.

☞ If any mānes ſeed departe frō hym in hys ſlepe,he ſhal waſche hys fleſh in water and be vncleane vntyll euen. And all the clothes or furres were on ſuche ſeede chaunſeth ſhalbe waſhed with water and be vncleane vnto ỹ euē. And yf a woman lye wyth ſoche a one , they ſhall waſh thē ſelues wyth water and be vncleane vntill euen. C

☞ When a womans naturall courſe of bloude runneth,ſhe ſhalbe put aparte vii. dayes : and whoſoeuer toucheth her ſhalbe vncleane vnto thee euen . And all that ſhe lyethe or ſyttethe vpon as longe as ſhe is put a parte ſhalbe vnclene. And whoſoeuer toucheth her couch ſhal waſh his clothes and bathe hym ſelfe with water and be vncleane vnto thee euen . And whoſoeuer toucheth any thynge that ſhe ſatte vpon,ſhall waſſhe hys clothes and waſhe hym ſelfe alſo in water,and be vncleane vnto the euen, ſoo that whether he touche her couche or anye thinge whereon ſhe hath ſyttē,he ſhalbe vncleane vnto the euē,& yf a man lye wh her in the meane tyme,he ſhalbe put apart as well as ſhe & ſhalbe vnclene.vii.dayes,& all hys couch wherin he ſlepeth ſhalbe vncleane. D

Wohē

☞ When a womās bloud runneth, long tyme: out of the tyme of her natural cours se: as long as her vnclennesse rūneth, she shal be vncleane after the maner as whē she is put a parte. All her couches wherō she lieth as long as her yssue lasteth) shal be vnto her as her couch whē she is put a part. And whatsoeuer she sitteth vpō shal be vnclene as is her vnclēnesse whē she is put a parte. And whosoeuer toucheth thē shalbe vncleane, & shal wasshe his clothes and bathe hym selfe in water & be vncleane vnto euen.

☞ But yf she be cleane of hir yssue, lett her counte her seuen dayes, after ỹ she is cleane. And the. viii. daye let her take two turtils or two yōge pigeons & bringe thē vnto the preast vnto ỹ doore of ỹ tabernacle of witnesse. And the preast shal offer the one for a synneoffring, and ỹ other for a burnt offering: and so make an attonemēt for her before the Lord, as concerning her vncleane yssue. ☞ Make ỹ children of Israel to kepe them selues from their vnclennesse, ỹ they dye not in theyr vnclennesse: when they haue defiled my habytacyon that is amonge them.

☞ This is the lawe of hym ỹ hathe a runnyng sore, & of him whose seed rūneth frō him in his slepe & is defyled therwith & of her that hathe an yssue of blonde as longe as she is put aparte, and of whosoeuer hath a runnig sore whether it be mā or woman, and of hym that slepeth wyth her that is vncleane.

¶ What Aarō must do or he enter into the holy place. The cleansynge of the sanctuarye or holye place. Of the feast of clensyng, Aaron cōfesseth the synnes of the chyldren of Israel ouer the lyue gote and putteth them vpon hys head,

The. xvi. Chapter.

AND the Lorde spake vnto Moses *after ỹ deeth of the two sonnes of Aaron, when they had offered before the Lorde & dyed: And he sayde vnto Moses: speake vnto Aaron thy brother ỹ he go not at all tymes into the holy place, that is within the vayle that hangeth before the mercyseate which is vpō ỹ arcke ỹ he dye not. For I wyll appeare in a *cloude vpon the mercyseate.

*leuit, x, a,

By ỹ cloud vnderstāde thee smoke of the cēce,

But of this maner shall Aaron goo in tō the holy place: wyth a bullock for a synneoffrynge, and a ram for a burnteoffrynge. And he shal put the holy lynen albe vpō him, and shal haue a lynen breche vpon his flesh, and shal gyrde him with a lynē gyrdell, and put the linē mitre vpon his heede: for they ar holy raymētes. And he shal wasshe his flesh with water, & put them on. And he shal take of ỹ multitude of the chyldren of Israel two he gootes for a synneoffring and a ram for a burnt offerynge.

And Aaron shal offer the bullock for hys synne offeryng & make an attonemēt for hym and for his housse. And he shall take the two gootes & presente thē before the Lorde in the doore of the tabernacle of witnesse. And Aaron shal cast lottes ouer the. ii. gootes: one lotte for the Lorde, & another for a scapegoote. And Aaron shal bringe the goote vpon which the Lordes lotte fel, & offer him for a synne offering. But the goote on whiche the lotte fell to scape, he shall sett aliue before ỹ Lord to reconcyle with & to let hym goo fre into ỹ wyldernesse. And Aaron shal bringe the bullocke of hys synne offryng, & recōcyle for hym selfe and for his housholde, and kyll him,

And then he shall take a censer full of burnyng coles out of the alter that is before the lord, & his handful of swete incence beten small & bringe them within the vayle & put the cence vpon the fire before ỹ Lord: that the cloude of the cence may couer the mercy seate ỹ is vpon ỹ wytnesse, that he dye not. * And he shall take of the bloude of the bullock & sprynkle it wyth hys fynger before ỹ mercyseate eastward euen. vii. tymes.

Hebr. ix, c, and, x, a.

Then shall he kyll the goote that is ỹ peoples sine offring, & bryng his bloude within the vaile, & doo wythe hys bloude as he dyd with ỹ bloude of the bullock, & let him sprynkle it towarde ỹ mercyseate and before the mercyseate: and reconcile ỹ holy place from the vnclennesse of ỹ chyldren of Israel, and from their trespaces & al their synnes. And so let hym doo also vnto the tabernacle of wytnes that dwelleth wt them, euen amonge their vnclennesses.

* And ther shalbe no body in the tabernacle of witnesse, whēhe goeth into make an attonement in ỹ holye place, vntyll he

Luke. 1. d

rome out agayne. And he shall make an attonemēt for him self & for his housholde & for al ỹ multitude of Israell. Then he shal go out vnto ỹ alter ỹ stādeth before the Lorde, & reconcyle it, & shall take of ỹ bloud of ỹ bullocke & of ỹ bloude of the goote, & put it vpon ỹ hornes of the alta re roundaboute, & sprynkle of thebloude vpon it wyth hys fynger seuē tymes, and clense it, & halow it from the vnclennesses of the chyldren of Israell.

E And when he hath made an ende of re-
concylynge the holy place & the tabernacle of witnesse & the alter, let him bring ỹ liue goote and let Aaron put both his handes vpon the head of the lyue goote, & cōfesse ouer him al the misdedes of the childrē of Israell, and theyr trespaces, and all theyr synnes: and lett hym putte them vpon the heade of thee goote, and sende hym awaye by the handes of one that is anoynted in the wyldernesse. And the goote shall beare vpon hym al theyr misdedes vnto the wil dernesse, and he shall let the goote go free in the wyldernesse.

And let Aaron goo into the tabernacle of wytnesse & put of the linen clothes wht che he put on whē he went in into the holy place, & leaue thē there. And let him wash hys flesshe wyth water in the holye place, & put on his owne raymēt, & then come oute and offer hys burntoffrynge & the burnt-offerynge of the people, and make an atto nement for hym selfe and for the people, & the fatt of the synneoffryng let him burne vpon the alter. And let hym that caried
F forthe the scapegoote, wasshe hys clothes, and bathe hys flesshe in water, & then come into the hoste agayne.

And the bullock of the synneoffryng & the goote of the synoffrynge (whose blou de was brought in to make an attonemēt in ỹ holy place) let one carye out wout the hoste & burne wyth fyre: both theyr skyn-nes, theyr flesshe and theyr donge. And lett hym that burneth them, wash hys clothes and bathe hys flesshe in water, & then come into the hoste agayne. And thys shalbe an ordynaunce for euer vnto you. And euen in the tenth day of the seuenth moneth, ye shal* humble your soules and shal do no worke at all: whether it be one of your sel-ues or a straunger that soiourneth amōg you, for that daye shal an attonemente be made for you to clense you from al youre synnes before the Lord, & ye shalbe clene, It shalbe a Saboth of rest vnto you, and G
ye shal humble your soules, and it shalbe an ordinaunce for euer.

And the priest that is anoynted & whose hād was fylled to minister in his fathers steade, shal make the attonement and shal put on the holy lynen clothes & holy vest mētes, and reconcyle the holy sanctuary & ỹ tabernacle of witnesse & the alter, & shal make an attonemēt also for the priestes & for all the people of the cōgregation. And thys shalbe an*euerlasting ordinaūce vn to you to make an attonement for the chyl dren of Israel for all theyr synnes once a yeare: and it was done euen as the Lorde commaunded Moyses.

loke in ge xvii.d

¶ All sacrifice must be brought to the dore of the ta bernacle. To deuyls may they not offer. Bloud and all karen is forbidden them.

The.xvii.Chapter.

And the Lorde talked wythe Moyses saying: speake vn- A
to Aarō & vnto his sonnes & vnto al the chyldrē of Israel and saye vnto them, thys is the thyng whych the lord chatged saying: whatsoeuer he be of thee house of Israell that kylleth an ore, lambe or goote in thee hoste or without of the hoste and bringeth thē not vnto the dore of the tabernacle of wytnesse, too offer an offerynge vnto thee Lorde before the dwellynge place of thee LORDE, bloude shall be imputed vn to that man, as though had shedde bloud, and that man shall perysshe from among hys people.

Wherfore lett the chyldren of Israell bring theyr offriges that they offer in the wyde feld, vnto the Lord: euē vnto the do re of the tabernacle of witnesse & vnto the priest, & offer them for the peaceoffringes vnto the lord. And the priest shal sprinkle B
the bloud vpō the alter of the Lord in the dore of the tabernacle of witnesse, & burne the fatt to be a swete sauour vnto the lord And let them noo more a†offer theyr offe-rynges vnto deuyls, after whom they go an whorynge. And thys shalbe an ordi-naūce for euer vnto you thorowe out you re generacions.

And thou shalte saye vnto them: what soeuer

loke in the xviii.cha.c.

soeuer man it be of the house of Israell of the straungers that sotourne amonge you that offereth a burnt offeryng or any other offeryng and bringeth it not vn to the doze of the tabernacle of wytnesse to offer vnto the lord, ꝯ kelow shal perysh frō amōge his people. And whatsoeuer man it be of the house of Israel or of the straungers that sotourne amonge you ꝯ
Benethid ℭ *eateth any maner of bloude, I wyl sett my face agaynste that soule that eateth the bloude, & wyl destroy him from amonge his people, for the lyfe of the flesh is in ꝯ bloude, and I haue geuen it vnto you vp on the alter, to make an attonemente for youre soules, for bloude shall make an attonemēt for the soule. And therefore I saide vnto the chyldren of Israel: se that no soule of you eate bloude, nor yet anye straunger that sotourneth among you.

Whatsoeuer man it be of the children of Israell or of ꝯ straūgers ꝯ sotourne among you ꝯ honteth & catcheth any beest or foule ꝯ may be eatē, he shal poure oute
D the bloude & couer it with erth, for the life of al flesshe is in the bloude, therfore I say de vnto the children of Israel *ye shal ea
abouc.xiic te the bloude of no maner of flesh, for the lyfe of al flesh is in his bloud, and whoso euer therfore eateth it shal perysh. And whatsoeuer soule it beꝯ eateth that which dyed alone or that whych was torne with wilde beastes: whether it be one of youre selues or straunger he shall wasshe hys clothes and bathe hym selfe in water, & shalbe vncleane vnto thee euen, & then is he cleane. But and yf he washe them not nor washe his flesshe he shal beare his synne.

The Notes

a‡ He offereth vnto deuyls, that offereth vnto a ny other thynge then onely to god, or that doth hys offeringes after any other maner then God wylleth hym to do, and the same goeth a whore huntinge af ter the deuell as in Psalm.lxxii.d

ℭ What degrees of kynred may marye together & what not

The.xviii.Chapter.

A ND the Lorde talked wythe Moses saying: speake vnto the childrē of Israel, & say vn to thē, I am the Lorde youre God. Wherfore after ꝯ doy=inges of thee lande of Egypte wherein ye dwelte, see that ye doo not: neyther af=ter the doynges of the lande of Cana=an, whether I wyll bryngе you, nether walke ye in their ordinaunces *but do af ter my iudgementes, & kepe my ordynaū ces, to walke therin: for I am the Lorde youre God. Kepe therfore myne ordynaū ces, and my iudgementes whiche yf a mā doo he shal lyue therby: for I am the Lor de. Rom.x.a Gala.iii.b Ezech.xx.b

☞ See that ye go to none of your nygh=est kynred for to vncouer their secretes, for I am the Lorde. The secretes of thy father & thy mother, se thou vnhyll not: she is thy mother, therfore shalt thou not dis couer her secretes. The secretes of thy fathers wyfe shalt thou not discouer, for they are thy fathers secretes. Thou shalt not discouer ꝯ preuite of thy syster, ꝯ dau ghter of thy father or of thy mother: whe ther she be borne at home or abrout. Thou shalt not vncouer the secrettes of thy sonnes daughter or thy daughters daugh=ter, for that is thyne awne preuite: Thou shalte not vncouer the secretes of thy fa=thers wyues daughter, which she bare to thy father, for she is thy syster: thou shalt therfore not discouer her secrettes. Thou shalt not vncouer the secrettes of thy fa=thers syster, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nexte kynswoman. B

☞ Thou shalt not vncouer the secre=tes of thy fathers brother: ꝯ is, thou shalt not go into hys wyfe, for she is thine awn te. Thou shalt not discouer the secretes of thy daughter in lawe she is thy sōnes wy=fe: therfore vncouer not her secrets Thou shalte not vnhyll thee secretes of thy bro=thers wyfe, for that is thy brothers preuy te. Thou shalt not dyscouer the preuytes of the wyfe and her doughter also: nether ℭ shalte thou take her sonnes doughter or her doughters doughter, to vncouer their secretes, they ar her nexte kyn, it were ther fore wyckednesse. Thou shalte not take a wyfe and her sister therto, to vexe her that thou woldest open her secretes as long as she lyueth. Thou shalt not go vnto a wo=man to vncouer her preuytye, as long as she is put a parte for her vnclennesse.

☞ * Thou shalt not lye wyth thy ney bours wyfe, to defyle thy selfe wythe her. Thou shalte not geue of thy ‡sede to of= Leuit.xx.b

offer it vnto ✠Moloch, that thou defyle not the name of thy god, for I am ỹ Lord
☞ Thou shalt not lye with mãkynde as with womankynde, for that is abhominatiõ. Thou shalt lye with no maner of beaste to defyle thy self therwith, nether shall
D any womã stõde before a beast to lye downe therto for that is abhomination.
☞ Defile not your selues in any of these thinges, for with al these thinges ar these nacions defyled whyche I cast out before you: & the lãde is defyled, & I wyll vysyt the wickednesse therof vpon it, & the land
Leuit.i.xx.d. shall spewe out her inhabyters. * Kepe ye therfore myne ordinaunces & iudgementes, & se that ye commit none of these abominactõs: nether any of you nor any straũger that sojourneth amonge you (for all these abhominacions haue the men of the land done whyche were ther before you, & the land is defyled) lest that the land spew you out whẽ ye haue defyled it, as it spewed out the nacyons that were there before you. For whosoeuer shall commyt any of these abhominaciõs, the same soules that commytt them shall perysshe from among theyr people. Therfore se that ye kepe myne ordinaunces, that ye commytt none of these abominable customes whych were committed before you: that ye defyle not your selues therwyth for I am the Lord youre God.

The Notes

a✠ Thy sede, that is thy generacion, thy sonnes thy doughters. &c.

b✠ Moloch loke in the .xx. Chap. of Leuitic.

¶ A repetycyon of certayn lawes pertayning to the x. cõmaundementes ✠ consyderation for the poore. How we ought to iudge righteously. How we ought not to be auenged. Wytchcraft is forbidden.

The .xix. Chapter.

AND ỹ Lord spake vnto Moses saying: speake vnto all ỹ multitude of the chyldren of Israell, & saye vnto them. * Be holy for I the lord your
A Leuitic.xi.ix. i.Petr.i.d. God am holy. Se that ye feare euery mã hys father and his mother, and that ye kepe my Sabbothes, for I am thee Lorde youre God. Ye shall not turne vnto ydoles nor make you goddes of metal: I am the Lorde your God.

When ye offer youre peaceoffe-rynges vnto thee Lorde, ye shall offer thẽ that ye maye be accepted. And it shalbe eaten the same day ye offer it, and on the morowe, but whatsoeuer is lefte on the thyrd day shalbe burnt in the fyre. Yf it be eatẽ the thyrd day, it shalbe vncleane & not accepted. And he that eateth it shal bere his synne, because he hath defyled the halowed thinges of the lord. and that soule shal perysshe from among hys people. B

* Whẽ ye reape downe the rype corne of your land, ye shal not reape downe the vtmost borders of your feldes, nether shalt thou gather that whych is left behynde in thy haruest. Thou shalt not plucke in all thy vineyarde cleane, nether gather in the grapes ỹ ar ouerscaped. But thou shalte leaue them for thee poore and straunger. I am the Lord youre God.

Ye shall not steale neyther lye, neyther deale falsely one wyth another. * Ye shal not swere by my name falselye: that thou defylest not the name of thy God, I am ỹ Lorde. Thou shalt not begyle thy neyghbour wyth cautillacions, nether robbe him violently, nether shall the workemans labour abyde wyth the vntyll the morowyng ☞ Thou shalt not curse ỹ deaffe, nether put a stombling blocke before the blynde, but shalt feare thy God. I am the Lorde. Ye shall do no vnrighteousnes in iudgemẽt. * Thou shalt not fauour ỹ poore nor honoure thee myghtye, but shalte iudge thy neyghbour ryghteously.

Thou shalte not goo vp and downe a *preuy accuser amonge thy people, neyther shalt thou helpe to shed the bloud of thy neyghbour: I am the Lorde. * Thou shalte not hate thy brother in thyne harte but shalte in any wyse rebuke thy neyghbour: that thou beare not synne for his sake. * Thou shalt not auenge thy selfe nor beare hate in thy mynde agaynst the chyldren of thy people, but shalt lone thy neybour euen as thy selfe, I am the Lord.

Kepe myne ordinaunces. a✠ Lett none of thy catell gendre wyth a contrary kind nether sowe thy felde with myngled sede, nether shalt thou put any garment of lynnen and wollen.

Yf a man haue to doo wyth a woman that is bonde and hath bene medled wyth al of another man whych nether is boughte nor fredomme geuen her, there shalbe a payne vppon it: but they shall not dye, because she was not made free. And he shall bringe

Here shuld we lerne to make a prouision for ỹ poore.

C

☞ Deuteron. xxiii. d.

Matth. v. f. Exodi. xx. e. Deut. v. e.

☞

☞

☞

I. Iohn. iii. d. iiii.

☞

mat. xviii. e. Luke. xvii. a

¶ The feld may not be sowē wyth mixt sede, ỹ is, our dedes & wordes maye not be myn

gled wyth hypocrysy. Neyther maye we garmētes demade of lynē and wollē, ꝓ is we maynot mīgle false doctrin: wt true, or shewe a carnal & worldly lyfe vnder pretēce of religion.

bringe for hys trespaceoffryng vnto the Lorde: euen vnto the dore of the tabernacle of wytnesse, a rāme for a trespaceofferinge. And thee Preaste shall make an attonemente for hym with the ram of the trespace offrynge before the Lord, for hys synne whych he hath done: & it shalbe forgeuen him, as concernynge the synne whych he hath done.

And when ye come to the lande and haue plāted al māner of trees where of men eate, he shall holde them vncyrcumcysed as cōcernīng their frute: euē thre yere shal they be vncircumcised vnto you & shall not be eaten of, and the fourthe yere all ꝯ frute of them shalbe holy & acceptable to the Lorde. And the fyfth yere may ye eate of the frute of them, & gether in thy increase of them: I am the Lorde youre God.* Ye shal eate nothynge with the bloude, ye shall vse no wytchcraft, nor observe dysmall dayes, ye shal not rounde the lockes of your heades, nether shalt thou marre ꝯ tuftes of thy bearde. ☞ Ye shal not rent your flesshe for any soules sake, nor prynte any markes vpon you: I am thee Lorde. Thou shalte not pollute thy doughter, ꝯ thou woldest maintene her to be an whore lest the land fal to whoredō, & wax ful of wyckednesse. Se that ye kepe my Sabothes & feare my sanctuary: I am the lord Turne not to them that worke with spryytes, neyther regarde thē that observe dysemall dayes: that ye bee not defyled by thē for I am the Lord your God.

☞ Thou shalt ryse vp before the hooreshed, & reuerence the face of the olde man & dread thy god, for I am the Lord.* Yf a straunger soiourne by the in your lande, se that ye vexe him not: But let the straūger that dwelleth wythe you, be as one of your selues, and loue hym as thy selfe, for ye were straungers in the lande of Egipt I am the Lord your God.

☞ Ye shal do no vnrighteousnes in iudgement nether in meteyerde, weyghte or measure. But ye shal haue true balances true weyghtes. A true Epha and a true hin. I am the Lord your god which brought you oute of the lande of Egypte, ꝯ ye shulde observe all myne ordynaunces and iudgementes and that ye shuld kepe them: I am the Lorde.

The Notes

at Catel may not gedre with a contrary kynde agaynst the order of nature: moche lesse reasonable creatures made to the ymage of God as mē & wemē

¶ They that geue of theyr sede to Moloch shal dye therfore, Other goodly lawes necessarye to be vsed in commen wealthes

¶ The.xx. Chapter.

And ꝯ Lord talked with Moses sayinge: tel the children of Israel whosoeuer he be of ꝯ chyldren of Israell or of the straungers ꝯ dwel in Israel that geueth of his sede vnto at Moloch he shal dye for it: the people of the land shal stone him wyth stones. And I wyll sett my face vpon that felowe, and wyll destroie him frō amonge his people: because he hathe geuen of his seed vnto Moloch, for to defyle my sanctuary and to polute my holy name. And though that the people of the lāde hide their eies from that felowe, whē he geueth of his seed vnto Moloch, so that they kyll him not: yet I wyll put my face vpon ꝯ man and vpō hys generacion, and wyl destroye him and all ꝯ goo a whoorynge wyth hym and commit hordome wythe Molothe from amonge their people.

☞ If any soule turne him to enchaūters or expounders of tokens and goo a whoorynge after them, I wyll put my face vpon that soule & wyll destroy him frō amōge hys people. Sāctifye your selues therfore & be holye for I am the Lorde youre God. And se that ye kepe myne ordynaūces and doo them. For I am the Lorde whyche sanctifye you.

☞ Whosoeuer curseth his father or mother shal die for it, his bloud on his head, B because he hath cursed hys father or mother. ☞ He that breaketh wedlock with another mans wyfe shal dy for it, because he hath broke wedlocke with hys neyghbours wyfe, and so shall she lykewyse.

☞ If a man lye wyth his fathers wyfe & vncouer his fathers secretes, they shal both dye for it, their bloude be vpō their heedes. ☞ If a mā lye wyth hys daughter in lawe they shall dye both of them: they haue wrought abhominacīō, theyr bloud vpon theyr heedes. ☞ If a man lye with mankynde after the maner as wt woman kynde, they haue both cōmytted an abhominacyon & shall die for it. Their bloudes be vpon theyr heades.

☞ If

☞ Yf a man take a wyfe and her mother therto, it is wickednesse. Men shall burne wyth fyre both hym and the, that there be no wickednesse amonge you. ☞ Yf a mā lye wyth a beaste he shall dye, and ye shall slee the beast.

C ☞ Yf a womā goo vnto a beaste and lye downe therto: thou shalt kyll the womā & the beast also, they shal dye, & theyr bloud be vpon theyr heades. Yf a man take hys syster, hys fathers doughter or hys mothers doughter, & se her secretes, & she see hys secretes also: it is a wycked thynge. Therfore lett them perysh in the syght of theyr people, he hath sene his sisters secretnes, he shal therfore bere his sinne. ☞ If a man lye wyth a womā in tyme of her naturall dysease and vncouer her secretes & open her fountayne, and she also open the fountayne of her bloud, they shal both perysshe from amonge the people.

☞ Thou shalt not vncouer the secretes of thy mothers syster, nor of thy fathers syster, for he that doth so, vncouereth hys nexte kynne: and they shall beare theyr mysdoynge.

They shall dye immediatly & not tary the byrth as Juda wolde haue burnt.

☞ Yf a man lye wythe hys vncles wyfe, he hathe vncouered hys vncles secrettes: they shall beare theyr synne, and shall dye chyldlesse,

note

D Thamar beinge great with chylde ge. xxxviii. k. *leu xviii d

☞ Yf a man take hys brothers wyfe, it is an vncleane thynge, he hath vncouered hys brothers secretes, they shalbe chyldelesse therfore.

*Se that ye kepe therfore al myne ordinaunces and all my iudgementes, and that ye do them: that the lande whether I bringe you to dwel therin, spewe you not out. And se that ye walke not in ỹ maners of the nacyons whych I caste oute before you: for they commytted al these thinges and I abhorred them.

But I haue sayde vnto you ỹ ye shall enioye theyr land, & that I wyl geue it vnto you to possesse it: euē a lād that floweth wyth milke & honye. I am the Lord your God, which haue separated you frō other nacions: *that ye shuld put difference betwene cleane beastes and vncleane, and betwene vncleane foules and them that are clene. Make not your soules therfore abhominable wyth beastes and foules, and wyth all maner thynge that creepeth vpon the grounde, whych I haue separated vn to you to holde them vncleane. Be holye vnto me, for I the Lorde am holy & haue severed you frome other nacyons: that ye shulde be myne.

leuitti xis

* Yf there be a man or a woman that worketh wyth a spyrite or that expoundeth tokēs they shal dye for it. Men shal stone them wyth stones, and theyr bloude shall be vpon them.

deu. xviii. b. i. re xxviii a

note the that expoundeth tokens shall dye for yt

The Notes.

Moloch, vnder this name Moloch is forbidden all maner of ydolatrye, specyally the exercysyng of chyldren thereto for that is abhominable before the Lorde. Moloch was an Idoll of the chyldren of Ammon, whose Image was holowe hauynge in it seuen closettes, one was to offer therin fyne floure, another for turtell doues, the thyrde for a shepe, the fourthe for a Ram, the fyfth for a calfe, the syxt for an Oxe. And for hym that wolde offer hys sonne was opened the seuenth closet. And the face of thys Idoll, was lyke the face of a calfe, hys handes made playne readye to receaue of them that rode by

The pryest is forbidde to be at the deth of any of hys people, a fewe of his kynne except. Pryestes may not be shauē nether on the head nor yet of the beard The pryestes wyfe muste be a mayde, The Pryestes doughter may not be no harlott.

The.xxi. Chapter.

AND the Lord sayd vnto Moses: speake vnto the Pryestes the sonnes of Aarō & say vnto thē. A Pryest shall defyle hym self at the death of none of his people, but vpō his kyn ỹ is nye vnto him: as his mother, father, sōne doughter & brother: & on hys syster as lōg as she is a mayde & dwelleth nye hym & was neuer geuē to man: on her he may defile himself. But he shall not make hym selfe vncleane vpon a ruelar of hys people to polute hym selfe wythal. A

☞ They shal make thē no baldnesse vpō theyr heades or shaue of ỹ lockes of theyr beardes, nor make anye marckes in theyr flesshe. They shalbe holy vnto theyr God & not polute the name of their god, for the sacrifices of the Lorde and the breade of their God they do offer: therfor they must be holy.

note the pryste shall not marye a whore

☞ They shall take no wyfe that is an whoore or poluted, or put frome her husbande: for a pryest is holy vnto his god. Sanctifie hym therfore, for he offereth vp the bread of God: he shal therfore, be holy vnto the, for I the Lorde which sanctifye you, am holy. B

note

☞ If a pryestes daughter fall to playe the whore, she polutethe her father: therfore

fore she shalbe burnt wyth fyre.

☞ He that is the hye preest among his bre thre vpon whose head the anoynting oyle was poured & whose hande was fylled to put on the vestimentes, shall not vncouer hys head nor rent hys clothes, nether shal goo to any dead body nor make hym selfe vncleane: no not on hys father or mother, nether shal go out of the sanctuarye, that he polute not the holye place of hys God, for ỹ crowne of ỹ anoynting oyle of god, is vpon hym. I am the Lord. He shall take a mayde vnto his wyfe: but no wedow nor deuorsed nor poluted whore. But he shall take a mayde of hys owne people to wyfe, that he defyle not his sede vpon his people: for I am the LORDE whych sanctyfye hym.

And the Lord spake vnto Moses saynge: speake vnto Aaron and say: No mã of thy sede in theyr generatiõs that hathe any deformyte vpon him, shall preace for to offer the bread of hys God: for none ỹ hath any blemish shal come nere: whether he be blinde, lame, snot nosed, or that hath any myshappé membre, or brokẽ foted, or broken handed, or croke backed, or perley ed, or gogeleyed, or maunge, or skauld, or hath hys stones broken.

No mã that is deformed of the sede of Aaron the preest, shal come nye to offer sacrifices of the lord. Yf he haue a deformite, he shall not preace to offer the bread of hys God. Notwythstandyng he shal eate of thee bread of hys God: euen as well of the most holy, as of the holye: but shal not goo in vnto the vayle nor come nye the alter, because he is deformed that he polute not my sanctuary, for I am the Lord that sanctifye them. And Moyses tolde it vnto Aaron and to hys sonnes, and vnto all the Chyldren of Israell.

The Notes

at The Preestes be warned that they shall not come at the commen waylynges and lamentacyons of the dead lest they shulde thereby be thee more vnapte to doo theyr sacrifyces whereunto they were properlye appoynted, and lest they shoulde by theyr weppynge geue an occasion to destroye the belefe of the resurrection of the dead.

☞ What maner persons ought to abstayne from eatyng the thinges that were offred. Howe, what, & when they shulde be offred

The .xxii. Chapter.

AND the Lorde comened with Moses sayinge: byd Aaron and hys sonnes that they abstaine from the halowed thinges of the chyldrẽ of Israell whiche they haue halowed vnto me, that they polute not my holy name: for I am the Lorde. Saye vnto them: whosoeuer he be of al your seed among youre generacion after you, ỹ goeth vnto the halowed thinges which the childrẽ of Israel shal haue halowed vnto the Lorde, hys vnclenes shalbe vpon him: & that soule shal perysh frõ out of my syghte. I am ỹ Lord.

None of the seed of Aaron that is a leper or that hath a runnyng sore, shal eate of the halowed thynges vntil he be cleane. And whosoeuer toucheth any vncleane soule or man whose seed runneth frõ hym by nyghte, or whosoeuer touchethe ani worme that is vncleane to him, or mã ỹ is vncleane to hym, whatsoeuer vnclenesse he hath: the same soule that hath any soch thynge, shalbe vncleane vntyl euen, and shal not eate of the halowed thinges vntyl he haue washed hys flesshe w water. And then when the sonne is downe he shalbe cleane & shall afterwarde eate of the halowed thinges: for they ar his fode. * Of a beest ỹ dyethe alone or is rẽte vp wylde beastes, he shal not eate, to defyle him selfe therwyth: I am the Lord. But let them kepe therfore mine ordinaũce, lest they layde synne vpon them & dye therin whẽ they haue defiled them selues for I am the Lord whych sanctify them.

There shal no straunger eate of ỹ halowed thinges, nether a gest of the preastes, or ãn hyred seruaunt. But yf ỹ preest by any soule with money he maye eate of it, & he also that is borne in his house mai eate of his bred. Yf ỹ preastes daughter be maryed vnto a straunger, she may not eate of the halowed heuedfrynges. Notwithstãding, yf the preastes daughter be a wedowe or deuorsed & haue no childe but is returned vnto her fathers house a gaine, she shal eate of her fathers bred as wel as she did in her youth. But ther shal no straunger eate therof. Yf a man eat of the halowed thinges vnwittingly, he shal put the fyfte parte there vnto, and make goode vnto the Preaste thee halowed thyng

Exo xxii. d
Ezec xliii g

B

wed thing. And let the prestes se, that they defyle not the halowed thinges of the chil dren of Israell whyche they haue offered vnto the Lorde, lest they lade them selues wyth myssdoynge and trespace in eatinge theyr halowed thynges, for I am the lord whych halowe them.

C And the Lord spake vnto Moses say=inge: speake vnto Aarō and his sonnes & vnto al the chyldren of Israel & say vnto thē, whatsoeuer he be of the house of Israel or straūger in Israel that wyl offer hys offryng: whatsoeuer vowe or frewyllosse=ringe it be which they wyll offer vnto thee Lord for a burntoffering to reconcyle thē selues, it muste be a male without blemysh of the oxen, shepe or gootes, let them offer nothynge that is deformed for they shall gett no fauoure therwyth.

Yf a mā wyll offer a peaceoffring vn=to the Lord & separate a vowe or a frewil offryng of the oxen or the flocke, it muste be wythout deformyte, that it maye be ac=cepted. Ther may be no blemyshe therein: whether it be blinde, broken, wounded, or haue a wen, or be maunge or scabbed, se ye offer no soche vnto the Lorde, nor putt an offeryng of any soche vpon thee alter vnto the Lorde.

D An oxe or a shepe that hath any mēbre out of proporcion, mayst thou offer for a frewyllosfring: but in a vowe it shall not be accepted. Thou shalt not offer vnto the Lorde that which is broosed broken, pluc ked out or cutt awaye, neyther shalt make any soch in your lande, nether of a straun gers hand shal ye offer an offryng to you re God of any soch. For they marre all in that they haue deformites in thē, & therfo re cannot be accepted for you. And ỹ lord spake vnto Moyses saying: whē an oxe, a shepe or a gote is brought forth, it shalbe seuen dayes vnder the dāme. And frō the viii. daye forthe, it shalbe accepted vnto a gyfte in the sacrifice of the lord. And whe ther it be oxe or shepe, ye shall not kyll it, & her younge both in one daye.

When ye wyll offer a ‡thankcoffertin ge vnto the Lorde, ye shall so offer it that ye maye be accepted. And the same daye it muste be eaten vp, so that ye leaue none of it vntyl the morowe. For I am the lord kepe now my commaundemētes & do thē for I am the Lord. And polute not my ho ly name, that I maye be halowed amonge the chyldren of Israel. For I am the lord whych halowed you, & brought you oute F of the lande of Egipt, to be your God: for I am the Lorde.

The Notes

a‡ Thankeoffeynge, that is, an offeryng of thanks geuing. Thankes geuinge is whē the benefytes of God are receyued, wherby the fayth to Godward is strengthened the more fastly to loke for the thing that we desyre of god. Ephe. v. a. i. Timo. iiii. a. i. b.

C Of the holy dayes, as the Saboth. Ester: Whyte sontyde, the feaste of the fyrste fruytes. The feaste of clensyng. The feast of trompettes. The feast of thee tabernacles.

The. xxiii. Chapter.

AND the lord spake vnto Mo ses sayinge: speake vnto the chyldrē of Israel, & saye vn=to thē. These ar the feastes of the Lord whyche ye shall call holy feastes. Sixe dayes ye shal worke, & the seuēth is the Saboth of rest an holye feast: so that ye maye do no worke therein for it is the Saboth of the Lorde, wher=euer ye dwell. These are the feastes of the Lorde whych ye shall proclayme holye in theyr ceasons. * The. xiiii. day of the fyrst moneth at euē is the Lordes * Passeouer And the. xv. daye of the same moneth is ỹ feast of swete bread vnto the Lorde seuen dayes ye must eate vnleuēded bread. The fyrst daye shalbe an holy feast vnto you, so that ye maye doo noo laborious worke therin. But ye shall offer sacrifyces vnto the Lorde. vii. dayes, & the seuenth day al so shalbe an holye feast, so that ye may do B no laborious worke therein.

Exo xiii. c. nu, xxviii. c * exo. xii. d

And ỹ Lord spake vnto Moyses say=inge: speake vnto the children of Israel & say vnto thē: whē ye be come into the land which I geue vnto you & repe downe your harueste ye shal bring a shefe of ỹ first frutes of your harueste vnto ỹ priest, & he shal waue the shefe before the lorde to be accepted for you: & euen the morowe after the Saboth ỹ priest shall waue it. And ye shal offer ỹ daye whē he waueth ỹ shefe, a lambe without blemish of a yere olde for a burntoffryng vnto the Lord: & the meat offringe therof, two tenthe deales of fyne flour mengled wyth oyle to be a sacrifice vnto ỹ lord of a swete sauour: & the drink offringe therto, the fourth deale of an hyn of wyne. And ye shall eate neyther bread

nor

C nor parched corne, nor frumenty of newe corne: vntil the self same day that ye haue brought an offring vnto your God. And this shalbe a lawe for euer vnto your chyldren after you, wher soeuer ye dwell.

And ye shall coũte frõ the morow after the Sabboth: euen from the daye that ye brought the sheke of the waueoffring. vii. wekes cõplete: euẽ vnto the morow after ỹ vii. weke ye shal nõbre. l. dayes. And then ye shal bryng a newe meatoffring vnto ỹ Lord. And ye shall bringe out of your habitaciõs two waue loaues made of two tenthdeales of fyne floure leuended & baken, for the fyrst frutes vnto the Lorde. And ye shall bringe wyth the bread seuen lãbes without defaulte of one yere of age, & one youge oxe and. ii. rammes, whyche shall serue for burntoffringes vnto ỹ Lord, wyth meatoffringes & drynkeoffringes longinge to the same, to be a sacryfice of a swete sauour vnto the Lord.

And ye shal offer an he goote for a synneoffring: and two lãbes of one yere olde for peaceoffringes. And the Priest shall waue thẽ with the bred of the fyrst frutes before the Lorde, & wyth the two lambes. And they shalbe holy vnto the Lord, & be the Priestes. And ye shall make a proclamation thee same daye that it be an holye feast vnto you, and ye shal doo no laborious worke therin: And it shalbe a law for euer throwe out all your habitactions vnto your chyldren afetr you.

D nota

Leuit. xix. d

* Whẽ ye repe downe your haruest, ỹ shalt not make clene ryddaũce of thy feld, nether shalt ỹ make any after gatheringe of thy haruest: but thalte leaue thẽ vnto ỹ poore and the straunger. I am the Lorde youre God.

make not clene ryddance of thy feld

And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israell and saye. The fyrst daye of the seuẽth moneth shalbe a rest of remembraunce vnto you, to blowe hornes in an holye feaste it shalbe, and ye shall do no laborious worke therin, and ye shall offer sacryfyce vnto the Lorde.

And the Lord spake vnto Moses sayinge: also the tenth daye of the self seuẽth moneth, is a daye of an attonemẽt, & shall be an holy feast vnto you, and ye shall & humble your soules & offer sacrifice vnto the lorde. Moreouer ye shall do no worke the same daye, for it is a day of attonemẽt to make an attonement for you before the lorde youre God. For whatsoeuer soule it be that humbleth not him selfe that day he shalbe destroyed from amonge his people. And whatsoeuer soule do any manner worke that daye, the same I wyl destroye from amonge hys people. Se that ye doo no manner worke therfore. And it shalbe a lawe for euer vnto youre generations after you in all your dwellynges. A Sabboth of rest it shall be vnto you, & ye shall humble your soules. The nenthe daye of the moneth at euen and so forthe from euen too euen agayne, ye shall kepe youre Sabboth.

And the lord spake vnto Moses sayinge: speake vnto the chyldren of Israell and saye: the. xv. daye of the same seuenth moneth shall be the feaste of the tabernacles seuẽ dayes vnto the lorde. The fyrste daye shalbe an holy feast, so ỹ ye shal doo no laborious worke therin. Seuẽ dayes ye shall offer sacrifice vnto the lord, & the viii. daye shalbe an holy feast vnto you, & ye shall offer sacrifice vnto the lord. It is the ende of the feast, and ye shall do no laborious worke therin.

F

These are the feastes of the lord which ye shall proclayme holy feastes, for to offer sacrifyce vnto the lorde, burntoffrynges, meateofferynges, and drynckofferynges euerye daye: besyde the sabbothes of thee Lorde, and besyde youre gyftes, and all youre vowes, and all youre freewyll offerynges whyche ye shall geue vnto the lorde.

Moreouer in the syftene daye of the seuenthe monethe after that ye haue gathered in the fruytes of the lande, ye shall kepe holye daye vnto the LORDE seuen dayes longe. The fyrste daye shalbe a daye of reste, and thee eyghte daye shall be a daye of reste. And ye shall take you the fyrst daye, the fruytes of goodly trees and the braunches of palme trees and the bowes of thycke trees, and wylowes of the broke, and shall reioyse before the lorde seuen dayes. And ye shall kepe it holye daye vnto the LORDE seuen dayes in the yeare. And it shalbe a lawe for euer vnto your chyldren after you, that ye kepe that feast in the seuenth monethe. And

G

ye

ye shal dwell in boothes seuen dayes: euē all that are Israelytes borne, shall dwell in boothes, that youre chyldren after you maye knowe howe that I made the chyldren of Israell dwell in boothes, when I brought them out of the lande of Egypte for I am the Lord your God. And Moyses tolde all the feastes of the Lord vnto the chyldren of Israell.

The Notes.

a‡ The fyrste frutes & tythes were ꝑ tygnes of ꝑ fayth knowlegynge to haue receaued theyr goodes and catell of the lorde, as it is sayde. Exodi. xxii. d and. xxiii. c

b‡ To humble the soule is, to chastyce the bodye by abstinēce & affliction. as is sayd, Esay. lviii. a

c‡ Sabbothes, feastes, & newe mones signifye the Ioye and gladnes of the conscience, the renewynge of man and the rest wherin we rest from oure awne workes, not doynge oure wylles but goddes, whych worketh in vs thorow hys Gospel and glad tydinges whyle we ernestly beleue it. Ezech. xx. b.

C The oyle for the lampes and lyghtes, of the dyed of remēbraunce or shewebred. He that curseth must be stoned, He that kylleth shalbe kylled, &c.

The. xxiiii. Chapter.

A

And the lord spake vntō Moses sayinge: commaunde the chyldren of Israell that they bryng vnto the, pure oyle oliue beaten for lyghtes too poure into the lampes alwaye, wythoute the vayle of wytnesse wythin the tabernacle of wytnesse. And Aaron shal dresse thē both euen & morynge before the Lord alwayes. And it shalbe a lawe for euer amōge youre chyldren after you. And he shall dresse the lāpes vpon the pure candelstick before the Lord perpetually.

And thou shalt take fyne floure & bake xii. a‡ wastels therof, ii. tenth deales, shall euery wastell be. And make two rowes of them, syxe on a rowe vpon the pure table before the Lorde, and put pure frankēces vpon the rowes. And it shalbe bread of remembraunce, and an offryng to the Lord

B Euery Sabboth he shal put thē in rowes before the lord euermore, geuē of the chyldren of Israell, that it be an euerlastinge couenaunt. And they shalbe Aarons and hys sonnes, and they shal eate them in the holy place. For they are moost holy vnto hym of the offrynges of the Lorde, & shall be a dutye for euer.

And the sonne of an Israelitische wyfe whose father was an Egyptian, went out among the chyldren of Israell. And thys sonne of the Israelytych wyfe and a man of Israel, stroue together in the hoste. And the Israelytysche womans sonne blasphemed the *name and cursed, & they brought hym vnto Moyses. And hys mothers name was Salomyth, thee doughter of Dibry of the trybe of Dan: and they putt hym in warde, that Moyses shulde declare vnto them what the Lord sayd therto.

*hebrueche ꝑ is :name ꝑ is blessed aboue all names

C And the Lorde spake vnto Moyses saying, bryng hym that blasphemed without the hoste, and lett all that herde hym, put theyr handes vpon hys head, and lett all the multitude stone hym. And speake vnto the chyldren of Israel saying. Whosoeuer d‡ curseth hys God, shall beare his synne: And he that blasphemeth the name of the Lord, shall dye for it: all the multitude shal stone hym to death. And ꝑ straūger as wel as the Israelyte yf he curse the name, shal dye for it.

He that kylleth any man, shall dye for it, but he that kylleth a beast shall pay for it, beaste for beaste. Yf a man mayme hys neyghbour, as he hathe done, so shall it be done to hym agayne: broke for broke, eye for eye, and toth for tothe: euen as he hath maymed a man, so shall he be maymed agayne. So nowe he that kylleth a beaste, shal paye for it: but he that kylleth a man shall dye for it. Ye shall haue one maner of lawe amonge you: euen for the straunger as wel as for one of your selues, for I am the Lorde youre God.

D Note. Hebrue & Caldey & Arabik & Syriak dye for it

And Moyses told the chyldren of Israel, that they shulde bringe him that had cursed, out of the hoste, & stone hym wyth stones. And the chyldren of Israel dyd as the Lord commaunded Moyses.

The Notes.

a‡ Wastels. Thy shewebreades or thee halowed loaues.

b‡ Curseth: he curseth god and blasphemeth the name of God, that despyseth and defyeth gods or dynaunces statutes and commaundemētes, or that magnifieth mennes traditions & lawes aboue gods or that setteth as moch therby, as by the preceptes of the most mercyful gōd.

C The Sabboth of the. vii. yeares and of the yere of iubelie, otherwyse called the fyfty yeare

The. xxv. Chapter

A

And the lord spake vnto Moyses in mount Sinai saying, I speake vnto thee chyldren of Israell and saye vnto them. Whē ye be come into the lād whych I geue you, let the land rest a Sa-

both

Sabbothe vnto the Lorde. Sixe yeres ỹ shalte sowe thy felde, and syxe yere thou shalte cut thy vynes & gether in thy frutes. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe and thou shalt nether sowe thy felde nor cut thy vynes.

The corne that groweth by it selfe thou shalt not repe, nether gether the grapes ỹ growe without thy dressynge: but it shalbe a Sabboth of rest vnto the land. Nevertheless the Sabboth of the lande shall be meate for you: euen for the and thi seruaunte and for thy mayde and for thy hyred seruaunte & for ỹ straunger that dwelleth wyth the: and for thy catell and for ỹ beastes that are in thy lande, shall all the B encrease therof be meate. Then nombre seuē wekes of yeres, that is seuen tymes seuē yere: and the space of the seuē wekes of yeres wyll be vnto the. xlix. yere. And then thou shalte make an horne blowe: euen in the tenth daye of the seuenth moneth whych is the daye of attonemēt. And then shall ye make the horne blowe, euen thorowe out all youre land. And ye shall halowe the fyftieth yere, & proclayme lyberte thorowe out the lande vnto all the inhabyters therof. It shalbe a yere of ỹ iubelye vnto you & ye shall retourne: euery man vnto hys possessiō, & euery man vnto hys kynred agayne. A yere of iubelye shal ỹ fyftieth yere be vnto you. Ye shall not sowe nether repe the corne that groweth by it selfe, nor gether the grapes that growe wythout thy laboure. For it is a yere of iubelie and shalbe holy vnto you: how be it yet ye shall eate of the encrease of the felde. And in thys yere of iubely ye shal retourne, euery man vnto hys possessyon agayne.

☞ When thou sellest oughte vnto thy neyghboure or byest of thy neyghboures hande ye shall not oppresse one another: but accordynge to the nombre of yeres after ỹ iubelye yere ỹ shalt bye of thy neybour, & accordig vnto ỹ nōbre of frute yeres, he shall sel vnto the. Accordyng vnto the multytude of yeres, thou shalt encrease the pryce therof and accordynge to the fewnesse of yeres, thou shalte mynyshe the pryce: for the nombre of frute he shall sell vnto to the. And se that no C man oppresse hys neyghboure, but feare thy God. For I am the Lorde your God Wherfore do after myne ordinaūces and kepe my lawes and do them, that ye may dwell in thee lande in saftye. And thee lande shall geue her frute, and ye shall eat your fylle and dwel therein in safety.

If ye shall saye, what shall we eate the seuenth yere in as moche as we shall not sowe nor gethar in oure encrease. I wyll sende my blessynge vpon you in the syxte yere, and it shal bryng forth frute for thre yeres: and ye shall sowe the eyghte yere & D eate of olde fruyte vntyll thee. ix. yere. & euen vntyll her frutes come, ye shall eate of olde stoare. Wherfore the lande shall not be solde for euer, because that the lāde is myne, & ye but straungers and sotourners wyth me: and ye shall thorowe oute all the lande of youre possession, lette the lande go home fre agayne.

*When thy brother is waxed poore & Ruth. iiii. a hath solde away of hys possession: yf any of hys kyn come to redeme it, he shall bye oute ỹ whych hys brother solde. And though he haue no man to redeme it for hym, yet yf his hand can get sufficient to bye it out agayne, thē let him counte how longe it hath bē solde, and delyuer the rest vnto hym to whom he sold it, & so he shal returne vnto hys possessyon agayne. But and yf hys hande can not gett sufficient to restore it too hym agayne, then that whyche is solde shall remayne in the hand of hym that hathe boughte it, vntyll the iubelye: and in the yeare of Jubelye it shall come oute, and he shall retourne vnto hys possessyon agayne.

Yf a mā sell a dwelling house in a walled cytye, he may bye it out agayn any tyme wythin a hole yere after it is solde: & ỹ shalbe the space in which he maye redeme it agayne. But & yf it be not bought oute E agayne within the space of a ful yere, thē ỹ house in ỹ walled citie shalbe stablished for euer vnto him that bought it & to hys successours after hym, & shall not go oute in the yeare of iubelye. But the houses in vyllages which haue no walles round aboute them, shalbe counted lyke vnto the feldes of the countrey, & may be boughte out againe at any season, and shal go out free in the yere of iebulye.

M.i. Not=

Notwythstandynge the cytyes of the leuytes and the houses in the cities of the yr possessyons the leuytes maye redeme at all ceasons. And yf a mā purchase nought of the Leuytes: whether it be house or cytye ẏ they possesse the bargyne shall go out in the yere of iubely for the houses of the cytyes of the leuytes, are their possessyons among the chyldren of Israel. But ẏ feldes that lye rounde aboute theyr cytyes, shall not be bought: for they are theyr possessyons for euer.

✠ Exod.xxi.c Deu.xv.d Ezech.xviii.b

If thy brother be wared poore and falle in decaye wᵗ the, receaue him as a straūger or a sotourner, & let him liue by ẏ.* And thou shalt take none vsury of hī, nor yet vantage. But shalt feare thy God, ẏ thy brother may lyue with the. Thou shalte not lende hym thy money vpon vsurye or lende hym of thy fode to haue auauntage by it: for I am the Lorde youre god whyche brought you out of the lande of Egypte, to geue the ẏ lād of Canaan and to be youre God.

If thy brother that dwelleth by the ware poore and sell hym selfe vnto the, thou shalt not let hym laboure as a bondeseruaunt doeth: but as an hyred seruaunt & as a sotourner he shalbe wyth the, & shall serue the vnto ẏ yere of iubely, & thē shal he departe frome the, bothe he and hys chyldren wyth hym, and shall retourne vnto hys owne kynred agayne and vnto the possessions of his fathers: for they ar my seruauntes whiche I brought of the lande of Egipte, and shal not be solde as bondmen. Se therfore that thou raygne not ouer hym cruellye, but feare thy God If thou wylt haue bondseruauntes and maydens, thou shalt bye them of the heythē that are round aboute you, and of the chyldren of youre straungers that are sotourners among you, & of the generacions that ar wᵗ you, whych they begate in your lande. And ye shal possesse them & geue them vnto your children after you, to possesse them for euer: and they shallbe your bondmen.* But ouer youre brethren the chyldren of Israel ye shal not raygne one ouer another cruelly.

Lt Reg.ix.c

G When a straunger & a sotourner wareth rich by the & thy brother that dwelleth by hym waxethe poore and sell hym selfe vnto the straunger that dwellethe by the or to any of the the straungers kyn: after ẏ he is solde he maye be redemed agayne: one of hys brethren may by him out: whether it be hys vncle or hys vncles sonne, or anye that is nye of kynne vnto hym of his kynred: ether yf his hande can get so moch he maye be loosed. And he shal rekē with hym that bought hym, from the yere that he was solde vnto the yere, of iubelye and the pryce of hys byeng shalbe accordynge vntō the nombre of yeres, & he shalbe wythe hym as a hyred seruaunte. Yf ther be yet many yeres behynde, accordinge vnto them he shal geue agayne for hys delyueraunce, of thee moneye that he was solde for. Yf there remayne but fewe yeares vnto the yere of iubelye, he shall counte wyth hym, & accordinge vnto hys yeares geue hym agayne for hys redēption, & shalbe with hym yere by yeare as an hyred seruaūt & the other shal not raygne cruelly ouer hym in thy syghte. Yf he be not bought free in the meane tyme, thē he shall go out in the yere of iubelye and his chyldren wyth hym: for the chyldrē of Israell ar my seruauntes which I brought out of the lande of Egypte.

The Notes

a‡ A weke is somtyme taken for the nōbre of vii dayes, as before.xxiii.c, somtyme for thee nombre of seuen yeres, as here and in Daniel, ix.f. and.g.

b‡ Iubelye of thys Hebrue word iobel, whych in Englysche signifieth a trumpett, A yeare of singuler myrth and ioye and ōmoche rest, wherin theyr corne and all theyr fruytes came forth wythout sowinge, tyllinge, or any other laboures.

c‡ By thys iubelye is signified the restoring of all thynge vnto hys perfection, whyche shalbe after the generall iudgement in that glorysshinge worlde, when the chosen shalbe admytted into lybertye frō all wretchednes, pouerty, angurysshe and oppressyon when al shalbe fully restored agayne in Christ, that thorowe the synne of the fyrst mā was take away.

¶ Images are forbidde. Blessed ar they that kepe those thinges that god biddeth and most cursed ar they that kepe them not.

The.xxvi.Chapter.

I Am the Lorde youre God. Ye shal make you no ydoles nor grauen ymage, neyther reare you vppe any pyler, neyther ye shall set vp any ymage of stone in youre lande to bowe youre selues therto: for I am the Lorde your God: kepe my Sabbothes and ‡ feare my sanctury: for I am the Lord. A

Yf

ye shall not set vp any ymage of stone to bow yowre selues thereto

If ye shal walke in myne ordynaunces & kepe my commaundementes & do them, then I wyll sende you rayne in the ryght season & your land shal yelde her encrease and the trees of the felde shall geue theyr frute. And ꝑ threshing shal reache vntó wyne harueſt, & the wine harueſt shal reache vnto sowyng tyme, and ye shall eate youre bread in plentcousnes, & shal dwel in your lande peasably. And I wyll send peace in youre lande, that ye shall slepe, and no man shall make you a fraide.

And I wyll rydd euell beastes out of your lande, and there shal no swerde goo thorow out youre lande. And ye shal chace youre enemyes, & they shall fall before you vpon the swerde. And fyue of you shall chace an hundred, & an hundred of
B you shall put .x. thousande to flyght, and youre enemyes shall fall before you vpõ the swerde. And I wyll tourne vnto you and encrease you and multyply you, and sett vp my testamente withe you. And ye shall eate olde stoare, and cast out the old
Gl. Cor. vel, d Exo. xxix. g for plenteousnes of the newe.* I wyl make my dwellynge place amonge you, and my soule shall not lothe you. And I wyll walke amonge you and wylbe your God, and ye shalbe my people. For I am the Lord e youre God, whyche broughte you out of the lande of ꝑ Egyptyãs, that ye shulde not be their bondemen, and I brake the bowes of your yockes, and made you go vp ryght.

Deu. xxviii b. mala. ii, a *But and yf ye wyll not harken vnto me nor wyll do al these my cõmaundemẽtes, or yf ye shall despyse myn ordynaunces ether yf your soules refuse my lawes, so that ye wyll not do al my commaundementes, but shall breake myne appoyntement: then I wyll do thys agayne vnto you: I wyll vysete you wyth veracions, swelling and feuers, ꝑ shall make youre
C eyes dasell, & vᵭ sorowes of herte. And ye shall sowe youre seed in vayne, for youre enemyes shall eate it, And I wyll set my face agenste you & ye shal fal before your enemyes, & they that hate you shall raigne ouer you, and ye shal flee whẽ no mã foloweth you.

And yf ye wyll not yet for all this herken vnto me, then wyll I punyshe you seuẽ times more for youre synnes, and wyl breake the pryde of youre strengthe. For I wyll make the heuen ouer you as harde as yron, and youre lande as harde as brasse. And so your labour shalbe spẽte in vayne. For youre lande shall not geue her encrease, nether the trees of the lande shall geue their frutes.

*‡ And yf ye walke contrarye vnto me & will not herken vnto me. I will bryng seuen times mõre plages vpõn you accordinge to youre sinnes. I will sende in wilde beastes vpon you, whiche shall robbe you of youre chyldren and destroye youre catell, and make you so few in nombre that youre hye waies shal growe vnto a wildernesse.

And yf ye wil not be lerned yet for all D
this but shall walke contrarye vnto me, then wil I also walke contracie vnto you and will punnisshe you yet ᵇ‡ seuen times for youre sinnes. I will sende a swerde vpon you, that shall auenge my testamẽt with you. And when ye are fled vnto youre cytyes, I will send the pestilence amõg you, ye shall be delyuered in to thee handes of youre enemyes. And when I haue ‡ broken the staffe of youre breade: that. x. wyues shal bake youre breade in one oue and men shall deliuer you your bred againe bi weighte, then shall ye eate and shal not be satisfied.

And yf ye will not yet for all this herkẽ vnto me, but shall walke contrarie vnto me, then I will walke contrarye vnto you also wrathfully and will also chastyce you seuen times for youre sinnes: so ꝑ E
ye shall eate the fleshe of youre sonnes & the flesh of youre daughters. And I will destroye your alters bilte vpon hie hilles and ouerthrowe youre ymages, and cast youre carkasses vpon the bodies of your ydolles, and my soule shall abhorre you. And I wyll make youre cities desolate, & bryngе youre sanctuaryes vnto noughte and wyll not smell the sauoures of youre swete odoures.

And I wyll bryngе the lande vnto a wyldernesse: so that youre enemies which dwell therin shal wondre at it. And I wil strawe you amonge the Hethen, and wyll F
drawe oute a swerde after you, and youre lande shalbe wast and youre cytyes desolate. Thẽ the land shal reioyse in her Sabbothes, as longe as it lyeth voyde and ye

in your enemies lande: euen then shal the lande kepe holye daye and reioyse in her Sabbothes. And as longe as it lyethe voyde it shall reste, for that it coulde not reste in youre Sabbothes, when ye dwelt therin.

And vpon them that are lefte alyue of you I wyll sende a fayntnesse in to theyr hertes, in the lande of theyr enemyes: so ỹ the sounde of a leef that falleth, shall chace them and they shall flee as though they fled a swerde, and shal fall no man folowynge them. And they shall fall one vpon another, as it were before a swerde euen no man folowynge them, and ye shall haue no power to stande before youre enemies: And ye shall perish amonge the hethē, and the lande of youre enemyes shall eate you vp.

And they that are left of you, shall pyne awaye in their vnryghteousnes, euen in their enemyes land, and also in the misdedes of their fathers shal they consume. And they shall confesse theyr mysdeades & the mysdeades of theyr fathers in theyr trespaces whyche they haue trespaced agaynst me, and for that also ỹ they haue walked cōtrary vnto me. Therfore I also wil walke contrari vnto them, and wil bryngе them into the lande of theyr enemyes. And then at the leest waye their vncircumcysed hertes shall be tamed, & then they shall make an attonemente for theyr mysdeades.

Mercy is neuer denyed vnto hym ỹ repenteth

And I wyll remembre my bonde with Jacob and my testamente wyth Isaac, & my testament withe Abraham, and wyll thynke on the lande. For the lande shalbe lefte of thē and shall haue pleasure in her Sabbothes, while she lieth wast without them, & they shal make an attonemēte for their misdedes, because they despised my lawes and their soules refused myne ordinaunces. And yet for al that when they be in the lande of their enemye, * I wyll not cast thē away for my soule shal not so abhorre them, that I wyll vtterly destroy them and breake myne apoyntment with them: for I am the Lorde their God. I wyll therfore remembre vnto them ỹ fyrst couenaunt made when I brought out of the lande of Egypt in the syght of the hethen to be theyr God: for I am the Lord.

Deut.iiii.c

These ar the ordinaunces, iudgemēts & lawes whych the Lorde made betwene hym and the children of Israel in mount Sinai by the hande of Moses.

The Notes

a‡ To feare the sanctuary is, diligently to perfor me the true worshippinge & seruice of God, to leaue of nothinge, to obserue and kepe the purenes bothe of bodye and mynde, verelye and not ypocrytelyke to beleue that he knoweth, beholdeth, doth and ruleth all thynges: to beware of offending hym & with all feare and diligence to walke in the pathes of his lawes

*‡ God beginneth and augmenteth hys plages more and more as thee people harden theyr hartes agaynst hym.

b‡ Seuen tymes by that nombre vnderstande al tymes, as in thys Chapter C.

c‡ To breake the staffe of theyr bread, is, to breake the strength therof and to minische it so that they shulde not haue ynough to lyue by.

¶ Of diuerse vowes and the redeming of the same Of tythes.

The.xxvii.Chapter.

AND ỹ Lord spake vnto Moses sayinge, speake vnto the Chyldrē of Israel and saye vnto them: If any man wyll geue a syngular vowe vnto the Lorde accordynge to the value of his soule, then shal the male from.xx.yere vnto.lx.be set at fyfte ye*sycles of syluer, after the sicle of the sanctuary, & the female at.xxx.sycles. And from.v.yeres to.xx.the male shalbe set at.xx.sicles, and the female at.x.sicles. And from a moneth vnto.v yere, the male shalbe set at.v.sicles of syluer, and the female at thre. And thee man that is.lx.& aboue, shall be valued at.xv. sicles, and the womā at.x. Yf he be to poore so to be set, then let hym come before the Preest: and lette the preest value hym, accordinge as the hand of hym that vowed is able to gett. A B

Num.iii.g

Yf it be of the beastes of whych men bring an offring vnto the Lord: al that any man geueth of soch vnto the lord: shal be holy. He may not alter it nor chaūge it: a good for a bad, or a bad for a good. Yf he chaunge beast for beast, thē both the same beast & it also wherwith it was chaunged shalbe holy. Yf it be any maner of vncleane beast of whtche men maye not offer vnto the Lord, let him bringe the beast before the Preest and let the Preest value it And whether it be good or badde as thee preest setteth it, so shal it be. And yf he wil bye it agayne, lett hym geue the fyfte part more to that it was set at.

Yf

If any man dedycate his house, it shal be holy vnto the Lorde. And the preaste shall set it, whether it be good or bad, as the preaste hath set it, so it shalbe. If he ỹ sanctyfied it wyll redeme hys house, lette hym geue the fyfte parte of moneye that it was iudged at therto, and it shalbe his.

If a man[a]‡halowe a pece of hys enhe=reted lande vnto the Lord, it shalbe set ac cordynge to ỹ it beareth. If it beare an ho mer of barlye, it shalbe set at fyfty sycles of syluer. If he halowe hys feld immedy=atly from ỹ yere of iubely, it shalbe worth accordynge as it is esteemed. But and yf he halowe hys feld after the trompet yere the preast shall recke the pryce wyth him accordynge to the yeres that remayne vn to the trompet yere, and there after it shal be lower sett.

If he that sanctifyed the feld wyll re=deme it agayne, let hym put the fyfte part of the pryce that it was set at there vnto, & it shallbe hys, yf he wyll not it shalbe re demed nomoare. But whē the felde goeth out in the yere of iubelye, it shalde holye vnto the Lorde: euen as a thynge dedy=cated, and it shallbe the preastes posses=syon.

If a man[b]‡sāctyfye vnto the Lorde a
D feld, whych he hath boughte and is not of
b Loke Ge hys enherytaunce, then the preast shall re=
uel.iii.a ken wyth hym what it is worth vnto thee
yeare of iubelye, and he shall geue the pry
ce that it is sette at thee same daye, and it
shalbe holye vnto * thee lorde. But in
the yere of iubelye, the felde shall returne
vnto hym of whome he boughte it, whose
enheritaunce of lande it was.

And al settyng shalbe accordynge to ỹ
*‡holy sicle. One sicle maketh, xx. Geras

But the fyrstborne of the beastes that
pertayne vnto thee Lorde, maye no man
sanctyfye: whether it be oxe or shepe, for
they are the Lordes all redye. If it be an
vncleane beast, then let hym redeme it as
it is sett at, and geue the fyfte parte moa
re thereto'. If it be not redemed, then
let it be solde as it is rated.

Notwythstandynge no dedycated thi=
ge that a man dedycateth vnto the Lord,
of all hys good, whether it be man or bea
ste or lande of hys enherytaunce, shalbe
sold or redemed: for all dedycate thynges
are moste holye vnto the Lorde. No dedi
cate thynge therfore that is dycate of mā
may be redemed, but muste nedes dye.

All these tythes of the lande, whether it
be of the corne of ỹ feld or frute of ỹ trees
shalbe holy vnto the Lorde. If any man
wyll redeme ought of hys tythes, let hym
adde ỹ fyfte parte moare therto. And the
tythes of oxē and shepe: & of al that goeth
vnder the herdemans keppynge, shalbe ho
ly tythes vnto the Lord. Men shal not
loke yf it be good or bad or shal cha
unge it. If any man chaunge it
thē both it and that it was
chaunged withal, shal
be holy & maye not
be redemed.

These arethe commaundementes whi
che The Lord gaue Moses in charge to
geue vnto the chyldren of Israel in
mount Sinai.

The Notes

a‡ To halowe and to sanctyfye are bothe one what sanctifyeng is loke Gene.xli.a

*‡ Holye sycle, or sycle of thee sanctuarye, they be bothe one.

¶ The ende of the thyrd boke of Moyses.

M.iii.

The Prologe vpon the fourth Boke of Moyses/called Numeri.

IN the second & thyrde boke they receaued the lawe. And in thys.iiii.they beginne to worke and to practyse. Of whyche practysynge ye see manye good ensamples of vnbeleue & what free wyll dothe, when she taketh in hand to kepe the lawe of her owne power wythoute helpe of fayth in the promyses of God: howe she leaueth her maysters carkesses by thee waye in the wildernesse and bringeth them not in the lande of rest. Why could they not enter in? Because of theyr vnbeleue, Hebre.iii. For had they beleued, so had they bene vnder grace, and theyr olde synnes had bene forgeuē thē, and power shulde haue ben geuen them to haue fulfylleth the lawe thencefoorth and they shuld haue bene kept from all temptations that had bene to stronge for them. For it is wrytten Johan.i. He gaue them power to be the sonnes of God, thorowe beleuinge in hys name. Nowe to be the sonne of God is to loue God and hys commaundementes & to walke in his waye after the ensample of hys sonne Christ. But these people toke vppon them to worke wythout fayth as thou seest in the.xiiii.of thys boke, where they wolde fyght and also dyd, wythout the worde of promyse: euen when they were warned that they shulde not. And in the.xvi.agayne they wolde please god wyth theyr holy faythlesse workes (for where gods worde is not ther can be no fayth) but the fyre of god cōsumed theyr holy workes, as it dyd Nadab and Abihu, Leuit.x. And from these vnbelcuers turne thyne eyes vnto the phareseyes whych before the commynge of christ in hys flesh, had layde the foundacion of freewyll after the same ensample, Whereon they bylte holye workes after theyr owne ymagynation wythout fayth of the worde, so feruently that for the greate zeale of them they slewe the kynge of all holy workes and the Lorde of free wyll whych onely thorowe hys grace maketh the wyll free and lowseth her from bondage of synne, and geueth her loue and lust vnto the lawes of god, and power too fulfyll them. And so thorowe theyr holye workes done by the power of freewyll, they exclude them selues out of the holye reste of forgeuenesse of synnes by faythe in thee bloude of Christ.

And then loke on oure ypocrites whych in lyke maner folowing the doctryne of Aristotle and other Hethen paganes, haue agaynst all the scripture sette vpp frewyll agayne, vnto whose power they ascrybe the keppynge of the commaundemētes of god For they haue sett vp freewyll powertye of another man, then any is commaunded of god. And the chastite of matrimony vtterly defyed, they haue set vp another wylfull chastite not requyred of God, which they swere, bowe & profesle to geue god, whether he wyll geue it them or no, and compell all theyr disciples ther vnto, sayinge that it is in the power of euery mans frewyl to obserue it, contrarye to Christe, and hys Apostle Paule.

And the obedience of God and man excluded, they haue vowed another wilfull obedience condempned of all the scripture whych they wyll yet geue God whether he wyll or wyll not.

And what is become of theyr wylful powertie: hath it not robbed ỹ whole worlde and brought al vnder thē: Can ther be ether kynge or Emperoure or of whatsoeuer degree it be, except he wyll hold of them & be sworne vnto them to be theyr seruaunte, to go and come at theyr lust and to defend theyr quarels be they false or true? Theyr wylfull powertye hath all ready eaten vppe the whole worlde and is yet full gredyar then euer it was in so moche that ten worldes moo were not ynoughe too satisfye the honger thereof.

Moreouer besydes dayly corruptinge of other mens wyues and open whoredome, vnto what abominacions to fylthye to be spoken of hath theyr voluntarie chastite broughte them:

And as for theyr wylful obedience what is it but the disobedīce & the diffiaūce both of all the lawes of god & mā: in so moch that yf any prince begine to execute any lawe of mā vpō thē, they curse him vnto the botom of hell, & proclayme hym no rygh

kinge & that his Lordes ought no lenger to obeye hym, and interdite hys comen people as they were Hethē Turkes of Saracenes. And yf any man preache them Gods lawe, hym they make an heretyke, and burne hym to ashes. And in steade of Goddes lawe and mans, they haue sett vp one of theyr owne ymagynacyon whych they observe wyth dispensations.

And yet in these workes they haue so greate confidence that they not onely trust to be saued ther by, and to be hyer in heauen then they that be saued thorowe Christ: but also promesse to all other forgeuenesse of theyr synnes thorowe the merites of the same. Wherein they rest and teache other to rest also, excluding the whole world frō ȳ reste of forgeuenesse of synnes thorow fayth in Christes bloud.

And now seyng that fayth only letteth a man in vnto rest & vnbeleue excludeth him, what is the cause of this vnbelefe: verely no synne ȳ the world seyth, but a pope holynesse & a righteousnes of theyr owne ymagination as Paul sayth. Rom. x. They be ignorannce of the rightuousnes wherwith god iustifieth & haue set vp a righteousnes of theyr owne making thorowe which they be disobedient vnto ȳ righteousnes of god. And Christ rebuketh not pharesyes for grosse synnes which the world sawe, but for those holy dedes whych so blered ȳ eyes of ȳ world ȳ they were take as Gods: euē for lōg prayers, for fasting, for tithing so diligētly ȳ they lift not so moch as theyr herbes vnlithed, for theyr clēnesse in washig before meat & for washig of cuppes, dishes, & al mānr vessels, for buylding the prophetes sepulchres, & for keping the holy daye and for turning the hethen vnto the fayth, and for geuing of almes. For vnto soche holy dedes they ascribed rightuousnes, and therfore when the rightcousnesse of God was preached vnto them they could not but persecute it, the deuyll was so stronge in them. Wherych thinge Christ well describeth Luke. xi. sayinge that after the deuyll is cast out he cometh agayne and fyndeth his house swepte and made gaye and then taketh seuen worse then hym selfe and dwelleth therein, and so is thee ende of that man worse then the beginninge. That is, when they be a litle clensed frō grosse sinnes whiche the world seyth and then made gaye in theyr owne syght with the righteousnes of tradicions, then cometh seuen, that is to say the hole power of the deuyl, for seuē with the Hebrues signifieth a multitude without nombre & the extremite of a thing & is a speache borowed (I suppose) out of leuiticus where is so oft mencion made of seuen. Where I wold say: I wyll punische the that all the worlde shall take an ensample of the, there the Jewe wold saye: I wyll circumcise the or baptyse the. vii. tymes. And so here by seuen is ment all the deuyls of hell & all the myght & power of the detyll. For vnto what further blindnesse coulde all the deuels in hel bringe thē, then to make thē beleue that they were iustified thorowe theyr owne good workes. For when they once beleued that they were purged from theyr synnes, & made tyghtuouse thorowe theyr owne holy wyrkes, what rowme was ther left for the rightuousnes that is in christes bloud shedding? And therfore whē they be fallē into thys blindnesse they cānot but hate & persecute the light. And the more cleare & euidently theyr dedes be rebuked the furiousser & maliciousser blind are they vntill they breake out into open blasphemye and synning agaynst the holy goost, whych is the malicious persecuting of the cleare trouth so manifestly proued that they cannot once hysshe agaynst it. As the pharesies persecuted Christ because he rebuked theyr holy dedes. And when he proued his doctryne with the scripture & myracles, yet though they coulde not improue hym nor reason agaynst hym they tought that the scripture must haue some other meaningbecause his interpretacion vndermyned theyr foundation & plucked vp by the rootes thee sectes whych they had planted, & they ascribed also his myracles to the deuell. And in lyke maner though oure Jpocrytes cannot denye but thys is thee Scripture, yet because there can be none other sens gathered thereof, but that ouerthrowteth theyr byldynges, therefore they euer thynke thāt it hathe some other meanynges that as thee worde sounde and that noo man vnderstandethe it or vnderstode it sens thee tyme of thee Apostles. Or yf they thynke that some wrote vppon it sence thee Apostles vnderstonde it: they yet thynke that we in lyke maner as we vnderstonde not the text

not the text it selfe, so we vnderstand not the meaning of the wordes of that Doctour, For when thou layest the iustifieng of holy workes & denyest the iustifyenge of faith howe canst thou vnderstande saynt Paule, Peter, Johan and the Actes of the Apostles or anye scripture at all, seynge the iustyfyenge of faythe is all moost all, that they entende to proue.

Fynally, concernynge vowes whereof thou readest Chapter. xxx. there maye be many questyons, whereunto I answere shortely that we ought to put salt to all oure offerynges: that is, we ought to mynister knowledge in all oure workes and to do no thynge wherof we coulde not geue a reason out of Gods wordes. We be nowe in the daye lyghte, and all the secretes of God and all hys counsell and wyll is opened vnto vs, and he that was promysed shulde come and blesse vs, is come alreadye and hathe shed hys bloude for vs and hath blessed vs wyth all maner blessynges and hathe obtayned for vs, and in hym we haue all. Wherfore god hence forth wyll receaue nomore sacrifices of beastes of vs, as thou readest Hebre. x. Yf thou burne vnto God thee bloud or fatt of beastes, to obtayne forgeuenesse of synnes therby or that god should the better heare thy request, then thou doest wronge vnto the bloude of Christ, & Christe vnto the is dead in vayne. For in hym god hath promysed not forgeuenesse of synnes onely, but also whatsoeuer we are to kepe vs from synne and temptation wythal And what yf thou burne frãkencens vnto hym, what yf thou burne a candel, what yf thou burne thy chastite or virginite vnto him for the same purpose, doest thou not lyke rebuke vnto Christes bloude? Moreouer yf thou offer golde, syluer or any other good for the same entent, is there any difference? And euen so yf thou go in pylgrimage or fastiste or goest wolwarde, or sprinklest thy self wyth holy water or els whatsoeuer dede it is, or obseruest whatsoeuer Ceremonie it be for lyke meanynge, then it is lyke abhominacion. We must therfore bringe the salt of the knowledge of gods word wyth all oure sacrifices, or els we shall make no swete sauoure vnto God thereof.

Thou wilt are me, shall I vowe nothinge at all? yes, Gods commaundemente whych thou hast vowed in thy baptyme. For what entent? Verely for the loue of christe whych hath bought the with his bloud and made the sonne and heyre of god with hym, that thou shuldest wayte on hys wyll and cominaundementes and purifye thy membres according to the same doctryne that hathe purifyed thyne harte. For yf thee knowledge of goddes worde haue not purified thyne hart, so that thou consentest vnto the lawe of God, that it is righteous and good and sorowest that thy members moue the vnto the contrarye, so hast thou no parte wyth christ. For yf thou repent not of thy synne, so it is impossible that thou shuldest beleue that Christe had delyuered the from the daunger therof. Yf thou beleue not that Christ hath deliuered the, so is it impossible that thou shuldest loue gods commaundementes. Yf thou loue not the commaundementes, so is Christes spyrite not in the whyche is the earnest of forgeuenesse of synne and of saluation.

For scripture teacheth, fyrst repẽtaunce: then faythe in Christe, that for hys sake synne is forgeuen to them that repent: then good workes, which are nothing saue the commaundement of god only. And the cõmaundemẽtes are nothing els saue the helpynge of oure neyghbours at theyr nede and the tamynge of oure members that they myghte be pure also as the harte is pure thorowe hate of vyce and loue of vertue as Gods word teacheth vs whych workes must procede out of fayth, that is, I must do thẽ for the loue whych I haue to God for that great mercy whych he hath shewed me in Christ, or els I do them not in the syght of god. And that I faynte not in the payne of the steynge of synne that is in my flesh, myne helpe is the promyse of ỹ assistence of the power of god and the comforte of the reward to come whych reward I ascribe vnto the goodnesse, mercy & truth of the promiser that hath chosen me, called me, taught me and geuen me the eares thereof, and not vnto the mentes of my doynge or suf-

ſuffertinges. For al that I do & ſuffre is but the way to the rewarde & not the deſeruin ge thereof. As yf the kynges grace ſhuld promyſe me to defend me at home in myne owne realme yet the way thyther is thorowe the ſee wherin I myght happely ſuffer no litle trouble. And yet for all y, yf I myght lyue in reſt whē I come thyther, I wold thinke & ſo wold other ſaye, that my paynes were well rewarded: which reward & be= nefyte I wold not proudly ascrybe vnto the mertes of my paynes taking by ỹ way but vnto the goodneſſe, mercyfulnes & cōſtaunt truth of the kinges grace whoſe gift it is & to whom the prayſe & thanke therof belongeth of duety and right. So now a rewarde is a gyft geuē frely of the goodnes of the geuer and not of the deſeruynges of the receauer. Thus it appereth, that yf I vowe whatſoeuer it be, for any other pur poſe then to tame my membres and to be an enſample of vertue & edifienge vnto my neyghbour, my ſacrifice is vnſauery and cleane without ſalt and my lampe without oyle and I one of the folyſh vyrgyns and ſhalbe ſhut oute from the feaſt of the bry= degrom when I thynke my ſelfe moſt ſure to enter in.

Yf I vowe voluntary pouerty, this muſt be my purpoſe, that I wyll be cōtent with a competent lyuing which cometh vnto me ether by ſucceſſion of myne elders or whych I gett truly with my laboure in miniſtringe & doynge ſeruice vnto the comen welth in one office or in another, or in one occupatiō or other, becauſe that ryches and honour ſhall not corrupte my mynde and drawe myne harte from God, and to geue an enſample of vertue and edifieng vnto other & that my neyghbour maye haue a ly uing by me as wel as I, yf I make a cloke of diſſimulatiō of my vowe, layng a net of fayned beggerye to catche ſuperfluous aboundaunce of ryches & hye degree and au= thorite and thorow the eſtimation of falſe holineſſe to fede and mayntayne my ſlouth full ydleneſſe with the ſweate, laboure, landes, and rentes of other men (after the en= ſample of oure ſpiritualtie) robbinge them of theyr faythes and God of his honoure turninge vnto myne ypocriſie that confidence, which ſhoulde be geuen vnto the pro= miſes of God onely, am I not a wylie fore and a raueninge wolfe in a lambes ſkyn= ne and a paynted ſepulchre fayre without and fylthy within? In like maner thoughe I ſeke no worldlye promotion thereby, yet yf I do it to be iuſtified therwith and too gett an hyer place in heauen, thinkinge that I do it of myne owne naturall ſtrengthe and of the natural power of my free wyll, & that euery man hath myght euen ſo to do and that they do it not is theyr faute & negligence & ſo with the proud phareſye in cō= pariſon of my ſelf deſpiſe the ſinfull publicanes: what other thing do I then eate the bloud & fat of my ſacrifice deuouring that my ſelf which ſhuld be offred vnto god a= lone and his chriſt. And ſhortly whatſoeuer a man doeth of hys naturall giftes, of his naturall witte, wiſdom, vnderſtanding, reaſon, will, & good entent before he be other wyſe & cleane cōtrary taught of goddes ſpyrete & haue receaued other wyt, vnderſtan= ding, reaſon, & wyl, is fleſhe, worldly & wrought in abhominable blindneſſe, with whi che a man can but ſeke hym ſelfe, his owne profyte, glory & honour, euē in very ſpirit= tual matters. As yf I were alone in a wildernefſe where no mā were to ſeke profyt or prayſe of, yet yf I wold ſeke heuē of god there, I could of myne owne naturall gyft tes ſeke it none other wayes then for thee merites and deſeruynges of my good wor= kes and to enter therin by another waye thē by the doore Chriſt, which were very thefte for Chriſt is lord ouer all and whatſoeuer any man will haue of God, he muſt haue it geuen hym frely for Chriſtes ſake. Nowe to haue heauen for myne owne deſeruin= ge, is myne owne prayſe and not Chriſtes. For I cannot haue it by fauoure and gra= ce in Chriſt and by myne owne merytes alſo: For fregeuinge and deſeruinge cannot ſtonde together.

Yf thou wilt vowe of thy goodes vnto god thou muſt put ſalt vnto thys ſacrifice that is thou muſt miniſter knowledge in this dede, as Peter teacheth. ii. petri. i. Thou muſt put oyle of gods worde in thy lāple and do it accordinge to knowledge, yf thou wayte for the comminge of the brydegome to entre in with hym into his reſte. Thou

wilte

wylt hange it aboue the ymage to moue men to deuocio. Deuotio is a feruet loue vn to Gods cõmãdemẽtes & a desyre to be wyth God & wyth hys euerlasting promyses. Now shal the sight of soch ryches as ar shewed at S. Thomas shryne or at walsingham moue a man to loue the cõmaundemẽtes of god better and to desyre to be loosed from hys flesshe and to be wyth god, or shall it not rather make hys poore herte syghe because he hath no soch at home and to wysshe parte of it in another place? The Preest shall haue it in gods stede. Shall the preest haue it? Yf the Priest be bought with christes bloude, thẽ he is christes seruaunt & not his owne & ought therfore to feade christes flocke with Christes doctrine & to minister christes sacramẽtes vnto thẽ purely for very loue & not for felthy lucres sake or to be lord ouer thẽ as Peter teacheth. i. petri. v. & Paule. Actes. xx. Besyde this christ is oures & is a gyfte geuen vs, and we be heyres of christ & of al that is christes. Wherfore the Priestes doctrine is oures & we heyres of it, it is the fode of our soules. Therfore yf he minister it not truly & frely vn to vs without selling, he is a theefe & a soule murtherar: & euen so is he yf he take vpõ him to fede vs & haue not wherwith. And for a lyke cõclusion because we also withal that we haue be christes, therfore is the Priest heyre with vs also of all that we haue receaued of god, wherfore in asmoch as the Priest wayteth on the worde of god & is our seruaunt therin, therfore of right we are his detters & owe him a sufficient liuing of our goodes, & euen therto a wife of our doughters owe we vnto him yf he requyre her. And now whẽ we haue appoynted him a sufficient liuing, whether in tithes rẽtes or in yerely wages, he ought to be contẽt & to requyre no more nor yet to receaue any more, but to be an ensample of soberneile & of dispising worldly thinges vnto the ensample of his parisheoners.

Wilt thou bowe to offer vnto the poore people that is pleasaunte in the sighte of god, for they be left her to do our almes vpon in Christes steade and they be the right heyres of all oure abundaunce & ouerplus. Moreouer we must haue a scole to teache goddes word in (though it neded not to be so costly) and therfore it is lawful to bowe vnto the buylding or mayntenaunce therof & vnto helping of all good workes. And we ought to bowe to paye costume, tolle, rente and all maner duties and whatsoeuer we owe: for that is gods commaundemente.

Yf thou wilt bowe pilgrimage, thou must put salt therto in like maner yf it shal be accepted, yf thou bowe to go & viset the poore or to heare gods worde or whatsoeuer edifieth thy soule vnto loue & good worke after knowledge or whatsoeuer god cõmãdeth, it is wel done & a sacrifice that fauoreth wel ye wil happely say, ẽ ye wil go to this or that place because god hath chosẽ one place more thẽ another & wil heare your petition more in one place thẽ another. As for your prayer it must be according too goddes worde. Ye may not desire god to take vengeaunce on him whom gods worde teacheth you to pitie and to praye for. And as for the other glose, that god will heare you more in one place thẽ in another, I suppose it sal infatuin, salt vnsauerie, for yf it were wisdom how could we excuse the death of steuẽ. Actes. vii. which dyed for ẽ articles ẽ god dwelleth not in tẽples made with hãdes, we ẽ beleue in god are ẽ tẽple of god sayth paul, yf a mã loue god & kepe his word, he is ẽ tẽple of god & hathe god presently dwelling in him, as witnesseth christ. Johã. xiiii. saying: Yf a mã loue me he wyll kepe my worde, & then my father wyll loue hym and we wyl come vnto him and dwell wyth hym. And in the. xv. he saythe: yf ye abyde in me & my wordes also abyde in you, then are what ye wyll and ye shall haue it. Yf thou beleue in Christ & hast the promyses whych God hathe made the in thyne harte, then goo on pilgrymage vnto thyne owne harte and there praye and God wyll heare the for hys mercy and truthes sake and for hys sonne Christes sake, and not for a fewe stones sake. What careth God for the temple: The very beastes in that they haue lyfe in them be moche better then an heape of stones couched together.

To speake of chastite, it is a gyfte not geuen vnto all persones, testifieth bothe Christ and also hys Apostle Paule, wherfore all persones maye not bowe it. More-

ouer ther be causes wherfore many persons maye better lyue chast at one tyme the at another. Many maye lyue chast at twentye and thertye for certayn colde diseases folowing them, whych at .xl. when theyr health is come, cannot do so. Many be occupyed wyth wylde phantasyes in theyr youth that they care not for mariage whych same whē they be warē sad shalbe greatly desyrouse, it is a daūgerous thinge to make syn where none is, and to forswere the benefyte of God & to bynde thy selfe vnder payne of dāpnation of thy soule that thou woldeste not vse the remedye that God hath created yē nede requyred. ¶ Another thynge is this, beware that thou gett the not a false fayned chastite made wyth the vngodly persuasyons of Saynte Hierome or of Ouyde in hys fylthy boke of the remedye agaynst loue, lest when thorowe soch ymaginacions thou hast vtterly despysed, defyed and abhorred all womankynd, thou come in to soche cause thorowe the fyrce wrath of God, that thou canste neyther lyue chaste nor fynde in thy harte to marye and so be compelled to falle in to thee abhominacion of the Pope agaynst nature and kynde.

Moreouer God is a wyse father and knowethe all the infyrmyties of hys chyldren and also mercyfull, and therfore hath created a remedye wythout synne and geuen therto hys fauour and blessyng. Let vs not be wyser then God with our ymaginacions nor tēpte hym, for as godly chastite is not euery mās gyfte: euē so he yt hath it to day hath no power to cōtinue it at his owne pleasure, nether hath god promysed to geue it him still & to cure his infirmities without his naturall remedye nomore thē he hath promised to stāke his honger without meat, or thyrst wythout drynke. Wherfore other let al thinges byde free as wyse God hath created them & nether bowe that whych God requyreth, nor not forswere that whych God permytteth the wyth his fauoure and blessynge also: or els yf thou wylt nedes bowe, thē bowe godly and vnder a condition, that thou wylt continue chast, so long as God geueth the the gyft and as long as nether thyne owne necessyte nether cheryte toward thy neyghbour nor the authorite of thē vnder whose power thou arte, dryue the vnto the contrarye.

The purpose of thy bowe must be salted also with the wisdō of god. Thou mayst not bowe to be iustified therby or to make satisfactiō for thy synnes or to wynne heauē nor an hyer place: for then diddest thou wrōge vnto the bloud of Christ & thy bowe were playn Idolatrie & abhominable in ỹ sight of God. Thy bowe must be only vnto the furtherance of the cōmaundemētes of God, which are as I haue sayd nothing but the taminge of thy mēbres & the seruice of thy neyghbour: ỹ is yf thou thinke thy backe to wrake for the burthen of wedlock & ỹ thou canst not rule thy wyfe, chyldren seruauntes & make prouision for thē godly & without ouermoch busyeng & vnquietinge thy selfe & drowning thy selfe in worldly busynesse vnchristēly or that thou canst serue thy neyghbour in some office better beyng chast then maried. And thē thy bowe is good & lawful. And euē so must thou bowe abstinēce of meates & drinkes so farre forth as it is profytable vnto thy neyghbours & vnto the tāming of thy flesshe: But ỹ mayst bowe nether of thē vnto ỹ sleyng of thy body. And Paul cōmaundeth thy mother to drinke wyne & no more water because of his diseases. Thou wilt say ỹ Timothy had not happely forsworne wyne. I thinke the same, & that the apostles forsware not wedlocke though many of thē lyued chast nother yet any meate or drinke, though they absteyned frō thē, & that it were good for vs to folowe theyr ensāmple. Howbeit though I bowe & swere & thinke on none exception, yet is the breaking of gods commaundemētes except & all chaunces that hāge of god. As yf I swere to be in a certayne place at a certayn houre to make a loue daye without exception, yet yf the kynge in the meane tyme cōmaunde me another waye, I must goo by gods cōmaundemēt and yet breake not myne oth. And in lyke case yf my father & mother be sekc & requyre my presence, or yf my wyfe, chyldrē or household be visyted ỹ my assistence be requyred, or yf my neyghbours house be a fyre at the same houre & a thousande soche chaunces: in whych all I breake myne oth & am not forsworne & so forth. Read gods worde diligently and wyth a good hence & it shal teache the all thynges.

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The nõbre of the armye of Israell.

¶ The fourth Boke of Moyses called Numeri.

¶ All that are apt for batel are nombred. The trybe of Leuy is apoynted to mynister to the tabernacle.

The. I. Chapter.

AND the LORD spake vn to Moyses in the wildernes of Sinai, in the Tabernacle of witnesse, the fyrst daye of the seconde moneth, & in the second yeare after they were come oute of thee lande of Egypte sayinge: * take ye thee summe of all thee multytude of thee chyldren of Israell, in theyr kynredes and housholdes of theyr fathers and nombre them by name all that are males, polle by polle, from. xx. yeare and aboue: euen all that are able to go forthe in to warre in Israell, thou and Aaron shal nõbre them in theyr armeyes, and wyth you shalbe of euery trybe an headman in thee house of hys father.

Exod. xxx. b Num. xxvi. a

And these are the names of the mẽ that shal stand with you: of Ruben, Elizur the sonne of Sedeur: of Simeon, Selumiel the sonne of Suri Sadai: of the trybe of Juda, Nahesson the sonne of Aminadab of Issachar, Nathanael ỹ sonne of Zuar: of Zabulõ, Eliab the sonne of Helon. Among the chyldren of Joseph: of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamaliel the sonne of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer thee sonne of Ammi Sadai: of Aser, * Pagiel the sonne of Ocran: of Gad, Elisaph ỹ sõne of Deguell: of Nephthali, Ahira the sonne of Enan.

or Phegiel.

These were the counceilers of thee congregation and Lordes in thee trybes of theyr fathers & captarnes ouer thousandes in Israell. And Moyses and Aaron toke these mẽ aboue named and gathered all the congregatiõ together, the fyrst day of the second moneth, and rekened thẽ after theyr byrth and kynredes & houses of theyr fathers by name from. xx. yere and aboue hed by hed, as the Lord commaunded Moyses, euen so he nombred them in the wylderneße of Sinai.

Of Ruben.

And the chyldren of Ruben Israels eldest sonne in theyr generacions, kynredes & houses of theyr fathers, whẽ they were nombred euery mã by name, all that were males from. xx. yere and aboue, as manye as were able to goo forthe in warre: were nombred in the trybe of Ruben, xlvi. thousand and fyue hundred.

Of Simeõ

Among the chyldrẽ of Simeon: theyr generacion in theyr kynredes and houses of theyr fathers (when euery mans name was tolde) of all the males from. xx. yeres & aboue, whatsoeuer was mete for ỹ warre: were nombred in the trybe of Simeon lix. thousande and. iii. hundred.

Of Gad C

Among the chyldren of Gad: theyr generacyon in theyr kynredes and housholdes of theyr fathers, when they were told by name from. xx. yere and aboue, all that were mete for the warre: were nombred in the trybe of Gad. xlv. thousand, syxe hundred and fyftye.

Of Juda

Among the chyldren of Juda: theyr generacion in theyr kynredes and houses of theyr fathers (by the nõber of names) frõ xx. yere & aboue, al that were able to warre, were tolde of the trybe of Juda. lxxiiii, thousande and syxe hundred.

Of Issachar D

Among the chyldren of Issachar: theyr generacion in theyr kynredes and houses of theyr fathers (when theyr names were counted) from. xx. yere and aboue, whatsoeuer was apte for warre, were nombred in the trybe of Issachar. liiii. thousand and iiii. hundred.

Of Zabulõ

Among the chyldren of Zabulõ: theyr generacion, in theyr kynredes and houses of theyr fathers (after ỹ nõbre of names) xx. yere & aboue, whosoeuer was mete for the warre: were coũted in the trybe of Zabulon. lvii. thousand and. iiii. hundred

Of Joseph

Among the chyldren of Joseph: fyrste amonge thee chyldren of Ephraim: theyr generation, in theyr kynredes and houses of theyr fathers (when thee names of all that were apte to the warre, were told) frõ xx. yeares and aboue: were in nombre in ỹ trybe of Ephraim. xl. thousande, and syxe hundred.

of Manasses E

Among the chyldrẽ of Manasse: theyr generation, in theyr kynredes and houses of theyr fathers (whẽ the names of al that were apte to warre were tolde (frõ. xx. and

aboue

The nõbre of the armye of Israell.

¶ The fourth Boke of Moyses called Numeri.

¶ All that are apt for batel are nombred. The trybe of Leuy is apoynted to mynister to the tabernacle.

The. I. Chapter.

AND the LORD spake vn to Moyses in the wildernes of Sinai, in the Tabernacle of witnesse, the fyrst daye of the seconde moneth, & in the second yeare after they were come oute of thee lande of Egypte sayinge: * take ye thee summe of all thee multytude of thee chyldren of Israell, in theyr kynredes and housholdes of theyr fathers and nombre them by name all that are males, polle by polle, from. xx. yeare and aboue: euen all that are able to go forthe in to warre in Israell, thou and Aaron shal nõbre them in theyr armeyes, and wyth you shalbe of euery trybe an headman in thee house of hys father.

Exod. xxx. b Num. xxvi. a

And these are the names of the mẽ that shal stand with you: of Ruben, Elizur the sonne of Sedeur: of Simeon, Selumiel the sonne of Suri Sadai: of the trybe of Juda, Nahesson the sonne of Aminadab of Issachar, Nathanael ỹ sonne of Zuar: of Zabulõ, Eliab the sonne of Helon. Among the chyldren of Joseph: of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamaliel the sonne of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer thee sonne of Ammi Sadai: of Aser, * Pagiel the sonne of Ocran: of Gad, Elisaph ỹ sõne of Deguell: of Nephthali, Ahira the sonne of Enan.

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These were the counceilers of thee congregation and Lordes in thee trybes of theyr fathers & captarnes ouer thousandes in Israell. And Moyses and Aaron toke these mẽ aboue named and gathered all the congregatiõ together, the fyrst day of the second moneth, and rekened thẽ after theyr byrth and kynredes & houses of theyr fathers by name from. xx. yere and aboue hed by hed, as the Lord commaunded Moyses, euen so he nombred them in the wylderneße of Sinai.

Of Ruben.

And the chyldren of Ruben Israels eldest sonne in theyr generacions, kynredes & houses of theyr fathers, whẽ they were nombred euery mã by name, all that were males from. xx. yere and aboue, as manye as were able to goo forthe in warre: were nombred in the trybe of Ruben, xlvi. thousand and fyue hundred.

Of Simeõ

Among the chyldrẽ of Simeon: theyr generacion in theyr kynredes and houses of theyr fathers (when euery mans name was tolde) of all the males from. xx. yeres & aboue, whatsoeuer was mete for ỹ warre: were nombred in the trybe of Simeon lix. thousande and. iii. hundred.

Of Gad C

Among the chyldren of Gad: theyr generacyon in theyr kynredes and housholdes of theyr fathers, when they were told by name from. xx. yere and aboue, all that were mete for the warre: were nombred in the trybe of Gad. xlv. thousand, syxe hundred and fyftye.

Of Juda

Among the chyldren of Juda: theyr generacion in theyr kynredes and houses of theyr fathers (by the nõber of names) frõ xx. yere & aboue, al that were able to warre, were tolde of the trybe of Juda. lxxiiii, thousande and syxe hundred.

Of Issachar D

Among the chyldren of Issachar: theyr generacion in theyr kynredes and houses of theyr fathers (when theyr names were counted) from. xx. yere and aboue, whatsoeuer was apte for warre, were nombred in the trybe of Issachar. liiii. thousand and iiii. hundred.

Of Zabulõ

Among the chyldren of Zabulõ: theyr generacion, in theyr kynredes and houses of theyr fathers (after ỹ nõbre of names) xx. yere & aboue, whosoeuer was mete for the warre: were coũted in the trybe of Zabulon. lvii. thousand and. iiii. hundred

Of Joseph

Among the chyldren of Joseph: fyrste amonge thee chyldren of Ephraim: theyr generation, in theyr kynredes and houses of theyr fathers (when thee names of all that were apte to the warre, were told) frõ xx. yeares and aboue: were in nombre in ỹ trybe of Ephraim. xl. thousande, and syxe hundred.

of Manasses E

Among the chyldrẽ of Manasse: theyr generation, in theyr kynredes and houses of theyr fathers (whẽ the names of al that were apte to warre were tolde (frõ. xx. and

aboue

aboue were nombred in the trybe of Manasse.xxxii.thousande,and two hundred.

Of Benjamin

Amõg the chyldrẽ of Bẽ Jamin:theyr generacion in theyr kynredes and houses of theyr fathers (by thee tales of names) frõ.xx.yere & aboue, of all that were able to warre, were nõbred in the trybe of Benjamin.xxxv,thousande & .iiii.hundred.

Of Dan

Amonge thee chyldren of Dan:theyr generacion,in theyr kynredes and houses of theyr fathers (the summe of names) of al that was apte for to warre:from.xx.yere & aboue,were nombred in the trybe of Dan.lxii,thousand and.vii.hundred.

Of Aser

Amonge thee chyldren of Aser:theyr generation in theyr kynredes and houses of theyr fathers(when they were summed by name) frome.xx.yeares and aboue:all that were apte to warre,were nombred in thee tribe of Aser.xli.thousande,and fyue hundred.

Of Nephthali

Amonge the chyldren of Nephthali: theyr generacyon in theyr kynredes and houses of their fathers (when their names were tolde) frome .xx. yeares and aboue,whatsoeuer was mete to warre: were nombred in the tribe of Nephthali thre and fyftye thousand and.iiii.hundred.

G These are the nombres which Moses and Aaron nombred with the.xii.princes of Israel:of euery house of their fathers a man. And all the nombres of the chyldren of Israell,in the houses of theyr fathers,from twenty yere and aboue, what soeuer was mete in the warre in Israell, drewe vnto the somme of syxe hundred & thre thousande,fyue hundred and fyftye But the Leuites in the trybe of theyr fathers were not nombred among them.

And the Lord spake vnto Moses sayinge:only se that thou nombre not the trybe of Leui,nether take the somme of them amonge the chyldren of Israel, But thou shalt appoynte the leuites vnto the habitacyon of wytnesse, and to all the apparell thereof and vnto all that longethe therto. For they shal beare the tabernacle and al the ordynaunce thereof, and they shal mynistre it and shall pytche theyr tentes roũde aboute it. And when the tabernacle goeth forthe the leuytes shall take it downe: & when thee tabernacle is pitched,they shall sett it vp:for yf any straunger come nere,he shall dye. And the chyldren of Israel shall pytch their tentes,euery man in his owne companye and euery mã by his owne standert thorow oute all theyr hostes. But the leuites shall pytch round aboute the habytacyon of wytnesse, ỹ ther fall no wrath vpon the congregacyon of ỹ chyldrẽ of Israel, and the leuytes shall waite vpon the habitacion of wytnesse. And the chyldren of Israel dyd accordig to all that the lorde commaũded Moses.

¶ The order of the pytching of the tẽtes rounde about the tabernacle of witnes, The heades and the chefe Lordes of the kynredes of Israel ar named

The.ii.Chapter.

AND the Lord spake vnto moses and Aaron sayinge: The chyldren of Israel shal pitch euery man by his owne standert with ỹ armes of their fathers houses,awaye from the presence of the tabernacle of wytnesse.

On the eastsyde towarde the rysynge of the sonne, shall they of the standert of the host of Juda pytch with their armes: And Nahesson thee sonne of Aminadab shalbe captayne ouer the sonnes of Juda And his hoste and the nombre of them. lxxiiii.thousande and.vi. hundred. And next vnto hym shall the trybe of Jzachar pytch and Nathanel the son of Zuar captayne ouer the chyldren of Jzachar, hys hoste vnd the nombre of them.liiii. thousande and.iiii.hundred.

On the eastsyde the cõpany of Juda Jsachar Zabulon

And then the trybe of Zabulon:with Eliab the sonne of Helon, captayne ouer the chyldren of Zabulon and hys host in the nombre of them. lvii. thousande and iiii.hundred. So that al they that pertayne vnto the hoste of Juda,are an hũdred thousande.lxxvi.thousand and.iiii.hundred in theyr companyes: and these shall goo in the forefronte, when they iourney.

On ỹ southsyde ỹ cõpany of Ruben Simeon and Gad

And on thee southsyde, the standert of the hoste of Ruben shall lye wyth their cõpanyes and the captayne ouer the sonnes of Ruben, Elizar the sonne of Sedeur, & hys hoste and the nombre of them . xlvi. thousande, and.v.hundred. And faste by hym shall the trybe of Symeon pytche, and the capteyne ouer the sonnes of Simeon. Salumiel ỹ sõne of Zuri Sadai

and his hoste and the nombre of them.lix thousande.iii.hundred. And the tribe of Gad also: And ỹ captaynes ouerỹ sonnes of Gad, Eliasaph the sonne of Deguel & hys hoste & the nombre of them.xlv.thousande.vi.hundred and .l. So that all the nombre that pertaine vnto the host of Ruben, are an hundred thousande li.thousād iiii hundred and fyftye, wythe theyr compaynes, and they shall be the seconde in ỹ iourney.

¶ The leuites wt the tabernacle in the middes.

And the tabernacle of wytnesse with ỹ hoste of the leuites, shal go in the middes of the hostes: as they lye in their tentes, euē so shall they procede in ỹ iourney, euery man in his quarter aboute ỹ standert.

On the west syde ỹ cōpany of Ephraim Manasse and Ben Jamin.

On the westsyde, the standerte and the host of Ephraim shal lye with their companyes, And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Ammihud: and his hoste & the nombre of thē. xl.thousande and.v.hundred.

And fast by hym, the trybe of Manasse and the captayne ouer the sonnes of Manasse, Gamaliel the sonne of Peda Zur and hys hoste and the nombre of them. xxxii.thousande and.ii.hundred. And the trybe of Bē Jamin also: and the captaine ouer the sonnes of Ben Jamin, Abidan the sonne of Gedeoni, and hys hoste and the nombre of them.xxxv.thousande and iiii.hundred. All the nombre that perteyned vnto the hoste of Ephraim, were an hundred thousande viii thousand and an hundred in their hostes: and they shall be the thyrd in the iourney.

On ỹ north syde the company of Dā Aser & Nephthali.

And the standert and the host of Dan shall lye on the northsyde wyth ther companyes: and the captayne ouer the childrē of Dan, Ahiezer the sonne of Ammi Sadai: and his hoste & the numbre of them lxii.thousande & vii.hundred. And fastby him shal the tribe of Aser pytch: & the captayne ouer the sonnes of Aser Pagiel the sonne of Ocran: and his host & the nōbre of them.xli.thousande & v.hundred. And the tribe of Nephtali also, & the captayne ouer the chyldren of Nephtali: Ahira the sonne of Enan: & his hoste and the numbre of them.liii.thousande and.iiii. hundred. So that the hole numbre of al that pertayned vnto the hoste of Dan, was an hundred thousande.lvii. thousande and vi.hundred. And they shallbe the laste in the iourney wt their standertes.

These are the summes of the childrē of Israel in the houses of their fathers: euē all the numbres of the hostes withe their companyes.vi.hundred.M.iii.M .v.hūdred and fyfty. And yet the Leuites were not nōbred amōge the chyldrē of Israel, as the Lord cōmaunded Moses. And the chyldren of Israell dyd accordynge to al that the Lorde cōmaunded Moses, & so they pytched withe theyr standertes, & so they iourneyd euery man in hys kinred, & in the housholde of his fathers.

¶ The Leuites are not nombred to go to batel, but to minister to the holy place of sanctuary. They must also pytche theyr tentes nert to the habitation.

The.iii.Chapter.

A These are the generacyons of Aarō & Moses, whē the lord spake vnto Moses in moūt Sinai, and these are the names of the sonnes of Aaron Nadab the eldest sonne, & Abihu, Eleazar and Ithamer. These are the names of the sonnes of Aaron whych were Preastes anointed & their handes fylled to mynistre but * Nadab & Abihu dyed before the lorde, as they brought straunge fyre before the Lorde in the wylderneste of Sinai, & had no chyldren. And Eleazar and Ithamar mynystred in the sight of Aarō their father. Leuit.x.ª & Nu.xxvi.g

B And the Lorde spake vnto Moses saynge: bryng the trybe of Leui, and set thē before Aaron the preaste, & let them serue him & wayt vpō him & vpō al the multitude, before ỹ tabernacle witnesse, to do the scrupce of the habytacyon. And they shal wayte vpon all the appparell of the tabernacle of witnes, & vpō the childrē of Israel, to do the seruice of the habitacion. And thou shalt geue the Leuites vnto Aaron, and his sonnes, for they ar geuē vnto him of the childrē of Israel. And thou shalte appoynt Aaron & hys sonnes to wayt on theyr Preistes office: & the straunger that cometh nye, shal dye for it.

C And the Lord spake vnto Moses saynge: beholde * I haue taken the Leuites from amōge the chyldrē of Israel, for all the fyrstborne that openeth the matrice amōg ỹ childrē of Israel, so ỹ the Leuites shalbe myne: because al the fyrstborne are myne: for ỹ same daye that I smote al the fyrste Exod.xiii.a Num,viii.c

fyrst borne in the lande of Egypte, I halowed vnto me all ỹ fyrstborne in Israel both man and beast, and myne they shalbe: for I am the Lord.

And the Lorde spake vnto Moses in the wylderneſſe of Sinai saying: Nõbre the children of Leui in the houses of their fathers and kynredes. all that are males from a moneth olde and aboue. And Moses nombred them at the word of the Lorde as he was commaunded. And these are the names of the chyldren of Leui: Gersõ Cahath and Merari. And these are ỹ names of the chyldren of Gerson in their kinredes: Libni & Semei. And the sonnes of Cahath in their kynredes were Amram, Jezehar, Hebrõ & Oziel. And the sõnes of Merari in their kynredes were Mahelye and Musi. These are the kynreds of Leui in the houses of their fathers.

D The Gersonites pytch on the west syde.

And of Gerson came ỹ kynred of the Libnites and the Semeites, whych are ỹ kynredes of the Gersonytes. And ỹ sũme of them (when all the males were told) frõ a moneth olde and aboue, were. vii. thousande and fyue hundred. And the kynredes of the Gersonytes pytched behynde ỹ habitacyon west warde. And the captaine of the most auncient house amõg the Gersonytes, was Elyasaph the sõne of Lael. And ỹ offyce of the chyldren of Gerson in the tabernacle of witnesse was to kepe the habitaciõ & the tente with the couerynge therof and the hangynge of the doze of ỹ tabernacle of witnesse and the hangynges of the courte, and the curtayne of the doze of the courte: whyche courte wente round aboute the dwellynge, and the alter, and the cozdes that perteyned vnto all the seruyce therof And of Cahath came the kinred of the Amramytes and the kynred of the Jezcharytes & of the Hebronites and of the Ozielites: And these are the kynredes of the Cahathites. And ỹ nombre of all the males from a moneth olde and aboue, was. viii. thousande and syxe hundred: which waited on the holy place, And the kynred of the chyldren of Cahath, pitched on the southesyde of the dwellynge. And the captayne in the moste aunciente house of the kynredes of the Cahathites, was Elisaphan the sonne of Oziell, and their offyce was to kepe the arcke, ỹ table

The Cahathithes are assygned to ỹ southside

the candelstyck, and the altes, & the holye vessels to mynystre vnto and the vayle with al that serued therto. And Eleazar the sonne of Aaron the preast, was captayne ouer all the captaynes of the Leuites, & had the ouer syghte of them that wayted vppon the holy thynges.

Eleazar was captayne ouer the Leuites

E The Merarites assygned on the northsyde.

And of Merari came the kynredes of the Mahelytes and of the Musites: and these are the kynredes of the Merarytes And the nombre of them (when al the males frõ a moneth olde & aboue was tolde) drewe vnto. vi. thousande, and two hundred. And the captayne of the moste auncient house among the kynredes of the Merarites, whas Zuriel the sonne of Abihael whych pitched on the north syde of the dwellyng. And the office of the sonnes of Merari was to kepe the bordes of the dwellyng & the barres, pylers with ỹ sockettes therof, and al the instrumentes therof & al that serued therto: and the pylers of the courte rounde aboute & theyr sockettes with their pynnes & cozdes. But on the forefrõte of the habitacyon & before ỹ tabernacle of witnesse eastwarde shall Moses & Aaron & hys sonnes pytch & wayte on the sanctuary in the steade of the chyldren of Israel. And the straunger that cometh nye, shall dye for it. And the summe of ỹ Leuites whych Moses & Aaron nombred, at the cõmaundement of the Lord thorow out their kynredes, euen of al the males of a moneth olde & aboue, was. xxii. thousande.

Moses and Aarõ & their sonnes, on ỹ eastsyde.

F

And the Lord sayd vnto Moses: Nõber al the fyrst borne that ar males amõg the chyldrẽ of Israel, frõ a moneth olde & aboue & take the nomber of theyr names. And thou shalte appoynte the Leuites to me the lorde, for all the fyrstborne among the chyldrẽ of Israel, & the catel of the Leuites for the fyrstborne of the chyldren of Israell. And Moses nombred as the lorde cõmaunded hym, al the fyrstborne of ỹ chyldren of Israel. And al the fyrstborne males in the summe of names, from a moneth olde & aboue, were nombred. xxii. M. ii. hundred and. lxxiii.

And the lord spake vnto Moyses saynge: take the Leuites for al the fyrstborne of the chyldrẽ of Israel, & the catel of ỹ Leuites for theyr catell: and thee Leuytes

G

shalbe myne whyche am the Lorde. And for the redemynge of the two hundred & lxxiii. whych are moo then the Leuites in the fyrstborne of the chyldren of Israell, take. v. sycles of euery pece, after* the sycle of the holye place. xx. gerar the sycle. And geue the money wherwyth the odde nombre of them is redemed, vnto Aaron and his sõnes. And Moses toke the redẽ pcyon money of the ouerplus that were moo then the Leuites, amonge the fyrste borne of the chyldren of Israell: and it came to a thousande .iii. hundred and. lxv. sicles, of the holye sicle. And he gaue that redemptiõ money vnto Aarõ & his sõnes at the worde of the Lord, euen as the Lorde commaunded Moses.

Ero. xxx. b. Le. xxvii. d. Ezec. xlv. d

The Notes

* Leuyte somtyme sygnyfyeth onelye a mynister or seruaunt, as here, and. Esaye. lxvi. g.

¶ The offyces of the Leuites, euery one after the stocke that he came of

The. iiii. Chapter.

AND ỹ Lord spake vnto Moses and Aaron, and bad thẽ take the summe of the chyldren of Cahath from amõg the sonnes of Leui, in theyr kinredes and houses of their fathers, from. xxx. yere & aboue vntyll fyfty e, al that were able to warre, for to do ỹ worke in the tabernacle of witnesse. This shallbe the offyce of the chyldren of Kahath in the tabernacle of witnes whych is moste holy. And when the hoste remoueth Aaron and hys sonnes shall come and take downe the vayle, and couer ỹ arcke of wytnesse there wyth & shall put theron a couertinge of taxus skinnes, & shal spreade a cloth that is altogether of iacyncte aboue al, and put the staues thereof in. And vpon the shew table, they shal spred abrode a clothe of iacyncte and put theron the dishes, spones, flat peces, & pottes to poure with, & the daylye bread shalbe theron: & they shal spreade vpon thẽ a couertinge of purple, and couer the same with a couertinge of taxus skinnes, and put the staues therof in.

And they shall take a cloth of iacincte & couer the candelstieke of light & het lampes and her snoffers, & fyre pannes, and al her oyle vessels whiche they occuppye about it, and shall put vpon her and all her instrumentes, a couerynge of taxus skyn

nes, and put it vpon staues. And vpon ỹ goldẽ alter they shal spreade a cloth of Jacincte, and put on her staues. And they shall take all the thynges which they occuppye to ministre with in the holy place, & put a clothe of Jacyncte vpon them and couer them wythe a couerynge of taxus skynnes and put them on staues. And they shall take awaye the asshes oute of the alter, and spreade a scarlet cloth theron: and put about it, the fyre pannes, the flesh hoke, the shouels, the basens and all that belongethe vnto the alter, and they shall spreade vpon it a couerynge of taxus skinnes, put on the staues of it. And when Aaron and his sonnes haue made an ende of couerynge thee sanctuarye and all thee thynges of the sanctuarye, agenste that the hoste remoue, then the sonnes of Cahath shall come in for to beare, & so let thẽ not touche ỹ sanctuary least they dy. And this is the charge of the sõnes of Cahath in ỹ tabernacle of witnes. And Eleazar ỹ sonne of Aaron the preast, shall haue the charge to prepare oyle for the lightes & swete cens and the dayly meateoffring & the anoyntynge oyle, and the ouer syghte of al the dwelling and of al that therin is both ouer the sanctuarye and all that pertayneth therto.

B

nota leaste

And the Lorde spake vnto Moses & Aaron sayenge: destroye not ỹ trybe of ỹ kynredes of the Cahathites, from amõg the Leuites. But thus do vnto them that they maye lyue and not dye, when they go vnto the mooste holy place. Aaron and his sonnes shal go in and put them euery mã vnto his seruyce and vnto hys burthen, But let them not not go in to se whẽ they couer the sanctuary, lest they dye.

C

nota nota ỹ sanctuary

And the Lorde spake vnto Moses sayenge Take the summe of the chyldern of Gerson, in the houses of their fathers & in theyr kinredes: from. xxx. yere and aboue, vntyll. l. all that are able to goo forth in warre, for to do seruyce in the tabernacle of witnesse. And this is the seruice of ỹ kynred of ỹ Gersonites, to serue & to beare. They shal beare the curtaynes of the dwelling & the rouffe of the tabernacle of witnesse and his couerynge and the couertynge of taxus skynnes that is an hye aboue vpon it, and the hangynge of ỹ doze

of

of the tabernacle of wytnesse: and the hangyng of the courte and the hangynge of the gate of the courte that is rounde about the dwellyng & the alter, and the cordes of thē, and all the instrumentes that serue vnto them and all that is made for them. And at the mouth of Aaron and his sonnes, shall al that seruice of the childern of the Gersonites be done, in all their charges & al their seruyce, and ye shall appoynte them vnto al their charges that they shal waite vpon. And this is the seruice of the kinred of the childrē of the Gersonites in the tabernacle of witnesse, & their wayte shalbe in the hande of Ithamar the sonne of Aaron the Preast,

And thou shalte nombre the sonnes of Merari in their kynredes & in the houses of theyr fathers from .xxx. yeres and aboue vnto .l. All that is able to go forthe in warre, to do the seruyce of the tabernacle of wytnesse. And this is the charge ỹ they muste wayte vppon in all that they must serue in the tabernacle of wytnesse. The bordes of the dwelling, & the barres, pylers, & sokettes therof and ỹ pilers of ỹ court round aboute, and their sokettes, pines & cordes wyth al that pertayneth and serueth vnto them. And by name ye shall reken the thynges that they muste wayte vpō to beare. This is ỹ seruice of the kinreds of ỹ sōnes of Merari i al their seruice in ỹ tabernacle of wytnesse by ỹ hād of Ithamar ỹ sonne of Aarō ỹ preast.

D

And Moses and Aaron and the princes of the multitude nombred the sonnes of the Cahathites in theyr kynredes and houses of theyr fathers, from .xxx. yere & aboue vnto fyftye, all that were able to go forthe in the hoste and to do seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kynredes were two thousande, seuen hundred and .l. These are the nombres of the kynredes of the Cahathytes, of al ỹ dyd seruice in ỹ tabernacle of witnesse, which Moses & Aarō did nombre at the cōmaundement of ỹ Lorde by the hande of Moses.

And the sonnes of Gerson were nombred in their kiredes and in the houses of their fathers, frō .xxx. yere vp vnto fyfty, all ỹ were able to go forth in the host for to do seruyce in the tabernacle of witnesse. And the nombre of thē in theyr kynredes, & in ỹ houses of their fathers, was two thousand syre hundred and .xxx. This is the nombre of the kynredes of the sonnes of Gerson, of all that dyd seruyce in ỹ tabernacle of witnesse, whych Moses and Aaron dyd nombre at ỹ cōmaundemente of the Lorde.

And the kynredes of the sonnes of Merari were nombred in their kynredes and in the houses of theyr fathers, from .xxx. yere vp vn to fyftye: all that were able to go forth with the host, to do seruyce in the tabernacle of wytnesse. And the nombre of them was in theyr kynredes, thre thousande and two hondred. Thys is the nōbre of the kynredes of the sonnes of Merari, whych Moses and Aaron nombred at the byddynge of the Lorde, by the hande of Moses.

The whole summe which Moses, Aaron and the lordes of Israell nombred amonge the leuytes in theyr kynredes and housholdes of theyr fathers, from .xxx. yere vp vnto .l. euerye man to do hys office and seruyce and to beare hys burthē in ỹ tabernacle of witnesse: was .viii. thousand, fyue hundred and .lxxx. whych they nombred at the commaundemente of the Lorde by the hande of Moses euery mā vnto hys seruice and burthen: as the lord commaunded Moses.

¶ Who they be that ought to be cast out of ỹ hoste The knowleging of synne. The cleansinge of synne done of ignorāce. The lawe of the fyrste fruytes, & of gelousye.

The .v. Chapter.

A

And ỹ Lord spake vnto Moses sayinge: commaunde the chyldren of Israel that they put out of the host, all the lepers & al that haue yssues & al that are defiled vpon the deed. whether they be males or females ye shall put thē out of ỹ hoste, that they defyle not the tentes amōg which ye dwel. And ỹ chyldren of Israel dyd so, & put them out of ỹ host euen as the Lorde commaunded Moses, so dyd the children of Israel.

And the Lorde spake vnto Moses sayen ge: speake vnto ỹ children of Israel: whether it be man or woman, when they haue synned any maner of synne whych a man doeth where wythe a man trespaseth a-

gēst the Lord, so that the soule hath done amysse then they shal knowledg their sinnes which they haue donc, and restore agayne the hurte that they haue done in ꝑ hole, and put the fyfte parte of it moare therto, and geue it vnto him whō he hath trespased agenste. But and yf he that maketh the amendes haue no mā to do it to, then the amendes that is made shalbe the Lordes and Preastes, beside the ram of the attonement offeryng wherwith he ma
B keth attonement for him selfe. And all heue offerynges of all the halowed thinges which the chyldren of Israell bryngc vnto the preaste, shalbe the preastes, & euery mans holowed thynges shalbe hys owne but whatsoeuer any man geueth the preaste, it shalbe the preastes.

And ꝑ Lord spake vnto Moses saiēg Speake vnto the children of Israel, and say vnto thē. If any mās wyfe go a side and trespase against him, so that another man lye with her fleshly and the thyng be hyd from the eyes of her husband and is not come to light ꝑ she is defiled (for ther is no wytnesse agenst her) in as moche as she was not takē with the maner, and the spyrite of ᵇ& gelousy cometh vpon him & he is gelouse ouer his wyfe and she defiled, or happely ꝑ spyrit of gelousy cometh vpō him, & he is gelouse ouer his wife and she yet vndefiled. Then let her husbād bring her vnto the preaste and bryngc an offerynge for her: the tenthe parte of an Epha of barly meele, but shall poure none oyle therevnto, nor put frankencens therō: for it is an offeringe of gelousye, and an offeryngc that maketh remembraūce of sinne

And let the preast bryngc her & sett her before the Lord, and let him take holy water in an erthen vessel & of the dust that is in the flooze of the habytacyon, and put it
C in to the water. And the preast shal set the wife before the lord and vncouer her deade, and put the memoryall of the offerynge in her handes whyche is the gelousye offerynge, and the preaste shall haue bytter and cursynge water in his hande, and he shall conjure her and shal say vnto her If no man haue lyen with the nether hast gone aside, and defyled thy selfe behynde thy husbande, then haue thou no harme of thys bytter cursynge water.

But & yf thou hast gone aside behynd thyne husband and art defyled and some other man hath lyen wyth the beside thyne husband (and let the priest conjure hec wyth the conjuracion of the curse and say vnto her) the Lord make the a curse and a conjuration among thy people: so that the Lorde make thy thye rotte, and thy belye swell and thys bitter cursynge water goo into the bowels of thy, that thy bely swell and thy thye rotte, and the wyfe shall saye & Amen, Amen.

And the preaste shall wryte thys curse in a byll and washe it out in the bytter water. And when the cursinge water is in her
D that it is bitter, then let the prieste take the gelousye offeringe out of the wyfes hande, & waue it before the Lorde, and bringe it vnto the alter: and he shal take an handfull of the memorialL offringe and burne it vpon the alter, and thē make her drinke the water, and whē he hath made her drinke the water, Yf she be defyled and haue trespased agaynst her husband, then shall the cursynge water go in to her & be so bitter, that her belye shall swell and her thye shall rotte, and she shalbe a curse amonge her people. And yf she be not defyled but is cleane, thē she shall haue no harme, but that she maye conceaue.

Thys is the lawe of gelousye, when a wyfe goeth a syde behynde hyr husband & is defyled, or when the spirite of gelousye cometh vpon a mā, so ꝑ he is gelouse ouer his wyfe thē he shal bringe her before the Lord, and the prieste shal minister al thys lawe vnto her, and the man shalbe giltles, and the wyfe shall beare her synne.

The Notes.

a& This text is to be vnderstanded of soch trek paces, wherwith we hurt our neyghbours in worldly goodes, as they cal thē, and therfore must ꝑ hurt be restored and the fyft part more therto: If the parte remayned not to whō the restitucion was due, nor any of hys lawful heares, then must it be the preistes wages, whych at that tyme had none other lyuelode.

b& The hole lawe of gelousy semeth to be a lesre ꝑ a certayn nourtour of wyues, that they shoulde be obedient to their husbādes, chaste, manerly ꝑ faithfull, ꝑ soch as geue no occasiō to be suspect: ꝑ therto serued this lawe whyle it kept thē vnder ꝑ gaue thē no licens to renne at lerge wherby they might haue come in some suspecte ꝑ so haue come to this greate shame before the congregation.

c& Amen is an Hebrew word ꝑ signifieth, euen so be it, or be it fast and sewer, approuynge and alowing the sentence goinge before: and whē it is doubled it augmenteth the confyrmation, as in manye Psalm, and Joh an. v. and. vi.

The

¶ The lawe of thē that take vpon them abstinence
The maner of blessing the people.

The.vi.Chapter

AND ỹ Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel & saye vnto thē: whē ether man or woman apoynteth to a vowe a vowe of abstinēce for to abstayne vnto ỹ Lord, he shall absteyne frō wyne & strōge drincke, & shal drinke no vineger of wyne or of strōge drinke, nor shal drinke whatsoeuer is pressed out of grapes: & shal eat no fresh grapes nether yet dryed as longe as his abstinence endureth. Moreouer he shal eate nothing that is made of the vine tree no not so moch as the cornels or ỹ huske of the grape.

nota
a vowe
ỹ shall abst-
eyne frō wyne
& strōge
drynke

And as long as the vowe of his abstinēce endureth, ther shal no rasure nor shere come vpon hys head, vntyl hys dayes be out which he fasteth vnto the Lorde, & he shalbe holy & shall let the lockes of hys hayre grow. As long as he absteyneth vnto the Lord he shal come at no dead body: he shal not make hym self vncleane at the deathe of hys father, mother, brother or syster: for ᵇ the abstynence of hys God is vpō hys head. And therefore as longe as hys abstynence lasteth he, he shall be holye vnto the Lorde.

And yf it fortune ỹ any man by chaūce dye sodenly before him, & defyle the heade of hys abstinence, then must he shaue hys head the daye of his clensing: euen the seuenth day he shall shaue it. And the eyght day he shal bringe .ii. turtels or .ii. younge pigeons to the priest, vnto the dore of the tabernacle of wytnes. And the priest shall offer the one for a synneoffringe & ỹ other for a burntoffring & make an attonemēte for him, as cōcerning that he synned vpō the dead, & shal also halowe his head ỹ same daye, & he shal absteyne vnto the Lord the tyme of his abstinencie, & shal bryng a lambe of an yere olde for a trespace offerynge: but the dayes that were before are lost, because hys abstinencie was defyled.

¶ Thys is the lawe of the absteyner, whē ỹ tyme of his abstinence is oute he shall be brought vnto thee dore of ỹ tabernacle of wytnesse & he shall brynge hys offerynge vnto the lorde: an he lābe of a yere old without blemyshe for a burntofferinge & a shelambe of a yere olde without blemyshe for a synoffring, a ram without blemish also for a peaceoffringe, and a basket of swete bread of fyne floure mingled withe oyle & wafers of swete bred anoynted with oyle wyth meatofferinges & drinkoffringes that longe thereto.

And the preest shal bringe him before ỹ Lord & offer his synoffringe & hys burnt offering, & shall offer the ram for a peaceoffring vnto the Lord with the basked of swete bread, and the prieste shal offer also his meatoffring & his drinkoffring. And the absteyner shal shaue his head in ỹ dore of the tabernacle of witnes & shall take the hayre of his sober head & putt it in the fyre whych is vnder ỹ peaceoffring. Thē the preest shal take the sodden shoulder of the ram & one swete cake out of the basket & one swete wafer also, & put thē in the hāde of the absteiner after he hath shauē his abstinēce of, & the preest shal waue thē vnto the Lord, which offring shal be holy vnto the preest with the wauebrest & heue shoulder: & then the absteyner may drinke wyne

This is the lawe of the absteyner whyche hath vowed hys offrynge vnto the Lorde for hys abstynence, besydes that his hand can gett, And accordyng to vowe whyche he vowed, euen so he must do in thec lawe of hys abstinence.

D And the Lord talked wyth Moses sayinge speake vnto Aaron & his sonnes saynge: of this wise ye shal blesse the childrē of Israel saying vnto them.

The Lord blesse the and kepe the.

The Lord ᶜ make hys face shyne vpō the & be mercyful vnto the.

The Lord lyft vp hys countenaūce vpon the, and geue the peace. For ye shall put my name vpon the chyldrē of Israel, that I maye blesse them.

The Notes

a Here it appereth what a vowe is after ỹ old testament, whych was a fygure of the vowe that a Christen man ought to do, geuinge and dedicating hym selfe to God as it is spoken Roma. xii. a.

b To haue the abstinence of God vppon hys head is, to shew a token of refusing the care of bodely thinges by that he settethe not by the hayre of hys head, or by the trimmynge of hys bushe or beard. which thing the world so greatly esteemeth.

c To make hys face to shyne is to geue a token of hys louing kyndnes.

¶ The offring of the Lordes and heades of Israel when the tabernacle was sett vp.

The.vii. Chapter.

And

The offringes Numeri.

AND whē Moyses had ful set vp the habytaciō & anoynted it & sanctified it and al the apparel therof, & had anoynted & sanctified the alter also and all the vessels thereof: then the princes of Israel yeades ouer the houses of theyr fathers which were the Lordes of the tribes ỹ stode & nōbred, offered & brought theyr giftes before the Lorde, sixe couered charettes and.xii.oxen: two and two a charet and an oxe euery man, & they brought thē before the habitacion.

And the lord spake vnto Moyses sayinge: take it of thē & let thē be to do the seruice of the tabernacle of witnes, and geue them vnto the Leuites, euery man accordinge vnto hys office. And Moyses toke the charettes & the oxen, & gaue them vnto the Lenites. ii. charettes and.iiii. oxē he gaue vnto the sōnes of Gerson according vnto theyr office. And.iiii. charettes and eyght oxen he gaue vnto the sonne of Merari accordinge vnto theyr offices, vnder the handes of Ithamar thee sonne of Aaron the Preest. But vnto the sonnes of Cahath he gaue none, for the office that pertayned thē was holy, & therfore they must beare vpon shoulders.

B And the princes offred vnto the dedicating of the alter in the daye that it was anoynted, and brought theyr gyftes before the alter. And the Lorde sayd vnto Moyses: let the princes bringe theyr offringes euery daye one prynce, vnto the dedycatinge of the alter.

The offring of Nahesson

He that offered hys offertinge the fyrst daye, was Nahesson the sonne of Aminadab of the trybe of Juda. And hys offringe was: a syluer charger, of an hundred & xxx. sycles weyght: & a syluer boule of. lxx sycles of the holy sycle, both of thē full of fyne whetē floure mingled with oyle for a meatofferynge: & a spone of. x. sycles of golde full of cens: and a bullock, a ram & a lambe of a yeare olde for burntofferynges, and an he goote for a synneoffringe: and for peaceoffringes two oxen and fiue rāmes. v. he gootes and. v. lābes of a yere olde, & this was the gyft of Nahesson the sonne of Aminadab.

The offring of Nathaneel

The second daye, dyd Nathaneel offer the sōne of Zuar, captayne ouer Issachar

And hys offringe whych he brought was a syluer charger of an hundred and. cxx. sycles weyghte: and a syluer boule of. lxx. sycles of the holye sycle, and bothe full of fyne floure myngled with oyle for a meat offringe: and a golden spone of. x. sycles, ful of cens. And a bullock, a ram & a lābe of a yeare old for burntoffringes, and for peaceofferynges. ii. oxen. v. rammes, fyue he gootes and fyue lambes of one yeare olde. And thys was the offeringe of Nathaneel the sonne of Zuar.

The offrig of Eliab

The thyrd day, Eliab the sonne of Helon the chefest among the chyldren of Zabulon, brought his offeringe. And hys offeringe was a syluer charger of an hundred and. xxx. sicles weyghte, and a syluer boule of. lxx. sycles of the holye sycle, and both ful of fyne floure mingled wyth oyle for a meatoffring: and a goldē spone of. x sycles ful of cens: and an oxe and a ram & a lambe of a yere olde for burntoffringes and an he goote for a synneoffringe: and for peaceofferinges two oxen. v. rammes C v. he gootes and. v. lambes of one yeare olde. And thys was the offerynge of Eliab the sonne of Helon.

the offringe of Elizur

The fourthe daye, Elizur the sonne of Sedeur, chefe lorde amonge the chyldren of Ruben, brought his offering. And his gyfte was a siluer charger of an hundred and. xxx. sycles weyght, and a syluer boule of. lxx. sycles of the holy sycle, and both full of fyne floure myngled wyth oyle for a meatoffringe: and a golden spone of. x. sycles full of cens: and a bullock, a ram & a lambe of a yere olde for burntoffringes and an he goote for a synneoffringe: & for peaceofferinges, ii. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde. And thys was the offringe of Elizur the sonne of Sedeur.

the offringe of Selumiel

The fyfth day, Selumiel the sonne of Zuri Sadai, chefe Lord among the chyldren of Simeon, offred, whose gyfte was a syluer charger of an hundred & xxx. sycles weyghte: and a syluer boule of. lxx. sycles of the holy sycle: and both full of fyne floure myngled wyth oyle for a meate offring: & a goldē spone of. x. sycles ful of cens. And a bullock, a ram, & a lambe of a yere olde for burntoffringes, & an he gote for a synoffring: & for peaceoffringes. ii.

oxen

oxen.b.rammes.b.he gotes ⁊.b. lābes of a yere olde. And this was the offeringe of Selumiel the sonne of Zuri Sadai.

D the offeing of eliasaph

The sixte daye, Eliasaph the sonne of Deguell the chefe Lorde among the chyldren of Gad, offered: whose gyfte was: a syluer charger of an hundred and. xxx. sycles weyghte: and a syluer boule of. lxx sycles of the holy sycle, both of thē full of fyne whetē floure mingled with oyle for a meatofferyngе: ⁊ a spone of. x. sycles of golde full of cens: and a bullock, a ram ⁊ a lambe of a yeare olde for burntofferyngеs, and an he goote for a synneoffringe: and for peaceoffringes two oxen and fiue rāmes. b. he gootes and. b. lābes of a yere olde, ⁊ this was the gyft of Eliasaph the sonne of Deguel.

the offeing of Elisama

The seuenthe daye, Elisama the sonne of Amiud, the chefe Lord of the childrē of Ephraim, offered. And hys gyfte was a syluer charger of an hundred and. xxx. sycles weyghte: and a syluer boule of. lxx. sycles of the holye sycle, and bothe full of fyne floure myngled with oyle for a meat offringe: and a golden spone of. x. sycles, ful of cens. And a bullock, a ram ⁊ a lābe of a yeare old for burntoffringes, and for peaceofferyngеs. ii. oxen. b. rammes, fyue he gootes and fyue lambes of one yeare olde. And thys was the offeringe of Elisama the sonne of Amiud.

E

the offringe of gamaliel

The eyghte daye, offered Gamaliell thee sonne of Pedazur, the chefe L O'R D E of the childrē of Manasse. And his gyfte was a syluer charger of an hundred and, xxx. sicles weyghte, and a syluer boule of. lxx. sycles of the holye sycle, and both ful of fyne floure mingled wyth oyle for a meatoffring: and a goldē spone of. x sycles ful of cens: and an oxe and a ram ⁊ a lambe of a yere olde for burntoffringes and an he goote for a synneofferinge: and for peaceofferinges two oxen. b. rammes b. he gootes and. b. lambes of one yeare olde. And thys was the offeryngе of Gamaliel the sonne of Pedazur.

the offringe of Abidan.

The nenthe daye, Abidan the sonne of Gedeoni thee chefe Lorde amonge thee chyldren of Ben Jamin offered. And hys gyfte was a siluer charget of an hundred and. xxx. sycles weyght, and a syluer boule of. lxx. sycles of the holy sycle, and both full of fyne floure myngled wyth oyle for a meatoffringe: and a golden spone of. x. sycles full of cens: and a bullock, a ram ⁊ a lambe of a yere olde for burntoffringes and an he goote for a synneoffringe: and for peaceofferinges, ii. oxen. b. rammes. b. he gootes and. b. lambes of a yere olde. And thys was the offringe of Abidā the sonne of Gedeoni.

The offrig of Ahiezer. F

The tenthe daye, Ahiezer thee sonne of Ammi Sadai, chefe Lorde among the childrē of Dan offred. And his gyft was a syluer charger of an hundred ⁊. xxx. sycles weyghte: and a syluer boule of. lxx. sycles of the holy sycle: and both full of fyne floure myngled wyth oyle for a meate offring: ⁊ a goldē spone of. x. sycles ful of cens. And a bullock, a ram, ⁊ a lambe of a yere olde for burntoffringes, ⁊ an he gote for a synoffring: ⁊ for peaceoffringes. ii. oxen. b. rammes. b. he gootes ⁊. b. lambes of a yeare olde. And thys was the offring of Ahiezer the sonne of Ammi Sadai.

the offeing of pagiell. Or phegiel

The. xi. day, * Pagiel the sonne of Ocran the chefe Lord among the childrē of Aser offered. And hys gyfte was a syluer charger of an hūdred ⁊. xxx. sicles weyght a syluer boule of. lxx, sycles of thee holye sycle and both ful of fyne floure mingled wyth oyle for a meatofferyngе: and a golden spone of. x. sycles, full of cens. And a bullocke, a ram and a lambe of one yeare olde, for burntoffringes, ⁊ an he goote for a synneoffring: and for peaceoffringes. ii oxen, fyue rāmes. b. he gootes ⁊. b. lābes of one yeare olde. And thys was the offeryngе of Pagiel the sonne of Ocran.

the offring of Ahira

The. xii. day, Ahira the sonne of Enan chefe Lord amōg the childrē of Nephthali, offred. And hys gyft was a syluer charger of an hundred ⁊. xxx. sycles weyght: a syluer boule of. lxx. sycles of the holy sycle both ful of fyne floure myngled with oyle for a meatoffringe: ⁊ a goldē spone of. xx. sycles, ful of cens. And a bullock, a ram ⁊ a lambe of one yere olde for burntoffringe: and for peaceoffringes, two oxen, fiue rāmes. b. he gootes and. b. lambes of one yeare olde. And this was the offryng of Ahira, the sonne of Enan.

Of this maner was thee dedicatiō of the alter, when it was anoynted vnto thee whyche was broughte of the Prynces of Israell, xii. chargers of syluer. xii. syluer boule-

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boules and.xii.spones of gold:euery charger contaynynge an hundred and. xxx. sycles of sylver, & euery boule.lxx.so that al the syl uer of al the vessels, was two thousande and.iiii.hundred sicles of the holye sycle. And the.xii.golden spones whyrhe were full of cense, contayned ten sycles a pece of the holye sycle:so that all the golde of the spones, was an hundred and twentye sycles.

All the oxen that were brought for the burntoffringes were.xii.& the rãmes. xii. & the lãbes.xii.of a yere olde a pece, with ỹ meatoffringes:with he gootes for synneoffringes. And al the oxẽ of the peaceofferinges were.xxiiii.the rãmes.lx.the gotes lx.and laimbes of a yere old a pece.lx. and this was the dedicattiõ of the alter, after ỹ it was anoynted.

And whẽ Moses was gone into the tabernacle of witnesse to speke with hym, he harde ỹ voyce of one speakinge vnto him frõ of the mercyseat that was vpõ ỹ arke of witnesse:euẽ frõ betwene the two cherubyns he spake vntõ hym.

¶ The disposition and order of the lampes, The forme of the candelstick. The cleansinge & offeringe of the Leuites. The age of the same.

The.viii.Chapter.

Exo.xxv.d. AND the lord spake vnto Moses saynge:speake vnto Aarõ & say vnto him:* when thou puttest on ỹ lampes sey they light all seuẽ vpon the forefront of the candelstick. And Aarõ dyd euẽso, & put the lãpes vpõ the forefront of the candelsticke, as the Lorde cõmaunded Moses, and the worke of the candelsticke was of stiffe gold:both ỹ shaft & the floures therof. And according vnto the vision which the Lord had shewed Moyses cuẽ so he made the candelsticke.

And the Lord spake vnto Moses sayinge:take the Leuites frõ among the chyldren of Israel, & clense them. And thys do vnto them whẽ thou cleansest them, sprynkle water of purifienge vpon them & make a rasure to runne alonge vpon all the fleshe of them, and lette them washe theyr clothes, and then they shall be cleane. And let them take a bullocke and hys meatofferinge, fyne floure myngled wythe oyle: and another bullocke shalt thou take too be a synneoffringe.

B

Then bringe the Leuites before the tabernacle of witnesse & gether the hole multitude of the chyldren of Israell together. And bringe the Leuites before the Lord, and let the chyldren of Israell putte theyr handes vpon the Leuites. And let Aaron heue the Leuites before the Lorde, for an heueoffryng geuen of the chyldren of Israell, & then let thẽ be appoynted to wayte vpon the seruice of the Lorde.

And let the Leuites put theyr handes vpõ the heades of the bullockes, & thẽ offer thẽ: the one for a synneoffring and the other for a burntoffring vnto the Lord to make an attonemẽte for the Leuites. And make the Leuites stand before Aarõ and hys sonnes, & heue them to be an heueofferinge vnto the Lord. And thou shalt separate the Leuites from among the chyldrẽ of Israell, that they bee myne: & after that let them go and do the seruice of the tabernacle of wytnesse.

Clense thẽ & waue thẽ, for they ar geuẽ vnto me frõ among the chyldrẽ of Israel for* I haue taken thẽ vnto me for all the fyrstborne that open any matrice amonge the chyldren of Israel.

C

num.iii.d.

* For al the fyrstborne among the chyldren of Israel are myne both man & beast because the same tyme ỹ I smote the fyrstborne in the lande of Egypte, I sanctifye them for my selfe:and I haue taken the Leuites for all the fyrstborne amõg the chyldrẽ of Israell, & haue geuen thẽ vnto Aaron and his sonnes from amonge the chyldren of Israel to do the seruice of the chyldren of Israel in the tabernacle of witnes and to make an attonemente for the chyldrẽ of Israel, that ther be no plage amõg the chyldrẽ of Israel, yf they come nye vnto the sanctuary.

Exo.xiii.d.

And Moyses & Aaron and al the congregation of the chyldren of Israell dyd vnto thee Leuytes accordynge vnto all that the Lorde commaunded Moyses. And thee Leuytes purifyed them selues, and washed theyr clothes. And Aaron waued them before thee Lorde, and made an attonement for them to cleane them. And after that they went in to do theyr seruyce in the tabernacle of wytnesse, before Aarõ and his sonnes. And according as the lorde had cõmaunded Moyses as cõcerning

D

the

the Leuites, euen so they dyd vnto them.

And the lord spake vnto Moyses saynge: this shalbe the maner of the Leuites *frō .xxv. yere vpward they shall go in to wayte vpō the seruice in the tabernacle of witnes, & at fyftie they shal ceasse waytinge vpō the seruice therof, & shal labour no more: but shal minister vnto theyr brethrē in the tabernacle of witnes, & ther wayte, but shal do no more seruice. And se that ye do after thys maner vnto thee Leuites in theyr wayting tymes.

Num.viii.c

¶ The ester or passeouer offring of the cleane & vncleane. A cloude couering the tabernacle leadeth the hoost.

The.ix. Chapter.

In the first yere after they were come out of the land of Egipte saying: let the childrē of Israel offre Passcouer in his season: euen the .xiiii. daye of thys moneth at euen they shall kepe it in hys season, accordinge to al the ordinaunces and maners therof. And Moyses bad the chyldren of Israel that they shuld offer Passeouer, and they offred Passeouer the .xiiii. daye of the fyrst monethe at euen in the wyldernesse of Sinai: and dyd accordynge to al that the Lorde commaunded Moyses.

Exod.xii.a. Leui.xxiii.a Nu.xxviiii.c Deu.xvi.a.

And it chaunced that certayn̄e which were defyled wythe a dead corse that they myght not offer Passeouer the same daye came before Moyses and Aaron the same tyme, and sayde: We are defyled vpon a dead corse, wherfore are we kepte backe ỹ we may not offer an offring vnto the lord in the due season, amonge the chyldren of Israell? And Moyses sayde vnto them: tary, that I maye heare what thee Lorde wyll commaunde you. And the Lord spake vnto Moyses saying: speake vnto the chyldren of Israel and saye. Yf any man amonge you or youre chyldren after you be vncleane by thee reason of a corse or is in the way ferre of, thē lett hym offer Passeouer vnto thee Lorde: thee .xiiii. daye of the second moneth at euen, and eat it with swete bread and soure herbes, and lett thē leaue none of it vnto thee morynge nor breake anye boone of it. And accordīng to all the ordinaunce of thee Passeouer lette them offer it.

But yf a man be cleane and not let in a iourney, & yet was negligēt to offer a Passeouer the same soule shal perish frō his people, because he brought not an offerinnge vnto the Lorde in his due season: & he shall beare his synne. And whē a straūger dwelleth amōge you and wyl offer Passeouer vnto the Lord, according to the ordinaunce of Passeouer & maner therof shal he offer it. And ye shal haue one law both for the straunger & for him that was borne at home in the lande.

And the same daye that the habitacion was reared vp, a cloude couered it an hye vpon the tabernacle of witnesse: and at euen ther was vppon thee habitacion, as it were the similitude of fyre vntyl the morninge. And so it was alwaye, that the cloude coueted it by day, and the similitude of fyre by nyght. And when thee cloude was taken vp from of the tabernacle, then thee chyldren of Israell iourneyed: & wher the cloude abode ther the chyldren of Israell pitched theyr tentes. At the mouthe of the Lord the chyldren of Israell iourneyed, & at the mouth of the lord they pitched. And as long as the cloude abode vpon the habitacion, they laye styl, & when the cloude taryed styl vpon the habitaciō long tyme the chyldren of Israell wayted vpon thee Lorde and iourneyed not.

Yf it chaunced that thee cloude abode any space of tyme vpon the habitaciō, thē they kepte theyr tentes at thee mouth of ỹ Lorde: and they iourneyed also at the cōmaundement of the Lorde. And yf it happened that the cloude was vpon the habitacion from euen vnto morning and was taken vp in the morninge then they iourneyed. Whether it was by daye or by nyght that the cloude was taken vp, they iourneyed. But when the cloud taryed *& two dayes or a moneth or a longe season vpon the habitacion, as longe as it taryed theron, the chyldren of Israel kepte theyr tentes and iourneyed not. And as soone as the cloude was take vp, they iourneyed. At the mouth of the Lorde they rested, and at the cōmaundemēt of the lord they iourneyed. And thus they kept the watche of the Lorde, at the commaundement of the Lorde by the hande of Moyses.

In

The Notes

a ¶ In lyke maner is it with vs in our spirituall Ester or passeouer, whosoeuer doth not reuerentlye beleue the redemption of mankynde whych was tho roulye fynyshed in offeringe of the true lambe christ and amendethe not hys lyfe, nor turneth from vyce to vertue in the tyme of thys mortall lyfe shal not be longe vnto, the glorye of resurrection, whych shalbe geuen vnto the true worshippers of Christ: but shal be rooted out from the company of the sayntes.

*¶ After thee Grekes certayne dayes, a fewe or some dayes.

¶ The trompettes of syluer & the vse therof. Thee Israelites depart frō Sinai. The captaynes of the hoste ar nōbred. Hobab refuseth to go with Moses

The.x. Chapter.

A And the lord spake vnto Moses saying: Make the.ii. trōpettes of beaten syluer, that thou mayst vse thē to cal the cōgregation together, & whē the hoste shal iourney. When they blowe wyth them, all the multytude shall resorte to the, vnto the doore of the tabernacle of wytnesse. Yf but a ¶ one trumpet blow onlye, then the princes whyche are heades ouer the thousandes of Israell shall come vnto the. And when ye trompe thee fyrste tyme, the hoostes that lye on the easte partes shall goo forwarde.

And when ye trompe the seconde tyme then the hostes that lye on the southe syde shall take theyr iourney: for they shall trō pe whē they take theyr iournyes. And in getheringe the congregation together, ye shall b ¶ blowe and not trōpe. And the sonnes of Aaron the priestes shall blowe the trompettes & shall haue them and it shalbe a lawe vnto you for euer and amonge youre chyldren after you.

B And when ye shal go to warre in youre land agaynst your enemies that vexe you ye shal c ¶ trompe with the trompettes & ye shalbe remēbred before the lord your god & saued from youre enemyes. Also when ye be mery in your feast dayes & in your fyrst dayes of your monethes, ye shall blowe y trōpettes ouer your burnte sacrifices and peaceoffringes, that it maye be a remembrauce of you before your God. I am the Lorde youre God.

And it came to passe the.xx. day of the second moneth in the secōd yere, y the cloude was takē vp from of the habitation of wytnesse. And the chyldren of Israel toke theyr iourney out of the deserte of Sinai and the cloude rested in the wyldernes of Pharan. And they fyrste toke theyr iourney at y mouth of the lord, by the hand of Moyses: euen thee standerte of the hoofte of Juda remoued fyrst wyth theyr armyes, whose captayne was Nahason the sonne of Aminadab. And ouer the hoste of y trybe of the children of Issachar, was Nathanael the sonne of zuar. And ouer the hoste of the trybe of thee chyldren of Zabulon, was Eliab the sonne of Helō. And the habitacion was taken downe: and the sonnes of Gerson and Merari wēt forth bearynge the habitacion.

Then the standert of the hoste of Rubē went forth with theyr armyes, whose captayne was Elizur thee sonne of Sedeur. And ouer the hoste of the trybe of the chyldren of Simeō, was Salamiel the sonne of Surt saddai. And ouer the hoste of the trybe of y children of Gad, was Eliasaph the sonne of Deguel. Then the Cahathites went forwarde and bare the holy thinges, and the other dyd set vp the habytacion agaynst they came. C

Then the standert of the hoste of thee children of Ephraim wēt forth with theyr armeyes whose captayne was Elisama y sonne of Aminud. And ouer the hoste of y trybe of the sonnes of Manasse, was Gamalyel thee sonne of Pedazur. And ouer thee hoofte of thee trybe of thee sonnes of Ben Jamin, was Abydan thee sonne of Gedeoni.

And hyndemost of all the hoste came y stādert of the hoste of the chyldrē of Dan wyth theyr armyes: whose captayne was Ahiezer the sōne of Ammi Saddai. And ouer the hoste of the trybe of the chyldren of Aser, was *Pagiel the sonne of Ochrā And ouer the hoste of the trybe of the children of Nephthali, was Ahira thee sonne of Enan, of this maner were y iourneyes of the chyldren of Israell, wyth theyr armyes when they remoued. *Or phegiel.

And Moyses sayd vnto a ¶ Hobab the sonne of Raguel the Madianite, Moses father in lawe: we goo vnto thee place of whych the Lord sayde I wyl geue it you Go with vs and we wyll do the good, for the Lord hath promysed good vnto Israell. And he sayd vnto him: I wyll not, but wyll go to myne owne lande & to my kynred. And Moyses sayd: oh naye, leaue vs not, for thou knowest wher is best for vs to pytche in the wildernes, and thou shalt D

be our

Dr gyde

be our eyes. And yf ỹ go w̄ vs loke what goodnes ỹ Lord sheweth vpō vs, ỹ same we wil shewe vpō the. And they departed frō ỹ mout of ỹ lord. iii. dayes iourneye, & ỹ arke of ỹ testamēt of ỹ Lord wēt before thē in ỹ. iii. daies iourney to serch out a rest ige place for thē, & ỹ cloud of ỹ lord was ouer thē by day, whē they wēt out of ỹ tentes. And whē ỹ arke wēt forth, Moses say de: Ryse vp lord & let thine enemies be scatered, & let thē ỹ hate the flee before ỹ. And whē the arke rested, he sayd retourne lord vnto the many thousandes of Israell.

The Notes.

a ¶ To blowe wyth one trūpet is, to shew ỹ word of helth synglye after the veryte of the fayth.

b ¶ The comen people must they teache playnely and wythout curiosytye.

c ¶ In tyme of warre must they trompe with trō pettes: which signifieth whē most nede is at hande then must fayth prayer and lyftyng vp of the mynd to God be chefely exercysed.

a ¶ Hobab is the same whych before is called Iethro euē as Salamō is called in some places Idida and as Osias is also called Azarias. He was ỹ son of Raguel & father to zephora Moyses wyfe: al beit that in the second of Exod. Raguell be called her father, not because he was so in dede but because he was her fathers father: which maner of speakinge is not a fewe tymes vsed in the scrypture

¶ The people murmureth & is punished with fyre. They desyre flesche. They loath māna. The murmuring and wauering fayth of Moses. The Lord dyuideth the burdē of Moses to seuenty of the auncientes, and they prophesie. Eldad & Medad doo also prophesye in ỹ hoste. It rayneth quayles. The flesche raueners are punished.

The. xi. Chapter.

A Dr waxed discōtēt, sometyme did wekedly.

AND ỹ people * cōplayned & it displesed ỹ eares of the lord, & whē the lord herd it he was wroth & ỹ fyre of ỹ lord burnte amōg thē & cōsumeth ỹ vttermost of the hoste. And the people cryed vnto Moses, & he made intercessiō vnto ỹ lord & the fyre quēched. And they called ỹ name of the place * Thaberah because the fyre of the Lord burnt amonge them.

Thaberah signifyeth, kindlinge in flaming (or fyenge

And the rascal people ỹ was amōg thē fel a lusting. And the chyldrē of Israel also wēt to & wept & sayd, who shal geue vs flesche to eate? we remēbre ỹ fysh which we shuld eat i Egipt for nought & of ỹ Cucūber & melōns, lekes, onions & garleke. But now our soules ar dryed away, for our eyes loke on nothinge els saue vpō Māna.

B

The Māna was as it had bene coriander sede, & to se to lyke Bedellion. And the people wēt about & gathered it, & ground it in milles or bet in mortars & baked it in pānes and make kakes of it. And the tast of it was lyke vnto the tast of an oyle kake. And whē the dewe fel about the host in the nyght, the Manna fel therwith.

C

And whē Moses herde the people weye in theyr housholdes euery mā in ỹ dore of his tent, thē the wrath of the Lord wared hote exceedinglye: & it greued Moses also. And Moses said vnto the lord: wherfore dealest ỹ so cruelli w̄ thy seruaūt? wherfore do I not find fauour in thy fyght seing ỹ ỹ puttest the weyght of this people vpō me? haue I cōceaued al this people, or haue I begott thē, ỹ ỹ shuldest say vnto me, carie thē in thi bosome (as a nurse beareth the sucking child) vnto the lād which thou sware st vnto theyr fathers? wher shuld I haue flesche to geue vnto all thys people? For they wepe vnto me sayinge: geue vs flesche ỹ we may eat. I am not able to bere all this people alone, for it is too heuy for me. Wherfore yf ỹ deale thus w̄ me, kyll me, I pray the, yf I haue foūd fauour in thy syght & let me not se my wretchednes.

D

And the lord sayd vnto Moses: gether vnto me. lxx. of ỹ elders of Israel, which ỹ knowest ỹ they ar ỹ elders of the people & officers ouer thē, & bringe thē vnto the tabernacle of witnesse, & let thē stand ther w̄ the. And I wyll b come downe & talke w̄ the ther, & * take of the spirit which is vpō the & put vpō the & vpō thē and they shal beare w̄ the in ỹ burthē of the people, & so shalt ỹ not bere alone. And say vnto ỹ people: halow your selues agēst to morowe ỹ ye may eat flesh for ye haue whyned in the eares of ỹ lord sayinge: who shal geue vs flesh to eat, for we were happy whē we were in Egipt: therfore ỹ lord wil geue you flesh & ye shal eat: Ye shal not eat one day only ether. ii. or. v. daies, ether. x. or. xx. dayes: but euē a moneth longe, & vntil it come out at ỹ * nostrels of you, ỹ ye be ready to parbrake: because ỹ ye haue cast the lord a syde which is amōg you, & haue wept before hi saying: why came we out of Egipt

That is I wil enspyre the wyth ỹ same spyrite

Or mouthes.

E

And Moses sayd: vi. C. M. fotemē arther of the people, amōg which I am. And thou hast sayd: I wyl geue thē flesche and they shal eat a moneth long. Shal the sheepe & the oxē be slayne for thē to find thē e= ther shal al the fysh of the see be gethered together to serue thē? And the Lord sayde vnto Moyses, is the lordes hande wared short. Thou shalt se whether my worde * shal come to passe vnto the or not.

After ỹ grace ỹ shalde: Some of what vse it shalbe

And Moses wēt out & tolde the people

the sayenge of the Lorde, and gethered the .lxx. elders of the people, and set them
F rounde aboute the tabernacle. And the Lorde came doune in a cloude & spake vn to him, and toke of the spret that was vp on hym, and putte it vpon the .lxx. elders. And as ỹ spryte rested vpõ thẽ, they exprõ phecyed and did nought els. But ther remayned .ii. of the men in the hoste: the one called Eldad, & ỹ other Medad And the spirite rested vpõ thẽ for they were of them that were wrytten, but they went not out vnto the tabernacle: and they prophe=sied in the hoste.

And there ran a young man & told Mo ses and sated: Eldad & Medad do prophe cy in the host. And Josua the sõne of Nũ the seruaunt of Moses which he had cho=
G sen out answered and sayed: master Mo ses, forbyd them. And Moses sated vn him: enuyest thou for my sake? wold god ỹ al the lordes people coulde prophecye, & ỹ ỹ Lord wolde put his spirite vpon thẽ. And thẽ both Moses and ỹ eldets of Is=rael, gat thẽ into the hoste.

An there wente forth a wynde from ỹ Lorde and brought quayles from the see and let them fall about e the hoste, euen a dayes iourney rounde aboute on euery syde of the hoste and .ii. cubites hye vpon the erth. And the peo ple stode vp all that day & al that night & on the morow, & ge=thered quailes. And he that gethered the lest, gethered .x. homers ful. And they kylled them rounde aboute the hoste.

And whyle the flesche was yet betwene their teeth, yet it was chewed vp, the wra=th of the Lord waxed whott vpon the peo ple, & the Lorde slewe of the people an ex=ceadynge myghtye slaughter. And they called the name of the place *kibrath ha=thauah: because they buryed the people that lusted there.

That is the graues of luste.

And the people toke theyr iourney frõ kibrath hathauah vnto hazeroth, and bo de at hazeroth.

The Notes.

b I wyl come downe, loke Gene. xi. a

c To prophecye is other to preache the worde to the people as it is .1. Corinth. xiii. a, or to shew the wonderful worckes of God, or to shewe thinges to come: but prophecye and do nought elles is here to rule the people of God according to the spryte & to gouerne theyr subiectes wythe iudgemente Iustyce and truthe

i

Aaron and Mir Jam grudge agaynste Moyses. Mir Jam was stryken with the leper & healed at ỹ prayer of Moyses.

The .xii. Chapter.

AND Mir am & Aaron spake agẽst Moses, because of his A
wyfe of Inde which he had takẽ: for he had takẽ to wife one of Inde. And they sayde doth the Lord speake onlye thorow Mo=ses: doth he not speake also by vs? And ỹ Lord herde it. But Moses was a verye meke mã aboue al the men of ỹ erth. And the Lord spake attonce vnto Moses vn to Aaron and Mir Jam: come out ye .iii. vnto ỹ tabernacle of wytnesse: and they came out all thre.

And the lord* came doune in the piler of the cloude and stode in the dore of the Luke Gene xii. a
tabernacle and called Aaron and Mir Jam. And they wẽte both out of thẽ. And B
he sayede heare my wordes. If there be a prophet of ỹ lordes among you, I wyll shewe my selfe vnto him in vision & wyll speake vnto him in a dreame. But my ser uaunt Moses is not so, which is faithful in al myne house. Unto hym I spake* mouth to mouth & he seith the syghte and the facion of the Lord, and not thorow ry dels. Wherfore thẽ were ye not afrayed C
to speake agenst my seruaunte Moses?

And the Lorde was angry with them and went his way, and the cloude depar=ted frõ of the tabernacle. And beholde Myr Jam was become leprous, as it were snow. And whẽ Aarõ loked vpon Mir Jam and sawe that she was leprous, he sayde vnto Moses: Oh I beseche the my Lorde, put not the synne vpon vs whych we haue folishly commytted and synned Oh, let her not be as one that came dead out of his mothers wombe: for halfe hes flesche is eaten awaye.

And Moses cried vnto ỹ Lord sayeg: Oh god heale her. And ỹ Lord said vnto D
Moses: If her father had[b] spitte in her face, shuld she not be ashamed .vii. dayes let her be shutte out of the host .vii. daies, & after that let her be receaued in agayne. And Mir Jam was shutt out of ỹ hoste. vii. dayes & the people remoued not, tyll she was brought in agayne. And after warde they remoued from Hazeroth, and pitched in the wildernesse of Pharan.

Mouth

The Notes.

a‡ Mouth to mouth, that is, I speake not to him in dreames, but by manyfest tokēs and vysyble syg nes and vndoutedly geue I hym knowledge of my mynde: here is no bodely mouth meant.

b‡ To spytt in her face is, to punische her & cause her to se her offence. The Lorde is a fathers punysheth his chosen not to dāme thē, but to correct and keare thē, & to driue thē to ernest repētaūce. After seuen dayes was she receaued agayne into the hooste so after repentaunce had must we be receaued into the congregation.

¶ Certen are send to searche the lande of Canaan: whych bringe wyth them a clouster of grapes for a sygne of fertylytye and frutefulnes.

The.xiii. Chapter

A AND ỹ Lord spake vnto Moses saying:* Send men out to serche the land of Canaan whych I geue vnto the chyldrē of Israell: of euery trybe of theyr fathers a mā & let thē all be soche as ar ruelars among thē. And Moses at the cōmaundemēt of the Lorde sent forth out of the wilderneſſe of Pharan: soch mē as were all heades among the chyldren of Israell, whose names are these.

Jn the trybe of Ruben, Sammua the sonne of Zacur: Jn the trybe of Simeō, Saphat the sonne of Hori. Jn the tribe of Juda, Caleph the sonne of Jephune. Jn the trybe of Jsachar, Jgeal thee sonne of Joseph. Jn the trybe of Ephraim, Hosea the sonne of Nun. Jn the trybe of Bē Ja-
B min, Palthi the sonne of Raphu. Jn the trybe of Zabulon, Gadiel the son of Sodi. Jn the trybe of Joseph, ỹ was of Manasse, Gaddi the son of Susi. Jn ỹ trybe of Dan. Amiell the sonne of Gemali. Jn the trybe of Aser, Sethur ỹ sonne of Micheel. Jn the trybe of Nephthali: Nahebi the sonne of Vaphsi. Jn the tribe of Gad Guel ỹ sonne of Machi. These ar the names of the mē which Moses sente to spye out the land. And Moses called the name of ‡Hosea the sonne of Nun, Josua.

And Moses sent thē forth to spie oute the land of Canaan, & sayd vnto thē: gett you southward & go vp into ỹ hie coūtrey & se that lāde what maner thing it is & the people that dwelleth therin: whether they be stronge or weake, ether fewe or many, & what thee lande is that they dwell in whether it be good or bad, & what maner of cyties they dwell in, whether they dwel in tētes or walled townes, and what maner of lande it is: whether it be fatt or leane, and whether there be trees therein or not.

And be of a good courage, and bringe of the frutes of the lande. And it was about the tyme that grapes are fyrst rype. C

And they wēt vp and searched out the lande from the wyldernesse of Zin vnto Rehob, as mē go to Hemath, and they ascended vnto the south and came vnto Hebron, where Ahiman was & Sesai and Thalmai the sonnes of ‡Enacke. Hebrō was bilt. vii. yere before* Zoā in Egipte And they came vnto ỹ riuer of Escol and they cutt doune ther a braunch wt one clouster of grapes & bare it vpō a staffe betwene twayne, and also of the pomgrānates and of the fygges of the place. The ryuer was called ‡Nehel Escol, because of the clouster of grapes which ỹ children of Jsrael cutt doune there. Luke Judic. i.d. *Otherwyse Tanis, after ỹ chalde

And they turned back agayne frō searching the land, at. xl. daies ende. And they went and came to Moses and Aarō & vnto all the multytude of the children of Jsraell, vnto the wylderneſſe of Pharan: euen vnto Cades, and broughte them worde and also vnto all the congregacyon, & shewed them the frute of the lande. And they tolde hym sayinge: we came vnto ỹ lande whether thou sendest vs, and surely it is a land that ‡flowith with mylke & hony & here is of the frute of it. Neuerthelesse the people be strong that dwel in the land, and the cytyes are walled and exceadynge greate, and moreouer, we sawe the chyldren of Enack there. The Amalekes dwell in the south contre, and the Hethites, Jebusites and the Amorites dwel in the moūtaines, & the Cananites dwell by the see & a longe by the cost of Jordā, D

And Caleb stylled the murmur of the people agēst Moses saying, let vs go vp and conquer it, for we be able to ouercom it. But the men that went vp wyth hym sayde: We be not able to go vp agaynste the people, for they are stronger then we: And they brought vp an euell reporte of the lād which they had serched, vnto ỹ children of Jsrael sayinge: The land which we haue gone to serch it out, is a lande ỹ ‡deateth vp the inhabiters therof, and the people that we saw in it are men of statu re. And there we sawe also geauntes, the chyldren of Enack which are of the geantes. And they semed in oure syght as it

were grecshoppers, and so we dyd in theyr syght.

The Notes.

¶ Moses or Oses, signifieth sauing or sauioure. Iosua or Jehosua signifieth the saluatiō of the lord

¶ Nehel Escol signifieth by interpretation the ryuer of the grape or as some wyl the valeye of the clouster.

¶ Floweth with milke and hony that is, full of good pastures, herbes, bees, catell, vynes, trees, pleasaunt woodes. so that vnder heauē there was not a more chosen pece of grounde for abundance and plenteousnes.

¶ Gateth vp, &c. that is, suffereth them not to lyue, but wyth batell and vyolēce of geauntes consumeth them.

¶ The people dispearing of coming to the land promysed, do murmur agaynst God, & wold haue stoned Caleb and Josue, The searchers of the land dye. Amalech kylleth the Israelites.

The .xiiii. Chapter.

A AND all thee multitude cryed out, & thee people wepte thorowe out that nyght, & al the chyldrē of Israel murmured agaynst Moses and Aaron, And the whole congregation sayde vnto thē: wold God that we had dyed in the lād of Egypt: ether we wold that we had died in this wildernesse. Wherefore hath the Lorde brought vs vnto thys lande to fal vppon the swerde, that both oure wyues, and also oure chyldren shulde be a praye? is it not better that we retourne vnto Egypte agayne? And they sayde one to another: let vs make a captaine and retourne vnto Egipte agayne.

B And Moyses & Aaron fel on theyr faces before al the congregatiō of the multitude of the chyldrē of Israel. And Josua the son of Nun, & Caleb the sonne of Jephune which were of thē that serched thee land rent their clothes & spake vnto all the cōpanie of the chyldrē of Israel sayinge: The land which we walked thorow to searche it, is a very good land. Yf the lord haue lust to vs he will bring vs into thys land and geue it vs, which is a lande that floweth with milke and hony. But in any wyse rebel not agaynst the Lord, Moreouer feare ye not the people of the land, for they are but bread for vs. Their shylde is departed frō them, and the Lorde is wyth vs: feare them not therfore.

And all the whole multitude bade stone them with stones. But the glorie of the Lord appeared in the tabernacle of wittenes, vnto al the chyldren of Israell. And thee Lorde sayde vnto Moyses: Howe

C longe shall thys people trayle vpon me, & how long will it be yer they beleue me, for al my signes which I haue shewed among them? I wyl smite thē wyth the pestilēce and destroy thē, and will make of the a greater nacyon & a mightyer then they.

And Moses saide vnto the Lord: then Egiptiās shal heare it, for thou brought este thys people wyth thy myghte from amonge them. And it wylbe tolde to the inhabiters of this lāde also, for they haue herde likewise, that thou the Lorde arte amōg this people, & that thou arte seene face to face, & that thy cloude standeth ouer them & that thou goest before thē by day time in a piler of a cloude and in a pyler of fyre by nyght. If thou shalt kil al this people as they were but one mā thē the nacios which haue herde the fame of the, wil speake sayeng: because the Lord was not able to bryng in thys people into the land which he sware vnto thē, therfore he slew them in the wyldernesse.

D So nowe let the power of my Lorde be greate, accordynge as thou hast spokē saying: the Lorde is long yer he be angry and ful of mercy, and suffereth sinne and trespace, and leaueth no man innocente, & vysytethe the vnryghtuousnesse of the fathers vpon the chyldren, euē vpō the third and fourth generacion, be mercyful I beseche the therfore vnto the synne of thys people accordynge vnto thy greate mercye, and accordynge as thou haste forgeuen thys people from Egypte euen vnto thys place.

And the Lorde sayde: I haue forgeuē it, accordinge to the requeste. But as truly as I lyue, al the erth shalbe fylled with my glorye. For al those men whych haue seene my glorye & my myracles whych I dyd in Egipt and in the wildernesse, & yet haue tēpted me now this .x. tymes & haue not herkened vnto my voyce, there shall not one se the land whiche I sware vnto theyr fathers, nether shall any of them y rayled vpō me, se it. But my seruaunt Caleb: because there is another maner spirit with him, & because he hathe folowed me vnto the vtmost: him I wyll bryngе into the land which he hath walked in, and his sede shall conquere it, and also the Amalekites and Cananites which dwel in the

lowe

lowe coũtres. To morow turne you & get you in to the wylderneſſe: euen the waye towarde the redd ſee.

And the Lord ſpake vnto Moſes and Aaron ſayinge: how longe ſhal this euell multitude murmure agaynſt me? I haue herd ỹ murmuringes of the childrẽ of Iſrael which they murmure againſt me. Tell them, that the Lord ſaieth. As truly as I liue, I wil do vnto you euẽ as ye haue ſpokẽ in mine eares Your carkeſſes ſhal ly in this wilderneſſe, nether ſhal anye of theſe nõbres which were nombred from .xx. yere & aboue of you which haue murmured againſt me come into the lãd ouer which * I lyfted mine hãd to make you dwel ther in, ſaue Caleb the ſonne of Jephune, and Joſua the ſonne of Nun.

Loke exodi vi. b

And your childrẽ which ye ſaide ſhuld be a pray, them I wil bring in, & they ſhal know the lande which ye haue refuſed, & your carkeſſes ſhall ly in this wildernes. And your childrẽ ſhal wandre in this wilderneſſe .xl. yeres & ſuffre for your d whoredome vntil your carkeſſes be waſted in the wilderneſſe, after ỹ nombre of ỹ dates in which ye ſerched out ỹ land .xl. dates, & euerye daye a yeare: ſo ỹ they ſhall beare your vnrighteouſnes .xl. yere, & ye ſhal fele my vengeaunce I the Lord haue ſayed that I will do it vnto all thys euel cõgregacyon that are gethered together agaynſt me: euẽ in this wylderneſſe ye ſhal be conſumed, and here ye ſhal dye.

And the men which Moſes ſent to ſerch the lãd, & which (when they came agayne) made all the people to murmure agẽſt it in that they brought vp a ſclaunder vpon ỹ lande dyed for their bringinge vp ỹ euel ſclaũder vpõ it, & were plaged before G the Lord. But Joſua the ſonne of Nun & Caleb ỹ ſonne of Jephune which were of the men that went to ſerche the land, lined ſtyl. And Moſes tolde theſe ſayenges vnto al the childrẽ of Iſraell, and ỹ people toke greate ſorowe,

Blind reaſon whych yet whyle wold not let thẽ beleue in gods word, teacheth thẽ nowe too truſt their owne workes.

And they roſe vp yerly in the morning & gatt them vp into the toppe of ỹ mountaine ſayeng: lo we be here, & wil go vp vnto the place of which ỹ lord ſaid, for we haue ſynned. And Moſes ſayd: wherfore wyll ye go on thys maner beyond the worde of the Lorde? it wyll not come well to paſſe go not vp for the Lord is not amõg you that ye be not ſlayne before your enemies. For the Amaleckytes and the Cananytes are there before you, and ye wyl fal vpon the ſwerde becauſe ye are turned awaye from the Lorde, & therfore the Lord wyll not be wyth you.

But they were blinded to go vp into ỹ hyl toppe: Neuerthelater, the arcke of thee teſtament of the Lord & Moſes departed not out of the hoſte. Thẽ the Amaleckites & the Cananites whych dwelt in that hyl, came downe & ſmote thẽ & hewed thẽ: euen vnto Horma.

The Notes

a Rent theyr clothes, loke Geneſis .xxxvii. k

b To rayle vpon the Lorde, to prouoke hym, to reſyſt, wythſtand or ſtryue agaynſt hym: all ſuch maners of ſpeache where ye fynd them, do vnderſtande no thinge els: but not too beleue hys wordes as in thee Pſalm .v. c and .lx. k

c That he wyll haue the earth fylled wyth hys glorye is, that he wyl be magnified, preached ſpokẽ of, honoured & prayſed, throwoute the earth. Pſal. xvii. d.

d Whoredom for infidelitie or Idolatrye as in iiii. Regum. ix. e. and Sapiens. xiiii, b

¶ The drinkoffringes of thẽ ỹ enter into the land & the punyſhmente of hym that ſynneth of arrogance or pryde, The man is ſtoned that gethered ſticks on the Sabboth, Gardes muſt be made vpõ the quarters of theyr garmentes.

The .xv. Chapter.

A And the lord ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſrael & ſaye vnto them: whẽ ye be come into the lande of your habitacion whyche I geue vnto you, and wyll offre an offeryng vpon the fyre vnto the Lord, whether it be a burntofferinge or a ſpecyall vowe or freewyll offerynge or yf it be in your pryncypall feaſtes to make a ſwete ſauoure vnto the Lorde, of the oxen or of the flocke.

Then let him that offereth hys offring vnto the Lord, bringe alſo a meatoffring of a tenthe deale of floure myngled wythe the fourth parte of an hin of oyle, and the fourth parte of an hin of wyne for a drinkeoffringe and offer with the burntoffringe or any other offring when it is a lambe And vnto a ram thou ſhalt offer a meate- B offeryngc of .ii. tenth deales of floure, mingled with the thyrd part of an hin of oyle, and to a drinkoffring thou ſhalt offer the thyrde part of an hin of wine, to be a ſwete ſauoure vnto the Lord.

When thou offereſt an oxe to a burntofferynge or in any ſpecyall vowe or peace-

peaceofferinge vnto ỹ Lorde, then thou
shalt bring vnto an ore, a meateoffering
of .iii. tenth deales of floure mingled with
halfe an hin of oile. And thou shalt bring
for a drinke offering halfe an hin of wine
that is an offeringe of a swete sauour vn
to the Lorde. This is the maner that shal
be done vnto one ore, one rã a lambe or a
C kyd. And accordynge to the nõbre of soch
offeringes, thou shalte encrease the meate
offerynges and the drynkofferynges.

All that are of youre selues shal do the
se thynges after thys maner, whẽ he offe=
reth an offeringe of swete sauoure vnto
ỹ Lord And yf there be a straunger with
you or be amonge you in your generacy=
ons and will offer an offeryng of a swete
sauoure vnto ỹ Lorde: euẽ as ye do, so he
shal do ⁊ One ordinaũce shal serue both
for you of the congregacion, and also for
the straunger. And it shalbe an ordynaũ=
ce for euer amõge your childrẽ after you
that the straunger and ye shalbe lyke be=
fore the Lord. One lawe and one maner
shal serue, both for you and for the straun
ger that dwelleth wyth you.

And the lord spake vnto Moses saẽg:
speake vnto the chyldren of Israel ⁊ say
vnto them Wohen ye be come into the lãde
whether I wil bringe you, thẽ whẽ ye wyl
eate of the bread of the lãd, ye shal geuean
heue offeringe vnto the Lord. Ye shal ge
ue a kake of the fyrst of youre dowe vn=
to an heueofferyng: as ye do the heueoffe
rynge of the barne, euen so ye shall heue
it. Of the fyrst of your dowe ye muste
geue vnto thee Lorde an heue offeryng,
thorow out youre geueracyons:

If ye ouer se your selues ⁊ observe not
all these commaundemẽts which the Lor
de hath spoken vnto Moses, ⁊ al that the
Lorde hath cõmãded you by the hand of
Moses, from the fyrst day forwarde that
the Lord commaũded amõg your genera
cyon: when oughte is committed ignoran
tly before the eyes of the congregatiõ, thẽ
al ỹ multitude shal offer a calfe for a bur
ntofferynge to be a swete sauoure vnto ỹ
Lorde, and the meateofferynge and thee
drinkoffring therto, accordinge to the ma
ner: and an he goote for a synne offering
And the preaste shall make an attone=
mente for all the multytude of the childrẽ
of Israel, and it shall be forgeuẽ thẽ for it
was ignoraũce. And they shal bring theyr
giftes vnto the offering of the Lord, and
theyr synoffryng before the lord for theyr
ignoraunce. And it shalbe forgeuen vnto
al the multitude of the chyldren of Israel
⁊ vnto the straunger that dwelleth amõg
you: for the ignorauncte pertayneth vnto
al the people. Yf any one soule synne tho= D
row ignoraũce he shal bring a she gote of
a yere olde for a synoffring And the priest
shal make an attonemẽt for the soule that
synned ignorauntly wyth the synoffringe
before the Lord and reconcyle him, and it
shalbe forgeuen him. And both thou that
art borne one of the chyldrẽ of Israel and
the straunger that dwelleth amonge you
shall haue bothe one lawe yf ye synne tho
rowe ignorauncye. nota
go ẽ hymselfe presumptuou/
ly

And the soule ỹ doth oughte presump=
tuously, whether he be an Israelyte or a
strãger, the same hath despysed the Lord.
And ỹ soule shalbe destroyed frõ amonge
his people, because he hath despised ỹ wor
de of the Lord ⁊ hath broken his cõmaun
dementes, that soule therfore shal perishe
and his synne shalbe vpon hym.

And whyle the chyldren of Israel wẽt
in the wildernesse, they found a man ga=
therynge stickes vpon the Sabothe daye.
And they that founde hym gatheryng stic
kes, broughte hym vnto Moyses and Aa
ron and vnto all thee congregatyon: and
they putt hym inwarde, for it was not de=
clared what shuld be done vnto him. And
the Lord sayd vnto Moyses: the mã shal
dye, let al the multitude stone him with sto
nes without the hoste. And al the multitu
de brought him wythout the hoste and sto
ned hym wyth stones, and he dyed as thee
Lord commaunded Moyses.

And ỹ lord spake vnto Moses saying
speake vnto the chyldrẽ of Israel and bid
them: that they make thẽ gardes vpõ thee
quarters of theyr garmẽtes thorowe out
theyr generaciõs, and lette thẽ make thee ⁊
gardes of rybandes of Jacincte. And the
garde shalbe vnto you too loke vppon it,
that ye remembre all the commaundemen
tes of the Lorde and do them: that ye seke
not a way after your owne hartes, and af
ter youre owne eyes, for to go a whorying
after thẽ, but ỹ ye remẽbre ⁊ do al my com

maun

maundemẽtes & be holy vnto your God, foz I am ỹ lozd your god which brought you out of the land of Egipt foz to be your God, I am the Lozde God.

The Notes

a‡ This cõmaundemẽt was a fõze token of gethe ring the gentiles and the hebzues into one church of Chziste, Johan.x.c. Wherin ther is no difference betwene the Hebzue oz Iewe, and the grecian, eyther proze, eytezen and steaunger oz forener

b‡ Necessytie drone him not to gather stickes & therfoze was he worthye thys cruell deathe, foz as moche as he despysed to heare the wozd of the lozde where vnto he was so straytely cõmaunded to gette eare on the Sabothe daye.

c‡ Soche yardes shulde the christen haue deply fixed in theyr hartes, consyderinge what they are bound to the Lozd, of what God what a seruice they haue taken vpon them: that they myght wythal diligence and circumspection fulfyl that, whyche they haue promysed.&c.

¶ The rebellyon and resystaunce of Lozah Dathan and Abiram, The erth opened and swalowed them vp.

The.xvi.Chapter,

A Some wryte Kozeh ỹ son of Izachar Some wryte Abirom.

AND* Lozah the sonne of Jezechar the sonne of Cahath ỹ sonne of Leui and Dathan & * Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben: stode vp before Moyses, wyth other of the childzen of Israel.ii.hundzed & fyftie, heades of the cõgregacion, and councelers, and men of fame, and they gathered thẽ selues together agaynst Moyses and Aaron & sayd vnto them: ye haue done ynough. Foz al ỹ multitude are holy euerye one of them, and the Lozd is among them. Wohy therfoze heue ye oure selues vp aboue the congregatyõ of the lozde.

Wohẽ Moses heard it, he fel vpon hys face & spake vnto Lozah, and vnto al his cõpanye saying: to mozowe the lozde wyll shewe who is his & who is holye, and wyll take them vnto hym, and whom soeuer he hathe chosen, he wyl cause to come to him. This do: take fyzepannes, thou Lozah & al thy companye, and do fyze therin & put cens thereto befoze thee lozde to mozowe. And then whõ soeuer the lozd doth chose, the same is holy. Ye make ynough to doo ye chyldzen of Leui.

B And Moses sayde vnto Lozah: heare ye chyldzẽ of Leui, Semeth it but a smal thynge vnto you, that thee God of Israel hathe separated you froune the multitude of Israell to bzynge you to hym, to do the seruyce of the dwellynge place of the lozd and too stande befoze thee people too mynister vnto them: he hathe taken thee too hi & al thy bzethzẽ ỹ sonnes of Leui wyth the, and ye seke the office of the pzeast also Foz which cause both thou and al thy cõpanye are gathered togethet against the Lozde: foz what is Aaron, that ye shulde murmure agaynst hym.

And Moses sent to cal Dathan & Abiram the sonnes of Eliab, & they answered we wyl not come. Semeth it a smal thing vnto the that ỹ hast brought vs out of a lande ỹ floweth with mylke and honye, to kyl vs in the wildernesse. But that thou shuldest raygne ouer vs also? Moreouer ỹ hast brought vs vnto no land that flow eth with mylke & hony, nether hast geuen vs possessyons of feldes oz of vynes. Ether wilt ỹ pul out the eyes of these men? we wyll not come.

And Moses waxed very angry & said vnto ỹ Lozd: Turne not vnto their offeri ges. I haue not taken so moch as an asse from thẽ neyther haue vexed any of them Then Moses sayd vnto Lozah: Be ỹ & al thy companye befoze the Lozd both ỹ they & Aaron to mozow. And take euerye man his censer & put cens in them, and co me befoze the lozde euery man with his cẽ ser: two hundzed & fifty censers, and Aaron with his censer. And they toke euery man his censer and put fyze in thẽ & laied cens theron, and stode in the doze of the tabernacle of witnesse, & Moyses and Aaron also. And Lozah gethered al the cõgre gation agaynst thẽ vnto the doze of the ta bernacle of witnesse.

C And the glozye of thee lozde appea ted vnto al the congregatiõ. And the lozd spake vnto Moyses and Aaron sayinge: seperate youre selues from this congrega cyon, that I maye consume them atonce. And they fell vpõ theyr faces & sayd* O most myghty god of the spirits of al flesh one man hath synned, & wylt thou be wzo th withal the multitude. And the lozd spa ke vnto Moses sayinge: speake vnto the congregacyon and saye: Gett you awaye from aboute the dwellyng of Lozah, Da than and Abiram. And Moses rose vp & D wente vnto Dathã and Abiram, and the elders of Israel folowed him. And he spa ke vnto the congregacyon sayenge depar te from the tentes of these weked men and touche nothyng of theires: lest ye petyshe in all

Num.xxvii.

in all their synnes. And they gate them from the dwellynge of Corah, Dathan and Abiram on euery side. And Dathã & Abirame came out & stode in doze of their tentes with theyr wyues, ther sonnes and theyr chyldzen.

And Moses sayd: Here by ye shal know we ỹ the Lozd hath sent me to do all these wozkes, & that I haue not done thẽ of mine owne mynde: If these men dy ỹ comen deth of all men oz yf they be*visyted after ỹ visitacyon of al men, thẽ the lozd hath not sent me. But and yf the Lozd make a new thing, and the erth open hir mouth & swalow them and al that pertaine vnto them, so that they go downe at quick into hel: then ye shall vnderstand, that these men haue rayled vpon the Lozde.

*that is punished by the punishment. E

And as sone as he had made an ende of speakyng al these wozdes, ỹ grounde cloue a sonder that was vnder them, & the erth opened her mouth & swalowed them & their houses and al the mẽ that were with Corah & al their goodes. And they and al that pertayned vnto them, wẽte downe a liue vnto hel, & the erth closed vpon them, & they perysshed from amonge the congregacyõ. And al Israel that were about thẽ fledd at the cry of thẽ. For they sayd: The erthe myghte happelye swalowe vs also.

And ther came oute a fyre from the Lozde and consumed the two hundzed & fifty men that offered cens.

And the Lozd spake vnto Moses sayenge: Speake vnto Eleazar the sonne of Aaron the preaste and let him take vpthe censers oute of the burning, & scatter the fyre here and there, for thee bt censers of these synners at holowed in their deathes & let them be beaten into thyn plates and fastened vpon the altare. For they offred them before the Lozde, and therfore they are holy and they shalbe a signe vnto the chyldzen of Israell. F

And Eleazar the preast toke the brasẽ cẽsers which they that were burnt had offered, & beate them & fastened them vpon the altare, to be a remembraunce vnto the chyldzen of Israell, that no straũger which is not of the sede of Aaron, come nere to offer cens before the Lozde, that ye be not made lyke vnto Corah and hys companye as the Lozd saide vnto hym by the hande of Moses.

And on the morow al the multitude of the chyldzen of Israel murmured agaynst Moyses and Aaron, sayinge: ye haue kylled the people of the Lozde. And when the multytude was gathered agaynst Moyses and Aaron they loked towarde the tabernacle of witnesse. And behold, the cloude had couered it and the glozy of the Lozde appeared. And Moyses & Aaron went before the tabernacle of witnesse. And the Lozd spake vnto Moyses sayinge: Gett you from thys congregation, that I may consume them quyckly. And they fel vpõ theyr faces. G

And Moses sayd vnto Aarõ: take a cẽser and put fyre therin oute of the alter, & poure on cẽs, & go quickly vnto the cõgregatiõ and make an attonement for them. For ther is wrath gone out from the lozd, and ther is a plage begõne. And Aarõ toke as Moyses cõmaũded him, & ran vnto the cõgregation: & behold, the plage was begon among the people, and he putte on cens, & made an attonemẽt for the people. And he & stode betwene ỹ dead, and thẽ ỹ were a lyue, and the plage ceased. And the nõbze of them that dyed in the plage, were xiiii. thousand & seuẽ hundzed: besyde thẽ that dyed about ỹ busines of Corah And Aarõ wẽte agayne vnto Moses vnto the doze of the tabernacle of witnesse, and the plage ceased.

nota how god plageth for ye people

The Notes.

a‡ To go downe quicke oz a lyue in to hell, is, to perysshe by sodayne death and too be ouerwhelmed wyth the earth.

b‡ Thee censers were halowed in theyr deathes, because that by them was geuen an ensample vnto other to feare.

c‡ Aaron is here a fygure of Chryst which is the mediatour betwene god and the church whiche restrameth the Just vengeaũce of God for the synnes of the worlde, whych helpeth the chosen whẽ theybe in Jeopardye.

Aarons rodde buddeth and beareth blossomes:

The. xvii. Chapter.

AND ỹ Lozd spake vnto Moses sayinge: speake vnto the chyldzẽ of Israel and take of thẽ, for euery principall house a rod, of theyr princes ouer ỹ houses of theyr fathers: euen. xii. roddes, and wryte euery mãs name vpon hys rod And wryte Aarons name vpon the staffe of Leui: for euery headman ouer the houses of theyr fathers shall haue a rod. And putte them in the tabernacle of witteneſſe A

where

where I wyll mete you. And hys rodde whom I chose, shall blossome: So I wyl make cease from me the grudgyns of the chyldren of Israel wbych they grudge agaynst you.

And Moyses spake vntō the chyldren
C of Israel, & al the princes gaue him for euerye pynce ouer theyr fathers houses, a rod: euen. xii. roddes, and the rod of Aarō was among the roddes. And Moses put the roddes before the Lord in the tabernacle of witnesse. And on the morowe, Moy
Hebr. fr. d. ses went into the tabernacle: and behold*
D the rodde of Aaron of thee house of Leui was budded and bare blossomes & almon des. And Moyses brought out al the staues from before the Lord, vnto al the chil dren of Israel, and they loked vpon them and toke euerye man hys staffe.

And the Lord sayd vnto Moses: bringe Aarons rod agayne before the wytnes to be kepte for a token vnto thee chyldren of rebellyō, that theyr murmuringes may cease fro me, that they dye not. And Moyses dyd as the Lord cōmaūded hym. And the chyldren of Israel spake vntō Moses sayinge: behold, we ar destroyed & al come to nought: for whosoeuer cometh nye thee dwelling of the Lord, dyeth. Shal we vtterly consume awaye?

C The office of the Leuytes. The tythes and fyrste fruytes must be geuen them. Aarons heritage.

The. xviii. Chapter.

AND the Lord sayd vnto Aaron. Thou and thy sonnes & thi fathers house with ȳ, shal beare the faute of that which is done amisse in thee * holye place. And thou and thy sonnes wyth the, shal beare the faute of that which is done amisse in youre priesthode. And thy brethren also thee trybe of Leui, thee trybe of thy father take wyth the, and lett them be ioyned vnto the & minister vnto thee. And thou and thy sonnes wyth thee shal minister before the tabernacle of witnesse. And let thē wayte vpon the & vpō al the tabernacle: only let thē not come nye ȳ holy vessels & the alter, that both they & ye also die not. And let thē be by thy, and wayte on ȳ tabernacle of witnes, and on al the seruice of the tabernacle, and let no straunger come nye vnto you.

Understād ye take not hede ȳ it be not to vched

Wayte therfore vpon the holye place &

vpō the alter, ȳ there fall no more wrathe vpō the chyldrē of Israel: behold, I haue take youre brethrē the Leuites frō amōg B
the chyldren of Israel, to be youres, as gifts geuē vnto the Lorde to do the seruyce of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take hede vnto your preastes office, in althinges that pertayne vnto the altar and wythin the vayle. And se that ye seruc, for I haue geuen your preastes office vnto you for a gyft to do seruyce: and the straunger ȳ cometh nye, shall dye. the Straunger y cometh

And the Lorde spake vnto Aaron: behold I haue geuen the keppynge of mine heue offerynges in all the halowed thynges of the chyldren of Israell. And vnto the I haue geuen them vnto anoyntyng & to thy sōnes: to be a duty for euer. This shalbe thyne of moste holy sacrifyces, al their gyftes, thorow out al their meate offerynges sinne offeringes and trespasse offeringes which they bring vnto me. They shalbe most holy vnto the & vnto thy sonnes. And ye shal eate it in ȳ most holy place: all that are males shall eate of it for it shalbe holy vnto the.

And this shalbe thyne: the heue offeringes of their gyftes, thorow out al the wauoffrynges of the chyldren of Israell, C
for I haue geuē thē vnto the & thy sōnes, & thy daughters wythe the to be a dutye for euer: & al ȳ ar cleane in thy house shal eate of it, al the fat of the oyle, of the wine & of the corne: their fyrst frutes which they geue vnto the Lord that haue I geuē vnto the. The fyrst frutes of al ȳ is in theyr landes wbych they bryng vnto the Lord shalbe thyne: and al that ar cleane in thyne, house shall eate of it.

All dedicate thinges in Israel, shalbe thyne. Al ȳ breaketh the matrice of al flesh that mē bryng vnto the Lord, both of mā and beast, shalbe thine, Neuertheles ȳ firstborne of man shalbe redemed, and the fyrste borne of vncleane beastes shall be redemed. And theyr redemptions shall be at a moneth old, valued at. v. sycles of syluer, of ther holye sycle. A sycle maketh twentye Gerās. But the fyrst borne of oxen, shepe and gootes shall not be redemed For they are holye, and thou shalte sprinkle theyr bloud vppon the alter, and shalt

burne

burne theyr fat to be a sacrifice of a swete sauoure vnto the Lorde. And the flesche of them shalbe thyne, as the wauebreste & all the ryght shoulder is thyne al the holy heueoffringes which the chyldren of Israel heue vnto the Lorde, I geue thee and thy sonnes and thy doughters wyth the to be a ductye for euer. And it shalbe a ✝salted couenaũt for euer, before the Lorde: vnto the and to thy sede wyth the.

And the Lord spake vnto Aaron: thou shalt haue none enheritaũce in theyr lande nor part among them. For I am thy part & thy enheritaunce among the chyldren of Israel. And behold I haue geuẽ the chyldrẽ of Leui, the tenth in Israel to enherite for the seruice whiche they serue in the tabernacle of witnesse, that the chyldren of And the Leuites shal do the sernice in the tabernacle of witnesse. & beare theyr syn, & Israell henceforthe come not nye the ta-
D bernacle of wytnesse, & beare synne & dye. it shalbe a law for euer vnto youre chyldrẽ after you: But among the chyldrẽ of Israel they shal enherete none enheritaunce. For the tithes of ỹ chyldrẽ of Israel why che they heue vnto the Lord, I haue geuẽ the Leuites to enherit. Wherfore I haue sayd vnto thẽ: Among the chyldren of Israell ye shall enheryte none enheritaunce.

And the Lord spake vnto Moses saynge: speake vnto the Leuites & saye vnto thẽ: when ye take of the chyldrẽ of Israel the tythes whych I haue geuẽ you of thẽ to your enheritaunce, ye shal take an heue offring of that same for the Lord, euẽ the tenth of that tythe. And it shal be reckened vnto you for youre heuecoffringe, euen as though ye gaue corne out of the barne or a fulloffryuge from the wyne presse.

And of this maner ye shall heue an heueoffring vnto the Lord of al your tithes whych ye receaue of the chyldren of Israell, & ye shal geue therof the Lordes heue offringe vnto Aarõ the preist. Of al your gyftes, ye shal take out the Lordes heueoffering: euen the fat of all theyr halowed thynges.

And thou shalt saye vnto thẽ: when ye haue takẽ away the fat of it frõ it, it shall be coũted vnto the Leuites as the encrease of corne & wyne. And ye shal eate it in al places bothe ye & youre housholdes, for it is your reward for your seruice in the tabernacle of witnesse. And ye shal beare no synne by the reason of it, when ye haue takẽ frõ it the fat of it: nether shal ye vnhalowe the halowed thynges of the chyldren of Israell, and so shall ye not dye.

The Notes

a ✝ Salted couenaunt for a syme sure and stable couenaunt.

¶ Of the redde kowe. The lawe of hym ỹ dieth in the tabernacle: and of hym also that touchethe anye vncleane thinge

The.xix. Chapter.

And ỹ Lord spake vnto Moses & Aaron saying: this is ỹ A ordinaũce of the lawe whych the Lord cõmaũdeth saying: speake vnto thee chyldren of Israell and let them take the redde kowe without spot wherein is no blemyshe and which neuer bare pocke vpon her. And ye shal geue her vnto Eleazar the preyest & he shal bringe her wythout the hoste & cause her to be slayne before hym.

And Eleazar the preist shal take of her bloude vpõ hys fynger, & sprinkle it streyght toward the tabernacle of witnesse. vii tymes. And he shal cause thee kowe to be burnt in hys syghte: both skyn, flesche and bloud, with the dounge also. And let thee preist take Cedar wood, and Isope & purple cloth, and cast it vpon the kowe as she burneth. And let ỹ preist washe his clothes and bathe his flesche in water, & then come into the hoste, and the preist shalbe vnclean vnto the euen.

And he that burneth her, shal wash his B clothes in water & bathe hys flesche also in water, & be vncleane vntyl euen. And one that is cleane, shall go and take vp the asshes of the kowe, and put thẽ without the hooste in a cleane place, wher they shall be kepte to make sprinklinge water for thee multitude of the chyldren of Israel: for it is a synneoffring. And let hym that gathered the asshes of the kowe, washe hys clothes, & remayne vncleane vntil euen. And thys shalbe vnto the chyldren of Israel & vnto the straunger that dwelleth among them, a maner a✝ for euer.

He that teacheth any dead person, shal be vncleane seuen dayes. And he shall puryfye hym selfe wyth the asshes the thyrde daye and then he shal be cleane the seuẽth daye. And yf he purifye not hym selfe the ¶ thyrde daye, then the seuenth daye, he shall not be cleane. Whosoeuer toucheth anye persone that dyeth and sprinkleth not him

selfe

selfe, defyleth the dwellinge of the Lord: & therfor that soule shalbe rooted out of Israell, because he hath not sprynkled ỹ sprynklynge water vppon him he shalbe vncleane, and his vnclennesse shall remaine vppon hym.

This is the lawe of the man that dyeth in a tent: al that come into the tent and all ỹ is in the tente, shallbe vncleane. vii. dayes. And al ỹ vessels that be opē which haue no lyd nor couerynge vpon them, are vncleane. And whoso touche the one ỹ is slaine with a swerd in the feldes, or a deed person, or a bone of a deed man, or a graue: shallbe vncleane. vii. dayes.

And they shal take for an vncleane persone of the burnt asshes of the sinofferyng & put runnynge water therto in to a vessel. And a cleane persone shal take Isope & dippe in the water and sprynkle it vpon ỹ tent & vpon al the vessels & on ỹ soules that were there, and vpō him that touched a boone or a slayne person or a deed body or a graue, And the cleane persone shal sprinkle vpō the vncleane the thyrde daye and the seuenth day. And ỹ seuenth day he shal purify hym selfe and washe his clothes and bath him selfe in water, & shalbe cleane at euen.

If any be cleane and sprynkle not him selfe the same soule shalbe destroyed frō amōg the cōgregatiō: for he hath defiled ỹ holy place of the Lorde & is not sprynkled w sprinkling water therfore is he vncleane. And this shalbe a perpetuall lawe vnto them. And he that sprynkleth ỹ sprinklynge water, shal washe his clothes.

And he that toucheth the sprynklyng water, shalbe vncleane vntyl euen. And whatsoeuer the vncleane person toucheth shalbe vncleane. And the soule that touchethe it, shallbe vncleane vntyll the euen.

The Notes.

a For euerlōke genesis. xiii. d

b As they were defyled wyth the touchynge of the dead, so ar the soules of the Christē defyled whē they commytte deadly synne, whych is clensed with Christes sacrifyce and merytes onely: and that clensynge obtayned by the Passion and death of Christ oure Lorde. whosoeuer conteyned hys soule shal be rooted out from among the chosen.

¶ Wt Jam dyeth The people Murmur. They haue water enē out of ỹ rocke. Edom denieth the Israelites passage thorowe his realme. The death of Aaron in whose roume Eleazar succedeth.

The .xx. Chapter.

AND the whole multitude of the chyldrē of Israel, came into the desert of Sin, in thre fyrste moneth, and the people dwelt at Cades. And ther dyed Mir Jam and was buried ther. Moreouer ther was no water for the multitude, wherfore they gathered thē selues tōgether agaynst Moses & against Aarō And the people chode wyth Moyses and spake sayinge: wolde god that we had perysshed when our brethren perished before the Lorde. Wohy haue ye brought the congregatiō of the lord vnto this wildernes, that both we and our catel shuldde here? Wherfore brought ye vs out of Egipt to bring vs into this vngracious place, wher is no place of sede nor of fygges nor vynes nor of pōgranates, neyther is ther any water to drinke.

And Moyses & Aaron went frō the cōgregatiō vnto the dore of the tabernacle of witnesse, & fel vpō theyr faces. And the glorye of the Lorde appeared vntō them. And the Lord spake vnto Moyses saying take the staffe, & gether thou & thy brother Aarō the congregatiō together, & saye vnto the rocke before theyr eies, that he geue forth his water. And thou shalt bring the water out of the rocke, and shalt geue the company drinke, and theyr beastes also.

And Moyses toke the staffe frō before the Lorde, as he commaunded hym. And Moyses and Aarō gethered the cōgregation together before the rocke, and he layde vnto thē heare ye rebellious, muste we fet you water out of this rocke? And Moses lyfte vp hys hāde wyth hys staffe and smote the rocke. ii. tymes, and the water came out abundantly, & the multitude dranke and theyr beastes also.

And the Lorde spake vnto Moyses and Aaron: because ye beleued me not, to sanctifye me in the eyes of the chyldren of Israel, therfore ye shal not bryng this congregacyon into the land whych I haue geuen hym. Thys is the water of stryfe, because the children of Israel stroue wyth the Lorde, & he was sanctyfyed vpon them.

And Moses sente messengers from Cades vnto the kynge of Edom. Thus saieth thy brother Israel: Thou knowest all

all the trauell ỹ hath happened vs, howe oure fathers wente downe in to Egypte and howe we haue dwelte in Egypte a longe tyme, and how the Egyptcians vexed both vs and our fathers. Then we cryed vnto the Lorde and he herde our voyces, and set an angel ✝ hath fett vs out of Egypte. And beholde we are in cades a citie hard by the borders of thy coũtre let
Num.xxi.e vs goo a good felowshippe thorowe thee countre* we wyll not goo thorowe the feldes nor thorow ỹ vineyardes, nether wyll we drynke of the water of the fountaines but we wyl go by the hie way and nether turne vnto the ryght hãde nor to ỹ lefte, vntill we be past thy countre. And Edõ answered him: Se ỹ come not by me, lest I come out agẽst ỹ, w the sword. And the chyldrẽ of Israel sayde vnto him: we will go by the beaten way: and yf ether we or oure catell drynke of thy water, we wyll paye for it, we will do no moare but passe thorow by fote only And he sayde: ye shal not go thorowe. And Edom came oute a-
D gaynst him with moch people and wyth a mighty power. And thus Edom denyed to geue Israel passage thorow his toũtre And Israel turned a waye from him.

And the chyldren of Israel remoued frõ Cades and went vnto mount Hor wyth all the congregacion. And the Lorde spake vnto Moses ✝ Aaron in mounte Hor harde vpõ the costes of the lãd of Edom sayenge: let Aarõ be put vnto his people for he shall not come in to the land which I haue geuen vnto the chyldren of Israel because ye disobeyed my mouth at ỹ water of stryfe. Take Aaron and Eleazar his sonne, and bryng them vp in to moũt Hor and stryppe Aarõ out of his vestimẽtes and put them vpon Eleazar his sõne, and let Aaron be put vnto hys people ✝ dye ther.

And Moses dyd as the Lorde cõmaũded: and they went vp into mount Hor in the syghte of all the multitude. And Moses toke of Aarons clothes and put them vpon Eleazar his sonne, and Aaron dyed there in ỹ topp of the mount. And Moses and Eleazar came downe oute of the moũt And all the house of Israell mourned for Aaron .xxx. dayes.

The Notes

at ✝ To sanctyfye here is, to shew and declare to be holy, as in Math. vi.b

✝ Israel vaquiseth king Arad. The fyerye serpentes stinge them: but when they loked at thee bralen serpent which the Lord cõmaũded Moyses to lyfte vp, they ar healed. The kynges, Sehon and Og are ouercome in batell

The .xxi. Chapter,

A ND when kyng Arad the ra- A
nanite which dwelt in ỹ south partyes, harde tell that Israell came by ỹ way that the spies had founde out he cam ✝ fought wyth Israel ✝ toke some of thẽ presoners. Thẽ Israel vowed a vow vn to the Lord and sayde: If thou wilt geue this people into our hãdes, we wyll destroye theyr cyties. And the Lorde herde the voyce of Israell, and deliuered thẽ the Cananites. And they destroied both them ✝ theyr cytyes, ✝ called thee place Horma. B

Then they departed from mount Hor toward the redd see: to compasse the land of Edom. And the soules of the people faynted by thee waye. And thee people spake against god ✝ agaist Moses: wherfore hast thou brought vs out of Egypt for to dye in the wildernesse for here is nether brede nor water, and our soules lo- or ỹ is to lit
theth this* lyght bread. tle worthe.

Then the Lord sente fyerie serpẽtes a- The pla
monge the people, which stonge them: so ge of ser
that moch people dyed in Israel. And the pentes.
people came to Moses and sayd: we haue synned, for we haue spokẽ agaynst the Lord and agaynst the, make intercession to the Lorde, that he take awaye the ser-
pentes from vs. And Moses made inter C
cession for the people. And the Lord sayde vnto Moses: make the a serpente and hãge it vp for a sygne, and lett as manye as are bytten loke vpon it and they shall lyue. And Moses made a serpente of brasse and set it vp for a sygne. And when ỹ serpentes had bytten anye man, he went and behelde the serpente of brasse and recouered. A serpent of brasse

And the chyldren of Israel remoued ✝ pitched in Oboth. And they departed frõ Oboth and laye at Egebarim in the wildernesse whiche is before Moab in the east side And they remoued thence, and pitched vpon the ryuer of Zarad. And they departed thẽce and pitched on the otherside

of

of Arnon, whych ryuer is in the wildernes and cometh out of the costes of the Amorites: for Arnon is the border of Moab, betwene Moab & thee Amorites. Wherfore it is spoken in the *boke of the warre of ỹ Lord: go with a violẽce, both on the ryuer of Arnon and on the ryuers head, whyche shoteth downe to dwell at Ar, and leaneth vpon the costes of Moab.

D Some thinke it too be the boke of Iudges.

And frõ thẽce they came to Beer, which is the wel wherof ỹ lord spake vnto Moses: gether the people together, ỹ I maye geue them water. Thẽ Israell sange thys song: Arise vp wel, synge therto: The wel whych the ruelers digged & the captaynes of the people with the helpe of the lawe geuer and with theyr staues.

E And frõ this wildernesse they wente to Matana, & from Matana to Nahaliell, & from Nahaliel to Bamoth, and from Bamoth too the valaye that is in the felde of Moab in the top of *Phasgah whych boweth toward ‡ Jesimon. And Israel sente messengers vnto Schõ, king of ỹ Amorites saying: let vs go thorow thy lande, we wyl not turne into thy feldes nor into thy vyneyardes, nether drinke of the water of the welles: but we wyl go along by the comen way, vntil we be past thy coũtre. And Schõ wold geue Israel no licence to passe thorow his countre, but gethered al hys people together & wẽt out agaynst Israel into the wildernesse. And he came to Jahaza and fought wyth Israel.

After ỹ cõmẽ trãslaci Chalda hil ‡ Grec. wildernesse

F And Israel smote him with the edge of the swerd & cõquered hys land, frõ Arnõ vnto Jabock: euẽ vnto the childrẽ of Ammon. For the borders of the chyldren of Ammon, ar stronge. And Israell toke all these cyties & dwelte in al the cyties of the Amorites: in Hesbon & in al the townes ỹ longe therto. For Hesbon was the cittie of Sehon the kyng of the Amorites whych Sehon had fought before wyth the king of the Moabites, and had takẽ al hys lãd out of hys hande, euẽ vnto Arnon. Wherfore it is a prouerbe, goo to Hesbon & lette the cytte of Schon be bylt & made readye for ther is a fyre gone oute of Hesbon & a flame from the cytie of Sehon & hath consumed Ar of the Moabites and the mẽ of the hylles of Arnon. Wo be to the Moab O people of *Chamos ye ar vndone. His sonnes are put to flyght & hys daughters broughte captyue vnto Sehon kynge of the Amorites. Theyr lyght is oute from Hesbon vnto Dibon and we made a wildernesse euẽ vnto Nopha whych reacheth vnto Medeba. And thus Israel dwelt in the lãd of the Amorites. And Moses sent to serche out Jaezer, and they toke the townes belongyng therto & conquered the Amorites that were there.

Chamos is ỹ name of a certen ymage

G And thẽ they turned & wẽt vp towarde Basan. And Og the king of Basan came out agaynst them, both he and all hys people, to warre at Edrei. And the lord sayde vnto Moyses: feare hym not, for I haue delyuered him into thy handes withal his people & his land. And thou shalt do with him as thou dyddest with Sehon the kinge of the Amorites which dwelt at Hesbõ. And they smote him & hys sonnes and all his people, vntyll ther was nothinge lefte hym. And they conquered hys lande & the chyldren of Israell remoued and pytched in thee feldes of Moab, on the other syde of Jordane, by Jericho.

¶ Kyng Balac sendeth for Balam, to thintent that he shuld curse Israel: but Balam can do nothing agaynst the wyll of the Lord, Balãs asse speaketh to hym in the waye.

The .xxii. Chapter.

A And Balac the son of Ziphor sawe all that Israell had done to the Amorites, & the Moabites were sore afrayed of ỹ people, because they were many, and abhorred the chyldren of Israell: And Moab sayd vnto the elders of Madian, now shal this cõpanye licke vp all ỹ are round aboute vs, as an ore licketh vp the grasse of the feld. And Balac the sonne of Ziphor was kynge of the Moabites at that tyme.

B And he sent messengers vnto* Balam the sonne of Beor, the interpreter whyche dwelt vpõ the ryuer of the land of the children of hys folke, to call hym sayinge: behold, ther is a people come out of Egypte which couereth the face of the erth & lyeth euẽ harde by me. Come nowe a felowship and curse me this people, For they are too myghtye for me, so perauenture I mygh be able to smyte them and dryue them out of the lande. For I wote that whom thou blessest shall be blessed and whome thou

deut. xxiii. a

curseſt ſhalbe curſed.

And the elders of Moab went wythe the elders of Madian, and the reward of the ſothe ſayenge in their handes. And they came vnto Balam, and told him the wordes of Balac. And he sayde vnto thē tarye here all nyghte and I wyll bringe you worde, euen as the Lorde ſhall saye vnto me. And the lordes of Moab abode wyth Balam.

And God came vnto Balam: and ℭ sayd: what men are theſe which are withe the? And Balā sayd vnto god: Balac the ſonne of Ziphor kynge of Moab hathe ſent vnto me sayenge: beholde, there is a people come out of Egypt and coūereth ỹ face of the erthe: come nowe therfore and curſe me thē, that ſo peraducnture I may be able to ouercome thē in batel, & to dryue thē out. And God sayde vnto Balam: thou ſhalt not go wyth them, nether curſe the people, for they are bleſſed.

And Balam roſe vp in the morninge and sayde vnto the Lordes of Balac: get you vnto youre lande, for the Lorde wyl not ſuffre me to go with you. And the lordes of Moab roſe vp & went vnto Balac and sayd Balā wolde not come wyth vs. And Balac sēt agayne a greater cōpanie of lordes & more honorable thē they. And they came to Balā and tolde him: ℭ Thus sayeth Balac the ſonne of Zipbor: oh, let nothynge let the to come vnto me, for I wyl greatly promote the vnto greate honoure, and wil do whatſoeuer thou sayeſt vnto me, come therfore I praye thee, curſe me thys people.

D Anarritur. And Balam anſwered and sayde vnto ỹ ſeruaūtes of Balac.* If Balac wolde geue me his houſeful of ſiluer and golde, I can go no further then the worde of the lord my God, to do leſſe or moare. Neuertheleſſe tarie ye here all nyght: that I may wete, what the Lorde wyll saye vnto me once moare. And God came vnto Balam by nyghte and sayde vnto him: If ỹ men come to fett the, ryſe vp and go with them: but what I saye vnto the, that only thou ſhalt do.

And Balam roſe vp early and ſadelde his aſſe, & went with the lordes of Moab. But God was angry because he wēt. And the angel of the Lord ſtode in ỹ way againſte him. And he ryd vpon his aſſe & two ſeruauntes with him. And when the aſſe ſaw the angell of the Lord ſtand in ỹ way & his ſwerde drawen in his hand, ſhe turned a ſyde oute of the way & went out in to the felde. And Balam ſmote the aſſe to turne her into the waye.

And the angel of the Lord went and ſtode in a path betwene ỹ vineyardes, where was a wall on the one ſyde & another on the other. When the aſſe ſaw the angel of the Lorde, ſhe wrenched vnto the walle & thruſt Balams fote vnto the wall, and he ſmote her agayne. And ỹ angel of the lord wēte forther and ſtode in narowe place, where was no waye to tourne, ether to the ryghte hande or to the lyfte. And when the aſſe ſaw the angel of the Lord, ſhe fel downe vnder Balam: & Balā was wrath & ſmote the aſſe with a ſtaf. And the lorde opened the mouth of the aſſe, & ſhe sayde vnto Balam: what haue I done vnto the, ỹ thou ſmiteſt me thus. iii. times? And Balam sayde vnto the Aſſe: becauſe thou haſt mocked me? I wold ỹ I had a ſwerd in myne hand, that I mighte now kyll ỹ. And the aſſe ſaid vnto Balam: am not I thyne Aſſe whiche thou haſt rydden vpō ſence thou waſte borne vnto thys daye? Was I euer wont to do ſo vnto the? And he sayde, nay.

And the Lord opened the eyes of Balā ỹ he ſawe the angel of the Lord ſtanding in the waye, withe his ſwerde drawen in his hande. And he bowed him ſelfe & fell flat on his face. And the angel of the Lorde sayde vnto him. Wherfore ſmiteſte ỹ thyne aſſe thus. iii. tymes? behold I came out to reſyſt the, for the waye is contrary vnto me, & the aſſe ſawe me and auoyded me thre tymes: or elſe (had ſhe not turned fro me) I had ſuerly ſlaine the and ſaued her a lyue. And Balam sayd vnto the angel of the Lord: I haue ſinned for I wiſt not that thou ſtodeſt in the waye againſt me. Now therfore yf it diſpleaſe thine eyes, I wil turne againe. And ỹ angel sayd vnto Balā, go with the men: but in anye wyſe, what I saye vnto the, that say. And Balam wente with the lordes of Balac.

And when Balac herde that Balam was come he wēt out againſt him vnto a ℭ cytye

cytie of Moab that stode in the border of Arnon, which was the vtmost part of hys countre. And Balac sayd vnto Balã: dyd I not send for the, to call the? wherfore camest thou not vnto me? thinkest thou that I am not able to promote the vnto honour? And Balã sayd vnto Balac: Lo I am come vnto thee. But I can saye nothinge at all saue what God putteth in my mouthe that must I speake. And Balam went wyth Balac, & they came vnto the * large cytie. And Balac offred oxen & shepe and sente for Balam and for thee Lordes that were wyth hym.

* Ebre, of places or of stretes. Some full of people in ye stretes.

¶ Balam blesseth the people, wher he was required to curse them & prophesyeth that they shalbe a great people.

The.xxiii. Chapter.

A And on the morning Balac toke Balam & brought him vp into thee hye place of Baall, and thence he sawe vnto thee vttemost parte of the people. And Balam sayde vnto Balac: bylde me here seuẽ alters & prouide here seuẽ bullockes & seuen rammes. And Balac dyd as Balam sayd. And Balac & Balam offred on euery alter a bullock & a ram. And Balam sayd vnto Balac: stand by the sacrifice, whyle I go to wete whether the Lorde wyll come & mete me, & whatsoeuer he sheweth me, I wyll tel the. and he went forth wyth. And God come vnto Balam, & Balam sayd vnto hym: I haue prepared. vii alters, and haue offered vpon euery alter, a bullock, and a ram. And the Lorde put a sayinge in Balams mouth and sayd: go agayne to Balac & say on this wyse. And he went agayne vnto hym and lo, he stode by hys sacrifyce, both he and all the Lordes of Moab. And he began hys parable and sayd: Balac the kyng of Moab hath fet me frõ Mesopotamia out of the moũ-
B taynes of the easte saying: come and curse me Jacob, come & defye me Israel. Howe shal I curse whõ God curseth not & how shal I defye whom the Lord defieth not? from the toppe of thee rockes I se hym & from the hylles I behold hym: loo, the people, & shall dwell by hym self and shal not be * rekened among other nacions. Who can tell the dust of Jacob and the nombre of the fourth part of Israel. I praye god that my soule, maye dye thee death of thee of the ryghtuouse, and that my laste ende maye be lyke hys. And Balac sayde vnto Balam, what hast thou done vnto me? I fett the to curse myne enemyes: and behold de, thou blessest thẽ. And he answered and sayde: muste I not kepe that and speake it, whych the Lord hath put in my mouth And Balac sayd vnto hym: Come I pray the wythe me vnto another place whence thou shalt se them, and shalt se but the vtmoste parte of them and shalt not se them all and curse me them there. And he brought hym into a playne felde whete men myght se farre, euẽ to the toppe of Phasgah, and bylte seuen alters and offered a bullock and a ram on euerye alter. And he sayde vnto Balac: stande here by thy sacrifyce whyle I goo yonder. And thee Lorde mett Balam and putte wordes in hys mouthe and sayde: goo agayne vnto Balac and thus saye. And when he came too hym: beholde, he stode by hys sacrifyce, and thee Lordes of Moab wythe hym. And Balac sayde vnto hym: what sayeth the Lorde?

C

And he toke vp his parable & sayde: rise vp Balac & heare, & herkẽ vnto me thou sonne of Zephor. The Lord is not a man that he can lye, neyther the sonne of a man that he can repent: shulde he saye and not do, or shoulde he speake and not make it good? beholde, I haue begonne to blesse & haue blessed, and can not goo backe there fro. He beheldeth no wyckednesse in Jacob nor sawe Idolatrie in Israel: The lorde hys God is wyth him. & the * triumphe of a king amonge thẽ. God that brought thẽ out of Egipt, is as the strength of an vnicorne vnto thẽ, for there is no sorcerer, in Jacob, nor sothsayer in Israell. When the tyme cometh, it wil be sayd of Jacob & of Israel, what God hath wrought. Beholde, the people shall ryse vp as a lyonesse and heue vp him self as a lion and shal not lye downe agayne, vntyll he haue eaten of the praye and dronke of the blonde of them that are slayne.

D

* That habitaciõ dwelling place or countre.

And Balac sayd vnto Balam, neyther curse them nor blesse them. And Balã answered & sayd vnto Balac: tolde not I the saying: all yͤ the Lorde biddeth me, that I must do? And Balac sayd vnto Balã: come I pray the, I wyl bringe the yet vnto

* After the chald destroyed

another place: so peraduẽture it shal please God, ỹ thou mayst curse thẽ there. And Balac brought Balã vnto the top of Peor, that boweth toward ỹ wyldernes. And Balã sayd vnto Balac: make me here. vii. alters, & prepare me here. vii. bullockes, & seuẽ rammes. And Balac dyd as Balam had sayd, and offred a bullocke and a ram on euery alter.

The Notes.

a‡ To dwell by hym selfe is, to lyue in lybertie wythout trouble and out of the subiection of other people as in Deutero. xxxiii. d.

b‡ Ther is no people without synne, nether yet Israel, but god loketh not on hit he wareth not angrye in the ende, he auengeth it not accordyng as it deserueth, but amendeth it by hys grace.

¶ Balam prophesyeth of the kyngdõ of Israel and of the comynge of chryst. Balac is angrye wyth Balam. The destruction of the Amalechites and of the Kenytes.

The. xxiiii. Chapter.

A Whẽ Balam sawe that it pleased the lord that he shuldbless Israell, he wente not as he dyd twyse before to fet sothsayinge, but sett hys face towarde the wyldernesse, and lyfte vpp hys eyes and loked vppon Israell as he laye wyth hys trybes, and the spryte of God came vppon him. And he toke vp hys parable and sayde: Balam the sonne of Beor hath sayde, and thee man whose eye is open hath sayde: he hath sayde whych heareth the wordes of God and seeth the vysions of the almyghtye, whych falleth downe and hys eyes are opened.

How goodlye are the tentes of Jacob and thyne habitacion a‡ Israel, euẽ as the brode valeyes and as gardens by the ryuers syde, as the tentes whych thee Lorde hath pitched & as cypers trees vppon the water. The water shal flow out of his bouket & hys sede shalbe many waters, & hys
B king shalbe hyer thẽ Agag, And his kingdome shal be exalted. God that broughte hym out of Egypte hys strength is as the strenght of an vnicorne, & he shall eate the nacions ỹ ar his enemies & breake theyr bones & perce thẽ thorow wyth hys arowes. He couched hym self and laye downe as a lyon and as a lyones, who shal sterre him vp: blessed is he that blesseth the, and cursed is he that curseth the.

And Balac was wroth with Balam & smote hys hãdes together, and sayd vnto hym: I sent for the to curse myne enemies and beholde, thou haste blessed them thys thre tymes, and now gett the quyckly vnto thy place. I thought that I wold promote the vnto honour, but the Lord hath kept thy backe from worshipe. And Balã sayd vnto Balac: tolde I not thy messengers which thou sendest vnto me sayinge‡ Nu. xxii, d
Yf Balac wold geue me his house ful of syluer and gold, I cannot passe the mouth of the Lorde, to doo eyther good or bad of myne owne mynde. What the lord sayth that must I speake. And now beholde, I go vnto my people: come let me shewe the what thys people shal doo to thy folke in the later dayes. And he began his parable and sayd: Balam the sonne of Beor hath sayd, & the man that hath hys eye opẽ hath sayde, and he hathe sayde that heareth the wordes of God & hathe the knowledge of the most hye & beholdeth the vision of the almighty, and whẽ he falleth downe hath his eyes opened I se him but not now, I beholde hym but not nye. Ther shal come a starre of Jacob and ryse a scepter of Israel, whych shall smyte the costes of Moab and vndermyne al the childrẽ of Seth And Edom shalbe hys possession, and the possession of Seir shalbe theyr enemyes, and Israel shal do mankully. And out of Jacob shal come he that shal destroye the remnaunt of the cyties.

And he loked on Amalech & began his D
parable & sayd: Amalech is the fyrste of ỹ nacions, but his latter ende shal perish vtterly. And he loked on the Kenites & toke his parable and sayd: stronge is thy dwellynge place & putte thy nest vpon a rocke, Neuerthelater thou shalt be a burning to Kain, vntyl Assur take the prysoner: And he toke his parable & said: Alas, who shal lyue when God doeth thys? The shippes shal come out of the coste*‡ of Chittim & subdue Assur and subdue *Eber, and he hym selfe shal perishe at the last. And Balã rose vp & went & dwelt in his place: and Balac also went hys waye. Chald e the cõmẽ trãct. Itali

The Notes.

a‡ By all these similitudes wolde Balã declare the felycytie of the people of Israell whych came of God, as ye haue in the Psalm c. xi. and Jere. xvii, b

*‡ That is the Hebrues or those that ar beyonde the floude of Euphrates.

¶ The people commytteth fornication with the doughters of Moab. Phinehes kylleth zamri & Lozbi. God cõmaundeth to kyll the Madianites.

The. xxv. Chapter.

And

A AND Israel dwelt in Sittim, & the people began to cõmit whoredome wt ye daughters of Moab, which called ye people vnto ye sacrifyce theyr gods. And thee people ate & worshypped their goddes, and Israell coupled him selfe vnto Baal Peor. Then the Lord was angrie with Israell, and sayd vnto Moses: take al the hedes of ye people, & ah̃ge them vp vnto the Lord against the sõne, that the wrath of the Lorde maye tourne awaye from Israel. And Moses sayde vnto the iudges of Israel: goo and slee those men that ioyned them selues vnto Baal Peor.

B And beholde, one of the children of Israel came & broughte vnto hys brethen a Madianitisshe wyfe euen in the syghte of Moses & in the syght of all ye multytude of ye chyldren of Israell, as they were wepynge in the doze of the tabernacle of witnesse. And whẽ Phinehes ye sonne of Eleazar ye sonne of Aaron the preast sawe it, he rose vp out of the companie and toke a wepon in his hand, & wẽt after the man of Israel in to the hozehouse, and thruste them thozow: both the man of Israel and also the womã euen *‡thozow the bely of her. And the plage ceased frõ the children of Israell. And there dyed in the plage xxiiii. thousande.

C And the Lozde spake vnto Moses sayenge Phinehes the sonne of Eleazar the sonne of Aaron the preaste, hath tourned myne anger away from the chyldrẽ of Israel, because he was gelous foz my sake among them, ye I had not consumed ye children of Israel in my gelousie. Wherfoze say: behold I geue vnto him my couenaũte of peace, & he shall haue it and his seed after him, euẽ the couenaunt of the preastes office foz euer because he was gelous foz hys Goddes sake and made an attonement foz the chyldren of Israel.

D The name of ye Israelite which was smittẽ wt ye Madianitysh wife, was Zamri ye sõne of Salu, a lozde of an auncyente house amõg the Simeonites. And ye name of the Madianitish wife, was Cozbi the daughter of Zura a heed ouer the people of an auncient house in Madian.

And ye lozd spake vnto Moses saying vexe the Madianites & smyte thẽ, foz they haue troubled you wt theyr wyles wyth ye which they haue begiled you thozow Peor & thozow theyr sister Cozbi ye doughter of a lozd in Madian which was slayne in the daye of the plage foz Peors sake.

The Notes

a‡ To hang agaynst the sonne is, to be put to execution openly befoze all people.

*‡ After the Chald. The Greke the cõmen reãs. thozowe the shamefle oz fylthy mẽbzes, Some reade euen in the stewes

C The chyldze of Israell are nõbred agayne when they shuld enter into the land of Canaan.

The.xxvi. Chapter.

A AND after the plage, the Lozd spake vnto Moyses & vnto Eleazar thee sonne of Aaron the pzieste saying: take the nõber of al the multitude of the chyldzen of Israel from.xx. yere & aboue thozowoute theyr fathers houses, all that are able to goo to warre in Israell. And Moyses & Eleazar the Pzieste tolde them in thee feldes of Moab, by thee Jozdane faste by Jericho, from.xx. yeare and aboue, as the Lozde commaunded Moyses. And the chyldzen of Israel that came out of Egypt were.

Ruben the eldest sonne of Israel. The chyldzen of Rubẽ were, Hanoch, of whom cometh the kinred of the Hanochites: & of Palu, cometh the kynred of the Paluites And of Hesron, cometh the kynred of thee Hesronites: and of Carmi, cometh the kinred of the Carmites. These are the kynredes of the Rubenites, whych were in nombze. xliii. thousande. vii. hundzed and.xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuell, Dathan and Abiram. The kired of Ruben.

This is that Dathan and Abirã counceles in the congregation, which *stroue B
agaynst Moyses and Aaron in the cõpanye of Cozah, when they stroue agaynste the Lozd. And the erth opened her mouthe and swalowed them and Cozah also, whẽ the multitude dyed, what tyme the fyze cõsumed. ii. hundzed and fyftye men, & they became a signe: Notwithstãding, the chyldzen of Cozah dyed not. num. xvi. a.

And the chyldzen of Simeon in theyr kynredes were: Nemuel, of whõ commeth the kynred of thee Nemuelites: Jamin, of whõ cometh the kynred of the Jaminites The kired of Simeon

Jachin, of whō cometh the kynred of the Jachinites: Zareh, of whom cometh the kinred of the Zarehites: Saul, of whom cometh the kynred of ỹ Saulites: These ar the kynredes of the Simeonites: in nō bre. xxii. thousande and. ii. hundred.

The kired of Gad.

And the chyldren of Gad in their kynredes were: Zephon, of whom cometh the kinred of the Zephonites: and of Haggi cometh the kynred of the Haggites: and of Suni, cometh the kynred of the Sunites: and of Aseni, cometh the kinred of the Asenites: & of Eri cometh the kynred of the Erites: and of Arod cometh the kinred of the Arodites: and of Ariel comethe the kynred of the Arielites. These are the kinredes of ỹ chyldrē of Gad, in nombre xl. thousande and. v. hundred.

The kired of Juda.

C The chyldrē of Juda: Er & Onan, whych dyed in the lande of Canaan. But the chyldren of Juda in their kynred were: Sela of whom cometh the kynred of the Selanites: and of Phares comethe the kinred of ỹ Pharesites: and of Zareh cometh the kinred of the Zarehites. And ỹ chyldren of Phares were Hesron, of whō cometh the kinred of the Hesronites: & of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombre. lxxvi. thousand and. v. hundred.

The kired of Zachar

And the children of Jsachar in their kinredes were: Thola, of whom comethe the kynred of the Tholaites: and Phuua, of whom cometh the kynred of the Phuuaites: and of Jasub cometh the kynred of the Jasubites: and of Symron cometh the kynred of the Simronites. These ar the kynredes of Jsachar in nombre. lxiiii thousand and. iii. hundred.

The kired of zabulon

The chyldren of Zabulon in their kinredes were: Sered, of whom comethe the kynred of the Seredites: and Elon, of whom cometh the kynred of the Elonites and of Jaheliel, cometh the kynred of the Jahelelites. These are the kynredes of Zabulon: in nōbre. lx. thousande and, v. hundred.

The kired of Joseph

The chyldren of Joseph in their kinredes were: Manasse & Ephraim. The children of Manasse: Machir, of whome cometh the kinred of Machirites. And Machyr begat Galaad, of whome comethe the kynred of the Galaadites. And these are the chyldrē of Galaad: Hieser, of whō cometh the kynred of thee Hieserites: & of Helech cometh the kinred of ỹ Helechites: and of Asriell the kinred of the Asrielites and of Sichem cometh the kynred of the Sichemites, and of Simida cometh thee kynred of the Simidites: & of Hepher cometh the kynred of thee Hepherites. And Zelaphead the sonne of Hephera had no sonnes but daughters. And the names of the doughters of Zelaphead were: Mahela, Noa, Hagla, Milcha, & Thirza. These are the kynredes of Manasse, in nōbre lii. thousande and seuen hundred.

E the kynred of Ephraim.

These are the chyldren of Ephraim in theyr kinredes: Suthelah, of whō cometh the kynred of the Suthelahites: & Becher of whom cometh the kynred of the Becherites: and of Thehen cometh thee kynred of the Thehenites. And these are the chyldrē of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are the kynredes of thee chyldren of Ephraim in nombre. xxxii. thousande and. v. hundred. And these are thee chyldren of Joseph in theyr kynredes.

the kynred of Ben Jamin

These are the chyldren of Ben Jamin in theyr kynredes: Bela, of whom cometh the kynredes of the Belaites: & of Asbell cometh the kinred of the Asbelites: and of Ahiram, the kynred of thee Ahiramites: & of Suphain the kinred of the Suphamites: and of Huphā the kynred of the Huphamites. And the chyldren of Bela were Ard & Naamā fro whence come the kynredes of the Ardites & of ỹ Naamites. These are the chyldren of Ben Jamin in theyr kynredes, and in nombre. xlv, thousande and syxe hundred.

the kynred of Dan

These are the chyldrē of Dan in theyr kynredes: Suham, of whom cometh thee kynred of the Suhamites. These are the kynredes of Dan in theyr generatyons. And all thee kynredes of thee Suhamites were in nombre. lxiiii. thousande and. foure hundred.

the kynred of Aser.

Thee chyldren of Aser in theyr kynredes were Jemna, of whom cometh the kinred of the Jemnites: and Jesui, of whom cometh the kynred of the Jesuites: and of Bzia cometh ỹ kynred of the Bzites. And

the

If the chyldren of Bzia were Heber, of whō cometh the kynred of thee Heberites: & of Malchiel came the kinred of the Malchielites. And ỹ daughter of Aser was called Sarah. These ar the kynredes of Aser in nombze. liii. thousand & .iiii. hundzed. The chyldzen of Nephthali in theyr kynredes were: Jaheziel, of whō came the kynred of the Jahezielites: & Guni, of whom came ỹ kynred of the Gunites: & of Jezer, came the kynred of ỹ Jezerites: and of Selem the kinred of the Selemites. These are the kynredes of Nephthaly in their generacions in nombze .xv. thousande and iiii. hundzed. These ar the nombzes of the childzē of Israel: syxe hundzed thousand & a thousande. vii. hundzed and .xxx.

the kynred of nephthali.

G And the Lozd spake vnto Moses saying: vnto these the lande shalbe deuided to enheret, according to the nombze of names: to many thou shalt geue ỹ moare enheritāce and to few to lesse: to euery tribe shal the enheritaunce be geuen according to the nombze therof Notwithstāding, ỹ lande shalbe deuided by lott, & according to ỹ names of the trybes of their fathers, they shall enherette: and accozdynge too their lott thou shalte deuyde theyz lande, both to the many and to the fewe.

the nōber of the Leuites.

These ar the summes of the leuites in their kinredes: of Gerson, came the kynred of ỹ Gersonites: and of Cahath came ỹ kinred of the Cahathites: and of Merari came the kinred of ỹ Merarites. These are the kinredes of Leui: ỹ kinred of ỹ libnites, the kinred of ỹ Hebzonites, the kinred of the Mahelites, the kynred of the Musites, the kinred of the Karahites. Kahath begate Amram, and Amrams wyfe was called Jochebed a daughter of Leui whych was bozne him in Egypt. And she bare vnto Amram, Aaron Moses & Mir Jam theyz syster. And vnto Aaron were bozne, Nadab, Abihu Eleazar & Ithamar But Nadab & Abihu dyed, as they offered straunge fyze before ỹ lozd. And ỹ nōbze of them was .xxiii. thousande, of al ỹ males from a month old & aboue for they were not nombzed amōg the chyldzen of Israel, because ther was no inheritaunce geuen them amonge the chyldzen of Israell. These are thee nombzes of the chyldzen of Israel which Moses and Eleazar ỹ pzeast nōbzed in the feldes of Moab, fast by Jozdān ny to Jericho. And amonge these there was not a man of the nōbze of ỹ chyldzen of Israel which Moses & Aarō tolde in the wildernesse of Sinai. For the Lozd said vnto thē, that they shuld dye in the wyldernesse and that ther shulde not be lefte a man of them, sauc Caleb the sonne of Jephune and Josua thes sonne of Nun.

¶ The lawe of the heritage of the doughters of zelaphead. The land of promesse is shewed vnto Moses, in whose stede is appoynted Josue.

The .xxvii. Chapter.

A Nd thes doughters of * zelaphead the son of Heber, ỹ son of Gilead, the sonne of Machir the sonne of Manasse, of the kinredes of Manasse the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha & Thirza (came & stode before Moyses & Eleazar, the preest & before the lozdes & al the multitude in the doze of the tabernacle of witnesse saying: our father dyed in the wyldernes, & * was not amōge the chyldzē of thē that gethered thē selues together agaynste the Lozd in the congregation of Cozah: But dyed in his owne synne, & had no sonnes. Wherfoze shuld the name of our fathers be taken away from amonge hys kynred, because he had no sonne? * Geue vnto vs a possession among the brethzē of our father. And Moses brought theyz cause before the Lozd. And the Lozde spake vnto Moyses sayinge: The daughters of zelaphead speake ryght: thou shalt geue them a possession to enherite, amonge theyz fathers brethzen, and shalte tourne the enheritaunce of theyz father vnto them. And speake vnto thee chyldzen of Israell saynge: Yf a man dye and haue no sonne ye shall tourne hys enheritaunce vnto hys doughter. If he haue no daughter, ye shal geue hys enheritaunce vnto hys brethzen Yf he haue no brethzen, ye shal geue hys enheritaunce vnto hys fathers brethzen. Yf he haue no fathers brethzen ye shal geue his enheritaunce vnto him that is next to hym of hys kynred, & let him possesse it And this shalbe vnto the chyldzē of Israell an ordinaunce, and a lawe, as the Lozde hath commaunded Moyses.

A num. xxvi. d Nu. xxvi. a Josu. xvii. a

B Num. xxvi. c

Num. xxvi. c

nota the Defaut of a mans enheritaunce by kynred

C

And

And the Lord sayd vnto Moyses: get the vp into this mount Abarim, & behold, the land which I haue geue vnto the chil dre of Israel. And whe thou haste sene it, thou shalt be gethered vnto thy people al so, as Aaro thy brother was gethered vn to his people. For ye were disobedient vn to my mouth in the deserte of Sin in thee stryke of the cogregatio that ye sanctified me not in ỹ water before theyr eyes. That is the water of stryke in Cades in the wyl dernesse of Zin. And Moyses spake vn= to the Lorde sayinge: let the Lord God of the spirites of al fleshe: sett a man ouer the congregatio, whych may go a tin & out be fore the, and to leade the in & out that the congregatio of the Lord be not as a flock of shepe without a shepearde. And ỹ lorde D sayde vnto Moses: take Josua the sonne of Nun in whom ther is a spirite, and put thyne handes vpon hym, and set hym be= fore Eleazar the prest & before all the con gregation and geue him a charge in theyr syghte. And putt of thy prayse vpon hym that all the copanye of the chyldren of Is= rael maye heare. And he shal stand before Eleazar the priest which shal aske coũcell for him after the b iudgemẽt of Urim be fore the Lorde: And at the mouth of Elea zar shal both he and al the chyldren of Is= rael wyth hym and all the congregacion, goo in and out.

And Moyses dyd as the Lord cõmaũ ded hym, and he toke Josua and sette him before Eleazar the priest and before al the congregation, and put hys handes vpon hym and gaue hym a charge, as the Lorde commaunded thorowe the hande of Moy ses.

The Notes.

a Te go in and out before them is to gouerne teache, comfort, leade, and defende them. &c.

b After the iudgemẽt of Urim, that is, after ỹ iudgemẽt of lyght loke Exod. xxviii. c. It is very lyke that in the Ephod was some bryght stone, where in the hye Priest loked and sawe the wyll of God, as it appeareth in the storye of Dauid.

C What must be offred on euery feast daye.

The. xxviii. Chapter.

A Nd the lord spake vnto Mo ses saying: geue the chyldren of Israel a charge & saye vn to the, ỹ they take hede to of= fer vnto the offerynge of my * bread in thee sacrifyce of swete sauou= re, in hys due ceason. And saye vnto the. This is the offering which ye shal of fer vnto the lord. ii. lambes of a yere olde with out spot day by day to be a burntof ferynge perpetually. One lambe thou shalt offer in the morynyng, & the other at euen. And therto the. x. parte of an Epha of floure for a meatoffring mingled with beaten oyle, the fourthe parte of an hin: whych is a daylye offerynge ordeyned in the mount Sinay vnto a swete sauoure in the sacrifyce of the Lorde. And the drynkoffryng of the same: the fourth par te of an hin vnto one lambe, & poure the drynkofferyng in ỹ holy place, to be good B drynke vnto the Lorde. And the other lã= be thou shalt offer at euen, wyth the meat offerynge and the drynkofferynge after the maner of the morynge: a sacrifice of a swete sauoure vnto the Lorde. And on the Sabboth day. ii. lambes of a yere old a pece & wythout spot, and two tenth deales of floure for a meatofferyng mingled with oyle and the drynkofferynge therto This is ỹ burntofferyng of euery Sab bothe, besyde the daylye burntofferynge and hys drynkofferynge.

And in the fyrst day of your monethes ye shall offer a burntofferynge vnto the Lorde: two young bullockes, and a ram, and. vii. lambes of a yere olde wythoute spott, and. iii. tenth deales of floure for a meatofferynge myngled with oyle vnto one bullocke, & . ii. tẽthdeales of floure for a meatoffryng mingled w oyle vnto one ram. And euer moare, a tenthe deale of floure myngled wyth oyle, for a meate offerynge vnto the lambe. That is a bur ntofferynge of a swete sauoure in the sa= crifyce of the Lord. And theyr drinkoffe= C rynges shalbe halfe an hin of wyne vn= to one bullocke, and the thyrde part of an hin of wyne vnto a ram & the fourth part of an hin vnto a lambe. This is the burnt offerynge of euery moneth thorowe oute al the monethes of a yere, and one he goo te for a synneoffering vnto the lord, why che shalbe offered with the daylye burnt offeryng and hys drynkofferyng. * And the. xiiii. daye of the firste moneth shall be Passeouer vnto the lord And the. xv. day of the same moneth shalbe a feast, in why che. vii. dates men muste eate vnleuẽded breade. The firste daye shall be an holy

Exod. xii. c
Leu. xxiii. a
Deu. xvi. a

holy feast, so that ye shall do no maner of labourynous worke therin. And ye shal offer a burntofferyng vnto the Lord. ii. yoūge bullockes, one ram, & vii. lambes of a yere olde without spot, & their meatoffrynge of floure myngled with oyle. iii. tenthdeales vnto a bullock, & ii. tēthdeales vnto a ram, and euermoare one tēthdeale vnto a lambe, thorowe out the. vii. lambes: & an he goote for a synofferyng to make an attonement for you.

C And ye shall offer these, besyde ỹ burntofferyng in the mornyng ỹ is alway offered. And after thys maner ye shall offer thorow out the. vii. dayes, the fode of the sacrifice of a swete sauoure vnto the Lorde. And it shall be done besyde the daylye burntofferynge and hys drynkoffering. And the seuēth day shalbe an holy feaste vnto you, so that ye shal do no laborious worke therin. And the daye of your fyrste frutes whē ye bringe a newe meateofferyng vnto ỹ Lord in your wekes, shalbe an holy feast vnto you so ỹ ye shal do no laborious worke therin. And ye shal offer a burntoffryng of a swete sauoure vnto ỹ Lorde. ii. younge bullockes, & a ram, & vii. lambes of a yere olde a pece, wt theyr meatoffrynges of floure myngled wt oyle. iii. tēthdeales vnto a bullock. ii. tēthdeales to a rā, & euermore one tēthy deale vnto a lābe thorow out ỹ. vii. lābes, & an he goote too make an attonement for you. And this ye shal do besydes ỹ dayly burntoffering, & his meatoffrynges they shalbe wt out spot, wt their drynkoffringes.

¶ What must be offred the. viii. fyrste dayes of the seuenth mons.

The. xxix. Chapter.

A Leui. xxiii. c. AND the first day of ỹ. vii. moneth shalbe an holy feast vnto you * & ye shal doo no laborious worke therin It shalbe a day of trōpet blowing vnto you. And ye shal offer a burntofferyng of a swete sauour vnto the Lorde: one yoūge bullock & one ram & vii. lābes of a yere olde a pece ỹ ar pure And their meatoffriges of floure mingled wyth oyle. iii. tenthy dea-les vnto ỹ bullocke, & ii. vnto ỹ rāme, and one tenthe deale vnto one lambe thorowe the. vii. lambes. And an he goote for a sinoffrig to make an attonemēt for you besyde the burntofferynge of the moneth and his meatofferynge besyde the daylye burntofferynge & his meatoffering, & the drynkofferinges of the same: accordynge vnto ỹ maner of thē for a sauour of swetnesse in ỹ sacrifyce of the Lorde.

* The tenthe daye of that same seuenth moneth shalbe an holy feast vnto you, & ye shal humble youre soules and shall do no maner worke therin. And ye shall offer a burntofferynge vnto the Lord of a swete sauoure: one bullocke, & a ram, & vii. lambes of a yere olde a pece, without faute and their meatoffrynges of floure mingled with oyle. iii. tēthy deales to a bullock, and. ii. to a ram and alwaye a tenthe deale vnto a lambe, thorowe out the. vii. lambes. And one he goote for a sinofferynge, besyde the synneofferynge of attonement and the dayly burnteofferyng, & the meate and drynkoffrynges that long to the same. * And the. xv. daye of the. vii. moneth shalbe holy day & ye shall do no laborious worcke therin, and ye shall kepe a feast vnto the lord of. vii. dayes lōg. And ye shall offer a burntoffrynge of a swete sauour vnto the lord. xiiii. bullokes ii. rammes and. xiiii. lambes which are yerelynges & pure, with oile. iii. tenthdeales vnto euery one of ỹ. xiii. bullockes. ii. tēthy deales to ether of the rāmes & one tēthdeale vnto eche of ỹ. xiiii. lambes. And one he goote vnto a synofferynge, besyde the dayly buentoffrynge with his meate and drynkoffrynges.

Leuit. xvi. & xxiii. c.

Leui. xxiii. c.

C And the seconde day. xii. young bullockes ii. rammes & xiiii. yerelyng lambes wout spot: & their meatoffringes & drynkoffrynges vnto the bullockes, rāmes & lābes accordynge to the nombre of them & after the maner. And an he goote for a sinofferynge, besyde the dayly burntoffring & his meate and drynkofferynges. And ỹ thyrde daye. xi. bullockes. ii. rāmes & xiiii yerelyng lambes wout spot: & their meate & drynkofferinges vnto the bullockes, rammes & lābes, after the nombre of thē and accordynge to the maner. And an he goote for a synneoffrynge, besyde the dayly burntoffrynge and hys meate and drynkeoffrynges.

And the fourthe daye. x. bullockes

two

two rãmes and.xiiii.lambes yerelynges pure,theyr meate and dzynckofferynges vnto the bullockes rammes & lambes,accordyng to ỹ nombze of thẽ and after the maner. And an he goote foz a synncosserynge,besyde the dayly burntofferynge & hys meate and dzynckofferynges. And ỹ fyfty daye, ix.bullockes two rammes & xiiiilambes of one yere old a pcewithout spot.And their meate and dzynkofferinges vnto the bullockes,rammes and lambes,accordynge too thee nombze of them and after the maner.And an he goote foz a synneofferynge,besyde the daylye burnt offerynge and hys meate and dzynkoffe- D rynges.And the syxte day.viii.bullockes ii.rammes and.xiiii,yerelynge lambes wt out spot.And theyr meate & dzynkofferinges vnto the bullockes,rammes and lambes,accordyng to the maner. And an he goote foz a synncofferinge,beside the dayly burntofferynge and hys meate and dzinckofferynges. And the seuẽth daye. vii. bullockes.ii.rãmes and xiii.lambes that are yerelynges & pure.And their meate & dzynkofferinges vnto the bullockes,rammes and lambes, accordynge too their nombze and to the maner. And an he goote foz a synneofferynge,besyde the daylye burnteofferynge and hys meate and dzinkeofferynges.

And the eyghte daye shalbe the conclusion of ỹ feast vnto you, & ye shall do no maner laborious worcke therin. And ye shalofferr a burntoffrig of a swete sauour vnto the Lozd:one bullocke,one ram and vii.yerelynge lambes withont spott.And the meate & dzynk offerynges vnto ỹ bullocke,ram & lãbes,accordynge to theyr nõbzes and accordyng to the maner.And an he goote foz a synneofferynge besyde the daylye burntofferynge and hys meate & dzynkeofferynges.

These thynges ye shal do vnto the Lozde in youre feastes:beside youre vowes & freewyll offerynges. in youre burntofferynges meateoffrynges dzynkeofferynges and peace offrynges.And Moses tolde the chyldzẽ of Israel,accordynge to al that the Lozde cõmaunded him.

¶ Of vowes when they shalbe kept oz when not.

The.xxx.Chapter.

AND Moses spake vnto the heades of the trybe of ỹ children of Israell sayeng:thys is the thing which the Lozde cõmaunded. If any mã vowe a vow vnto the lozd oz swere an othe & bynd his soule,he shal not go backe wt his wozde:but shal fulfill al that prozceadeth out of hys mouth. A

If a damsell vowe a vowe vnto the Lozde and bynde her selfe byinge in her fathers house and vnmaryed. If her father heare her vowe and bonde which she hath made vpon her soule,& hold his peace therto:thẽ al her vowes & bõdes which she hath made vpon her soule shal stande in effecte.But & yf her father forbyd her B the same daye ỹ he heareth it, none of her vowes noz bondes whych she hath made vpon her soule shalbe of value,& the Lozde shall forgeue her, because her father forbade her.

If she had an husband whẽ she vowed oz pronounced oughte out of her lyppes wherwith she bond her soule,and her husbande hearde it & helde his peace there at the same daye he hearde it.Then her vowes and her bondes wherwith she bounde her soule, shall stande in effecte.But & yf her husbande forbade her the same daye that they heard it,then hathe he made her vowe which she had vpon her of none effecte,& that also which she pronounced wt her lyppes wherwyth she bound her soule,& the Lozd shall forgeue her.

The vowe of a wedowe and of her that is deuorced, and all that they haue bound C de their soules with all, shall stande in effecte with them.

If she vowed in her husbandes house oz bound her soule with an oth,& her husbande hearde it and helde his peace and forbad her not: thẽ all her vowes & boũdes wherwt she bound her soule, shal stãd But yf her husbãde disanulled them the same daye that he hearde them, then nothinge that proceded out of her lippes in vowes & boundes wherwithe she bounde her soule shal stande in effecte:for her husbãd hath loused them.And the Lozde shal forgeue her.

All vowes & othes that bynd to humble the soule, maye her husband stablysh D

Dor breake. But yf her husbād hold his peace frō one day vnto another, thē he stablisheth al her vowes & bōdes which she had vpō her, because he held hys peace ȳ same day ȳ he hearde thē. And yf he afterwarde breake thē, he shal beare her syn him selfe.

These are the ordinaunces whiche the Lorde cōmaunded Moses, betwene a mā and hys wyfe, & betwene the father & hys daughter, beinge a damsell in her fathers house.

The Notes.

at This vowe here is that which a mā voweth for a certayn space, whether it be to fast or to chastice the body, or any other thinge, as it is sayde. Leui. vii. d

¶ The Madianites & Balam are slayne, The praye was brought to Moses & equally deuided. A prefect geuē of Israel because none of theyr mē were slaine

The. xxxi. Chapter.

A Aū. xxv. d. AND the lord spake vnto Moses saying: *auenge the chyldrē of Israel of the Madianites, & afterward be gathered vnto thy people. And Moses spake vnto the folke saying: Harnesse some of you vnto warre, & let thē go vpon the Madianites & auenge the lorde of the Madianites. Ye shal send vnto the warre a thousande of euery trybe thorow out all the trybes of Israell And ther were take out of the thousādes of Israel. xii thousande prepared vnto warre, of euery trybe a thousande. And Moyses sentt thē a thousand of euery trybe, wyth Phineas the sonne of Eleazar the preste to warre, & the holy vessels & the trompettes to blowe in his hande.

Iosu. xiii. c *And they warred agaynst the Madianites, as thē Lord cōmaunded Moses, & slewe al the males. And they slewe the kynges of Madian amonge other that were slayne: Eui, Rekem, Zur, Hur & Reba: fyue kinges of Madian And they slewe Balam the sonne of Beor wyth ȳ swerd. And the chyldrē of Israel toke all the wemē of Madian prisoners and theyr childrē, and

B spoyled all theyr catel, theyr substaunce & theyr goodes. And they burnt all theyr cytyes wherin they dwelt, & all theyr castels wyth fyre. And they toke al the spoyle and al they could catche, both of mē & beastes. And they broughte the captyues and that which they had takē and all the spoyle vnto Moyses and Eleazar the prest and vnto the companye of the chyldren of Israel euen vnto the hoste, in thee feldes of Moab by Iordan nye to Iericho.

And Moyses and Eleazar the Prieste and all the Lordes of thee congregatyon went oute of the hoste agaynst them. And Moyses was angrye with the officers of the hoste, wyth thee captaynes ouer thousandes and ouer hundredes, whych came from warre and batell, & sayd vnto them: Haue ye saued the wemen alyue? beholde, ¶ *these caused the chyldren of Israell thorowe *Balam, to cōmyt trespace agaynst the Lorde, by the reason of Peor, and ther folowed a plage amonge the cōgregation of the Lorde. Now therfore *slee all the men chyldren and thee wemen that haue lyen wyth men fleshelye: But all the wemen chyldren that haue not lyen wyth mē kepe a lyue for youre selues. And lodge wythoute the hoste seuen dayes al that haue kylled any person * and all that haue touched anye dead bodye, and purifye both youre selues and your prisoners the iii. daye and the. vii. And sprinkle al your raymentes & all that is made of skynnes, & al worke of gootes hayre, & all thinges made of wood.

Numerorū xi. d. it. Pet. ii. d. nota Iudi. xxi. b. Deu. xxi. b. Num. xix. b.

And Eleazar the prieste sayde vnto all the men of warre which wēt out to batell: thys is the ordinaunce of the lawe whych D the Lord cōmaunded Moses: Golde, syluer, brasse, yron, tyn and lead, and all that may abyde the fyre, ye shal make it go thorowe the fyre, & then it is cleane. Neuerthelater, it shalbe sprinkled with sprinklinge water. And all that suffereth not the fyre, ye shal make it go thorow the water. And washe youre clothes the seuenth daye, and then ye are cleane. And afterwarde come into the hoste.

And the Lord spake vnto Moses saynge: take the sūme of the praye that was takē, both of the wemen and of catel, thou and Eleazar the priest and thee auncient heades of the congregation. And deuyde it in to two partes, betwene them that toke the warre vpon them and went out to batell and all the cōgregatiō. And take a portion vnto the Lorde of thee men of warre whyche wente oute to battell: one of fyue hundred, of thee wemen and of thee oxen and of thee asses and of thee shepe: and ye shall take it of theyr halfe and geue it vn-

to

E vnto Eleazar the preast, an heue offeryng vnto the Lord. And of the halfe of ỹ chyldren of Israel, take one of fifty, of ỹ wemen of the orẽ, of the asses & of the shepe, and of all maner of beastes, & geue them vnto ỹ leuites which wayte vpõ the habitacyon of the Lorde.

And Moses & Eleazar the preast did as the Lorde commaunded Moses. And the boty and the praye which the mẽ of warre had caught was. vi. hundred thousand & lxxv. thousãd shepe: & .lxxii. thousand orẽ lxi, thousand asses: & .xxxii, thousand wemen that had lyen by no man.

nota
Every thousand
commeth of ỹ had
lyen by no man

And the halfe which was the parte of thẽ that wente out to warre, was. iii. hundred thousand and. xxxvii. thousand and fiue hundred shepe: And the Lordes part of the shepe was. vi. hundred and. lxxv. And the oxen were. xxxvi. thousande, of which the Lordes parte was. lxxii. And ỹ asses were. xxx. thousande fyue hundred, of whych the Lordes part was lxi. And ỹ wemen were. xvi. thousande, of which the
F Lordes parte was. xxxii. soules, And Moses gaue that summe whych was the Lordes heue offeryng vnto Eleazar the preaste: as the Lord cõmaunded Moses. And the other halfe of the chyldren of Israell which Moses separated from the men of warre (that is to wete, the halfe that pertained vnto the *cõgregacion) was. iii. hũdred thousande and. xxxvii. thousande & fyue hũdred shepe: & .xxxvi. thousand orẽ and. xxx. thousande asses and fiue hũdred & .xvi. thousand wemẽ. And Moses toke of thys halfe that pertayned vnto the children of Israel: one of euery fyftye, bothe of the wemen and of the catell, and gaue thẽ vnto the Leuites whych wayted vpõ the habitacyon of the Lorde, as the Lord commaunded Moses. And the officers of thousandes of the hoste, the captaynes ouer the thousandes & the captaynes ouer the hundredes came forth and sayd vnto
G Moses: Thy seruauntes haue taken the summe of the mẽ of warre, which were vnder oure hand, & there lacked, not one mã of thẽ. We haue therfore brought a presẽt vnto the Lord what euery mã foũd of Jewels of golde, cheyns, bracelettes, rynges, earynges & spangels, to make an attonement for our soules before the Lorde.

*Whyche was not at the warre.

And Moses and Eleazar toke the golde of them: Jewels of all maner facyons. And all the golde of thee heueofferyng of the lord, of the captaynes ouer thousãdes & hũdredes was. xvi. thousãd. vii. hũdred and. l. sycles, for the mẽ of warre had spoiled, euery man for him selfe. And Moses & Eleazar ỹ preast toke the golde of ỹ captaynes ouer the thousandes ouer the hundredes, and broughte it in to the tabernacle of wytnesse: to be a memoryall vnto ỹ chyldren of Israell, before the Lord.

¶ To Rubẽ and Gad and to halfe the trybe of Manasses, is promysed the possession beyounde Jordane eastward: yf they bring theyr brethrẽ into the lãd of promyse.

The. xxxii. Chapter.

THe childrẽ of Ruben and the A
children of Gad, had an exceadyng great multitude of catel. And whẽ they sawe the land of Jazer & the lande of Galaad ỹ it was an apte place for catell, they came & spake vnto Moses & Eleazar the preast & vnto the Lordes of the cõgregacyon saying. The land of Ataroth & Dibõ & Jazer, and Nemrah & Hesbon & Elealeh and Sabam and Nebo & Beõ which contre the Lorde smote before ỹ cõgregaciõ of Israel: is a lande for catell & we thy seruauntes haue catell wherfore (sayde they) yf we haue founde grace in thy syght, lett this lande be geuen vnto thy seruauntes to possesse, & bring vs not ouer Jordan.

And Moyses sayd vnto ỹ children of Gad & of Ruben: shal your brethrẽ go to B
warre & ye tarye here? Wherfore discorage ye the hertes of the children of Israel for to go ouer into the land whych the lorde hath geuen them? *Thys dyd youre fathers, when I sent them from Cades barne to se the lande. And they wente vp euẽ vnto the ryuer of Escol and sawe the lãd and discoraged ỹ hertes of the children of Israel, ỹ they sholde not go in to ỹ lande whych the lorde had geuen them. *Num. xiii. d

And the lorde was wroth the same tyme and sware sayenge, *None of the mẽ C
that came out of Egipte from twentye yere olde aboue, shall se the lande whych I sware vnto Abraham, Isaac and Jacob because they haue not cõtinually folowed me: saue Caleb the sonne of Jephune the *Num. xiii. e.

Kenesite

Kenesite, & Josua the sonne of Nun, for they haue folowed me cõtinually. And ỹ lord was angry with Israell, & made thẽ wãdre in the wylderneſſe .xl. yere, vntyl al that generacion that had done euell in the syght of the Lorde were consumed.

And beholde, ye are rysen vp in youre fathers steade, to the encreaſe of synfull men, & to augment ỹ feareſe wrathe of the Lord to Israell warde. For yf ye tourne awaye from after him, he wyll yet againe leaue ỹ people in the wildernes, so shal ye destroy all this folke. And they went nere him and sayde: we wyl bylde shepefoldes here for oure shepe & for oure catell, and
D cyties for oure chyldren: But we oure selues wil go ready armed before the childrẽ of Israel, vntyll we haue brought thẽ vnto their place. And our chyldren shal dwel in the fenced cyties because of the inhabiters of the lande. And we will not retourne vnto oure houses, vntyll the chyldren of Israel haue inhereted: euery man his enheritaunce. For we wil not enheret with them on yonder syde Jordan forwarde, because our enherytaunce is falled to vs on this syde Jordan eastwarde.

Josue. 1c And Moses sayde vnto them: * If ye wyl do this thyng, that ye wyl go all harneſſed: before the Lord to warre, and wil go al of you in harneſſe ouer Jordan before ỹ lord, vntyl he haue cast out his enemyes before him, & vntil the lande be subdued before ỹ Lord, thẽ ye shal retourne &
E be without sinne against the lord & against Israel, & this lande shalbe youre possessiõ before the Lord But & yf ye wil not do so, beholde, ye sinne agẽst the lord: & be sure your synne wyl fynde you out. Bild youre cyties for your chyldren & foldes for your shepe, & se ye do that ye haue spoken. And the Childrẽ of Gad and of Ruben spake vnto Moses sayenge: thy seruauntes wyl do as my lord cõmaundeth. Oure chyldrẽ our wyues substance & all oure catel shall remayne here in the cityes of Galaad. But * we thy seruauntes will Josu. xliii. c go al harneſſed for ỹ warre vnto battel before the Lorde, as my lorde hath saide.

And Moses cõmaũded Eleazar ỹ preaF ste: & Josue the sonne of Nun and ỹ auncient heades of the trybes of the chyldren of Israel, & sayde vnto them: If the chyldren of Gad & Ruben wil go with you ouer Jordan, al prepared to fyghte before ỹ Lord: then when the lande is subdued vnto you, geue thẽ the land of Galaad to possesse, but & yf they wyl not go ouer wt you in harneſſe, then they shall haue their possessions among you in the lãd of Canaan. And the childrẽ of Gad & Rubẽ answered saying: ỹ which ỹ Lord hath sayd vnto thy seruaũtes we wil do. * We wyl Josu. xxii. a go harnessed before the Lord into the lãd of Canaan, & the possession of our enheritaunce shalbe on thys syde Jordan.

And Moses gaue vnto the chyldren of Gad and of Ruben & vnto halfe ỹ tribe of Manasse the sonne of Josephe the kyngdome of Sehon kynge of the Amorites, and the kyngdome of Og kyng of Basan, the land that lõged vnto the cities therof in ỹ costes of the countre rounde a-
G boute. And the chyldren of Gad bylt Dibon, Ataroth, Aroer, Atroth, Sophan, Jaeser, Jegabea, Bethnimra and Betharan fenced cytyes, and they bylte foldes for the shepe. And the chyldren of Rubẽ bilte Hesbon, Eleale, Kiriathaim, Nebo, Baal Meon & turned their rammes, and Sibma also: and gaue names vnto the cyties whych they bylte.

Gen. xlv. b And the * chyldren of Machir the sõne of Manasse went to Galaad and toke it and put out ỹ Amorites that were therin. An Moses gaue Galaad vnto Machir the sonne of Manasse, & he dwelte therin. Deut. iii. b. And * Jahir the sonne of Manasse went and toke the small townes therof, and called them the townes of Jair. And Nobah went and toke Kenath with the townes lõgynge therto, and called it Nobah after hys owne name.

¶ The iourneyes and departynge frõ place to place of Israel are nombred. They are cõmaunded to kyll the Canaanites.

The .xxxiii. Chapter.

THese are the tourneyes of the childrẽ of Israel which wẽt out of ỹ lãd of Egipt wyth A armies vnder Moses & Aarõ. And Moses wrote theyr goynge out by their tourneyes at the commaundement of the Lord: euẽ these are ỹ tourneies of their goyng out. The childrẽ of Israel * departed from Rahemses the Exod. xii. c. xv. daye of the first moneth, on ỹ morow

Exod.xii.b after * Passeouer, and wente out wyth an hye hande in the syght of all Egypte, whyle the Egyptians buryed all theyr fyrste=borne whych the Lorde hadde smytten a=monge them. And vpon theyr goddes also the Lorde dyd execution. And the chyldren of Israell remoued frō Rahemses & pytched in Socoth.

Exo.xiii.d. B And they departed from * Socoth and pytched theyr tentes in Ethan, which is in the edge of thee wyldernesse. And they re=moued from Ethan and tourned vnto the Exo.xiiii.a. entringe of * Hiroth which is before Baal zephon, & pytched before Migdoll. And Exod,xiiii.e they departed frō before Hiroth & * wente thorow the myddes of thee see into ỹ wyl=dernes, & wēt.iii. dayes iourneye in ỹ wyl dernes of Ethan, and pytched in Marah. And they remoued frō Marah & wēt vn=to * Elim where were.xii. foūtaynes & .lxx Exodi,xv. d paulinetrees & they pytched there.

And they remoued from Elim & laye faste by the red see. And they remoued frō the redde see & laye in the * wyldernesse of Exod.xvi.a. Sin. And they toke theyr iourneye out of the wyldernesse of Sin, & set vp theyr ten tes in Daphka. And they departed from Daphka, & laye in Alus. And they remo=exodi.xvii a ued frō Alus, & laye at * Raphedin, wher was no water for ỹ people to drinke. And C they departed frō Raphedin, and pitched exodi.xix.a in the * wyldernesse of Sinai.

And they remoued frō the desert of Si nai, & lodged at the * graues of luste. And Nume.xi.g. they departed frō the sepulchres of lust, & laye at * Haseroth. And they departed frō Nume,xi,g, Haseroth, & pytched in Rithma. And de=parted frō Rithma and pytched at Rimō Parez. And they departed frō Rimō Pa=rez, and pitched in Libna. And they remo=D ued from Libna, & pytched at Rissa. And they iourneyed frō Rissa & pitched in Re=helatha. And they wente frō Rehelatha, & pitched in moūt Sapher, And they remo=ued frō mounte Sapher, and laye in Ha=rada. And they remoued from Harada, & pitched in Makeheloth.

And they remoued frō Makeheloth, & laye at Tahath, & they departed from Ta hath, & pytched at Tharath. And they re=moued frō Tharath, and pitched in Mith ca. And they went from Mithca, & lodged in Hasmona. And they departed frō Has=mona, & laye at Moseroth. And they de=parted frō Moserothe, & pitched in Banc Jakan. And they remoued frō Bane Ja=kan, & laye at Horgadgad. And they wēte frō Horgadgad, & pitched in Jathbatha. And they remoued frō Jathbatha, & laye at Abrona. And they departed frō Abro=na, and laye at Ezeon gaber. And they re=moued fro Ezeon gaber, & pytched in thee * wyldernes of Sin, which is cades. And numc,xx,a, they remoued from Cades, and pitched in mount Hor in the edge of the land of Edō E * And Aaron the Prieste wente vpp into Nom.xx,d mount Hor at the commaundemēt of the deu.xxxii. B Lord, & dyed ther, euē in the fortyeth yere, after the chyldrē of Israell were come out of the land of Egipt, and in the fyrst daye of the fyfte monethe. And Aaron was an hundred and .xxxiii. yere olde whē he dyed in mount Hor. And kynge Erad the Ca=naanite whych dwelte in the south of thee lande of Canaan, hearde that the chyldrē of Israel were come.

And they departed from ‡ moūt Hor, & nume.xxi.k pitched in Zalmona. And they departed from Zalmona, and pitched in Phimon, and they departed frō Phimon, & pitched in Oboth. And they departed frō Oboth and pytched in Jehabarim in the borders of Moab. And they departed frō ‡ Jeha= F barim, & pitched in Dibon Gad. And they nume,xxi,s remoued from Dibon Gad, and lay in Al mō Diblathama. And they remoued frō Almon Diblathama, and pytched in thee mountaynes of Abarim before Nabo. And they departed frō the moūtaynes of Abarim, and pitched in the feldes of Mo ab fast by Jordānye to Jericho. And they pytched vpon Jordan, from Beth Haiesi=moth vnto the playne of Abell satim in ỹ feldes of Moab.

And the Lord spake vnto Moyses in the feldes of Moab, by Jordan nye vnto Jericho, saying: speake vnto the chyldren G of Israel & saye vnto thē: whē ye ar come ouer Jordan into the lande of Canaan, se that ye dryue out all the inhabiters of the lande before you, & destroye theyr ‡ chap=pelles & all theyr Images of Metall, and plucke downe al theyr alters bylte on hyl les: And possesse the lande & dwell therein for I haue geuē you the land to enioye it And ye shall deuyde thee enheritaunce of

‡ After the Chald, Ra Sala, & Ra Aby, grā=ued pauige stones.

the

the land by lot amõge your kynredes, and geue to the mo, thee moze enheritaũce, and to the fewer the lesse enheritaũce. And you ee enheritaunce shall be in thee trybes of youre fathers, in thee place where euerye mans lot falleth.

nota yf ye wyll not dryue out the inhabiters of the land befoze you, thẽ those whych ye lette remayne of thẽ, shalbe at thornes in your eyes and dartes in youre sydes, and shall vexe you in the land wher in ye dwell. Moreouer it wyll come to passe, ẽ I shal do vnto you as I thought to do vnto them.

The Notes.

at Thornes in youe eyes, that is, they shalbe your eodde scourge and vndoars,

¶ The costes & boyders of the land of promyse. Certen are assygned to deuyde the lande.

The.xxxiiii.Chapter,

A ND the lozd spake vnto Moses saying: cõmaunde the chil dzen of Israel and saye vnto thẽ: whẽ ye come into the land of Canaan, this is the land ẽ shall fall vnto your enheritaunce, the lãd of Canaan wyth al her costes. And *your Iosu.xv.a. southe quarter shall be from thee wylder nes of Sin a longe by the coste of Edom, so that your southe quarter shall be from the syde of the salt see eastward, and shall fet a compasse from the south vp to Acra bim, and reache to Zinna. And it shall go out on thee southsyde of Cades Barne, & go out also at Hazar Adar, & goo a longe to Azmon. And shall fett a compasse from B Azmon vnto the ryuer of Egipt, and shal go out at the see.

And your west quarter shalbe ẽ greate see, which coste shalbe your west coste.

And this shalbe your nozth quarter: ye shal cõpasse frõ the great see vnto mount Hoz. And from mounte Hoz, ye shall com passe and goo vnto Hemath, and the ende of the cooste shall be at Zedada, and thee cooste shall reache out to ziphzon and goo out at Hazar enan. And thys shalbe your nozthquarter.

And ye shall cõpasse your east quarter frõ Hazar enan to Sephã. And the cooste shall goo downe from Sepham to Ribla C on the east syde of Ain. And then descende and goo out at the syde of the see of Cene reth eastwarde. And then goo downe a longe by Jozdan, and leue at the salte see. And thys shall be youre lande wythal the costes therof rounde aboute.

And Moses cõmaunded the childzẽ of Israel saying: this is ẽ lãd which ye shal enheret by lot, & which the Lozd cõmaun- Nu.xxxiii.f ded to geue vnto.ix.tribes & an halfe: for the trybe of thee chyldzẽ of Rubẽ haue re ceaued, in the houscholdes of theyr fathers & the trybe of the chyldzẽ of Gad in theyr fathers houscholdes, & halfe thee trybe of Manasse, haue receaued theyr enheritaũce, that is to wete.ii.trybes & an halfe ha ue receaued theyr enheritaũce on the other syde of Jozdan by Jericho eastewarde, to warde the sonne rysynge.

And the Lozd spake to Moses saying: D These ar the names of the mẽ, which shal deuyde you the land to enherit, Eleazar ẽ pzieste, & * Josua the son of Nun. And ye Deut.iii.d Iosu.xiiii.a shall take also a lozd of euery trybe to de uyde the land, whose names are these: In the trybe of Juda, Caleb the sonne of Je phune, And in the trybe of the chyldzen of Simeon, Semuel the sonne of Amiud, & in the trybe of Bẽjamin, Elidad the sõne of Cislon. And in the trybe of the chyldzẽ of Dan, the lozd Bucki the sonne of Jag li. And amõg the childzẽ of Joseph: in the trybe of the childzẽ of Manasse, the Lozd Haniel ẽ sonne of Ephod. And in the try be of the chyldzẽ of Ephzaim, ẽ lozde Ca muel the sonne of Siphtã. And in the try be of the sonnes of zabulon, the Lozd Elt zaphan thee sonne of Pharnach. And in ẽ trybe of the chyldzẽ of Jssachar, the Lozd Palthiel the sonne of Asan. And the trybe of the sonnes of Aser, the lozd Ahihud the sonne of Salomi. And in the trybe of the chyldzen of Nephthali, the lozd Pedahell the sonne of Ammihud. These are they whych the lozd cõmaunded to deuyde the enheritaũce vnto the chyldzẽ of Jsrael, in the lande of Canaan.

¶ Vnto the Leuites muste be geuẽ Cities and subbarbes. The Cities of refuge oz sanctuaries. Thee lawe of mãquelling. Foz one mans wytnesse shal no man be condempned.

The.xxxv.Chapter.

A ND thee Lozde spake vnto Moyses in the feldes of Mo A ab by Jozdan ouer agaynste Jericho sayinge: commaunde ẽ childzẽ of Jsraell, ẽ they

geue vnto the Leuites of the enheritaūce of their possessiō:*cities to dwell in. And ye shall geue also vnto the cityes of the Leuites, suburbes rounde aboute them. The cityes shalbe for thē to dwel in, & the suburbes for their catell, possession and al maner beastes of theirs. And ỹ suburbes of ỹ cities which ye shal geue vnto the Leuites, shal reach from the wall of the cytie outwarde, a thousande cubites rounde about. And ye shal measure without the cytie, and make the vtmost border of ỹ east syde: two thousande cubites, And the vtmost border of ỹ southsyde: two thousād cubytes, And the vtmoste border of the westside: two thousande cubites: & the vtmost border of the northside two thousād cubites also: and the cytie shall be in the middes. And these shalbe the suburbes of theyr cytyes.

Josue

And among the cityes which ye shal geue vnto the leuites, *ther shal be syxe cytyes of fraunches whych ye shall geue to that intent that he which kylleth, may flie thyther And to them ye shall adde .xlii. cytyes mo: so that al the cyties which ye shal geue ỹ Leuites shalbe .xlviii. wythe theyr suburbes. And of the citties which ye shal geue out of the possessions of the chyldrē of Israell, ye shal geue many out of their possessiōs that haue moche and fewe out of their possessions that haue litle: so that euery tribe shall geue of hys cyties vnto the Leuites, accordynge to the enheritaūce whyche he enhereteth.

Josue.xx.a

And the Lord spake vnto Moses saynge: speake vnto the chyldren of Israell and say vnto them: *whē ye be come ouer Jordan in to the land of Canaā, ye shall bylde citties which shalbe preutleged townes for you: that he whych sleeth a mā vnwares may flye thyther. And ỹ citties shal be to flee from the executer of bloude, that he which kylled dye not, vntyl he stand before the congregacion in iudgmēt. And of these .vi. fre cyties which ye shall geue .iii. ye shal geue on this syde Jordan & .iii. in the lande of Canaan. And these syxe free citties shalbe for the chyldren of Israell & for the straunger & for hym ỹ dwelleth amonge you, that al they which kil any person vnwares, maye flee thither.

Deut.xix.a
Josue.xx.a

the right vse of sanctuaries.

If any man smyte another with a weapon of yron that he dye, then he is a murtherer, and shall dye for it. If he smyte hym wyth a throwynge stone that he dye therewithe, then he shall dye: For he is a murtherer and shalbe slayne therefore. If he smyte hym wyth a handewepon of wodd that he dye therwythe, then he shal dye: for he is a murtherer and shal be slayne therfore. C

The iustice of bloude shal slee the murtherer, as sone as he findeth him: If he thrust at him *of hate, or hourle at him wt laying of waite that he dye or smyte hym with his hād of enuye that he dye, he that smote him shal dye, for he is a murtherer. The iustyce of bloude shall slee hym as soone as he fyndeth hym.

Deu.xix.b

But and yf he pusshed him by chaunce and not of hate or cast him with any maner of thynge and not of laying of waite: or cast any māner of stone at him that he dye therwith, and sawe him not: And he cast it vpon hym and he dye, but was not hys enemye, nether soughte hym any harme: Then the cōgregacion shal iudge betwene the sleer, and the executer of bloude in soch cases. And the congregacion shal deliuer the sleer out of the hād of the iudge of bloude, & shal restore hym again vnto the fraunchesed cytie, whether he was flead. And he shal byde there *vnto ỹ deth of the hye preaste whyche was anoynted with holy oyle.

Josue.xx.b

But and yf he came without ỹ borders of his preutleged city whether he was fled yf the auenger of bloude fynd hym without the borders of hys fre towne, he shal slee ỹ murtherer and be gylteles, because he shulde haue bidden in hys fre towne vntyll the dethe of the hye preast, and after the dethe of the hye preaste, he shall retourne agayne vnto the lande of his possession. And this shalbe an ordinaunce & a law vnto you, amonge your chyldrē after you in al youre habytacyons.

D

Whosoeuer sleith, shall be slaine at the mouthe of witnesses. *For one wytnesse shall not answere agaēst one persone to put hym to deeth. Moreouer ye shal take none amendes for the life of ỹ murtherer whych is worthye to dye: But he shall be put to death. Also ye shal take none attonemēt for him ỹt is fled to a fre city, that he

For one mā nes witnes ought noo mā to be cō dempned

shuld

schulde come agayne & dwell in thee lande
before ỹ deth of the hye prest, And se ỹ ye
polute not ỹ land which ye ar in, for blou
de defyleth the lande And the lande can
none otherwyse beclensed of the bloude ỹ
is shed therein, but by the bloude of hym
that shed it. Defyle not therfore ỹ lande
which ye inhabite, & in the middes of why
che I also dwell amonge the chyldren of
Israell.

¶ An order for the mariage of the daughters of ze-
laphead. One of the tribes maye not marye wyth a
nother: but euery one muste take him a wyfe of hys
owne trybe.

The.xxxvi.Chapter.

A ND the auncyente heades of
the chyldren of Galaad the
sonne of Machir the sõne of
Manasse of the kynred of ỹ
children of Joseph, came for
th and spake before Moses and the pryn-
ces which were auncyente heades amonge
Nu.xxvi.c. the childrẽ of Israel and sayd.* The lor-
de commaunded my lorde to geue the lan
de to enheret by lotte to the children of Is
raell. And then my lorde commaunded in
the name of the Lorde to geue the enheri-
Nu.xxvii.a taunce of* Zelaphead oure brother vnto
hys daughters. Now when any of the sõ
B nes of the trybes of Israel take thẽ to wy
ues, then shall theyr enheritaunce be take
from the enheritaunce of oure fathers, &
shall be put vnto the enheritaunce of the
trybe in whiche they are and shall be take
frõ the lott of oure enherytaũce. And whẽ
the yere of iubelye comethe vnto the chil-
dren of Israell, then shall theyr enhery-
taunce be put vnto the enheritaunce of
ỹ trybe wherin they are, and so shal theyr
enheritaunce be taken awaye frome the
enheritaunce of the trybe of our fathers.

And Moses commaunded the childrẽ
of Israell at the mouthe of the Lord say-
inge: the trybe of the chyldren of Joseph
haue sayde well. This therfore doethe
the Lorde commaunde the daughters of
Tob,viii.d Zelaphead sayenge:* let them be wyues
C to whom they them selfe thyncke best, but
in the kynred of the trybe of theyr father
shall they marye, that the enheritaũce of
the chyldren of Israell roule not from try
be to trybe. But what the chyldren of Is-
rael maye abyde, euery man in the enher-
taunce of the trybe of his fathers. And e-

tge lande
cannot be
clensed of
the blode y
is shed in it
but by the blode
of hym yt
shed it

uery daughter that possesseth any enher-
taunce amonge the trybes of the chyldrẽ
of Israel, shalbe wife vnto one of the kin
red of the trybe of her father, that the chil
dren of Israell maye enioye euerye mã ỹ
enheritaunce of hys father, and that the
enheritaunce go not from one trybe to a-
nother: but that the trybes of the children
of Israell, maye abyde euery man in hys D
owne enheritaunce.

And as the Lorde commaunded Mo
ses euẽ so dyd the daughters of Zelaphe
ad: Mahela. Thirza, Hagla, Milcha and
Noa, & were maryed vnto their fathers
brothers sonnes, of the kinred of the chil
drẽ of Manasses the sõne of Joseph: and
so they had their enheritaũce in the trybe
of the kynred of their father.

These are the commaundementes &
lawes which the Lord commaun-
ded thorow Moses, vnto ỹ chil
drẽ of Israell in ỹ feldes of
Moab vpõ Jordãy
vnto Jericho.

¶ The ende of the.iiii. Boke of Moyses.

¶ A Prologe vpon the fyfte Boke of Moyses called Deuteronomium.

THis is a Boke worthy to be rede in, daye & nyght, & neuer to be out of handes. For it is the moſt excellent of al the bokes of Moſes. It is eaſie alſo, & light, & a very pure goſpell that is to wete, a preachinge of fayth & loue: deducing the loue to God out of faith & the loue of a mans neyghbour, out of the loue of God. Herein alſo ỹ mayſt learne righte meditaciõ or contẽplation, whych is nothing els ſaue the calling to mynde & a repetinge in the hert of the glorioufe & wonderfull dedes of God, & of his terrible handeling of his enemies and mercyful entreating of thẽ that come when he calleth them which thing this boke doth and almoſt nothinge els.

In the. iiii. fyrſt chap. he reherſeth the benefites of god done vnto thẽ: to prouoke thẽ to loue, & his mighty dedes done aboue al natural power & beyonde al natural capacite of faith, that they might beleue God & truſte in him, & in his ſtrẽgth. And thyrdly he reherſeth the fyrce plages of God vpõ his enemies & on thẽ which thorow vnpaciẽtle & vnbelefe fel frõ him: partly to tame & abate the appetites of the fleſhe which alway fight agaynſt the ſpirite: & partly to bridle the wilde raging luſtes of thẽ in whõ was no ſpyryte: that though they had no power to do good of loue, yet at the leſt way they ſhuld abſteyne frõ outward euel for feare of wrath & cruel vẽgeaunce which ſhuld fal vpõ thẽ & ſhortly finde thẽ out, yf they caſt vp goddes nurter & runne at riotte beyonde his lawes & ordinaunces. Moreouer he chargeth thẽ to put nought to, nor take ought away frõ gods wordes, but to be diligent only to kepe thẽ in remẽbraũce & in the hart & to teache theyr chyldrẽ, for feare of forgetting. And to beware ether of making ymagerie, or of bowinge thẽ ſelues vnto ymages ſaying: Ye ſawe no ymage whẽ god ſpake vnto you, but herde a voyce only & that voyce kepe & ther vnto cleaue, for it is your lyfe & it ſhal ſaue you. And finally yf (as the frayltie of al fleſhe is) they ſhal haue fallẽ from god & he haue brought thẽ in to trouble, aduerſyte, & cõbraunce and all neceſſyte: yet yf they repent and turne, he promyſeth thẽ that God ſhal remembre his mercy & receaue thẽ to grace agayne.

In the fifte he repeteth the. x. commaundmẽtes & that they myght ſe a cauſe to do them of loue, he biddeth thẽ remẽbre that they were bound in Egipt & how God delyuered them with a mightie hand & a ſtretched out arme, to ſerue him and to kepe his commaundmẽtes: as Paule ſayeth ỹ we ar bought vỽ chriſtes bloude & therfore are hys ſeruauntes & not our owne, & oughte to ſeke his wyl & honoure only and to loue and ſerue one another for hys ſake.

In the ſixt he ſetteth out the fountayne of al cõmaundemẽtes: that is that they beleue how that ther is but one God ỹ doeth al, & therfore ought only to be loued with al the hert, al the ſoule & al ỹ myght. For loue only is the fulfilling of the commaũdemẽtes, as paule alſo ſaieth vnto the Romaines, & Galathians likewiſe. He warneth thẽ alſo that they forgett not the commaundmẽtes, but teach thẽ their chyldern & to ſhew their children alſo how God delyuered thẽ out of thee bondage of thee Egyptians to ſerue him and hys commaundmentes, that the children myght ſe a cauſe to worke of loue, lykewyſe.

The ſeuenth is all together of faith: he remoueth all occaſions that mighte withdrawe them from the fayth, and pulleth them alſo from all confidence in thẽ ſelues, and ſturreth thẽ vp to truſt in god boldly and onlye.

Of the eyght chaptre thou ſeyſt how that the cauſe of al temptation is, that a mã might ſe his owne herte. For whẽ I am brought into that extremite that I muſte e-

ther suffre or forsake god, thē I shal feale how moche I beleue & trust in him, & howe moch I loue him. In lyke maner, yf my brother do me euel for my good, thē yf I loue him when ther is no cause in him, I se that my loue was of god, & euē so yf I then hate hym, I fele and perceaue that my loue was but worldly, And finally he stureth thē to the fayth & loue of God, & dryueth them frō all confidence of theyr owne selues.

In the.ix. also he moueth thē vnto faith & to put their trust in god, & draweth them frō cōfidēce of thē selues by rehersing al the wickednes which they had wrought frō the.i.day he knew thē vnto ỹ same day. And in ỹ end he repeteth how he cōfuted God in horeb & ouercame him w̄ prayer, wher thou mayst learne the right maner to praye

In the.x. he rekeneth vp the pith of al lawes & the keping of the lawe in the harte: which is to feare god, loue him, & serue him withal their hart soule & might & kepe his cōmaūdemētes of loue. And he sheweth a reason, why they shuld that do: euē because god is lord of heuē & erth, & hath also done al for thē of his owne goodnes wout their deseruing. And thē out of the loue vnto god he bringeth the loue vnto a mās neyghbour saying: god is lord aboue al lordes & loueth al his seruaūtes indifferētly, as wel the poore & feble & the straūger, as the riche & mightye, & therfore wil that we loue the poore & the strāger. And he addeth a cause, for ye were strāgers & god deliuered you & hath brought you vnto a lād wher ye be at home. Loue ỹ strāger therfore for his sake

In the.xi. he exhorteth thē to loue & feare god, & reherseth ỹ terrible dedes of god vpō his enemies, & on thē ỹ rebelled agēst him. And he testifieth vnto thē both what wil folow yf they loue & feare god, & what also yf they despise hī & breke his cōmādemēt.

In the.xii. he cōmaundeth to put out of the way al ỹ might be an occasiō to hurt ỹ fayth & forbiddeth to do ought after theyr owne myndes, or to altre the word of god.

In ỹ.xiii. he forbiddeth to herkē vnto ought saue vnto gods word: no though he he which coūfeleth cōtrarie shuld come with miracles, as Paul doth vnto ỹ Galathiās.

In the.xiiii. the beestes ar forbiddē, partly for ỹ vnclēnes of thē, & partely to cause hate betwene the hethē & them. ỹ they haue no cōuersatiō together, in ỹ one abhorreth what ỹ other eateth. Vnto this.xv. chap. al pertayne vnto fayth & loue chefly. And in this.xv, he beginneth to entreate more specially of thinges pertayning vnto the comē welth & equite & exhorteth vnto the loue of a mās neyghbour. And in the.xvi. among other he forgetteth not the same. And in the.xvii. he entreateth of right & equite chefly in so moch ỹ when he loketh vnto fayth, & vnto the puntshmente of ydolatres, he yet endeth in a lawe of loue & equite: forbidding to cōdemne any man vndet lesse then.ii. witnesses at the lest & cōmaundeth to bringe the trespacers vnto the open gate of the cytie where al the men go in & out, that al men might heare the cause & se that he had but right. But the pope hath founde a better waye, euen to appolle him without any accuser & that secretely, that no mā knowe whether he haue right or no, ether hate his articles or answere: for feare lest the people shuld serche whether it were so or no.

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Deuteronomium

The fyfte Boke of Moyses called Deuteronomium.

¶ A breke rehersal of thinges done before, from the pitching at mount Horeb vntyl they came to Cades barne.

The.I.Chapter.

A THese be thee wordes whyche Moyses spake vnto al Israell, on the other syde Jordan in the wildernesse & in the feldes by the redde see, betwene Pharan and Tophell, Laban, Hazaroth and Disahab. xi. dayes iourneye from Horeb vnto Cades barne, by thee waye that leadeth vnto mounte Seir, And it fortuned the fyrste daye of the. xi. moneth in the fortyethe yeare that Moyses spake vnto thee chyldren of Israell accordynge vnto a'l hat the Lorde hadde geuen hym in cõmaundement vnto them after that he had smytten Sehon the kynge of thee Amorites whyche dwelte in Hesbon, and Og kynge of Basan whyche dwelte at Astaroth in Edrai.

On the other syde Jordan in the lande of Moab, Moyses began to declare thys lawe saying: the Lord our God spake vnto vs in a Horeb saying: Ye haue dwelte longe ynough in this mount: depart therfore & take your iourney & go vnto ỹ hylles of the Amorites & vnto all places nye there vnto: both feldes, hylles, and dales, and vnto the south & vnto the sees syde in the land of Canaan, & vnto Libanon: euẽ
B vnto the great ryuer Euphrates. Behold I hauc set the land before you: go in therfore and possesse the lande whych the Lorde sware vnto youre fathers Abraham, Isaac and Jacob, to geue vnto them and theyr seade after them.

And I sayd vnto you the same season I am not able to beare you my self alone. For the Lorde your God hath multiplied you: so that ye are thys day as the starres of heauen in nombre (thee Lorde God of youre fathers make you a thousande tymes so many moo as ye ar, and blesse you as he hath promysed you) howe (sayde I) can * I my selfe alone, beare the combraũce, charge and stryfe that is amonge you: bryng therfore men of wysdomme and of vnderstandinge and expert, knowẽ amonge youre trybes, that I maye make them ruelars ouer you. And ye answered me & sayd: that whych thou hast spokẽ is good to be done. And then I toke the heades of youre trybes, men of wysdomme and that were experte, and made them ruelars ouer you: captaynes ouer thousandes & ouer hundredes ouer fyftie and ouer ten, and offycers among your trybes.

And I charged youre Judges the same tyme saynge: heare youre brethren & iudge ryghteously betwene euerye man and hys brother and the straunger that is wyth hym. Se that ye knowe noo man in Judgemente: * but heare the smal as wel as the greate and be afrayed of noo man, for the Judgemente is Gods. And the cause that is to harde for you, bryng vnto me and I wyll heare it. And I cõmaunded you thee same season, all the thynges whych ye shulde doo. And then we departed frome Horeb and walked thorowe all that great and terryble wylderneſſe as ye haue sene alonge by the waye that leadeth vnto thee hylles of thee Amorites, as thee Lorde oure God commaunded vs, and came to Cades barne. And there I sayde vnto you: Ye are come vnto the hylles of the Amorites, whyche the Lord oure God dothe geue vnto vs. Behold, thee Lorde
D thy God hath sette the lande * before the, goo vp and conquere it, as the Lorde god of thy fathers saythe vnto thee: feare not, neyther be discoraged. And then ye came vnto me euerye one and sayde: Let vs sende men before vs, to searche vs oute thee lande and too bryng vs worde agayne, bothe what waye we shall goo vp by, and vnto what cyties we shall come. And thee saynge pleased me well and I toke twelue men of you, of euerye tribe one. And they departed and wente vp into thee hye countrey and came vnto the ryuer Escoll, and searched it oute, and toke of the frute of the lande in theyr handes and brought it downe vnto vs and broughte vs word agayne and sayde: it is a good land whyche the Lord oure God dothe geue vs.

Notwythstandynge ye wouldc not consente to goo vppe, but were dysobedi-
ente vnto the mouthe of the Lorde youre God, and murmured in youre tentes and sayde:

Gen. xlix. c. pro. xxiiii. c. eccles. xlvi. a

Judges,

That is, as thy cõmaũdement

The people beinge vnfaythfull wold not go vnto ỹ lande promysed

sayde:because the Lord b‡ hateth vs,ther
fore he hath brought vs out of the landof
Egypt,to deliuer vs into the handes of ỹ
Amorites and to destroye vs.Howe shall
E we go vp?Our brethren haue discoraged
oure hartes sayinge:the people is greater
and taller then we, and the cyties are great
and walled euen vp to heauen, and more=
ouer we haue sene the sonnes of the Ena=
kimes there.

And I sayd vnto you: dreade not nor
be afrayed of them:The Lord your God
whych goeth before you,he shal fyght for
you,according to al that he dyd vnto you
in Egypt before your eyes and in the wil
dernesse:as thou hast sene howe that thee
Lord thy God bare the as a man shoulde
beare his son,thorowout al the way why=
che ye haue gone vntyl ye came vnto thys
place.And yet for all thys sayinge ye dyd
not beleue the Lord your God whych go=
eth the waye before you,to search you out
Exo.xiii.d. a place to pitche your tētes in,*in fyre by
nyght,that ye myghte se what waye to go
and in a cloude by daye.

And the Lord herde the voyce of youre
F Nu.xiiii.d. wordes & was wroth and sware saying,*
ther shal not one of these men of this fro=
warde generacō se that good land which
I sware to geue vnto your fathers, saue
Caleb the sonne of Jephune,he shall se it,
and to hym wyll I geue the land whyche
he hath walked in & to his childrē,because
he hath cōtinually folowed the Lord.Ly=
kewyse the Lord was angrye with me for
your sakes saying:thou also shalt not go
in thyther.But Josua the sonne of Nun
Nu.xiiii.f. Iosue.iii.c whych standethe before the, he shall goo
in thether.Boldē him therfore for he shall
deuyde ỹ heritage vnto Israel.*Moreo=
uer your childrē which ye sayd shuld be a
praye,& your sonnes which kno we nether
good nor bad thys daye, they shall goo in
thyther & vnto thē I wyl geue it,and they
shal enioye it.But as for you,turne backe
& take your iourneye into the wyldernesse
euen the way to the red see.Thē ye answe=
red and sayd vnto me:We haue synned a
gaynst the Lord:we wyl go vp and fyght
according to al that the Lord our God cō
maunded vs. And when ye had gyrde on
euery man hys wepōs of warre and were
G ready to goo vp into the hylles,the Lorde
sayde vnto me:saye vnto thē,se that ye go
not vp & that ye fyghte not, for I am not
amonge you:lest ye be plaged before your
enemies.*‡ And whē I told you ye wold
not heare:but disobeyed the mouth of the
Lorde,and wente presumptuously vp in
to the hylles.

Then the Amorites whyche dwelte in
those hylles,came out agaynst you & cha=
sed you as bees do,& hewed you in Seir,
euen vnto Horma. And ye came agayn &
wepte before thee Lorde: but thee Lorde
wolde not heare vnto youre voyce nor ge
ue you audience. And so ye abode in Ca=
des a longe season.

The Notes.

a‡ Horeb and Sinai are both one.

b‡ God is sayd to hate a man when he putteth hym forthe of hys harte,and geueth hym not of hys grace.Psalm v.b.and.xxx,b.

*‡ Here thou seyst the very Image of vs that lyue in thys most perlous tyme,for euen we lykewy se,where Goddes worde is, ther beleue we not:and where it is not,ther be we bolde.

¶ A rehersal of that which was done frō the time that they departed frō Cades barne, vnto the bat=tell agaynst the kynges Sehon and Og.

The.ii.Chapter.

THen we turned and toke our
iourneye into the wyldernes,
euen the waye to the reddesce
as thee Lorde commaunded
me. And we compassed the
mountaynes of Seir a longe tyme. Thē
the Lorde spake vnto me sayinge: Ye ha=
ue compassed these mountaynes longe y=
nough,tourne you northward.And war
ne the people saying: Ye shal go thorowe
the coostes of youre brethren the chyldren
of Esau whyche dwell in Seir, and they
shall be afrayed of you: But take good
heade vnto youre selues that ye prouoke
them not,for I wyl not geue you of theyr
lande,no not so moche as a foote breade:
because I haue geuen mounte Seir vn=
to Esau to possesse.Ye shall bye meate of
them for money to eate, and ye shall bye
water of them for money to drynke. For
the Lorde thy God hath blessed the in all
the workes of thyne hande, and knew the
B as thou wentest thorowe thys great wyl=
dernesse.Moreouer thee Lorde thy God
hath bene wyth the thys.xl.yeares, so that
thou hast lacked nothynge.

And when we were departed frō oure
brethrē the chyldrē of Esau whych dwelt
in Seir by the felde waye frō Elath & E=
zion Gaber, we turned and went the waye

to the

to the wylderneſſe of Moab. The ỹ lorde ſayd vnto me ſe that thou vexe not ỹ Moabites, nether prouoke thē to battel for I wyll not geue the of their land to poſſeſſe becauſe I haue geuen Ar vnto the chyldren of loth to poſſeſſe. The a‡Emims dwelt therin in tymes paſt, a people greate, many & tall, as the Enakims: which alſo were take for geaūtes as ỹ* Enakims And ỹ Moabites called thē Emims In lyke maner ỹ b‡Horims dwelt in Seir before tyme which the chyldrē of Eſau caſt out, & deſtroyed them before thē & dwelte ther in their ſtede: as Iſrael dyd in the lāde of his poſſeſſion which the Lord gaue them. Now riſe vp (ſaid I) & get you ouer ỹ riuer Zared: & we wēt ouer ỹ riuer Zared: The ſpace in whyche we came from Cades barne vntil we were come ouer ỹ riuer Zared was .xxxviii. yeres vntyll all the generacion of the men of warre were waſted out of the hoſt as the Lord ſware vnto thē. For in dede the hand of the lord was againſt thē to deſtroye them oute of the hoſte, tyll they were conſumed.

C Enakims loke Judit 4.d

And as ſoone as al ỹ mē of warre were cōſumed & deed from amonge the people thē the lord ſpake vnto me ſaying. Thou ſhalt go thorow Ar ỹ coſt of Moab this daye, and ſhalt come nye vnto the chyldrē of Ammon: ſe that thou vexe thē not, nor yet prouoke them. For I will not geue ỹ of the lande of the chyldren of Ammon to poſſeſſe, becauſe I haue geuē it vnto the chyldren of Loth to poſſeſſe. That alſo was takē for a lande of geauntes & geaūtes dwelt therin in olde time, & the Ammonites called thē c‡Zāzummims A people ỹ was great, many & tall, as the Enakims But the Lord deſtroyed them before the Ammonites, & they caſte them out & they dwelt there in their ſteade: as he dyd for ỹ chyldren of Eſau which dwell in Seir: euen as he deſtroied the Horims before thē and they caſt them out and dwell in their ſteade vnto this daye. And ỹ Auims which dwelt in Hazarim euen vnto Aza, thee Caphthorymms whych came out of Caphthor deſtroyed them and dwelte in theyr towmes.

D

Ryſe vp, take youre iourney and goo ouer the riuer Arnon. Behold, * I haue geuen in to thy hande Sehon the Amorite,

E Num. xxi. g

kynge of Heſbon, & his lande. Go to and conquere & prouoke him to battel. Thys daye I wyll begynne to ſende the feare & dreade of the vpon al nacions that ar vnder all portes of heauen: ſo that whē they heare ſpeake of the they ſhal trēble & quake for feare of the.

Then I ſent meſſengers out of the wilderneſſe of the caſt vnto Sehon king of Heſbon, with wordes of peace ſayenge. * Let me go thorow thy lande I wyl go al wates a long by the hye way & wil nether turne vnto the right hand nor to the left. Sel me meate for money for to eate, and geue me drink for money to drinke. I wil go thorow by fote only (as the children of Eſau did vnto me whyche dwel in Seir and the Moabites whyche dwell in Ar) vntyl I become ouer Iordan, into the Lande whyche the Lorde oure God geuethe vs.

F Numerie

But Sehon the kinge of Heſbon wolde not let vs paſſe by hym, for the Lorde thy God hadde hardened hys ſpryte and made hys herte toughe becauſe he wolde delyuer hym in to thy hāds as it is come to paſſe thys daye.

And the Lorde ſayde vnto me: behold I haue begonne to ſett Sehon & his lande * before the: go to & cōquere, that thou mayſt poſſeſſe his lande. Then both Sehon and all his people came out againſt vs vnto batel at * Iahaza. And the Lord ſet him before vs, and we ſmote hym and his ſonnes and all his people.

G Or at thy commaundemente

Otherwyſe Iaſa

And we toke al thys cityes ỹ ſame ceaſon and deſtroyed al the cityes with them wemen and chyldrē & let nothing remayne ſaue ỹ catel only we caught vnto our ſelues & the ſpoyle of the cityes whyche we toke, frō Aroer vpon the brynke of the ryuer of Arnon, and the cytye in ỹ ryuer, vnto Galaad: ther was not one city to ſtrōg for vs. The Lorde oure God delyuered al vnto vs: only vnto the land of the chyldren of Ammon ye came not nor vnto al the coſt of the riuer Iabock nor vnto the cityes in the moūtaynes, nor vnto whatſoeuer the Lord our God forbade vs.

The Notes

a‡ Emim a kind of Geaūtes ſo called becauſe thei were terrible & cruell for Emym ſygnyfyethe terrybleneſſe.

b‡ Horims a kinde of Geauntes and ſygnyfyeth noble, becauſe that of pryde they called them ſelues nobles or gentels.

c‡ Zamzūmim

ek zamzumim a kynde of geauntes and lygnyfyeth myghtie ouse. They were straunges, cruell, thues and pollars.

¶ A rehersal of thynges that chaūced from the victozy of the .ii. kynges Sehon & Og, vnto the Institution of Iosue in Moses steade.

The .iiik. Chapter.

A numer, xxi, g Deu, xxix, b,

THen we turned & went vp ỹ way to Basan. * And Og ỹ kyng of Basan came out agēst vs: both he & all his people to battel at Edzai And ỹ Lozd sayde vnto me: feare him not foz I haue delyuered hym and all his people & his land into thy hand & thou shalt deale with him as thou dealedst wᵗ Sehō king of the Amorites which dwelt at Hesbon. And so the Lozd our God deliuered into oure handes, Og also the kyng of Basā & al hys folke. And we smote him vntyll nought was left hym.

And we toke all hys cities the same ceason (foz there was not a citie which we toke not frō them) euen .iii. scoze cyties, all ỹ region of Argob, the kingdome of Og in Basan. All these cities were made strong wᵗ hye walles gates and barres besyde * vnwalled townes a great meany And we vtterly destroyed them as we plated with Sehō king of Hesbō bzinging to nought al ỹ cities with mē, weimen and childzen But all the cattell and the spoile of the cyties, we caughte foz our selues.

As thozow fares & vyllages.

And thus we toke ỹ same ceason, ỹ lād
B out of ỹ hande of two kinges of ỹ Amozites on the other syde Iozdan, from the ryuer of Arnon vnto mount Hermon (which Hermō ỹ Sidons call Sirion, but the Amozites call it Senyz) al the cityes in the playne and al Galaad and al Basan vnto Salecha & Edzai, cytyes of the kingdome of Og in Basā. Foz only Og king of Basan remayned of the remnaunte of the geauntes: beholde, his yzō bed is yet at Rabah amonge the childzen of Ammō ix. cubites longe & .iiii. cubites bzode, of ỹ cubites of a man. And when we had conquered thys land the same tyme, I gaue from Aroer whyche is vpon the ryuer of Arnō, & halfe moūte Galad & the cytyes therof vnto ỹ Rubenites & Gadites. And the rest of Galaad and al Basā the kingdome of Og, I gaue vnto ỹ halfe tribe of Manasse: al the region of Argob with al Basā was called the lād of geaūtes Iair the sonne of Manasse toke al the regiō of Argob vnto the costes of Gesuri & Maachati and called thē after his owne name: Basā * Hauoth Iair vnto this day. And I gaue halfe Galaad vnto Machir. And vnto Rubē & Gad I gaue from Galaad vnto the riuer of Arnon & halfe the valey & the cost, euē vnto the riuer Iabock whych is the bozder of the childzen of Ammō, & the feldes and Iozdan with the cost, frō Ceneroth euē vnto ỹ see in the felde why che is the salte see vnder the * spzinges of Phasgah eastwarde.

C That is suburbes oz vyllages belonginge to Iair.

* Some the hil cote, Heb Eldoth whiche sygnyfyeth spzinges all though some wyl ỹ it be the names of a towne

And I cōmaunded you the same tyme (ye Ruben & Gad) sayyng: the Lozd your God hath geuē you this land to enioy it: se that yego harnessed before your bzethzē ỹ childzen of Israel, al ỹ are men of warre amonge you. Your wiues only youre childzē & your catel (foz I wote ỹ ye haue moch catel) shall abyde in your cities whych I haue geuē you, vntil ỹ lozd haue geuē rest vnto your bzethzē as wel as vnto you, & vntyl they also haue cōquered ỹ lād which the Lozd your God hath geuen them beyonde Iozdan: and thē returne againe euery man vnto his possession whych I haue geuen you.

And I warned Iosua ỹ same tyme saying: thine eyes haue sene al that the Lozd
D your God hath done vnto these two kinges, euen so the Lozde wyll do vnto all kyngdomes whither thou goest. Feare them not foz the Lozde youre God he it is that fyghteth foz you.

And besoughte the Lozd the same time sayinge: O lozde God thou hast begōne to shewe thy seruaunte thy greatnesse & thy mightie hande, foz there is no God in heauē noz in erth ỹ can do after thy wozkes & after thy power: let me go ouer and se the good lande that is beyonde Iozdā, that goodly hye contre and Libanō. But the Lozd was angrie with me foz your sakes & wolde not heare me, but sayd vnto me, be content, and speake henceforth no moare vnto me of this matter. * Get the vp into the toppe of Phasgah & lyfte vp thine eyes west, north, south & east, and beholde it wythe thyne eyes foz thou shalte not go ouer this Iozdan. Moreouer charge Iosua and courage him & bolden him foz he shall go ouer before hys people,

num, xxvii, c deu, xxxiiii a

and

and he shall deuyde the lande whych thou
shalt see vnto the. And so we abode in the
valeye beside Bethphcor.

An exhortacion to geue dylygente hede vnto thee lawe, & that they shuld not take awaye or adde anye thing therto. Images maye not be worshipped nor made. The. iii. Cytes of refuge.

The. iiii. Chapter.

A ND now herken Israel vnto the ordinaunces & lawes whi che I teache you, for to do the that ye maye lyue & go & con quere the land which the lord God of your fathers geueth you. Ye shal ¶put nothing vnto the worde which I co maunde you nether do ought there from, that ye maye kepe the cõmaundemẽtes of the Lord your God which I commaunde you. Youre eyes haue sene what the Lord dyd vnto Baal Peor: for all the men that folowed Baal Peor, the Lord youre God hath destroyed from amonge you. But ye that cleaue vnto the Lorde your God are alyue euery one of you this daye. Behold I haue taught you ordinaunces & lawes soche as the Lord my god cõmaunded me that ye shuld do euen so in the lande whether ye go to possesse it.

Kepe them therfore and do them * for that is your wysdom and vnderstanding in the syghte of the nacions: whiche when they haue herde all these ordinaũces, shal saye: O what a wyse and vnderstandyng people is this greate nacion. For what na cion is so greate that hath Goddes so nye vnto hym: as the Lorde oure God is nye vnto vs, in all thinges, when we cal vnto hym: Ye, & what nacyon is so greate that hath ordinaunces and lawes so ryghteous se, as all this lawe which I set before you thys daye.

Take hede to thy selfe therfore onely & kepe thy soule diligently, that thou forget not the thinges which thyne eyes haue sene, and that they departe not out of thyne harte, all the dayes of thy lyfe: but teache them thy sonnes and thy sonnes sonnes.

Teache your chyldren.

The daye that I stode before the Lorde your God in Horeb, when he sayde vnto me, gether me the people together, that I maye make them heare my wordes & they maye learne to feare me as longe as they lyue vppon the earth and that they maye teache theyr chyldren: ye came & stode also vnder the hyll, and thee hyll burnte wythe fyre: euen vnto the myddes of heaue, and there was darkenesse, cloudes and myste. And the Lord spake vnto you out of the fyre and ye hearde ‡ the voyce of the wor des: but sawe no ymage, saue herde a voy ce onely. ‡ The voyce is altogether: vnto that ymage ought men to bowe theyr hertes

And he declared vntoyou his couenaũt which he commaunded you to do, euen. x. verses and wrote them in twoo tables of stone. And the Lord commaunded me the same season to teache you ordinaunces & lawes, for to do them in the lande whether ye go to possesse it. C

☞ Take hede vnto your selues diligẽtly as pertayning vnto your soules, for ye sawe noo maner of ymage the daye when the Lorde spake vnto you in Horeb oute of the fyre lest ye marre your selues & make you grauen ymages after what soeuer lykenesse it be: whether after the lykenesse of man or womã or any maner beast that is on the earth or of anye maner fethered foule that flyeth in the ayre, or of any maner worme that crepeth on the earth or of any maner fyshe that is in thee water beneth the earth: Yea and leste thou lyfte vp thyne eyes vnto heauen, and when thou seest the sunne and the moone and the star res and whatsoeuer is conteyned in hea uen, shuldest be disceaued & shuldest bow thy selfe vnto them and serue the thinges whych the Lord thy God hath distributed vnto all nacyons that are vnder all quar ters of heauen.

nota any fleshe

For the Lorde toke you and broughte you out of the ‡ yron fornace of Egypte, to be vnto hym a people of enheritaunce, as it is come to passe thys daye. Furthermore, the Lorde was angrye wyth me for your sakes & sware, that I shuld not goo ouer Jordan and that I shoulde not goo vnto that good land, whych the Lord thy God geueth the to enheritaunce. For I must dye in this lande, & shall not go ouer Jordan. But ye shal go ouer and conque re that good lande.

nota

☞ Take hede vnto your selues therfore, that ye forgette not the appoyntmente of the Lorde your God whych he made with you, and that ye make you no grauẽ yma ge of whatsoeuer it be that the Lorde thy God hath forbidden the. For the Lorde thy God is a ‡ consuminge fyre, and a ge louse God. D Ye

☞ If after thou hast gotten chyldren and chyldrens children and hast dwelt lõge in ỹ lande, ye shall marre your selues and make grauē ymages after the liknes of what soeuer it be, & shal worke wekednesse in the sight of the Lorde thy God, to prouoke him I call heauen and erth to recorde vnto you this day, that ye shal shortely perysh frõ of the land whether ye go ouer Jordan to possesse it: ye shal not prolõge your dayes therin but shall shortely be destroyed. And the Lorde shall skater you amonge naciõs, & ye shalbe lefte few in nõbre amonge the people whether the Lorde shal bringe you: and there ye shal serue goddes which are ỹ workes of mãs hande, wod & stone whyche nether se nor heare nor eate nor smell. Neuerthelater ye shal seke the Lord your God euē ther, and shall fynde him yf thou seke him wt al thyne herte and with all thy soule. In thy trybulacyon and when al these thynges are come vpon the, euen in the later dayes, thou shalt turne vnto the Lord thy God, & shalt herken vnto his voyce. For the Lorde thy God is a pitefull God: he wil not forsake ỹ nether destroie ỹ, nor forget the apoyntment made wt thy fathers which he sware vnto them.

For aske I pray the of the dayes that are past which were before the, sence the daye that God created man vpõ the erth and from the one syde of heauē vnto the other whether any thing hath bene like vnto thys greate thinge or whether any soch thing hath bene herde as it is, ỹ a nacion hath heard ỹ voyce of God speaking out of fire as thou hast herde and yet liued: ether whether God assayed to go and take him a people from amonge nacions, thorow temptaciõs and sygnes and wõdres and thorow warre and with a mighty hãde and a* stretched out arme and wythe myghtye terreble syghtes, accordyng vnto all that the Lorde youre God did vnto you in Egipte before your eyes.

Ps.xxxv.b

Unto ỹ it was shewed that thou mighte knowe, how that the Lorde he is God & that there is none but he. * Out of heauen he made the heare his voyce to nourter the, and vpon the erth he shewed ỹ his greate fyre, and thou heardest his wordes out of the fyre. And because he loued thy fathers, therfore he chose their seed after them & brought the out with his presence and with his mightye power of* Egipt: to thrust out naciõs greater & myghtyer then thou before the, to bryng the in & to geue the their land to enheritaũce: as it is come to passe this daye.

Exod.xiii.c

Understande therfore this daye and turne it to thyne hertes, that the Lorde he is God in heauen aboue and vpon thee erth beneth there is no moo: kepe therfore his ordynaunces, and his commaũdmentes which I cõmaunde the this day, that it maye go well with the & with thy chyldren after the & that thou maist prolong thy dayes vpon the erth which the Lorde thy God geueth the thy lyfe longe.

note

* Then Moses seuered .iii. citys on ỹ other syde Jordan towarde the sonne rysyng, that he shoulde flee thither whyche had kylled his neighboure vnwares and hated him not in time past & therfore shulde flee vnto one of the same cities & lyue: Bezer in the wildernesse euē in the plaine contre among the Rubenites: & Ramoth in Galaad amonge the Gaddites & Solan in Basan among the Manassites.

G
Nu.xxv. bis
Exod.xxi.b
deut.xix.c.

This is the lawe whych Moses set before the children of Israell, and these are the witnesses, ordinaũces & statutes, whych Moses tolde the chyldren of Israel after they came out of Egypte, on the other syde Jordã in ỹ valey beside Beth Pheor in the land of Sehõ kig of the Amorites which dwelt at Hesbon, whõ Moses and the chyldren of Israel* smote after they were come out of Egipt, & conquered his land and the lãd of Og kinge of Basan. ii. kynges of thee Amorites on thee other syde Jordan towarde the sonne rysynge: from Aroer vpon the bancke of the ryuer Arnon, vnto Mount Syon which is called Hermõ and all the feldes on the other syde Jordan eastwarde: euen vnto ỹ see in ỹ feld vnder the springes of Phasgah.

Num.xxi.c.

The Notes.

a‡ To put to the worde and to take away therfro is, to Judge & thincke otherwyse of thee wyll of God then is shewed vs in the scripture, as in Deut xii.d. Prouerb.xxx.c.

b‡ By the yron fornace is vnderstande anguisshe and greke sorowe and carefulnes of hert .iii. Regum viii.k, and Jerem.xi.a

c‡ Because God proueth his by affliction, therfore is he called a consuming fyre Hebre.xii.g, and because he consumeth the vnfaythfull remedyelesse, for there is nothing that cã resyst his anger toward the

And he is called gelouse because he can not suffer that any shulde fall from hym.
¶ The.x commaundementes of the law. No Image may be made.

The.v.Chapter.

A

ANd Moyses called vnto all Israel & said vnto thē. Heare Israel ỹ ordinaunces and lawes which I speke in thine eares this dayc, & lerne them
Exod,xix.a and.b and take hede ỹ ye do thē. The Lord oure God made an appointmēt with vs in Horeb. The Lord made not this bōd w̄ our fathers, but with vs: we ar they, which ar all here a liue thys day. The Lord talked with you a face to face in the mount out of the fyre. And I stode betwene the lord and you the same tyme, to shewe you the sayinge of the Lord. For ye were afrayed of the fire & therfore went not vp into the mount & he saide. I am ỹ Lorde thy God whiche broughte the oute of the lande of Egipt the house of bondage, Thou shalt haue therefore none other Goddes in my presence.

Images ☞ Thou shalte make the no grauen Image of any maner likenesse that is in heauē aboue or in erthe benethe, or in the water benethe the erthe. Thou shalt nether bowe thy selfe vnto them nor serue them, for I the lord thy God, am a gelouse god visiting the wyckednes of the fathers vpon the chyldren, euen in the thyrde & fourth generation, among them that hate me: and shew mercy vpon thousandes amōg them that loue me and kepe my commaūdementes.

Exod.xix.a Thou shalte not take the name of the Lorde thy God in vayne: for the Lorde wil not hold hym giltlesse, that taketh hys name in vayne.

Exod.xx.b Gene,ii.a B Kepe the Saboth day that thou sāctifie it, as the Lord thy God hath cōmaunded the. Syx dayes thou shalt labour & do al ỹ thou hast to do, but the seuēth day is ỹ Saboth of the Lorde thy God: thou shalt do no maner worke, nether thou nor thy sōne nor thy daughter nor thy seruaūt nor thy maide nor thine oxe or thine asse nor ange of thy catell nor the straunger that is wythin thy cytye, that thy seruaūt and thy mayde may reste as wel as thou. And remembre that thou waste a seruaūt in the lande of Egypte and howe that the Lorde God, brought the oute thence wythe * a myghtye hande and a stretched oute arme. For whych cause the lorde thy God commaunded the to kepe the Sabboth daye. pſa.cxxxv.b

*Honoure thy father and thy mother, as the lord thy God hath cōmaūded the: that thou maist prolong thy dates, & that it maye go well with the on the land, whych the lorde thy God geueth the. Exod,xx.b math.xv.a Ephe.vi.a marc,vii.b

*Thou shalt not slee. math,v,c

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not luste after thy neyghboures wyfe: ỹ shalt not couet thy neyghbours house, felde, seruaunte, maide, oxe, asse nor ought that is thy neighboures.

These wordes the Lorde spake vnto all youre multytude in the mount out of the fyre, cloude and darckenesse, with loude voyce and added nomoare therto, & wrote them in.ii.tables of stone and deliuered them vnto me.

But as sone as ye herd the voice out of the darcknes and saw the hil burne with fire, ye came vnto me al ỹ heedes of your tribes and your elders: & ye sayd behold, ỹ lorde oure god hath shewed vs his glorye & his greatnesse, & * we haue herde his voyce out of ỹ fyre and we haue sene this day that God may talke with a man & he yet lyue. And now wherfore shuld we die that this greate fyre shulde consume vs: If we shuld heare the voyce of the Lord oure God any moare, we shulde dye. For what is any flesh that he shulde heare the voice of the lyuyng God speaking out of the fyre as we haue done & shuld yet liue: Go thou & heare al that the lord our God sayeth, & tell thou vnto vs al that ỹ lorde oure God sayethe vnto the, and we wyll heare it and do it. C Exod.xx.c D

And the lorde heard the voyce of your wordes when ye spake vnto me, & he sayd vnto me: I haue herde the voice of the wordes of people whyche they haue spoken vnto the, they haue well sayde all that they haue sayde. *Oh that they had soch an herte with them to feare me & kepe al my cōmaundemētes alway, that it myghte go wel with thē and with theyr Jer.xxiiii.c and.xxxi.e

children

chyldre for euer. Go & saye vnto the: gette you into youre tentes agayne, but stande thou here before me & I wyl tel the all the commaundemētes, ordinaunces & lawes, which thou shalt teache the, that they may do them in the lande whych I geue them to possesse.

Walke straycht Deut. xvii b

☞ Take hede therfore that ye do as ỹ Lorde your God hath commaunded you, and *tourne not aside: ether to the ryghte hande or to the lefte: but walke in all thee wayes whych the Lorde youre God hath commaunded you, that ye maye lyue and that it maye go wel wyth you and that ye maye prolonge youre dayes in thee lande whych ye shall possesse.

The Notes.

a‡ Face to face, the Chaldees, worde to worde. ỹ is to saye, with so manyfest wordes and signes that it cannot be denyed but that it was god.

¶ The lawe must be ernestlye printed in theyr hartes and to kepe it in memorie they must wryte it on the dores and poostes of theyr houses. And teach it vnto theyr chyldren.

The. vi. Chapter.

A THese are the commaundemētes, ordynaunces and lawes which the Lord your God cōmaunded to teache you, that ye myghte do thē in the lande whether ye go to possesse it: ỹ thou myghtest a‡feare the Lord thy God, to kepe all hys ordinaunces and commaundementes whych I commaunde the, bothe thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore Israell and take hede that thou doo there after, that it maye goo well wythe the, and that ye maye encrease myghtely euē as the Lorde God of thy fathers hath promysed the, a lande that floweth wyth mylke and hony.

☞ Heare Israel, the Lord thy God is
B Lord only & thou shalt loue the Lord thy God wyth all thyne harte, wyth al thy soule and wyth all thy myght. And these wordes whych I cōmaunde the this day, shall be in thyne harte & thou shalte b‡whet thē on thy chyldrē, & shalt talke of thē when ỹ art at home in thyne house & as thou walkest by the waye, & when thou lyest downe and whē thou rysest vp: & thou shalt bynd thē for a signe vpon thyne hāde. And they shalbe papers of remembraunce betwene thyne eyes, & shalt wryte thē vpon the postes of thy house & vpon thy gates.

And whē ỹ lord thy god hath brought the into the land which he sware vnto thy fathers Abraham, Isaac & Jacob, to geue the: wyth greate and goodly cyties which thou byldedst not, & houses full of al maner goodes whych thou fylledest not, and welles dygged whych thou diggedest not and vynes & olyue trees which thou plantedest not, & whē thou hast eatē & arte full Then beware lest ỹ forget the lord which brought the out of the land of Egipte the house of bondage. But feare the Lorde thy God & serue him, & ‡swere by hys name, se that ye walke not after straūge gods of the goddes of the nacyons whyche are aboute you. For the Lorde thy god is a ‡gelouse God among you lest ỹ wrath of the Lorde thy God ware whote vpon the and destroye the from the earth. C

Ye shall not tempte thee Lorde youre God as ye dyd at * Masa. But se that ye kepe the commaundementes of the Lorde youre God, hys wytnesses and hys ordynaunces which he hath commaunded the, and se thou do that which is right & good in the syghte of the Lord: that thou mayst prospere & that thou mayst go and cōquere that good lande whyche the Lorde sware vnto thy fathers, and that thee Lorde maye cast out al thyne enemies before the as he hath sayde.

Di Masah.

Ryghte in gods sighte is that whyche he commaundeth

☞ When thy sonne asketh the in tyme to come sayinge: What meaneth the wytnesses, ordinaūces & lawes whych ỹ Lord our god hath cōmaunded you? Thē thou shalt saye vnto thy sonne: We were bond men vnto Pharao in Egypt, but the lord brought vs out of Egipt wyth a myghty hande. And the Lord shewed sygnes and wonders both great & euell vpon Egipt, Pharao and vpō al his houshold, before our eyes & brought vs frō thence: to bringe vs in and to geue vs the land which he sware vnto our fathers. And therfore cōmaunded vs to do al these ordinaunces & for to feare the Lorde oure God, for oure welthe alwayes and that he myghte saue vs, as it is come to passe thys daye. Moreouer it shall be *‡ryghteousnesse vnto vs before the Lorde oure God yf we take hede to kepe all these commaundementes as he hath commaunded vs.

Teache your chyldren D

The Notes.

a¶ To feare god is to honoue him in putting thy confidence in hym, and in hauinge a good & ryghtuouse conuersation in hys syght.

b¶ Whett thē on thy chyldzē that is, exercyse thy chyldzen in thē & put thē in vze with them.

c¶ Loke beneth in the .x. chapter, d

d¶ Gelouse loke Exo. xx. a, and the Chaptes next afoze thys d

*¶ The outward dede is righteousnesse vnto the auoyding of punishmēt, thzeateninges & curses & to optayne tēporall blessinges: but vnto the lyke to come thou must haue the ryghteousnes of fayth & therby receaue forgeuenes of synnes & pzomyse of enheritaunce & power to wozke of loue.

¶ The Israelites may make no couenaūt oz apoint mēt with the gentyles. They muste destroye theyr Idolles. Them that kepe the cōmaundemētes doth god loue & blesse, and the contrarye hateth & punysheth. Idolaters must be slayne

The .vii. Chapter.

WHē the Lozd thy God hath brought the into the lād whether thou goest to possesse it, & hath cast out many nacīōs before the: thee Hethites, the Gergesites, the Amozites, the Canamites the Pherezites, the Heuites & the Jebusites .vii. nacions mo in nombze & mightier than thou: & when the Lozd thy god hath set thē before the that thou shuldest smyte thē se that thou vtterly destroye them and make no couenaunt wyth them noz haue compassyon on thē. Also thou shalt make no mariages with them, neyther geue thy daughter vnto his sōne, noz take his daughter vnto thy sonne: Foz they wyl make your sonnes departe fro me & serue straūge Goddes, and then wyll thee wzathe of the Lozde waxe whote vpon you and destroye you shortely.

☞ But thus ye shall deale with them: ouerthzow their alters, bzeke downe their pilers cut downe theyr groues and burne theyr ymages wyth fyze. Foz thou art an holy nacyon vnto the Lozde thy God thee Lozde thy God hath chosen the to be a seuerall people vnto hym selfe of all nacyons that at vpon the earth. It was not because of the multitude of you aboue al nacions, that the lozd had lust vnto you and chose you. Foz ye were fewest of al naciōs But because the Lozd loued you, & because he wolde kepe ỹ othe which he had swoze vnto your fathers, therfoze he bzought you out of Egipte wyth a myghtie hande and delyuered you out of the house of bōdage: euē from the hand of Pharao, king of Egipte.

B gods owne goodnesse & hys owne truth causeth him to wozke

Understande therfoze, that the Lozde thy God he is God & that a true god, whiche kepeth poyntment & mercy vnto them that loue hym & kepe his cōmaundementes, euen thozowout a thousand generations and rewardeth thē that hate hym * before hys face, so that he bzyngeth them to noughte, and wyl not deferre the tyme vnto hym that hateth hym but wyll reward hym before hys face. Kepe therfoze the commaundementes, ordinaunces and lawes whych I commaunde you thys daye that ye do them.

Before his face in hys presēce whyle he loketh on.

Yf ye shal herkē vnto these lawes and shal obserue & do them, thē shall the Lozd thy God kepe poyntmēt wyth the and the mercy whych he sware vnto thy fathers & wyll loue the, blesse the and multiplie the: he wyl blesse the frute of thy wombe & the frute of thy felde thy corne, thy wyne, and thyne oyle, ỹ frute of thyne orē & ỹ flockes of thy shepe in the lāde which he sware vnto thy fathers to geue the. Thou shalt be blessed aboue al naciōs, ther shalbe nether man noz womā vnfrutefull among you, noz any thing vnfruteful amōg your catel. Moreouer the Lozde wyll * turne frō the all maner infirmities and wyl put none of the euell diseases * of Egipt (whych thou knowest) vpon thē, but wyl send thē vpon them that hate the.

C

exo. xxiii, d.

exod. xv. a

Thou shalt bzing to noughte all nacions whych the Lozd thy God delyuereth the, thyne eye shall haue no pytye vpō thē nether shalte thou serue theyr goddes, foz that shalbe thy decaye. Yf thou shalt saye in thyne hert these naciōs are mo than I, howe can I cast thē oute: Feare them not, but remēbze what the Lozd thy God dyd vnto Pharao & vnto all Egypte, and the greate tēptations which thyne eyes sawe, and the signes & wonders & mighty hand and stretched out arme wherwyth the lozd thy god bzought ỹ out: euē so shal ỹ lozde thy God do vnto al naciōs of which thou art afrayed.

what hoznettes are loke exod. xxiii, d

Therto, the Lozd thy God wyll sende hoznettes among thē vntyll they that are left, and hyde them selues from the: be destroied. Se thou feare thē not foz the lozd thy God is amonge you a myghtye God and a terrible. The Lozd thy God wil put out these nacions befoze the a lyttle and a

D

lyttle

lytle, thou mayst not consume the at once lest the beastes of the felde encrease vpon the. And the Lorde thy God shal delyuer them vnto the and styrre vp a myghty tẽpest amõge them, vntyll they be brought to nought. And he shall deliuer their kinges in to thyne hande, and thou shalt destroy their names from vnder heauen.

There shall no man stande before the, vntyl thou haue destroyed them. The ymages of their goddes thou shalte burne with fyre, and se that thou couet not ỹ* ‡ siluer or golde that is on them nor take it vnto the, lest thou be snared therwith. For it is an abhominacion vnto the Lord thy God. Bryng not therfore the Abhominacio to thine house, lest thou be a* damned thynge as it is: but vtterlye defye it and abhorre it, for it is a thynge that muste be destroyed.

The Notes.

*‡ What soeuer golde or syluer honoure or pro fet, calleth frõ the woorde of God, belonged to the Images of their goddes, muste be therfore abhorred: yee yf they be good workes whẽ thou thinkest that thou doest the of thine owne strength and not helped of God.

¶ Moses putteth the Israelytes in remembraunce of the afflictyons and benifites that they hadde the. xl. yere whyleh they were in the wildernesse.

The. viii. Chapter.

ALl the cõmaundemẽtes whych I commaund the this day ye shall kepe for to do them, that ye may lyue & multiplye and go and possesse the land which the lord sware vnto youre fathers. And thynke on all the waye which ỹ Lorde thy God lead the this. xl. yere in ỹ wildernesse, for to humble the and to proue the, to wete what was in thyne herte, whether thou woldest kepe his commaũdmẽtes or no. He a‡ humbled the and made the hõgre & fead the with mã which nether ỹ nor thy father knew of, to make the know that a man must not lyue by bread only: but by al that procedeth out of the mouth of the Lord must a man lyue. b‡ Thy ray B mẽt wared not olde vpon the, nether dyd thy fete swel thys. xl. yere.

Understande therefore in thyne herte that as a man nourtereth his sonne, euen so the Lorde thy God nourtereth ỹ. Kepe therfore ỹ commaundementes of the lord thy God that thou walke in hys wayes & ỹ thou feare him. For the Lord thy God bringeth the in to a good lande, a land of riuers of water, of foũtaines and of sprin ges that spring out bothe in valeyes and hylles: a lande of whete and of barlye, of vynes, figtrees and pomgranates, a land of olyue trees with oyle and of hony: a lãde wherin thou shal not eate bread in skarcenesse, and where thou shalt lacke nothinge, a land whose stones are yron, and out of whose hylles thou shalt dygge brasse. Whẽ ỹ hast eaten therfore and fylled thy selfe, then blesse the Lord for the good lãde which he hath geuen the.

But beware that thou forgett not the Lord thy god, that thou woldest not kepe his commaundmẽtes, lawes and ordinaũces which I cõmaunde the this day: yee & whẽ thou hast eaten and filled thy selfe & hast bylt godly houses and dwel therin, & when thy beasse and thy shepe are waxed many & thy siluer and gold is multiplied & al that thou hast encreased, thẽ beware lest thyne hert rise & thou forgett the Lorde thy God which brought the out of the land of Egipte ỹ house of bondage, and which lead ỹ in the wildernesse both greate and terrible with fyry serpẽtes and scorptiõs and drouth wher was no water which brought the water out of the rocke of flint: which fead the in ỹ wyldernesse with Man wherof thy fathers knewe not for to ‡humble the and to proue the, that he myght do the good at thy later ende.

D ‡ And beware that thou say not in thine herte, my power & the might of myne owne hand hath done me al these actes: But remembre the Lord thy God, how that it is he whiche gaue the power to do mãful lye, for to make good the promesse which he sware vnto thy fathers, as it is come to passe thys daye.

For yf thou shalt forgett the Lorde thy God and shalt walke after straunge goddes & serue them & worshippe them. I tell tyrye vnto you this day, that ye shal surely perysh. As the nacions which the lorde destroyeth before the, euen so ye shal perish because ye wolde not herken vnto ỹ voice of the Lord youre God.

The Notes.

a‡ Humbled lyke after xvi. c.

b‡ Here mayste thou se that they shall wante no thynge that beleue the woorde and lyue after it, but that God careth for them in all thynge yf they committe them selues wholy to hys prouydẽce. i. Pet. v. d.

of By ỹ help of god only doest ỹ whatsoeuer good is, & not thine owne helpe, no not by ỹ helpe of anye of the sayncles were he neuer so holy.

¶ They ar forbidde to trust in their owne strength ¶ rehersall of certen thynges that were done after the law was geuen, vnto the murmuring at the Graues of Lust.

The.ix. Chapter.

A HEeare Israell, ỹ goeste ouer Jordã this daie, to go & conquere naciõs greater & mightier then thy selfe and cytyes great and *‡walled vp to heuen, and people greate and tal, euen ỹ childrẽ of the Enakims, which thou knowest and of whom thou hast herde say who is able to stand before the childrẽ of Enack? But vnderstande this daye that ỹ Lorde thy god which goeth ouer before ỹ a cõsumyng fire, he shal destroy thẽ and he shall subdue them before the. And thou shalte cast them out, & bryng them out, and bryng them to nought quickely as the Lorde hath sayde vnto the.

Wherin is mans righteousnes

☞ Speake not in thyne hert, after that ỹ Lord thy God hath cast them oute before the sayenge: for my righteousnes the lord hath brought me in to possesse thys land. Nay, but for the wickednes of these nacyons the Lord doth cast thẽ out before the. It is not for thy righteousnes sake and right hert ỹ thou goest to possesse theyr lãde: But partly for the wickednes of these naciõs, the lord thy God doth cast thẽ out before the, & partly to perfourme that whych ỹ lord thy god sware vnto thy fathers, Abraham, Isaac and Jacob.

B Understande therfore that it is not for thy righteousnes sake, that the lorde thy God doth geue the thys good lãd to possesse it, for thou arte a stiffnecked people. Remeinembre and forget not howe thou prouokedest the lorde thy God in the wildernesse: for sẽce the day that thou camest out of the land of Egipte vntyll ye came vnto this place, ye haue rebelled agaynst the lorde. * Also in Horeb ye angred the lorde so that the lorde was wrothe wythe you, euẽ to haue destroyed you, after that I was gone vp in to the mount, to fet the tables of stone the tables of the appointmente whyche the lorde made wythe you. And I abode in the hyll.xl.dayes and.xl. nyghtes and nether ate bread nor danke water. * And the lorde delyuered me two tables of stone wrytten with the finger of God, and in them was accordynge to all the wordes which the lord said vnto you in the mounte out of the fyre in the daye when the people were gathered together.

And when the.xl.dayes & .xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the testamẽt, and sayde vnto me. *Upp, and get the downe quickely from hẽce, for thy people which thou hast brought out of Egipt, haue marred them selues. They are turned attonce out of the waye, whych I cõmaũded them, and haue made them a God of metall. Furthermore the Lorde spake vnto me sayinge: I se thys people howe that it is a stiffenecked people, let me alone that I maye destroy them and put out the name of them from vnder heauẽ, and I will make of the a nacion both greater and mo than they.

C And I turned away and came downe frõ the hil (and the hyl burnt with fyre) & had ỹ two tables of the appointmẽt in my handes. And whẽ I loked & sawe that ye had synned against ỹ lord your God and had made you a calfe of metal & had turned attonce out of the way which ỹ Lord had cõmaunded you * Thẽ I toke ỹ two tables & cast them out of my two hãdes, & brake them before your eies. * And I fel before the Lord: euẽ as at the first time. xl daies & .xl. nyghtes & nether ate bread nor dranke water ouer al your synnes which ye had synned in doing wickedly in ỹ sight of ỹ lord & in prouoking him. For I was afrayed of the wrath & fearsnesse wherwith the Lord was angrie withe you, euen for to haue destroyed you. But the Lord herde my petycyon at that tyme also.

The Lord was very angry with Aarõ also, euen for to haue destroyed him: But I made intercessiõ for Aaron also ỹ same time. And I toke your sinne, ỹ calfe which ye had made & burnt him wt fire & stãped him grounde him a good, euẽ vnto small dust. And I cast the dust therof in to the broke that descended out of the mõut. Also at * Thaberah and at Masah & at the sepulchres out of ỹ lust ye angred ỹ lord, ye & when the lorde sent you from Cades Barne sayinge: go vp & conquere the lãd whiche I haue geuen you, ye disobeyed ỹ mouthe of the lord your God and nether beleued

beleued him nor herkened vnto his voyce Thus ye haue bene disobedient vnto the Lord, sence the daye that I knew you.

learne to praye.

And I fel before the Lorde .xl. dayes & xl. nightes which I laye ther, for the lorde was mynded to haue destroyed you. But I made intercessiõ vnto the Lord & sayd.

ex.xxxiii.a

*O Lord God, destroye not thy people & thyne enheritaũce which thou hast deliuered thorow thy greatnesse & which ỹ haste brought out of Egipt with a mighty hãd. Remẽbre thy seruaũtes Abrahã, Isaac & Jacob & loke not vntoỹ stubernes of this people nor vnto theyr wickednes & sinne: lest the lande whence thou broughtest thẽ say: Because the lorde was not able too bringe thẽ into the land whych he promysed them & because he hated them, therfore he caried thẽ out to destroye thẽ in the wildernesse. Moreouer they are thy people & thyne enheritaũce, which thou broughtest out wyth thy myghtye power & wyth thy stretched out arme.

The Notes.

*I Walled vp to heuẽ is a figuratiue speach, signifiẽg ỹ the walles were hie not easye to be wõne ¶ A repetition of some of the Journeyes of the Israelites. The renuing of the tables. An exhortacion to geue hede to the Lawe.

The .x. Chapter.

A ex.xxxiii.a.

IN ỹ same season ỹ lord sayd vnto me *hew the two tables of stone lyke vnto the fyrst & come vp vnto me into ỹ moũt & make the an Arke of wood & I wyl write in the tables, ỹ wordes that were in ỹ first tables whych thou brakest, and thou shalt put them in the arcke. And I made an arcke of sethim wood and hewed two tables of stone like vnto the first and went vp into the mountayne & the .ii. tables in myne hand.

And he wrote in the tables, accordynge to the fyrst wrytyng, the .x. verses which ỹ Lord spake vnto you in the mount of the fyre in the daye when the people gethered together and gaue them vnto me. And I departed & came downe frõ the hyl & putt the tables in the arcke which I had made: and ther they remayned, as the Lord commaunded me.

B And the chyldren of Israell toke theyr iourneye frõ Beroth of the chyldrẽ of Jakan to Mosera, where Aarõ dyed & wher he was buried, and Eleazar hys sonne became prieste in hys stede. And from thence they departed vnto * Gadgad: & frõ Gadgad to * Jathbath a land of ryuers of water. And the same season the Lord separated the trybe of Leui to beare the arcke of the appoyntmẽt of the Lord, and to stand before the Lord, and to minister vnto him and to blesse in hys name vnto this daye. Wherfore the Leuites haue no parte nor enheritaũce with theyr brethrẽ. The Lord he is theyr enheritaunce, as the Lorde thy God hath promysed them.

Or Gagadah. Or Jatebath

C And I taryed in the mounte, euẽ as at the fyrst tyme .xl. dayes and .xl. nyghtes & the Lorde herkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And the Lord sayd vnto me: vp & go forth in the iourney before the people and let them go in and conquere the land why che I swarc vnto theyr fathers too geue vnto them.

☞ And now Israel what is it that the Lord thy God requyreth of the, but to fear the Lord thy God & to walke in all hys wayes & to *loue hym & to serue the Lord thy God wyth all thyne herte and wythal thy soule, that thou kepe thecõmaundemẽtes of the Lord & his ordinaunces whych I cõmaunde the thys daye, for thy welth. Behold, heauẽ, and the heauen of heauẽs is the Lordes thy God, & the erth with all that therin is: only the Lord had a lust vnto thy fathers to loue thẽ, & therfore chose you theyr sede after them of all nacõs, as it is come to passe thys daye.

Deut.vi.b Mat.xxii.b Josue.xxii.a

☞ Circũcyse therfore the foreskinne of your hartes, and be no longer stykkecked. For the Lord your God, he is god of goddes and Lorde of Lordes, a great God a myghtie & a terrible whych regardeth no mans person nor taketh gyftes: but doeth right vnto ỹ fatherles & wedowe & loueth the straũger, to geue him fode & rayment. Loue therfore ỹ straũger, for ye were straũgers youre selues in the lande of Egipte. Thou shalt feare the Lord thy god & serue him & cleue vnto him & a swere by hys name, for he is thy prayse & he is thy God ỹ hath done these great & terrible thynges for ỹ, which thine eyes haue sene. Thy fathers wẽt downe in Egipte .lxx. soules & now the Lord thy God hath made ỹ as the starres of heauen in multitude.

D

The

The Notes.

a To sweare þ which is true in a cause of faith ether to the honoure of God or profyte of thy neyghbour is lawfull. And then wyll Moyses that þ othe be made by the name of God: by whych he meaneth that yf we must nedes sweare, we refer the othe vnto God onely all though thou swere by a boke or other thinge: as paule dyd by hys conscience. Rom. ix. a

C An exhortatiõ to regard the lawe, and how they ought to haue it in theyr hertes a'wayes and before theyr eyes, and to talke of it when they rise, when they sit downe and whẽ they walke by the waye. &c

The. xi. Chapter.

a LOue the Lord thy God & kepe hys obseruaunces, hys ordinaũces his lawes & his cõmaũdemẽtes alway. And cal to mynde this daye that why che your chyldrẽ haue neyther knowen nor sene, euen the nourtour of the Lord youre God, hys greatnesse, his mightye hande & his stretched out arme: his myracles & his actes whych he dyd among the Egiptiãs, euen vnto Pharao the kinge of Egipte & vnto al his lande: & what he dyd vnto the host of the Egiptians, vnto theyr horses & charettes, howe he brought the water of ỹ red see vppon thẽ as they chased you, and howe the Lorde hathe broughte them too nought vnto this daye: & what he dyd vnto you in thee wyldernesse, vntyll ye came vnto thys place: and what he dyd vnto * Dathan and Abiram the sonnes of Eliab the sonne of Ruben, how the earth opened hyr mouth and swalowed thẽ wyth theyr housholdes and theyr tentes, and al theyr substance that was in theyr possessyon, in the myddes of Israell.

Nu. xvi. c. Or Abirõ.

b For your eyes haue sene all the greate dedes of the lord whych he dyd. Kepe therfore all the commaundementes whyche I commaunde thee thys daye that ye maye be stronge and go and conquere the lande whether ye go to possesse it, & that ye maye prolonge your daies in the land which the Lorde sware vnto youre fathers to geue vnto them and to theyr sede, a lande that floweth wyth mylcke and honye. For thee lande whether thou goeste to possesse it, is not as the lãd of Egipt whẽce thou camest out, wher thou sowedest thy sede & *‡watardest it wyth thy fete as a gardẽ of herbes: but the lãd whether ye go ouer to possesse it, is a land of hilles and valeyes and drynketh water of thee rayne of heauen, and a lande whyche thee Lorde thy God careth for. The eyes of the Lord thy God ar alwayes vpõ it, frõ the beginning of ỹ yere vnto the later ende of the yere.

Yf you shalt herken therfore vnto my cõmaundemẽtes which I cõmaunde you this daye, that ye loue the Lord your God & serue him with al your hartes & wyth al your soules: then he wyl geue rayne vnto your land in due season, both the fyrste & rayne & the later, and thou shalt gether in thy corne, thy wyne and thine oyle. And he wyll sende grasse in thy feldes for thy catell: & thou shalt eate and fyl thy self. But beware that your hartes deceaue you not that ye turne aside & serue straunge Gods & worshyp thẽ, and then the wrath of the Lord ware whote vpon you & shut vp the heauen that ther be no rayne and that your lande yeld not her frute & that ye perysshe quickly from of the good land whych the Lord geueth you.

C Put vp therfore these my wordes in your hertes & in your soules, & bynde thẽ for a sygne vnto your handes, and let thẽ be as papers of remẽbraũce betwene your eyes and * teache them your chyldren: so that thou talke of them when thou sittest in thyne house and when thou walkest by the waye, & when thou lyest downe & whẽ thou rysest vp: ye & write thẽ vpõ the dore postes of thyne house & vpon thy gates, ỹ your dayes may be multiplyed & the dayes of your chyldren vpon the earth which the Lord sware vnto your fathers to geue them, as longe as the dayes of heauen last vpon the earth. For yf ye shal kepe al these cõmaundementes whych I cõmaunde you, so that ye do thẽ and loue the Lord your God and walke in al his wayes and cleaue vnto hym. Then wyl the Lord cast out al these nacions & ye shal cõquere thẽ whych are bothe greater & myghtyer then your selues. * All the places where on the soles of your fete shal treade, shalbe youres euẽ frõ the wyldernes, & frõ Libanõ & frõ the ryuer Euphrates, euẽ vnto the vtmost see shal your costes be. Ther shal no man be able to stand before you: the Lord your God shall caste the feare & dreade of you vpon al landes whether ye shal come as he hath sayd vnto you.

deute. vi. b Proui. iii. a

Iosue. i. a.

D * Beholde I set before you thys daye, a blessynge and a curse: a blessing: yf that ye herken vnto the commaundementes of

deute. xxx. c

nota a blessynge & a curse

the

the Lorde your God which I commaun de you thys daye. And a curse: yf ye wyll not herken vnto the commaundmētes of the Lord your God: but turne out of the waye whych I commaunde you this day to go after straunge goddes whyche ye haue not knowen.

Whē the Lord thy God hath brought the in to the lande whether thou goeste to possesse it, thē put the blessing vpō mount Garizim and the curse vpon mount Ebal whych are on the other side Jordā on the backe syde of ȳ way towarde the goyng doune of the sonne in the lande of the Cananites whyche dwel in the feldes ouer a gainst Galgal besyde ȳ groue of Moreh For ye shal go ouer to go & possesse the lā de which the lord your God geueth you, and shall conquere it and dwell therein. Take hede therfore that ye do all the com maundmentes and lawes which I sett be fore you thys daye.

The notes.

*I By thys is meant that water was wonte to be brought ouer al Egypt oute of the ryuer of Nilus by laboure because they wanted raygne.

aI That is after the Hebre, the rayne in october whych is after herueste, and in spring tyme.

¶ Idolatry must ȳ Israelytes destroy and flee fro They must eate no bloude. They must only do that thyng whych god commaundeth.

The.xii. Chapter.

THese ar the ordinaunces and lawes which ye shal obserue to do in the land which ȳ lorde god of thy fathers geueth the to possesse it, as lōg as ye lyue vpō the. * Se that ye destroye al places where the nations which ye conquere serue their Goddes, vpō hie mountaines and on hie hilles & vnder euery grene tree. Ouer throw their alters and breake their pilers & burne their groues with fire and hew downe the ymages of their Goddes, and bringe the names of them to nought out of that place. Se ye do not so vnto ȳ Lorde your God but ye shall enquere the place which ȳ lorde your God shall haue chosen out of all youre trybes to put his name there and there to dwel. And * thy= ther thou shalt come, and thyther ye shall bringe youre burntsacryfyces and your offerynges, youre tythes and heueofferin ges of youre handes, youre vowes and frewilloffrynges and the fyrste borne of youre oxen and of youre shepe. And there ye shal eate before the lorde youre God, & ye shal reioyce in al ȳ ye laie your handes on, both ye and youre housholdes, becau= se ȳ lorde thy God hath blessed the.

☞ * Ye shall do after nothynge that we do here this daye, euery man what semeth hym good in his owne eyes. For ye ar not yet come to rest nor vnto the enheritaūce whych the lorde youre God geuethe you. But ye shal go ouer Jordan and dwel in the lande whiche the lorde youre God ge= ueth you to enheret and he shall geue you rest from al your enemies rounde about: and ye shal dwell in safetie.

Therefore when the lorde youre God hath chosē a place to make his name dwel there thyther ye shal bryng al that I com maunde you, your burnt sacryfyces and youre offerynges, youre thythes, and the heueoffertinges of youre handes al youre Godly vowes which ye vow vnto the lor de. And ye shal reioice before the lord you re God, both ye youre sonnes and youre daughters, youre seruauntes and youre maides and the leuite that is within you re gates * for he hathe nether parte nor en heritaunce with you.

Take hede that thou offer not thy burnt offerynges in what soeuer place ȳ seyst but in the place whiche the Lorde shall haue chosen amōg one of thy trybes, ther thou shalt offer thy burntofferinges and there thou shalt do al that I commaund the. Notwithstandynge thou mayst kil & eate flesshe in all thy cytyes, whatsoeuer thy soule lustethe after, accordynge to the blessynge of the Lorde thy God whyche he hath geuen the both the *I vncleane & the cleane mayst thou eate, euē as ȳ roo & the hert: only eate not the bloude, but pou re it vpō the erth as water. Thou mayste not eate within thy gates the tithe of thy corne, of thy wyne & of thy oyle, ether the firstborne of thyne oxē or of thy shepe, ne ther any of thy vowes which ȳ vo weste, nor thy frewilofferinges or heueoffrynges of thine hādes: but ȳ must eate thē be fore ȳ Lord thy god, in the place which ȳ Lorde thy God hath chosē: both ȳ thy sō ne & thy daughter, thy seruaunt and thy mayde & the leuite ȳ is with in thy gates: and ȳ shalte reioyce before the Lorde thy God, in al that thou puttest thyne hād to.

Deut.xxiij.c

B

deute.e.5.b. xvii.a

Deut.xii.a

deu.xiiii.b and.xvi.b

C

And

Eccle.vii.d. And *beware that thou forsake not ỹ Le uite as longe as thou lyuest vpon ỹ erth.

If (whē ỹ Lord thy God hath enlarged thy costes as he hath promysed the) thou say I wil eate flesh, because thy soule longeth to eate flesh: thē thou shalt eate flesh, what soeuer thy soule lusteth. If the place which the lord thy God hath chosē to put his name ther be to ferre frō the, thē thou maist kyl of thy orē and of thy shepe which the Lord hath geuen the as I haue cōmaūded ỹ & thou maist eate in thine owne citie what soeuer thy soule lusteth. Euen the later as the roo and the hert is eaten, euen so thou shalte eate it: the *vncleane & ỹ cleane indifferētly thou shalt eate. But be stōg ỹ thou [a]eate not the bloude. For the bloude, that is ỹ life & thou maist not eate ỹ life with ỹ flesh: thou maist not eate it: but must powre it vpō ỹ erth as water. Se thou eate it not therfore that it maye go wel vnto the and with thy children after the, whē thou shalt haue done that which is ryghte in the syght of the Lord.

Deut.xv.b

D Deu.xiiii.b. and.xvi.b. *But thy holy thinges which thou hast & thy vowes, thou shalt take and go vnto ỹ place which the Lord hath chosē, & thou shalt offer thy burntoffrynges, both flesh and bloude vpon the alter of the lord thy God, and the bloude of thyne offerynges thou shalt poure out vpon the alter of the lord thy God, and shalt eate ỹ flesh. Take hede & heare ál these wordes which I cōmaunde the ỹ it may go wel with the and with thy children after the for euer, when thou doest that which is good and ryghte in the syghte of the Lord thy God.

When the Lord thy God hath destroyed the nacīōs before ỹ, whether thou goest to conquere them, & when thou hast cōquered thē, and dwelt in their lādes: Beware that thou be not takē in a snare after thē, after that they be destroyed before the, & that thou aske not after their Goddes saying: how dyd these nacīōs serue their goddes, that I may do so lykewise: *Nay: ỹ shalte not do so vnto the Lorde thy God: for all abhomynacyons whyche the Lorde hated dyd they vnto theyr Goddes. For they burnte bothe theyr sonnes and theyr daughters wythe fyre vnto theyr Goddes. But whatsoeuer I cōmaūd you ỹ take hede ye do: and *put nought therto nor take oughte therfrom.

Deut.xii.c

Iosue.i.b. Put noughte to nor take ought awaye.

The Notes.

*‡ Uncleane as pertaynynge vnto facetlyne, as beastes that had dekorymyles: but not of the vncleane that was forbidden.

a‡ By that they shulde eate no bloude is synnifyed that they shulde abhorre from bloude shedyng, and manquellyng.

¶ The false prophete muste be put to death. God proueth our fayth by false myracles.

The.xiii. Chapter.

If there a rise amonge you a prophet or a dreamer of dreames & geue thee a sygne or a wonder, & that sygne or wonder whych he hath sayd come to passe and then say: let vs go after straūge Goddes which thou hast not knowen and let vs serue thē: herkē not vnto ỹ worddes of ỹ prophete or dreamer of dreames. *‡For the Lorde thy God tēpteth you to wete whether ye loue the Lord your God w all youre hertes & with al your soules. For ye must walk after the lord your god and feare him & kepe his cōmaundmētes & herkē vnto his voyce & serue him & cleaue vnto him. And ỹ prophete or dreamer of dreames shal die for it because he hath spokē to turne you away frō ỹ lord your God which brought you out of the lād of Egipte & delyuered you out of the house of bondage, to thrust the out of the waye whiche the Lorde thy God commaunded the to walke in: and so thou shalte put euell awaye from the.

A

If thy brother the sonne of thy mother or thine owne sōne or thy daughter or the wife that lieth in thy bosome or thy frend whych is as thine owne soule vnto the, entyce the secretly sayinge let vs go & serue straūg goddes which thou hast not knowen or yet thy fathers, of the Goddes, of the people which are roūd about the, whether they be nie vnto the or farre of from the, frō the one ende of the lād vnto the other.

B

nota

*Se thou consent not vnto him nor herkē vnto him: no let not thine eye pitie him nor haue cōpassiō on him, nor kepe him secret, but cause him to be slaine Thine hād shalbe first vpō him to kil him: & then the hādes of al ỹ people. And ỹ shalt stone hi with stones ỹ he die, because he hath gone about to thrust the away from the Lorde thy God which brought the out of Egipt the house of bondage. And al Israel shal heare and feare and shal do no moare any

deut.xvii.a

soche

soche wyckednes as this is, among them.

Yf thou shalte heare saye of one of thy cyties which the Lord thy God hath geue the to dwel in, that certen beynge the chyldren of *‡ Belial ar gone out frō amōge you & haue moued the inhabiters of theyr cytie sayinge: let vs goo & serue straunge Goddes which ye haue not knowen. Thē seke and make serche and enquere diligētly. Yf it be true and the thinge of a suerty that soche abhominacyon is wroughte among you: then thou shalt smyte the dwellers of that cytie wyth the edge of the swerde, & destroye hit mercyles & al that is therin, & euē the very catel therof with the edge of the swerde. And gether al the spoyle of hit into the middes of the stretes therof, & burne wyth fyre both the cytie and all the spoyle therof euery whitte vnto the Lorde thy God. And it shal be an heape for euer
D & shal not be bilt agayne. And se that ther cleaue nought of the damned thing in thyne hande that the Lord may turne frō his fearce wrath and shewe the mercy & haue compassyon on the and multiplye thee, as he hathe sworne vnto thy fathers: when thou haste herkened vnto the voyce of the Lord thy God, to kepe al hys cōmaundementes which I cōmaunde the thys daye so that thou do that which is ryghte in the eyes of the Lord thy God.

The Notes.

*‡ God geueth vs his worde confirmeth it wt myracles to proue who hath a true herte. We muste take hede to the scripture, lest false prophetes or false myracles deceaue vs.

*‡ Belial by interpretation signifieth malyce, or as some wyll wyckednesse, wherfore all mysches nouse, wycked and cursed men that caste thee yocke of God of theyr neckes & will not obeye God. ar called the chyldren of Beliall or men of Belial. Judicū xix. k. and i. Regum. i. c

¶ The maners of the gentyles may not be folowed What beastes ar cleane to be eaten & what not.

The. xiiii. Chapter.

A YE are thee a‡ chyldren of thee Lord your god, cut not your selues nor make you any baldenes betwene the eyes for any mans death. For thou art an holy people vnto the Lord thy God, & the Lorde hath chosen thee to be a seuerall people vnto hym selfe, of all thee nacions that are vpon the earth.

Ye shal eate no maner of abhominacio These are the beastes whych ye shall eate of: oxen, shepe, and gootes, herte, roo and bugle, wyldegoote, vnicorne, origē & Camelion. And al beastes that cleaue y hoffe & clyfte hit into two clawes & chewe y cud, thē ye shal eat. Neuertheles, these ye shal not eate of thē that chewe cud, & of them y deuyde & cleaue the hoffe: the camel, y hare, & the conye. For they chewe cud, but deuyde not the hoffe: & therfore are vncleane vnto you: & also the swyne, for though he deuyde the hoffe, yet he cheweth not cud, & therfore is vncleane vnto you: ye shal not eate of the flesshe of thē nor touch the dead carkesses of them.

* These ye shal eate of al that ar in the waters: Al y haue finnes and scales. And whatsoeuer hath not finnes & scales, of y ye may not eat, for y is vnclene vnto you. Leuit. xi. B.

Of all cleane byrdes ye shall eate, but these ar they of which ye may not eate: the egle, the gosshauke, the cormerāt, the ixion, the vulture, the kyte & her kynd, & al kynd of rauens, the Estrich, the nightcrowe, the kuckou, the sparouhauke & all her kynde, the lytle oule, the great oule, the backe, the bitture, the pye, the storke, the heron, y Jay in hys kynde, the lapwinge, the swalowe. And al crepinge foules are vncleane vnto you & may not be eatē of: but of all cleane foules ye may wel eate. Ye shal eate of no thing that dyeth alone: But thou mayeste geue it vnto the straūger that is in thy cytie y he eat hit, or mayst sel it vnto an Aliant. For thou art an holy people vnto the Lord thy God. Thou shalte not * sethe a kyd in hys mothers mylcke. Leuit. xxiii. c.

Thou shalt tythe al the encrease of thy sede that cometh out of the felde yeare by yeare. And thou shalt eat before the Lord thy god in the place, whych he hath chosen to make his name dwell there the tythe of thy corne, of thy wyne and thyne oyle, and the fyrstborne of thyne oxen & of thy flocke that thou mayst learne to feare the lord thy God alwaye.

Yf the waye be to longe for the, so that thou art not able to carie hit, because y place is to farre frō the whych the Lorde thy God hath chosen to set hys name ther (for the Lord thy God hath blessed the) thē make it in moneye & take the moneye in thyne hande, & go vnto the place which the lorde thy God hath chosen, & bestowe y moneye on

on what soeuer thy soule lusteth after: of oxen shepe, wine and good drinke, and of whatsoeuer thy soule desyrethe, and eate there before the Lord thy God and be merye: bothe thou and thyne housholde and the Leuite that is in the cytye. Se thou forsake not the Leuite, *for he hathe neither parte nor enheritaunce with the.

Deute.r.b. and, xviii.a

D

Deu.xxvi.c.

*At the ende of thre yere, thou shalte bringe forth al the tithes of thine encrease ỹ same yere and hit vp within thine awne cytye, and the Leuyte shall come because he hath nether parte nor enheritaũce with the, and the strauuger and the fatherlesse and the wedowe whyche are wythe in thy cytye and shall eate and fyll them selues: that the Lorde thy God maye blesse the in all the workes of thyne hande whyche thou doest.

The Notes.

aǂ They ar here called the children of the Lord, because aboue all other people of the worlde they were Indued with the gyftes and benefites of the lorde Psal.xxviii.a.

C The forgeuenes of dettes in the seuenth yere. If the Israelites obey God they ar promesed that they shal not suffre pouerty. Howe and after what maner we ought to lende.

The.xv.Chapter,

A

AT the ende of seuen yere thou shalt make a fre yere. And thys is ỹ maner of ỹ fre yere whosoeuer lẽdeth ought with his hãd vnto his neighbour, may not aske againe ỹ which he hath lẽt, of his neyghboure or of his brother: because it is called the Lordes fre yere, yet of a straunger thou mayste call it home

Eccl.iii', a

agayne. But *that which thou hast wyth thy brother thyne hande shal remit, ǂ that in any wyse, that ther be no begger amõg you. For the Lord shall blesse ỹ land which ỹ Lorde thy god geueth the, an enheritaunce to possesse it: so thou herken vnto the voyce of the lord thy God, to obserue ǂ do al these cõmaundmẽtes which I cõmaunde you this day: ye ǂ then the lorde thy God shal blesse the as he hath promysed the, and *thou shalt lende vnto many nacions, and shalt borow of no man, and shalt raigne ouer many nacyõs, but none shall raygne ouer the.

deu.xxix.b

B

When one of thy brethren among you is waxed poore in any of thy cities within thy land which the Lord thy God geueth the, se that thou harden not thine hert nor shet to thine hande frõ thy poore brother: But opẽ thyne hand vnto him ǂ lẽde him sufficiẽt for hys nede which he hath. And beware that ther be not a point of aǂ Belyall in thine hert, that thou woldeste saye. The seuẽth yere, the yere of fredome is at hande, ǂ therfore it greue ỹ to loke on thy poore brother ǂ geuest him nought ǂ he then crye vnto the Lorde agaynst the and it be synne vnto the: But geue him ǂ let it not greue thyne hert to geue. Because that for that thing, the Lord thy god shal blesse ỹ in al thy workes ǂ in al ỹ thou puttest thyne hand to. For the land shall neuer be without poore. Wherfore I cõmaunde ỹ saynge: opẽ thyne hand vnto thy brother that is nedy ǂ poore in thy lande.

note

Hebr.

C

Yf thy brother an Hebrue sell hym selfe to the or an hebruesse he shal serue the sixe yeare ǂ the seuenth yere thou shalt let him go fre frõ the. And when thou sendest him out fre from the, thou shalt not let him go awaye emptye: but shalt geue hym of thy shepe ǂ of thy corne and of thy wyne, ǂ geue hym of that wherwith the lord thy god hath blessed the. And remembre that thou wast a seruaunte in the land of Egypte, ǂ the Lorde thy God delyuered thee thence: wherefore I commaunde the thys thynge to daye.

note

I wyll not go away frõ the

But and yf he saye vnto the, I wyl not go away frõ the, because he loueth the and thyne house and is well at ease wyth thee. bǂ. Then take a nayle and nayle hys eare to the doore therwith and let him be thy seruaunte for euer, and vnto thy mayde seruaunte thou shalt do lykewyse. And let it not greue thyne eyes to let him go out frõ the, for he hath bene worth a double hyred seruaunt to thee in hys seruice, vi. yeares. And the Lord thy God shal blesse thein al that thou doest.

D

All the fyrste borne that come of thyne oxen and of thy shepe that ar males, thou shalt halowe vnto the lord thi god. Thou shalt do no seruice wyth the fyrstborne of thy shepe: but shalt eate them before thee Lord thy God, yeare by yeare in the place whych the Lorde hath chosen both thou ǂ thyne housholde. Yf there be any defaute therein, whether it be lame or blynde or whatsoeuer euel fauerednes it hath, thou shalt not offer it vnto the Lorde thy God:

But

But shalt eate it in thyne owne cytye the vnclcane and the clane indifferentlye, as the roo and the herte. Only eate not the bloude therof, but poure it vpon ỹ groun de as water.

The notes.

a Apoynt of Belial here for the wicked and frowarde councell of Belial.

b The entent of this lawe is to cause thē to abhorre bōdage wherunto this opē shame shulde dryue them for God wyl not that the loue of any man shulde be dearer vnto hym then lybertye.

c Or whether thou be cleane or vncleane, lyke wyse in the.xli, chapter b.r.c. In the Hebrue it is indifferent in all these places, to applye the cleanes or vncleanes to the person that eateth it, or to ỹ beast that is eaten.

¶ Of Easter, Whytsontyde, or the feast of tabernacles, What officers ought to be ordeyned,

The.xvi.Chapter.

A OBserue ỹ moneth of a Abib, and offer passeouer vnto the Lorde thy God. For in the moneth of Abib, the lord thy God brought the out of Egypt by nyght. Thou shalt therfore offer passe ouer vnto the Lorde thy God, and shepe and oxen in the place which ỹ Lord shal chose to make his name dwell there. Thou shalt eat no leuēded bread therw: but shalt eate therwith the bread of tribulation. vii. dayes longe. For thou camest out of the land of Egipt in hast, that thou maist remēbre ỹ day whē thou camest out of ỹ land of Egipte all dayes of thy lyfe. And se that ther be no leuēded bread sene in al thy costes. vii. dayes longe, and that there remayne nothyng of the flesh which thou hast offered the first day at euen, vntyll the morynge.

B Thou maist not offer passeouer in any of thy cities which the Lord thy God gedeut.xvi.i.b and.xvi,b ueth the. But * in the place which the lord thi god shal chose to make his name dwel in, ther thou shalt offer Passeouer at euē about ỹ goyng doune of the sonne, euē in the ceason ỹ thou camest out of Egypte. And thou shalte sethe & eate it in the place which the Lord thy God hath chosē, & departe on the morow & gett the vnto thy tēte. Sixe dayes thou shalt eate swete brede, and the seuēth day is for the people to come together to the Lorde thy God, that thou mayst do no worke.

Then rekē the. vii. wekes & beginne to rekē the. vii wekes whē ỹ sickel beginneth in the corne, and kepe the feaste of wekes vnto the Lorde thy God that thou geue a frewil offerynge of thyne hande vnto ỹ Lorde thy God accordinge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God both thou, thy sōne, thy daughter, thy seruaunte and thy mayde, and the leuite that is within thy c gates, and the straunger, the fatherlesse & the wedowe that are among you, in ỹ place which the lorde thy God hath chosen to make hys name dwell there. And remēbre ỹ thou wast a seruaunte in Egipte, that ỹ obserue and do these ordynaunces.

¶ Thou shalt obserue ỹ feast of tabernacles. vii. dayes longe, after that ỹ hast gethered in thy corne & thy wine. And thou shalt reioyse in that thy feast, both thou & thy sonne thy daughter, thy seruaūte, thy maide, ỹ leuite ỹ straunger, the fatherlesse & the wedowe that are in thy cities. Seuē dayes thou shalt kepe holy daye vnto the lorde thy God, in the place which the lord shal chose: for the lord thy god shal blesse the in al thy frutes and in al ỹ workes of thyne handes, & therfore shalte ỹ be glad. Thre tymes in ỹ yere shal al youre males appeare before ỹ lorde thy God in the place which he shal chose: In the feast of swete bread, in the feast of wekes & in ỹ feast *of tabernacles. And they shall not appeare before the lorde emptye: but euerye man with the gift of his hand, accordyng to the blessing of the lord thy God which he hath geuen the.

D Or bothes

Judges and officers thou shalt make Judges the in al thy gates which the lord thy god geueth ỹ thorow out thy trybes: & let thē iudge ỹ people righteously. Wrest not ỹ lawe nor knowe any persone nether take any rewarde: for gyftes blinde the wise & peruerte ỹ wordes of thy righteous. But in al thynge folow righteousnesse, that ỹ mayst liue and enioye the land which the lorde thy God geuethe the.

Thou shalt plant no groue of whatsoeuer trees it be, nye vnto the altare of the lord thy God which thou shalt make the. Thou shalt sett the vp no pyler, which the lorde thy God hateth.

The Notes.

a Abib, that is of apryl, when al thynges do springe of freashe exod.xxiii.b.

b By gates is oft tymes vnderstand tytyes Iurisdyccyon rule and gouernaunce as in this same chapter beneth in.d.

¶ The payne and punishment for Idolatrie. The doubtfull sentence must be referred vnto the greate Judges. The punishment of a rebeller by presumptuouse withstander of the lawe. The Institution of a Kynge.

The.xvii. Chapter.

A Thou shalt offer vntō the lord thy god no oxe nor shepe wherein is any deformite: whatsoeuer euelfauerednes it be, for that is an abhominacyon vnto the Lorde thy God.

Yf ther be found among you in any of the cyties which the Lord thy god geueth the man or womā that hath wrought wickednes in the syght of the Lord thy God that they haue gone beyonde his appoynt mēt, so that they haue gone & serued straūge goddes & worshipped them, whether it be the sōne or mone or any thing cōtayned in heauē which I forbade, and it was told the & thou hast herde of it: then thou shalt enquere diligently. And yf it be true & the thing of a suertye that soch abhominacyō is wrought in Israel thē thou shalt bring forth that mā or that woman whych haue cōmytted ỹ weked thing, *† vnto ỹ gates & shalte stone thē wyth stones, & they shall dye. B At the mouth of two or .iii. wytnesses shal he that is worthy of death, dye: but at the mouth of one witnesse he shal not dye. And the hādes of ỹ witnesses shalbe fyrst vpon him to kyl hym, & afterward the hādes of al the people: so shalt thou put wickednes awaye from the.

Yf a matter be to harde for the in iudgemēt betwene bloud & bloud, plee & plee, plage & plage in maters of stryfe wythin thy cities. Then aryse & get the vp vnto ỹ place which the Lord thy God hath chosē and go vnto the prestes the Leuites, & vnto the iudge that shall be in those dayes, & aske, & they shal shewe the howe to iudge. And se that thou do according to that whiche they of that place (which the Lord had chosen) shewe the, & see that thou obserue to do according to al that thei enforme the According to the lawe wherych they teache the & maner of iudgemēt which they tel ỹ, se that thou do & that thou * bowe not frō that wherych they shewe ỹ, nether to ỹ ryght hande nor to the lefte.

deute. b, & Iosue. i. b

C And that mā ỹ wil do presumptcously so that he wyll not herkē vnto the prest ỹ standeth ther to minister vnto the lord thy God or vntō the iudge, shal dye: & so thou shalt put awaye euel frō Israel. And al ỹ people shal heare & shall feare, & shall doo no moare presumptuously.

When ỹ art come vnto the land which the lord thy god geueth the and enioyest it & dwellest therin: Yf thou shalt say: I will set a kyng ouer me: lyke vnto al the naciōs that are about me: Thē thou shalte make hym kynge ouer the, whom the Lord thy God shall chose. One of thy brethrē must thou make a kynge ouer thee, and mayste not sett a straunger ouer the whych is not of thy brethren. But in any wyse lett hym D not holde to many horsses, that he bringe not the people agayn to Egipt thorow the multitude of horsses, for as moche as the Lorde hath sayde vnto you: ye shal hence forth go no more agayne that waye. Also he shal not haue to manye wyues lest hys hert turne away, nether shal he gether him syluer and golde to moch. Kynges.

And whē he is set vppō the seat of hys kingdome, he shall wryte him out thys second lawe in a boke takyng a coppe of the prestes ỹ Leuites. And it shalbe with him & he shal reade therin al dayes of hys lyfe that he may lerne to feare ỹ lord hys God for to kepe al the wordes of this lawe and these ordinaunces, for to do thē: ỹ his hart arise not aboue his brethrē & that he turne not from the cōmaundemente: ether to the right hand or to the lefte, that both he and his children may prolonge theyr dayes in hys kyngdome in Israel.

The Notes.

*† Openly in the gates & not secretely in prysō. With lawful witnesse and not tormenting them or making thē sweare agaynst them selues or forswere them selues.

¶ The Leuites might haue no possessiōs, Idolatrie must be fled. The prophet Christe is promysed. The false prophet must be slaine, & how he may be knowē

The.xviii. Chapter.

A The Prestes the leuites, all ỹ tribe of leui * shall haue noo part nor enheritaūce with Israell. The offeringes of the lord & hys enheritaunce they shal eate, but shall haue no enheritaūce amonge theyr brethren: the lord he is theyr enheritaunce, as he hath sayde vnto them. And this is the duety of the prestes of the people

A Num. xviii. a Deut. x. b & xii. b and xiii. d.

people & of them that offer, whether it be ore or shepe: They muste geue vnto the preast, ỹ shoulder and the two chekes & ỹ malwe, the fyrst frutes of ỹ corne, wyne & oyle, & ỹ first of the shepe shearyng must ỹ geue hym. For the lord thy god hath chosẽ him out of al the trybes to stande & to mynistre in the name of the lord: both hym & his sonnes for euer. ☞ If a Leuite come out of any of thy cities or any place of Israel, wher he is a sotourner, & come wyth al the lust of his hert vnto ỹ place which ỹ lorde hath chosẽ: he shal ther ministre in ỹ name of the Lord his God as al his brethrẽ the Leuites do which stãd ther before ỹ lord. And they shal haue lyke portions to eate, beside that which comethe to hym of the patrimonye of hys elders.

nota good

When thou art come in to the lãd which the Lorde thy God geuethe the, se that thou lerne not to do after ỹ abhominacios of these nacions. Let there not be founde amõg you that maketh his sõne or daughter to go thorow the fire, or that vseth* witcrafte, or a*chaser of dayes or that regardeth the flyeg of foules, or a sorcerar, or a charmar, or that councelleth with spretes, or a prophetiar or that*asketh the aduise of deed. For all that do soche thynges are abhominacion vnto the lord: and because of these abhominacions the lord thy god doethe caste them oute before the, be pure therfore wythe the Lorde thy God. For these nacions which thou shalt conquere, herken vnto chasers oute of dayes and prophecyars, But the lord thy God permytteth not that to the.

or arte magyke* Some ỹ haue regard too tymes

nota gasyb out of Daygt

christ is here promysed a preacher of better tidinges then Moyses

The lorde thy God wyll sterte vp a Prophete amonge you: euẽ of thy brethrẽ lyke vnto me: & vnto him ye shal herkẽ according to al ỹ thou desyredest of the lord thy God in Horeb in the daye when ỹ people were gathered sayenge: Let me heare the voice of my lorde God no more, nor se thys great fire any moare, that I dy not. And the lord said vnto me: they haue wel spoken, I wyll rayse them vp a prophett from among their brethren like vnto the, D & wil put my wordes into his mouth and he shal speake vnto them al ỹ I shal commaund him. And who soeuer will not herkẽ vnto the wordes whych he shal speake in my name, I will requyre it of hym.

But the prophete which shall presume to speak ought in my name which I commaũded not to speake, & he ỹ speaketh in the name of straung Goddes, ỹ same prophete shall die. And yf thou saye in thine hert how shal I know that which ỹ lorde hath not spoken? When a prophete speaketh in ỹ name of ỹ lord, yf the thinge folow not nor come to passe, ỹ is ỹ thig which the lorde hath not spoken. But the prophete hathe spoken it presumptuously yet be not afeerde therfore of hym.

The notes.

*I They ake ỹ aduise of ỹ dead ỹ cõtare kyrytes in ỹ night thincking ỹ they ar soules departed

C The fearuthefull townes. The punyshmente of hym that beareth false wytnesse

The.xix. Chapter.

A Deut.xii.d Nu.xxxv.b Iosue.xx.a

When the lorde thy God hath destroied the nacyons whose land ỹ lord thy God geueth the, & thou hast cõquered thẽ & dwellest in their cities & in their houses: thou shal appoint .iii. cities in the land whych the Lorde thy God geueth the to possesse it: thou shalt prepare ỹ waye & deuyde the costes of thy lãd which the lord thy God geueth the to enherete, in to .iii. partes ỹ whosoeuer commytte the murther may flee thiter. And this is ỹ cause of the slayer that shal flee thither & be saued: at If he smyte his neyghboure ignorantlye hated him not in time passed. As whẽ a man goethe vnto ỹ wod withe hys neibour to hew wod, & as his hãd fetcheth a stroke with the are, ỹ head slippeth frõ the helue and smyteth his neighbour that he dye: the same shall flee vnto one of the same cities & be saued. Lest ỹ executer of bloud folowe after ỹ slaier while his hert is whote & ouertake him, because the way is lõge, & slee hym, and yet there is no cause worthy of death in hym, in as moch as he hated not hys neyghbour in tyme passed. C Wherfore I commaunde the sayinge: se that thou appoynt out .iii. cities.

B shall be sanctuaries

And yf the lord thy God Enlarge thy costes as he hath swore vnto thy fathers and geue the al the land which he sayd he wold geue vnto thy fathers (so that thou kepe al these commaũdemẽtes to do them which I commaund the this daye, ỹ thou loue the lorde thy God and walke in hys wayes euer) thẽ thou shalt adde .iii. cities

mo vnto those.iii. that innocēte bloude be notshed in thy lande which the Lorde thy god geueth ỹ to enheret, & so bloude come vpō ỹ. But & yf ther be any man that hateth hys neyghboure and lateth a wayte for him & riseth agenst him & smiteth him ỹ he dye, & fleeth vnto any of these cytyes. Thē let ỹ eldets of his cyty sende & fetche him thēce & deliuer him in to the hādes of ỹ iustice of bloude, & he shal die, Let thine eye haue no pitie on him, & so thou shalte put away innocent bloude from Israel, & happy arte thou. Thou shalt not remoue thy neighbours marcke which they of olde time haue sett in thine enheritaūce ỹ ỹ enherettest in the lande whych the Lorde thy God geueth the to enioy it.

D

☞ One witnesse shal not rise agāynste a mā in any maner trespace or synne, what soeuer synne a man sinneth: * But at the mouth of two witnesses or of .iii. witnesses shal al maters be tryed.

den.xvii.b mat.xviii.c Joh.viii.c it.cor.xiii.a 1.Tim.v.c. Hebr.x.c

If an vnrighteous witnesse rise vp against a mā to accuse him of trespace: thē let both the men which striue together stāde before the Lorde, before the preastes & the iudges which shalbe in those dayes, & let the iudges enquire a good. And yf the witnesse be founde false and that he hath geuē false witnes against his brother thē shal ye do vnto him as he had thought to do vnto his brother, & so thou shalte put euell away from the. And other shall heare & feare and shall hencefoorthe compt no more amy such wickednes amōg you. And let thine eye haue no compassion, but * like for lyke, eye for eye, tothe for tothe, hande for hand, and fote for fote.

Deod.xxi.c Leu.xxiiii.c Dan.xiii.g. Matth.v.c

The notes.

a ¶ Here ar shewed .ii. maners of māquelling one done willingly & of set purpose, the other vnwilling ly: for euen he that killeth with ths hande maye beefore God be no man quellare: and agayne he that is angrye and enuyethe although he kyll not with the hande, cannot but be a manslear before God: because he wyllethe hys neyghboure euyll. As it is sayde. 1. Johan. iii. c.

¶ Why ought to go to battel. The lawes of armes amonge the Israelytes. The Canaanites muste they kyll.

The .xx. Chaptet.

A

When thou goest out to battel agaynste thine enemies, and seist hoorses and charetes and people mo thēthou, be not afeerd of them, for the lord thy God is with the whiche brought the oute of the land of Egipt. And whē ye ar come nye vnto battell, let the preast come foorth and speke vnto the people and saye vnto them. Heare Israel, ye are come vnto battel against youre enemyes, let not youre hartes faynte, nether feare nor be a maseed nor a dread of thē. For the Lord thy God goeth with you to fighte for you against youre enemies and to saue you.

And let the officers speake vnto ỹ people sayinge: If any man haue bylt a new house & haue not * dedicate it, let him go and returne to his house lest he dye in the battell, and another dedicate it. And yf any man haue planted a vineyarde & haue not made it comen * let him go and returne again vnto his house, lest he dye in the batell and another make it comē. And If any man be betrauthed vnto a wyfe and haue not taken her, let him go & returne again vnto his house, lest he dye in ỹ battel and another take her.

B dedicate: ¶ Leuites I suppose ha lowed them as we do our shippes

nota

And let the officers speake further vnto the people and saye. If any mā feare & be faynte herted, let him goo and returne vnto his house lest hys brothers herte be made faynte as wel as his. And when the offycers haue made an ende of speakynge vnto the people, let them make captaynes of warre ouer them.

C

nota before thou offer peace

When thou comest nye vnto a citye to fight against it, offre them peace. And yf they answere ỹ againe peasably, and opē vnto ỹ then let all the people that is foundē therin be tributares vnto ỹ and serue the. But and yf they will make no peace with the, then make warre agaynst the cytye and besege it. And when the Lord thy God hath delyuered it into thine handes, smyte al ỹ males therof with the egde of the swerde, saue the wemen & the chyldren & the catel & al that is in ỹ cytie and al the spoyle thereof take vnto thy selfe & eate the spoyle of thyne enemyes which ỹ lord thy God geueth the. Thus thou shalt do vnto al the cityes whych are a great waie of from the and not of the cytyes of these nacyons.

D

But in ỹ cyties of these nacions whych ỹ Lord thy God geueth the to enheret, thou shalt saue alyue nothing ỹ breetheth. * But shalt destroy them wyth out redēp cyon, both the Hethytes, the Amorites, the Cananytes

Deut.vii.a Josu.vi.c viii.e.x.c

nota to destroy all that goeth breathe

Cananites, the Pherezites, the Heuites & the Jebusites, as the Lord thy God hath cõmaũded ỹ, ỹ they teach you not to do after all their abhominacyõs which they do vnto theyr goddes, and so shoulde sinne against the Lorde your God.

When thou hast beseged a citie longe time in makinge warre agẽst it to take it, destroy not the trees therof, that thou wolt dest thrust an axe vnto thẽ. For ỹ mayste eate of them, and therfore destroy thẽ not. For the trees of the feldes are no mẽ, that they might come against the to besege ỹ. Neuerthelater those trees which ỹ knowest that men eate not of them thou maiste destroy & cutt them downe and make bol werks agenst the citie that maketh warre with the, vntyl it be ouerthrowne.

The notes.

*¶ Comẽ: the. iii. first yeres the frute might not be eaten the fourth it might be offred & the fift eatẽ. and that is to make it comen, to bring it to the vse of the laye people.

¶ The purgaciõ of him that is found deed & is not knowen how he was slaine. How we ought to take to wyfe her that is takẽ in warre. The right of the fyrst begotten. The punishment of the sonne ỹ is dy sobedyent to hys father and mother.

The. xxi. Chapter.

A IF one be founde slaine in the land which the lord thy God geueth the to possesse it, and lyethe in the feldes: and not knowẽ who hath slaine him: Then let thyne elders & thy iudges come forth and mete vnto the cyties that ar roũde aboute the slaine. And let the elders of that citie which is next vnto ỹ slaine man, take an heyffer that is not laboured wyth nor hath drawen in the yock, and let them bryng her vnto a valeye where is nether earynge nor sowenge, & strike of her head there in the valeye.

Then let the preastes the sonnes of Leui come forth *for the lord thy God hath chosẽ them to ministre and to blesse in the name of the lord & therfore at their mouth shall all strife & plage be tried. And al the

B elders of the cytie that is nexte to ỹ slaine man shall washe their handes ouer ỹ heiffer that is beheaded in the playne, & shall answere and saye: oure handes haue not shed this bloude nether haue our eies sene it. Be mercifull Lord vnto thy people Israel which thou haste delyuered and put not innocente bloude vnto thy people Israel: and the bloude shalbe forgeuẽ them. And so shalte thou put *innocent bloude from the, whẽ thou shalte haue done that which is ryght in the syght of the Lord. the Chald. interpre. hir ỹ shedeth innocente bloude.

When thou goest to warre against thine enemies & the Lord thy God hath delyuered thẽ into thine handes & thou hast take them captyue, and seyst amonge the captyues a bewtifull woman & hast a fãtasy vnto her that thou woldeste haue her to thy wyfe. Thẽ bringe her home to thine house and let her shaue her head and pare her nailes and put her raymẽt ỹ she was takẽ in from her, & let her remaine in thine house & bewepe her father & her mother a moneth long & after that go in vnto her & marie her & let her be thy wyfe. And yf ỹ haue no fauour vnto her, then let her go whether she lusteth: for thou maist not sel her for money nor make chenefaunce of her, because ỹ hast hũbled her. If a mã haue two wyues, one loued and another hated, and they haue borne hym chyldren, both the loued & also ỹ hated. If the first borne be the sonne of the hated: then whẽ he dealeth his goodes among his childrẽ, he may not make ỹ sõne of ỹ beloued first borne before ỹ sõne of ỹ hated which is in dede ỹ firstborne: But he shall knowe the sonne of the hated for his fyrstborne ỹ he geue him dowble of al ỹ he hath. For he is the first of his strength, and to him belongeth the ryght of the fyrstborneshyppe.

¶ Yf any man haue a soone that is stoburne & disobedient, that he wil not herkẽ vnto ỹ voice of his father & voyce of hys mother, & they haue taught him nurtour, but he wold not herken vnto them. Then let his father & his mother take him & bringe him out vnto ỹ elders of that city & vnto ỹ gate of that same place, & say vnto ỹ elders of the citie. This oure sonne is stoburne & dysobedyent and will not herken

D vnto our voice, he is a riotar and a dronkard. Then let al ỹ men of that citie stone him with stones vnto death. And ỹ shalte put euel awaye from the, & al Israel shal heare & feare. * If a mã haue cõmytted a trespace worthy of death & is put to death for it & hanged on tree: let not his bodye remayne al nyght vpon ỹ tree, but burye hym the same day. For *the curse of God is on hym that is hanged. Defile not thy

deu. xvii. b
Eccl. xlv. d

Iosu. viii. k

Gala. iii. e.

lande therfore, whych the Lorde thy God geueth the to enheret.

The Notes.

a ¶ Here were they permytted to take a wyfe of ỹ gentyles but fyrst to shaue her head & cut her nailes &c. whiche ceremony signyfied that ye shoulde be instruct to cut awaye the wantonesse, & superfluouse decking with the delycate condicios of the gentiles lest the cleane people of the Jewes shulde in shorte space abhorre her, yf she cõtinued in her old maners b ¶ Hast hũbled her, that is, afflyct vexed and greued her by taking away her father contrey goodes &c. as in the Psal. xxxvii. b.

C What thou oughtest to do whẽ thou fyndest thy neyghboures beast goynge a straye. A man shall not were womens clothing or a womã manes clothing. To weare a cote of wolle & of flaxe is also forbiddẽ The punishment of hym that accuseth a man vnrighteously: of an aduoutrer also & of him that rauysheth a mayde.

The .xxii. Chapter.

1 YF thou se thi brothers oxe or shepe go astray, ỹ shalte not withdraw thy selfe frõ thẽ: But shalt bring thẽ home agayn vnto thy brother. If thy brother be not nye vnto the or yf ỹ knowe hi not, thẽ bringe thẽ vnto thine owne house and lett them be with the vntyl thy brother aske after thẽ, and then delyuer hym thẽ agayne. In like maner shalt thou do with hys asse, with his rayment and with all loste thinges of thy brother whiche he hath lost and thou hast founde, and thou mayst not withdrawe thy selfe.

2 If thou se that thy brothers asse or oxe is fallen downe by ỹ waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them agayne.

a ¶ The woman shal not weare that whych pertayneth vnto the man, nether shall a man put on womans rayment. For al ỹ do so, are abhompnacyon vnto the Lord thy God.

3 If thou chaunce vpõ a birdes nest by ỹ waye, in what soeuer tree it be or on the ground, whether they be youg or egges, & the dãme sytting vpon the young or vpõ ỹ egges: Thou shalt not take ỹ b ¶ mother with the young. But shalt in any wise let the dãme go and take the youg, that thou maist prosper and prolong thy dayes.

4 B Whẽ thou bildest a new ¶ house, thou shal make a batelment vnto the rouffe, ỹ thou lade not bloude vpon thine house, yf any man fall therof.

B The houses be flat i tho se cõtreys.

Thou shalte not sowe thy vyneyarde with ¶ diuerse sede: lest thou halow ỹ sede which thou hast sowen & the frute of thy vyneyarde,

Thou shalt not ¶ d plowe with an oxe & an asse together. Thou shalt not weare a garmẽt made of wool and flaxe together.

Thou shalt put rybandes vpõ the .iiii. quarters of thy vesture wherewithe thou coueresi thy selfe.

take god that he flaudes not Volkoff Spaniard/ age

5 If a man take a wyfe & when he hath lyẽ w̃ her hate her and leye shameful thinges vnto her charge & bringe vp an euell name vpon her & say: I toke this wyfe, & whẽ I came to her, I foũd her not a mayde: Thẽ let the father of the damsel and ỹ mother bringe forth ỹ tokens of ỹ dãsels virginite vnto the elders of the citte, euen vnto ỹ gate. And let ỹ dãsels father saye vnto ỹ elders I gaue my daughter vnto this man to wife and he hateth her: & lo, he laieth shameful thinges vnto her charge sayinge, I foũde not thy daughter a mayde. And yet these ar ỹ tokẽs of my daughters virginite. And let thẽ spreade ỹ vesture before the elders of ỹ citte. Then let the elders of ỹ citie take ỹ man & chastyce hym & mearce hũ in an hundred sicles of syluer & geue them vnto ỹ father of the damsel, because he hath brought vp an euell name vpon a mayde in Israell. And she shalbe his wyfe, & he maye not put her away al his dates. But & yf ỹ thing be of a suertie that ỹ damsel be not founde a virgen, let thẽ bring her vnto the doze of her fathers house, & let ỹ men of ỹ cytie stone her w̃ stones to deathe, because she hathe wrought folye in Israell, to playe the whoze in her fathers house. And so thou shalt put euell awaye from the.

D 6 If a man be founde lyinge with a womã, that hath a wedded husband, then lett thẽ die ether other of thẽ: both the mã that laye with the wyfe and also the wife: so ỹ shalt put awaye euel of Israel.

7 If a maide be handfasted vnto an husband, and then a man fynde her in ỹ towne & lye with her, then ye shall bring them both out vnto the gates of the same citye and shall stone thẽ with stones to death. The damsel because she cried not beyng in the citie: And the man, because he hath humbled hys neyghbours wife, and thou shalt put awaye euell from the.

8 But yf a mã finde a betrauthed dãsel in the felde and force her & lye withe her: Then the man that laye with her shal die alone,

alone, & vnto the damsell thou shalt do no harme: because ther is in the dāsel no cause of deth. For as whē a mā ryseth agynst hys neyghbour and sleyeth hym, euē so is thys matter. For he foūd her in the feldes and the betrauthed damsel cryed: but ther was no man to suckoure her. Yf a man fynde a mayde that is not betrauthed & take her & lye with her and be found: Then the man that laye wyth her shall geue vnto thee damsels father. l. sycles of syluer, And she shal be hys wyfe, because he hath * humbled her, and he may not put her awaye all hys dayes.

what humble signifieth here lorde thys. v. h

No man shall take hys fathers wyfe, nor vnhylle hys fathers couertinge.

The Notes.

a ¶ It is not here forbiddē but þ to exteue or auoyd Ieopardye, or to passe the tyme merely or to begyle our enemies a womā maye were a mans harnesse or vestimētes & contrary wyse a man womās clothes: but that they be not ernestlye & customablye vsed, þ due honestye & dignitie may be obserued of both kin des: seinge to do otherwyse is vncomely.

b ¶ Thou shalt not kil þ mother &c. This law will no more but þ in dealinge mercifullye vñ beastes we shuld lerne mercifulnes vnto our neyghbours.

c ¶ With diuerse sede for thē the one shuld hurte the other: to the maners & dealyng of mē may not be double but single simple agreable in opinions & not of contrary sectes & diuerse doctrynes.

d ¶ Do not plowe with an ore and an asse, & not to were a garmēt of wollē & lynē do meane both one thyng, and as expounded in Leuit. xix. d.

¶ What maner of men may not be admytt in to the church. Pollutions that happe in the nyght. Vsurye.

The. xxiii. Chapter.

A One that is gelded or hathe his pryuie mēbres cutt of, a ¶ shal come into the cōgregatt on of the lord. And he þ is borne of a comē womā shall not come into the cōgregation of the Lord, no in the tenth generation he shal not enter in to the congregatiō of the Lord. The Ammonites and the Moabites shal not come into þ cōgregatiō of the Lord, no not in þ tenth generation, no they shal neuer come into the congregatiō of the Lord, because they mette you not wyth bread and water in the waye when ye came out of Egypte, and because they hyred agaynst thee Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuertheless the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessinge vnto the, because the Lord thy God loued thee. B Thou shalte neuer therfore seke that which is prosperous or good for thē all thy dayes for euer. Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egyptian, because thou wast a straunger in hys land. The chyldren that are begottē of thē shal come into the congregation of the Lord in the thre generation.

When thou goest out wyth the host agaynst thyne enemies, kepe the frō al wickednes for þ Lord is among you. Yf there be any mā that is vncleane by the reasō of vnclennes þ chaunceth him by nyghte, let hym go out of the hoste & not come in again vntil he haue washed him self with water before the cuē: & then whē the sunne is downe, let him come into the hoste agayne. Thou shalte haue a place wythout the host whether thou shalte resorte to & thou shalt haue a sharpe poynt at þ ende of thy bwepō: & whē þ wilt ease thy selfe, dygge therwith & turne & couer that which is departed frō the. For the Lord thy God walketh in thyne host, to rydd the and to sette thyne enemyes before the. Let thyne hoste be pure, that he see no vncleane thynge amonge you and turne from you.

Thou shalt not delyuer vnto hys mayster the seruaunt which is escaped frō hys mayster vnto the. Let him dwel wyth the, euē among you in what place he hym selfe lyketh best, in one of thy cyties where it is good for hym, and vexe him not. ☞ There shalbe no whore of the daughters of Israel, nor whorekeper of þ sonnes of Israel. Thou shalt nether bringe the ehyre of an whore nor the price of a dogge into the house of the Lord thy god, in no maner of vowe, for euen both of thē are abhominatiō vnto the Lorde thy God.

☞ Thou shalt be noo vsurer vnto thy brother, neyther in money nor in fode, nor in any maner thing that is lent vpō vsury. Vnto a straūger þ mayst lēde vpō vsurye, but not vnto thy brother, that the Lorde thy God maye blesse the in al that thou settest thyne hand to in the lande whether thou goest to conquere it.

Numer. xxx. Eccle. v. & Baru. vi. d

* When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slack to paye it. For he wyll surely requyre it of the, and it shalbe synne vnto the. Yf thou shalt leaue vowing, it shalbe no synne vnto the: but that whyche is once gone oute of thy lyppes, thou muste kepe and do, according

accordinge as thou haste vowed vnto the Lord thy god of a frewil which thou hast spoken wyth thy mouth.

Whē thou comest into thy neyghbours vyneyarde, thou mayst eat grapes thy bely ful at thyne owne pleasure: but ȳ shalte put none in thy bagge.

Whē thou goest into thy neyghbours corne, * thou mayst plucke the eares wyth thyne hande, but thou mayste not moue a sycle vnto thy neyghbours corne.

Math.xii.a

The Notes.

a ¶ To come into the congregatiō is to haue office or ministratiō, amōg the congregatiō: which no deformed person myght haue: lest hys deformite shulde be an occasion to despise the office or administration wherin he was ordeyned.

b ¶ Iff soche polycies muste be hadde in sowdyars tentes to kepe thē cleane, moch more in cyties & townes. If soch a thing, which of it self is not euel, must be so ernestly sene to: what singular prouisiō ought ther to be had that no open whoredom, aduoutrye, theft, polling, eraccion, &c. were vsed

c ¶ Ther be now many that desyre no better rētes ¶ Deuorcement is permitted. ¶ He that is newly maryed shal not be cōpelled to go to warre, ¶ the rēnātes of corne must be left in heruest for the poore.

The.xxiiii.Chapter.

A Math.v.c. & xix.a

Whēa mā hath takē a wyfe & maried her, yf she fynd no fauoure in his eyes, because he hath spied some vnclēnes in her. Thē lett him wryte her a bylle of deuorcemēt & put it in her hand & sende her out of hys house. * Yf when she is departed out of hys house, she goo & be another mās wyfe & the second husbande hate her & wryte her a letter of deuorcemēt & put it in her hand & sende her out of hys house: or yf the secounde man dye whyche toke her to wyfe, her fyrst man which sent her awaye maye not take her agayne too be hys wyfe, in as moch as she is defyled. For that is abhominacion in thee syghte of the Lord: that thou defyle not the land wyth synne, whych the Lord thy God geueth the to enherett.

Jeremi.iii.a

Deute.xx.b

* Whē a mā taketh a new wife, he shal not go a warrefare nether shalbe charged wyth any busynes: but shalbe fre at home one yere & reioyce with his wyfe which he hath takē. * ¶ No mā shal take ȳ nether or the vpper mylstone to pledge, for then he taketh a mans lyfe to pledge. Yf any mā be founde stealing any of hys brethrē the chyldren of Israell, & maketh cheuesaunce of hym or selleth him, the thefe shal dye And thou shalt put euell awaye from the. Take hede to thy selfe as concerninge the plage of leprosye, that thou obserue dylygently to do according to al that the prestes the Leuites shal teache the, as I comaunded them so ye shal obserue to doo. Remembre what the Lorde thy God dyd vnto Mir Jam by the waye, after that ye were come out of Egypt.

Yf thou lende thy brother anye maner socoure, thou shalte not go in to his house to fetche a pledge: but shalte stande without and the man to whō thou lendest, shal bringe the the pledge oute at thee doze.

☞ Furthermoze yf it be a poore body, go not to slepe wythe hys pledge but delyuer hym the pledge agayne by that thee sunne go downe, & let him slepe in hys owne rayment and blesse the.

C

note

take not a pledge of a poore man

And it shalbe ryghteousnesse vnto the, before the Lorde thy God. * Thou shalte not defraude an hyred seruaūt that is nedye & poore, whether he be of thy brethren or a straunger that is in thy lande wythin thy cytyes. Geue hym hys hyre the same daye, & let not the sunne go downe theron. For he is nedye and therwythe susteyneth hys lyfe, lest he crye agaynst the vnto thee Lord & it be synne vnto the. The fathers shal not dye for the chyldren, nor the chyldren for the fathers: but euerye man shal dye for hys owne synne.

Leuit.xix.c Tob.iiii.c Eccle.vii.c

* Hynder not the ryght of the straūger nor of ȳ fatherles, nor take wedowes rayment to pledge. But remembre that thou wast a seruaūte in Egipt, & how the Lord thy God delyuered the thence. Wherfore I commaunde the to do thys thinge.

deu. xvii.c

When thou cuttest downe thyne heruest in the felde & hast forgotte a shefe in the felde thou shalt not go agayne & fet it: But it shalbe for the straunger, the fatherlesse & the wedowe, that the Lord thy god maye blesse the in all the workes of thyne hande. When thou beatest downe thyne olyue trees thou shalt not make cleane rid daūce after the: but it shalbe for the straūger, the fatherles & the wedowe. And whē thou gethereste thy vyneyarde, thou shalte not gether cleane after the: but it shall be for the straunger, the fatherlesse & the wedowe. And remēbre that thou waste a seruaūt in the land of Egipt: wherfore I cōmaunde the to do thys thynge.

D

note

thou shalt not make clene rydance after thy

The

The Notes.

¶ By the nether or vpper milstone is signified any thing which is necessarely requyred to a borower or debtour, wherof he norisheth & sustayneth him self, ꝑ may no creditour take frō him, in especiall hys craft & occupatiō wherō he chefly studieth may he not by enprysonnemēt (which some most cruelly do) kepe hym fro: Leste he be compelled to paye his det wyth double dispraysyt. One, that his milstone is ydel in ꝑ meane tyme. Another, that he is cōstrayned to come further in dett otherwayse, or too sell hys necessary goodes wythout whych he cānot lyue to make payment.

¶ The punischmēt of offendars. The lawe of reasing lede to the brother that is dead. Measures and weyghtes.

The.xxv. Chapter.

IF ther be stryfe betwene mē, & lett thē come vnto the lawe, & let the iudges iustifie ꝑ righteous & cōdemne ꝑ trespaser. And yf ꝑ trespaser be worthy of stryppes, thē let ꝑ iudge cause to take hī downe & to beate him before his face accordyng to his trespacer, vnto a certē nōbre * xl. strypes he shal geue him and not passe: leste yf he should exceade & beate him aboue that wyth many stripes, thy brother should appeare vngoodly before thyne eyes.

Therfore had S. paul no mo at a sy tyme. ii Cor. xi. f

B

* Thou shalt not mosel the oxe that treadeth out the corne.

i. Cor. ix. a, 1. Tim. v. f.

When brethren dwel together and one of them dye and haue no chylde, the wyfe of the dead shall not be geuen out vnto a straunger: but hyr brother in lawe shal go in vnto her and take her to wyfe & marye her. And the eldest sōne which she beareth, shall stande vp in the name of his brother which is * dead, that hys name be not put out in Israell.

So that he should be ꝑ child of the brother ꝑ dead was & not his that gat hym

But and yf the man wyll not take hys syster in lawe, thē let her go to the gate vnto the elders & saye: My brother in lawe refuseth to stere vp vnto hys brother a name in Israell, he wyl not marye me. Then let the elders of hys cytie call vnto hym & comen with hym. Yf he stand & say: I wil not take her, then let hys syster in lawe go vnto him in the presence of the elders and loose his showe of his fote and spyt in his face & answere & saye. So shall it be done vnto that man that wyl not bylde his brothers house. And his name shall be called in Israell, the vnshoedhouse.

C

Yf whē men stryue to gether, one with another, the wyfe of ꝑ one runne to, for to ryd her husbād out of the handes of hym that smyteth hym & put forth her hand & take hym by the secretes: cut of her hand and let not thyne eye pytye her.

D

☞ Thou shalte not haue in thy bagge two maner of weyghtes, a great & a smal: nether shalt thou haue in thyne house dyuerse measures, a greate & a small. But ꝑ shalt haue a perfect & a iust measure: that thy dayes maye be lengthed in thee lande whych the Lorde thy God geueth the. For al that doo soche thinges & all that do vnryghte, are abhomination vnto the Lorde thy God. Remembre what Amalech dyd vnto ꝑ by ꝑ way after ꝑ camest out of Egipt, he met the by ꝑ way & smote the hind most of you, all ꝑ were ouer labouted and dragged by hinde, whē thou wast faynted and wery, & he feared not God. Therfore when the Lord thy God hath geuen the rest from al thyne enemyes round aboute, in the lande whych the Lorde thy God geueth the to enherete & possesse: se that thou put out the name of Amalech from vndet heauen, and forget not.

The Notes.

¶ God wyl that a womā be more shamefast thē ether to exercyse the fete of a mā in fyghtinge or too touche that membre.

¶ The fyrst frutes and tythes to the Leuites, father lesse, wedowes, and straungers.

The.xxvi. Chapter.

WHē thou art come into the lāde which the Lorde thy God geueth the to enherete & haste enioyed it & dwellest therin:

A

* take of the fyrste of all the frute of the erth, which thou hast brought in oute of the lande that the Lord thy god geueth the and put it in a maunde and go vnto the place whyche the Lorde thy God shall chose to make hys name dwell there.

Exo. xxiii. c & xxxiiii. d

And thou shalt come vnto the prieste that shal be in those dayes and saye vnto hym I knoweledge thys daye vnto thee Lorde thy God, that I am come vnto the contre whych the Lorde sware vnto out fathers for to geue vs.

And the prest shal take the maund out of thyne hand, and set it downe before the aulter of the lord thy God. And thou shalt answere & saye before the lord thy god: The * ‡ Syriās wold haue destroyed my father, and he went downe into Egypte & sojourned there wythe a fewe folcke and grewe there vnto a nation greate, mighty and full of people. And the Egyptians

B

vexed

vexed vs & troubled vs, & laded vs wyth
cruel bõdage. And we cried vnto the lorde
god of our fathers, & the lord hearde oure
voyce & loked on our aduersyte, labour &
oppression. And the lord brought vs oute
of Egipt with a mightie hãd & a stretched
out arme & wyth great terriblenes & wyth
signes & wonders. And he hath broughte
vs in to thys place and hath geuẽ vs this
land that floweth with milke & houy. And
C now loo, I haue brought the fyrst frutes
of the land which the Lord hath geuẽ me.
And set it before the Lord thy God, & wor
shyp before the Lord thy God & reioyce o=
uer all the good thinges which the Lorde
thy God hath geuẽ vnto the & vnto thyne
house, both thou the Leuite and the straũ=
ger that is amonge you.

When ỹ hast made an ende of tything
all the tythes of thyne encrease the thyrde
yere, the yere of tything: and hast geuen it
vnto the Leuite, the straunger, the father=
lesse & the wedowe, and they haue eaten in
thy gathes & fylled them selues. Thẽ say
before the lord thy God I haue broughte
the halowed thinges out of myne house, &
haue geuen thẽ vnto the Leuite, the straũ=
ger, the fatherlesse & the wedowe accordin
ge to al the cõmaundementes which thou
cõmaundest me: I haue not ouerskypped
thy commaundementes, nor forgotten thẽ
I haue not eaten thereof in my mournyn=
ge nor taken awaye thereof vnto any vn=
clennesse, nor spent therof about any dead
corse: but haue herkened vnto the voice of
D thee Lorde my God, and haue done after
all that he commaunded me, loke downe
from thy holy habitatyon heauen, & blesse
thy people Israell and thee lande whyche
thou hast geuen vs (as thou swarest vnto
oure fathers) a lande that flowethe wythe
mylke and honye.

This daye the Lord thy God hath cõ=
maũded ỹ to do these ordinaũces & lawes,
kepe thẽ therfore & do them wyth al thyne
hert & all thy soule. *‡ Thou hast sette vp
the Lorde thys daye to be thy God and to
walke in hys wayes and to kepe hys ordi=
naunces, hys commaundemeutes and his
lawes, and to herken vnto his voyce. And
the Lorde hath sett the vppe thys daye, to
be a seuerall people vnto hym (as he hath
promysed the) and that thou kepe hys cõ=
maundemẽtes, and to make the hye aboue
all nacõs which he hath made, in prayse,
in name and honoure: that thou mayest
be an holy people vnto the Lorde thy god
as he hath sayde.

The Notes.

*‡ The Chald. interpre. readeth, The Syrian
wolde about to destroye my father, meaninge (as some
suppose) laban, of whom Gene. xxxi. The. lxx. my fa
ther lefte or forsoke Syria. The cõmen translation
readeth, the Syrian dyd persequute my father, signi
fieng, as some interpretate, that Syria the countreye
of theyr fathers had expelled thẽ & thrust them out.
*‡ Or thou hast caused to be sayd that the lord
shulde be vnto the for thy God: or, as many wyll, he
made the to saye, that is: he was the cause that thou
shuldest saye: ỹ the Lord shuld be vnto ỹ for thy god

C An altar must de bylded before they go ouer Jor=
dan. The blessinges in the hyll Garizim. The curses
in the hyll Ebal

The. xxvii. Chapter.

AND Moses wyth ỹ elders of A
Israell cõmaunded ỹ people
saying: kepe al the cõmaunde
mẽtes which I cõmaũde you
this day. * And whẽ ye be co= Iosu. viii. a
me ouer Jordan vnto the lande which the
Lord thy God geueth the, set vp great sto
nes & playster them with playster, & wryte
vpõ thẽ al the wordes of thys lawe, when
thou art come ouer: that thou mayst come
into the land which the Lord thy God ge=
ueth the: a land that floweth with milke &
hony as the lord God of thy fathers hath
promysed the. When ye be come ouer Jor=
dan, se that ye sett vp these stones whyche
I cõmaunde you this day in moũt Ebal,
& playster thẽ with plaister. And ther byld
vnto the Lord thy God, * an altare of sto Exodus. xx. b
nes & se thou lyfte vp no yron vpon them:
But thou shalt make the altare of ỹ Lord
thy God of rough stones and offer burnt
offringes theron vnto the Lord thy God.
And thou shalt offer peaceoffringes and
shalte eate ther & reioyse before the Lorde
thy God. And thou shalte wryte vpon the B
stones all the wordes of thys lawe, mani=
festly and well.

And Moses wyth the priestes the Le=
uites spake vnto all Israell saynge: take
hede and heare Israel, thys daye thou art
become ỹ people of the lord thy God. Her
kẽ therfore vnto the voyce of the lord thy
God & do his cõmaundemẽtes & his ordi
naũces which I cõmaund you thys daye.
And Moses charged the people the same
daye

daye sayinge. These shall stande vpon mount Garizim to blesse the people, whē ye are come ouer Jordā: Symeon, Leui, Juda, Jsachar, Joseph and Ben Jamin. And these shal stande vpon mount Ebal to curse: Rubē, Gad, Aser, Zabulon, Dā & Nephtali. And ỹ Leuites shal begynne and saye vnto all the men of Jsrael with a loude voyce.

C Exod.xx.a. *Cursed be he that maketh any grauē ymage or ymage of metall (an abhominacyon vntō the Lorde, the worke of the hādes of the crafte sman) and putteth it in a secret place: and all ỹ people shal answere and saye Amen.

Exod.xxi.b *Cursed be he ỹ cursethe his father or his mother, & al ỹ people shal saye Amen.

Cursed be he ỹ remoueth his neighbours marcke and al the people shal say Amen.

Cursed be he ỹ maketh ỹ blinde go out of his way, & al the people shal say Amē.

Deu.xxvii.c *Cursed be he ỹ hindreth the tyght of ỹ straunger, fatherlesse and wedow, and al the people shall saye Amen.

Cursed be he that lyethe wyth hyṡ fathers wyfe because he hath opened his fathers couerynge, and all the people shall saye Amen.

Cursed be he that lyeth wyth any maner beast, & all the people shal say Amen.

D Cursed be he that lyeth with his syster whether she be the daughter of his father or of hys mother, and all the people shall saye Amen.

Cursed be he that lyeth wt hys mother in lawe, & all the people shall saye Amen.

Cursed be he ỹ smyteth hys neyghbour secretly, and al ỹ people shall saye Amen.

Ezec.xxii.c Mich.iii.d *Cursed be he that taketh a reward to slee innocēt bloude, and al the people shal saye Amen.

Cursed be he that mayntaineth not all ỹ wordes of thys law to do them, and al the people shall saye Amen.

¶ The promises of the blessynges vnto thē that regarde the commaundementes: and the curses to the contrarye.

The.xxviii.Chapter.

A Leu.xxvi.a *IF thou shalt herkē diligētly vnto the voyce of the Lorde thy God, to obserue & do all his cōmaundementes which I commaunde the this day, The Lord wyl set the on hye aboue al nacions of the erthe. And al these blessinges shal come on ỹ and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the feldes, blessed shalbe ỹ frute of thy body, the frute of thy grouṅde and the frute of thy catell, the frute of thyne oxen, & thy flocke of sheye, blessed shal thine aulmery be & thy store. Blessed shalt thou be, both when thou goeste out, and blessed when ỹ comest in. *The lord shal smite thine enemies ỹ rise against the before thy face. They shal come out agēst the one way, & flee before the seuen waies. The Lord shall commaunde the blessing to be with ỹ in thy store houses and in all that thou settest thyne hande to, and wyl blesse the in the lande whych the Lord thy God geueth the. deute.xi.a

The Lorde shal make the an holy people vnto him selfe, as he hath swore vnto the: yf thou shalte kepe the commaundementes of the Lorde thy God and walke in hys wayes.

And al nacyons of the erth shal se that thou arte called after the name of the lorde, and they shalbe aferde of the. And the Lord shal make the plētuous in goodes, in the frute of thi body, in the frute of thy catell and in the frute of thy ground, in ỹ lande whyche the Lorde sware vnto thy fathers to geue the.

*The Lord shal opē vnto the his good treasure, euen the heauē, to geue raine vnto thy lande in due season and to blesse al the labours of thyne hād. And thou shalt lende vnto many naciōs, but shalt not nede to borowe thy selfe. And the lorde shal set the before and not behind, & thou shalt be aboue only & not benethe: yf that thou herkē vnto the cōmaundementes of ỹ lorde thy God which I cōmaunde the thys day to kepe and to do them. And se that thou a†bow not from any of these wordes which I commaunde the thys daye ether to the righthande or to the lefte, that thou woldeste goo after straunge Goddes to serue them. deute.xi.b

B But and yf thou wilt not herken vnto ỹ voyce of the lord thy God to kepe & to do all hys commaundementes and ordynaūces which I commaude the this day: thē *all these curses shall come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shal Baruch.i, Daniel,ix.c

thyne aulmery be & thy store. Cursed shall the frute of thy body & the frute of thy lād be & the frute of thyne orē & the flockes of thy shepe. And cursed shalt thou be when thou goest in, & whē thou goest oute. And the Lord shal send vpō the cursinge, goynge to nought & cōplayning in all that ỹ settest thyne hand to whatsoeuer ỹ doest: vntyl thou be destroyed & brought to nought quickly, because of the wyckednes of thyne inuēcions in that thou hast forsakē the Lord. And the Lord shal make the pestilence cleaue vnto the, vntyll he haue cōsumed the frō the land whether thou goest to enioye it. * And the Lord shal smite the with swelling, with feuers, heet, burning, wetherynge, wythe smyttynge and blastynge. And they shall folowe the vntyll thou perysshe.

Leui. xxvi. b.

Leui. xxvi. c.

* And the heauē that is ouer thy head shalbe brasse, & the earth that is vnder the, yron. And the Lorde shall turne the rayne of the land vnto powder & duste: euen frō heauen they shal come downe vpō the, vntyll thou be brought to noughte. And the Lord shal plage the before thine enemies: Thou shalt come out one waye agaynste them, and flee seuen wayes before them, & shalt be scattered amōg al the kingdoines of the earth. And thy carkesse shalbe meat vnto all maner foules of thee ayre & vnto the beastes of the earthe, and no man shal fraye them a waye.

Leui. xxvi. b.

* And the Lord wyl smyte the with the botches of Egipte & the emerodes, scalle, & maūgynesse, that thou shalt not be healed thereof. And the Lorde shall smyte the wyth madnesse, blindnes & dasing of hert. And thou shalte grope at noone dayes, as the blind gropeth in darkenesse, and shalt not come to the ryght waye. And ỹ shalte suffer wrōnge only & be polled euermore, and no mā shal soker the, thou shalt be be trawthed vnto a wyfe, & another shall lye wyth her. * Thou shalte bylde an house & another shal dwel therin. Thou shalt plāt a vyneyarde, and shalt not make it comē. Thyne ore shalbe slayne before thyne eyes, & thou shalt not eat the of. Thyne asse shalbe violētly takē a waye euē before thy face, & shal not be restored the again. Thy shepe shalbe geuen vnto thyne enemies, & no man shall helpe the. Thy sonnes & thy daughters shalbe geuen vnto another nacyon, and thyne eyes shal se and dase vpō them all daye longe, but shalte haue noo myghte in thyne hande. The fruite of thy land and all thy labours shall a nacyon, which thou knowest not, eate, & thou shalt but suffer violence only & be oppressed al waye: that thou shalt be cleane besyde thy selfe for thee syghte of thyne eyes whyche thou shalt se.

Deut. xxi. b.

The Lord shall smyte the with a myscheuous botche in the knees & legges, so ỹ thou canst not be healed: euen frō the sole of the fote vnto the toppe of the head.

* The Lord shal bring both the & thy kyng which thou hast set ouer the, vnto a nacyon which nether thou nor thy fathers haue knowen, and there thou shalte serue straūge goddes: euē wood and stone. And thou shalt go to waste & be made an ensāple & a iestinge stocke vnto al naciōs whether the Lord shall carie the. Thou shalte carye moch sede out into the felde & shalte gether but lytle in: for ỹ greshoppers shal destroye it. Thou shalt plant a vyneyard & dresse it, but shalt nether drinke of ỹ wyne, nether gether of the grapes, for the wormes shal eate it. Thou shalte haue olyuetrees in al thy costes, but shalte not be annoynted with the oyle, for thine oliuetrees shalbe roted out. Thou shalt get sonnes & doughters, but shalt not hauc thē: for thei shalbe caried awaye captyue. Al thy trees and fruyte of thy lande shall be marred wyth * blastynge.

Deute. xli. b li. pa. xxviii b, xiii. Reg. xxiiii. d. Ier. xxiiii. a

Or greshoppers, some reade vermyn

The straūgers that ar amōg you shal clyme aboue the vp on hye, and thou shalt come downe beneth alowe. He shall lende the & thou shalt not lende hym, he shall be before and thou behynde.

Moreouer al these curses shal come vpon the & shal folowe the & ouertake the, tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lord thy God, to kepe his cōmaundementes & ordinaunces whych he commaunded the, and they shalbe vpō the as * tyracles & wonders & vpon thy sede for euer. And because thou seruedeste not the Lorde thy God wyth ioyfulfulnes and wyth a good herte for the abundaunce of al thinges, therfore thou shalt serue thyne enemye whych the Lord shal sende vpon the: in hunger and thurst,

thurst, in nakednes and in nede of al thinge: and he shall put a yocke of yron vpon thyne necke, vntyll he haue brought the to nought.

And the Lord shal bring a nacion vpō the from a farre, eue from thee ende of the world, as swyft as an egle flieth: a nacion whose tongue thou shalt not vnderstand: a harde fauoured nacion whyche shal not regarde the personne of the olde nor haue compassyon on the younge. And he shall eate the fruyte of thy lande and the fruite of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, neyther thee encrease of thyne oxen nor the flockes of thy shepe: vntyl he haue brought the to nouhte. And he shall kepe the in, in all thy cytyes, vntyl thy hye and stronge walles be come downe where in thou trustedest, thorow al the lāde. And he shal besege the in all thy cyties thorow out all thy land whych the Lord thy God hath geuen the.

F

* And thou shalt eat the frute of thyne owne body: the flesche of thy sonnes and of thy doughters whych the Lorde thy God hath geuen the, in that straytnes and sege wherwyth thyne enemye shall besege the: so that it shall greue thee man that is tender and exceding delycate amonge you, to loke on hys brother & vpon hys wyfe that lyeth in hys bosome, and on the remnaunt of hys chyldren, which he hath yet left, for feare of geuynge vnto any of them of the flesche of hys chyldren, whych he eateth, because he hath nought left hym in ỹ straytnesse & sege wherwith thyne enemyes shal besege the in al thy cyties.

Yea & the woman that is so tender & delycate among you that she dare not aduēture to sett ỹ sole of her fote vpō the ground for softnes and tendernesse, shalbe greued to loke on thee husbande that lyeth in her bosome, and on her sonne and on her daughter: eue because of the afterbyrthe, that is come out from betwene her legges and because of her chyldre which she hath borne, because she wolde eate thē for nede of all thynges secretely, in the straytenesse and sege wherwith thyne enemye shal besege the in thy cyties.

Yf thou wylt not be dyligent to do all the wordes of thys lawe that are wrytten in thys booke, for to feare this glorious & fearful name of the Lord thy god: the lorde wyll smyte both the and thy sede wythe wonderfull plages & wyth greate plages and of longe continuaūce, and wyth cuell sickenesses and of longe duraunce. Moreouer he wyl bringe vpō the al the diseases of Egypt whych thou waste afrayed of, & they shal cleaue vnto ỹ. Therto all maner sickenesses & all maner plages whych are not wryten in the boke of this lawe, wyl ỹ Lord bringe vpō the vntyl thou be come to nought. And ye shalbe lefte fewe in nōbre, where before ye were as thee* starres of heauen in multitude: because thou wouldest not herken vnto the voyce of the Lorde thy God. deuē.x.ē

* And as the Lorde reioysed ouer you to do you good & to multyplye you: euē so he wyll reioyse ouer you, to destroy you & to bring you to nought. And ye shalbe wasted frō of the land whether thou goest to enioye hit. And the Lorde shall scatter the amonge all nacions from the one ende of the worlde vnto the other, and there thou shalte serue straunge goddes, whych neyther thou nor thy fathers haue knowen: euen wood and stone. Iere.xxxi.ē G

And among these nacions thou shalte be no smal ceasion, & yet shalt haue no rest to the sole of thy foote. For the Lord shall geue the there a trembling herte & dasing eyes & sorowe of mynde. And thy life shal hāge before the, and thou shalt feare both daye and nyghte & shalt haue no truste in thy lyfe. In the mourning thou shalt say wolde God it were nyghte. And at nyghte thou shalt saye, wold God it were morning: for feare of thyne hert which thou shalte feare, and for thee syghte of thyne eyes whych thou shalte se.

And the Lord shall bringe the into Egypte agayne wyth shyppes, by the waye which I bade the that thou shuldest * see it nomore. And there ye shalbe solde vnto your enemies, for boudmen & bondwemē: and yet no man shal bye you. Exo.xxiii.ē

The Notes.

a† To bowe vnto the ryght hāde is to adde to ỹ worde of God, And to bowe vnto the left is to take awaye, as in the prouerb.iiii.ē

*† Myracles do sometyme strengthen the weakenesse of the faythfull and blynd the vnfaythful, and be vnto them a wytnesse of damnation.

¶ The people are exhorted to obserue the cōmaun.

dementes, for the consyderacion of benefites receaued: whiche ye they byssake they are threatned to be plaged.

The.xxix.Chapter.

THese ar the wordes of the appointment which the lord cõmaũded Moses to make w the chyldren of Israel in the lande of Moab, besyde ỹ appoyntment whyche ye made with them in Horeb. And Moses called vnto al Israel and sayd vnto them: Ye haue sene al that the Lorde dyd before your eyes in the lande of Egypt, vnto Pharao and vnto all his seruauntes, and vnto al his land, and the greate temptacyons whiche thine eies haue sene and those greate myracles and wonders: and yet the lord hath not geuen you an hert to perceaue, nor eyes to se, nor eares to heare vnto thys daye.

Exod.xiii.a

*And I haue led you.xl.yere in the wildernes: & your clothes ar not waxed old vpõ you, nor at thi showes waxed old vpõ thy fete. Ye haue eatẽ no bread nor drõck wine or strounge dryncke: that ye might know howe ỹ he is the Lord youre God.

Deut.viii.a

*And at the last ye came vnto this place, & Sehon the king of Hesbon and Og king of Basan came out against you vnto battel, and we smote thẽ and toke theyr lande and gaue it an heritaunce vnto the Rubenites and Gadites & to the halfe tribe of Manasse. Kepe therfor ỹ wordes of this appointmẽt and do thẽ, ỹ ye may vnderstand all that ye ought to do. *Ye stãde here this day euery one of you before ỹ Lord your God: both the heades of your tribes, youre elders, your officers & al the men of Israel: youre children, youre wyues & the straunger that are in thine host, from ỹ hewer of ỹ wod vnto ỹ drawer of thy water: ỹ thou shuldest come vnder the appointmẽt of the lord thy God, & vnder his othe which the Lord thy God maketh with the this day. For to make the a people vnto him self, & ỹ he may be vnto the a God, as he hath sayde vnto the & as he hath sworne vnto thy fathers Abraham, Isaac and Jacob.

Num.xxi.f.g Deut.xxx.a

C Also I make not this bõde and this oth with you only: but both w̃ him ỹ stãdeth her with vs this day before the lorde our God, & also with him that is not here w̃ vs this daye. For ye knowe how we haue dwelt in the land of Egypte, and howe we came thorow ỹ middes of ỹ nacions whych we passed by. And ye haue sene their abhominaciõs and their ydolles: wod: stone, sylu r and gold whyche they had.

Lest there be amõg you mã or woma kinred or tribe ỹ turneth away in his hert this day from the lord oure God, to go & serue ỹ goddes of these naciõs: & lest ther be amõg you some roote that beareth gal and wormwod, so that when he heareth ỹ wordes of this curse, he blesse hi self in his hert saying. I shal haue peace. I wil therfore worcke after the lust of myne awne hert, that the *dronke may petily with ỹ thirste. And so the lorde wyll not be mercyfull vnto hym, but then the wrath of ỹ lord & his gelousy, smoke agenst that mã, & al the curses that ar writtẽ in thys boke light vpon hym, and the Lord do out hys name from vnder heauen, & seperate him vnto euell out of al ỹ trybes of Israel accordyng vnto al the curses of ỹ appoyntment that is writtẽ in ỹ boke of this law.

D So that the generaciõ to come of your chyldren that shal ryse vp after you and ỹ straũget that shal come from a ferre lãd, say when they se the plages of that lãd, & the diseases wherwith ỹ lord hath smyttẽ it how al the land is brent vp with bremstone & salt, & ỹ it is nether sowne nor beareth, nor any grasse groweth therin, after ỹ ouerthrowing of Sodome, Gomor, Adama & Zeboim: which the Lord ouerthrew in hys wrathe and angre.

Iere.xxii.d 3.Esdr.viii.Reg ix.b

And thẽ shal al naciõs also say: *wherfore hath the lorde done of this facyõ vnto this lãde? O how fearse is this greate wrath? And men shal say: because they left the testament of the lorde God of their fathers which he made with them, whẽ he brought thẽ out of the lãd of Egipt. And they went & serued straunge goddes and worshipped thẽ: goddes which they knew not & which had geuẽ them nought. And therfore the wrath of the lord waxed wrote vpon that lande to bring vpon it al the curses that are writtẽ in this boke. And ỹ lord cast them out of their lande in angre, wrath and greate furyousnesse, & cast thẽ in to a straunge lãd, as it is come to passe this day. The secrettes of the Lord our God *are opened vnto vs and oure chyldrẽ

that is, the lord hath opened vnto vs his wyl before al other people

chyldren for euer, that we do all the wor-
des of thys lawe.

The Notes.

*¶ By this is signified, that both the wicked teacher & the dyscypple which receaueth euell doctryne shall perysche together. Some reade that the dyscr-
ken maye be put to the thyrst ye. Some, that dyonck
acke maye be put to thyrst.

¶ The worde of God is not farre frō the that take
for it, but in their mouthes and hertes.

The.xxx. Chapter.

A WHē all these wordes ar come
vpō the whether it be ỹ bles-
syng or ỹ curse which I ha
ue set before the, yet yf thou
turne vnto thyne hert amōg
al the nacions whether the Lord thy God
hathe thruste the, & come agayne vnto the
Lord thy God and herken vnto his voice
according to al that I cōmaunde the this
day: both thou & thy childrē with al thyne
herte & all thy soule: Then the Lorde thy
God wil turne thy captiuitie and hauc cō
passion vpō the & goo and fet the agayne
from al naciōs, among which the lord thy
god shal haue scatered the. Though thou
wast cast vnto ỹ extreme partes of heaue:
euen from thence wyl the Lorde thy God
gether the and from thence fett the & bryn
ge the in to the lād whych thy fathers pos
sessed, and thou shal enioye it. And he wil
B shew ỹ kyndnesse and multiplye ỹ aboue
Deuter.d thy fathers. * And the Lord thy God wyl
circumcise thine hert & the hert of thy seed
for to loue the lord thy God wyth al thine
Psal.xxxvi.b hert & al thy soule, that thou maist loue. *
And the Lorde thy God wyll putt all the
se curses vppon thyne enemyes and on
them that hate the and persecute the.

But thou shalt turne & herken vnto the
voyce of the Lorde and do all his cōmaū-
dementes whiche I commaunde the thys
daye. And the Lorde thy God wyll make
the plenteous in al the workes of thine hā
de and in ỹ frute of thy body, in the frute
of thy catel and frute of thy lande and in
tyches. * For the lorde wyl turne agayne
Jer.xxxii.c and reioise ouer the to do ỹ good, as he re
ioised ouer thy fathers: If thou herkē vn
to the voyce of the Lord thy God, to kepe
his cōmaundimentes & ordynaunces why
ch are wrytten in the boke of this lawe, yf
thou turne vnto the lorde thy God wythe
al thyne herte and all thy soule.

C * For the cōmaundement which I com-
Rome.x.b maunde the thys daye, is not separated
from ỹ, nether farre of. It is not in heaue
that thou neadest to saye: who shal go vp
for vs to heauen, and fet it vs, that we
may heare it and do it: Nether is it beyōd
the see: that thou shuldest saye: who shall
go ouer see for vs & fet it vs that we may
heare it and do it. But the worde is verye
nye vnto the: euen in thy mouthe and in
thyne herte, that thou do it.

Beholde I haue set before you thys
daye lyfe and good, deathe and euell: in ỹ
I commaunde the this daye to loue the
lorde thy God and to walke in his wayes
and to kepe hys commaundementes, hys
ordinaunces & his lawes: that thou maist
lyue and multiply, and that the lorde thy
God maye blesse the in the lande whether
thou goeste to possesse it.

But and yf thyne hette turne awaye, D
so that thou wylt not heare: but shalt goo
astraye and worshyp straūge goddes and
serue them, I pronounce vnto you thys
day, that ye shal surely perish and that ye
shal not prolong youre dayes vpon the la
de whether thou passest ouer Jordan to
go and possesse it.

* I cal to record this day vnto you, hea Deut.xxxii.d and.xxii.d
ue and erth, that I haue set before you ly
fe and death, blessyng & cursing: but cho-
se lyfe, that thou & thy seed maye lyue, in
that thou louest ỹ lord thy God herkenest
vnto his voyce and cleuest vnto him. For
he is thy lyfe & thee lengthe of thy dayes,
ỹ thou mayst dwel vpon the erth which ỹ
Lord sware vnto thy fathers: Abraham,
Isaac and Jacob to geue them.

¶ Moses being ready to die ordereth Josue to rule the people in his steade. This boke Deuteronomi is wrytten playde in the tabernacle besyde the arcke. The Leuites ar charged to reade hyt to the people.

The.xxxi. Chapter

AND Moses went and spake A
these wordes vnto al Israel
& saide vnto the I am an hū
dred .xx. yere this daye, & cā
no moare go out & in. Also
the lord hath sayd vnto me thou shalt not
goo ouer this Jordā. The lord your god
he wil go ouer before the & he wil distroy
these nacions before the, and thou shalte
conquere them. And Josua he shal go o-
uer before the, as the lorde hathe sayde.
And ỹ lord shal go vnto them, as he dyd

to Sehon and Og kynges of the Amo-
rites and vnto their landes which kinges
he destroyed. And when the Lord hath de
lyuered them to the, se that ye do vnto thē
accordynge vnto al the commaundmētes
B which I haue commaunded you. Plucke
vp your hartes and be stronge, dread not
nor be aferde of thē: for the lord thy God
him selfe will go with the, and wyl nether
let the go nor forsake the.

And Moses called vnto Josua & saye
Josue. i, b: iii Reg. ii, a de vnto him in ỹ syght of al Israel*. Be
stronge and bolde, for thou must go with
thys people vnto the lande which the lord
hathe sworne vnto their fathers to geue
them, and thou shalt geue it them to enhe
ret. And the Lorde he shal go before the &
he shal be with the, and wyl not let the go
nor forsake the, feare not therefore nor be
discōforted. And Moses wrote this la we
& delyuered it vnto ỹ preastes the sonnes
Nume. iii. d, of Leui which* bare the arcke of the testa
mēt of the Lord and vnto al the elders of
C Israell, and commaunded thē sayinge.*
ch. Cf, viii. a At the ende of. vii. yere, in ỹ tyme of ỹ fre
yere, in ỹ feast of the tabernacles, when al
Israel is come to apeare before the lorde
thy God, in ỹ place which he hath chosen:
se ỹ thou reade this law before al Israell
in their eares. Gether the people together:
both men, wemē and childzen & the straun
gers that are in thy cities that they maye
heare, lerne & feare the Lord your God, &
be diligēt to kepe al ỹ wordes of this law,
& that their childzē which know nothyng
maye heare & lerne to feare the lord youre
God, as longe as ye liue in the land whe-
ther ye go ouer Jordan to possesse it.

And ỹ Lord sayde vnto Moses. Behol
D de thy dayes ar come, that thou must die.
Call Josua and come and stand in the ta
bernacle of witnesse, that I maye geue
hym a charge. And Moses & Josua went
and stode in ỹ tabernacle of witnes. And
ỹ Lorde apeared in the tabernacle: euē in
the pyler of the cloude. And the pyler of ỹ
cloude stode ouer the doze of the taberna-
cle. And the lord sayd vnto Moses: behol
de, thou must slepe wyth thy fathers, and
this people wil go a whozyng after straū
ge Goddes of the lande whether they go
and wyll forsake me and breake the ap-
poyntment whiche I haue made with thē
And then my wrathe will ware whote a-
gainst them, and I wil forsake them and
wil hyde my face frō thē, & they shall be
consumed. And when moch aduersite and
tribulacyon is come vpon them, then they E
wyll saye: because our God is not amon-
ge vs, these trybulacions are come vpon
vs. But I wyll hyde my face that same
tyme for al the euels sake which they shal
haue wrought, in that they are turned vn
to straunge Goddes.

Now therfore write ye thys song, & tea
che it the childzen of Israell and put it in
their mouthes ỹ thys songe maye be my
witnesse vnto the childzen of Israel. For
whē I haue brought thē into the lād whi
ch I sware vnto their fathers that rūneth
wyth mylke and honye, then they wil eate
and fyll them selues & ware fatt and tur
ne vnto straunge Goddes & serue them &
raile on me and breake my testamēt. And
then when moch mischefe and trybulacō F
is come vpō them this song shal answere
before them, and be a witnesse. It shal not
be forgettē out of ỹ mouthes of their sede:
for I know their ymaginacyō which they
go about euē now before I haue brought
them in to the lande whiche I sware. And
Moses wrote this songe the same ceasō,
and taught it the chyldzen of Israel. And
the lord gaue Josua the sonne of Nun a
charge & said: *be bold & strong for thou Josue. i, b. iii. Reg. ii, a
shalt bringe the chyldzen of Israell in to
the lande whych I sware vnto them, and
I wyl be wyth the.

When Moyses had made an ende of
wrytyng out of the wordes of this lawe
in a boke vnto the ende of them, he cōmaū
ded the Leuites which bare the arcke of ỹ
testamēt of the lord saying: take the boke
of thys lawe and put it by the syde of the
arcke of the testament of the lorde youre
God, and let it be there for a wytnesse vn-
to the. For I knowe thy stubernesse & thy
stykke necke: beholde whyle I am yet a ly-
ue wyth you this daye, ye haue bene diso-
bedyent vnto the lorde: & how moch moze G
after my death.

Gether vnto me all the elders of your
trybes, & our officers, that I maye speake
these wordes in their eares and call heaue
and erth to recorde against them. For I
am sure that after my deathe, they wyll
vtterlye

vtterlye marre them selues and turne frō the waye which I commaunded you, and tribulacyon will come vpon you in the la ter dayes, when ye haue wrought wicked= nesse in the syght of the Lorde to prouoke him with the workes of your hādes. And Moses spake in the eares of all the cōgre gacion of Israel the wordes of this song, vnto the ende of them.

The Notes.

a¶ To go in and oute is to exercyse ỹ office of a mynystre & leader of them: as christe sayth of the ministers and pastoures. Johan. x. a

b¶ To hyde hys face is as moch as not to heare & to take a waye the tokens of his kyndnesse, as whē he geueth no eare to vs or our prayers nor she weth vs any tokēs of loue but setteth before our eies greuous affyccions and euen verye deathe. As in Job, xiii. d. and Micha, iii. b.

C The song of Moses. He goth vp vnto the toppe of Abarim to see the lande of promesse.

The. xxxii. Chapter.

A HEare O a heauē, what I shal speake & heare O erth ỹ wor des of my mouth. My doctri ne droppe as doeth the raine, & my speach flowe as doth ỹ dewe, as the myselynge vpon the herbes, and as the droppes vpō the grasse. For I wyll cal on the name of the Lorde: Mag nyfye the mighte of oure God.

He is a b trocke and perfect are hys dea des, for al his wayes are with discrecion. God is faythfull & without wickednesse, both rightuous and iuste is he.

The frowarde and ouerthwart gener a cīō hath marred them selues to himward, & are not his sonnes for their defor mities sake, Doest thou reward the Lord? O fo lish nacion and vnwyse: Is not he thy fa ther and thyne owner? hath he not made ỹ & ordeyned the? Remembre the dayes that are past: consydre the yeres from tyme to tyme. Aske thy father and he wyl shew ỹ, thy elders and they wil tel ỹ. Whē ỹ moste hyghest gaue the nacions an enheritaun ce, & diuided the sonnes of Adam he put ỹ borders of ỹ naciōs, fast by the multitude of the chyldren of Israel.

B For the lordes part is hys folke, & Ja cob is the porcion of hys enherytaunce.

He founde him in a deserte lande, in a voyde ground & a roryng wildernes. He led him about & gaue him vnderstāding, and kepte him as the aple of his eye.

As an egle that stereth vp her nest & flo tereth ouer her younge, he stretched oute hys wynges and toke him vp and bare hym on hys shoulders. The Lorde alone was hys guyde, and there was no straun ge God with hym,

He sett him vp vpon an hye lande, and he ate the encrease of the feldes. And he gaue hym honye to sucke oute of the roc= ke, and oyle out of the harde stone. With butter of kyne and mylcke of ỹ shepe, wyth fatt of the lambes and fat rammes and he gootes wythe fatt kydneyes and with whete. And of the bloude of grapes thou dronckest wyne.

C And Israel waxed fat & kicked. Thou waste fatt, thycke and smothe. And he let God goo that made him and despised the rocke that saued him. They angred him with straunge goddes and with abhomy nacīōs prouoked him. They offered vnto felde deuels and not to God, & to goddes which they knew not and to new Goddes that came newly vp whiche their fath.rs feared not. Of the rocke that begat the ỹ art vnmyndfull & hast forgott God that made the. And when the lorde sawe it, he was angre because of the prouokynge of hys sonnes and daughters.

And he sayde: I will *hide my face frō them and wyll se what their ende shal be. For they are a froward generacion & chil dren in whom is no fayth. They haue an gred me with that which is no God, & pro uoked me with their vanyties. *And I a gaine wyl angre them wyth them whyche are no people, and wil prouoke them with a folysshe nacion. *For fyre is kynled in my wrath, and shall burne vnto the bo tome of hell. And shall consume the erthe with her encrease, & sett a fire the botoms of the mountaynes. I wyll heape myschie ues vpon them and wyll spende all myne arowes at them.

Burnt with hungre & cōsumed withe heate & with bitter pestilence. * I wil also sende the teeth of beastes vpon them and poysen serpentes. Without forth, ỹ swer de shall robbe them of their chyldrē: and wythin in the chamber, feare: both youge men and younge wemen and the suckelin ges with ỹ mē of gray heades. I haue de termened to skater them thorowoute the world, & to make awaye the remēbraunce of them from amonge men. Were it not

Loke afore in ỹ. xxxi. d

Roma. x. d.

Jere. xv. e D

Jerem. b. & Joel. ii. a

that I feared the rayling of theyr enemies leste theyr aduersaries wolde be proude & saye: our hye hand hath done al these workes and not the Lorde.

For it is a nacio that hath an vnhappie forcast, & hath no vnderstading in the? I wolde they were wyse & vnderstode this & wolde consyder theyr later ende.

How it commeth that one shall chace a thousande, and two put ten thousande of them to flyghte: excepte theyr rocke hadde solde them, and because the Lord had delyuered them.

For our rocke is not as theyr rocke, no though oure enemies be iudge. But theyr vynes ar of the vines of Sodo, & of ỹ feldes of gomorra. Theyr grapes ar grapes of gal, and theyr clusters be bitter.

Theyr wyne is the poyson of dragos, & the cruel gal of aspes. Ar not soch thinges layde in store with me, & scaled vp amoge my treasures? *Uengeaunce is myne & I wyl rewarde: theyr fote shal slyde, whe the tyme cometh. For ỹ tyme of theyr destruction is at hande, & the tyme that shal come vpon them maketh haste.

For the Lord wyll do iustyce vnto hys people, and haue compassyon on hys seruauntes. For it shalbe sene that theyr power shall fayle, and at the last they shalbe presoned and forsaken.

And it shalbe sayd: wher ar theyr Godes and theyr rocke wherin they trusted?

The fatt of whose sacrifices they ate & drake the wyne of theyr drynckoffringes, let them ryse vp & helpe you and be youre protection.

Se nowe howe that I, I am he, & that ther is no God but I. I can kyl and make alyue, and what I haue smyte that I can heale: nether is ther ỹ can delyuer any ma out of my hande.

For I wyl lyft vp myne hād to heaue, and wyl saye: I lyue euer.

Yf I whet ỹ edge of my swerd, & myne hād take in hād to do iustice, I wyl shewe vengeaūce on myne enemies and wyll rewarde them that hate me.

I wyl make myne arowes dronke wyth bloude, & my swerde shal eate flesshe of the bloud of the eraine & of the captiue and of the bare head of the enemye.

Prayse ye hethe his people, for he wyll auenge the bloud of his seruauntes, & wyll auenge hym of his aduersaries, & wyll be mercyful vnto the land of his people.

And Moses wēt & spake al the wordes of this song in ỹ eares of the people, both he & Iosua the sonne of Nun. And when Moses had spoke al these wordes vnto ỹ end to al Israel, the he sayd vnto the. Set youre hertes vnto al the wordes whych I testifie vnto you this day: that ye commaūde the vnto your chyldren, to obserue & do all the wordes of this lawe. For it is not a vayne word vnto you: but it is youre lyfe, & thorow thys word ye shall prolong your dayes in the lād whether ye go ouer Iordan to conquere it.

And the Lord spake vnto Moyses the self same day saying: get thy vp into this mountayne Abarim vnto mount Nebo, whiche is in the land of Moab ouer agaynste Iericho. And behold the land of Canaan whych I geue vnto the chyldre of Israel to possesse. And dye in the mount which ỹ goest vpō, & be gethered vnto thy people As Aaron thy brother dyed in mount Hor and was gethered vnto his people. For ye trespased agaynst me amōg the childre of Israel at the waters of strife, at Cades in the wildernesse of Zin: because ye sanctified me not among the chyldre of Israel. Thou shalt se the land before the, but shalt not go thether vnto the land whych I geue the chyldren of Israell.

The Notes.

a‡ The Prophetes customably, whe they speake with a feruent affectiō, do speake vnto thinges that haue no lyfe, as though they spake to men, as in Esaye the fyrst a. And here Moyses thinking that the chyldre of Israel wold not earnestly heare hym, & that he mould lose his labour willeth yet heaue & earth to heare hym and too be hys wytnesses that he receyued thys lorde vnto them.

b‡ Rock, God is called a Rock, because he & hys worde lasteth for euer, he is suer to trust to, & a perfect comfort to beleuers, and theyr singular defence at all tymes. ii. Regum, xxii. a

c‡ Only ỹ faythful, which ar signified by Jacob ar goddes portiō: the vnbeleuers belong not to hym

d‡ To beare them on hys shoulders is too saue & kepe them from euel, & let the haue the fruitio of his goodnes, as in Numeri. xi. c

e‡ By these thynges named, are sygnyfyed abondaūce of al good thinges as it is sayd in ỹ psa. xxii. b

f‡ Here receyueth he. iii. plages of the swerd, that many shall be slayne, that they shal be leade captyue and brought into bondage, and theyr head shoulde become bare, that is, theyr kyngdom and preesthode shoulde be taken awaye from them.

g‡ To testyfye the word is to preach ỹ word and therfore is the worde called a testimonye or wytnesse Psalm. c xviii. b

¶ Moyses dyng blesseth all the trybes of Israell

The

The.xxxiii.Chapter.

A THis is ỹ blessing wherwithe Moses Gods man blessed ỹ childzen of Israel before his deathe sayinge. The Lord came frō Sinai and shewed his beames from Seir vnto them and appeared gloriously from mount Pharan, and he came with thousandes of sayntes and in his ryghtehande a lawe of fyre for them. How loued he the people? * All hys sayntes ar in hys hand. They ioyned thē selues vnto thy fote & receaued thy wordes. Moses gaue vs a lawe which is the enherytaunce of the congregacion of Jacob. And he was in Israell kynge when he geathered the heades of the people and the trybes of Israell to geather.

Deut.xiii.a

Ruben shal lyue and shal not dye: but his people shalbe few in nōbre. This is ỹ blessyng of Juda. And he said: heare lord the voyce of Juda & bryng hym vnto his people: let his hādes fight for him: but be thou his helpe agaynst his enemyes.

B

And vnto Leui he sayd: * ‡ thy perfectnesse and thy light be after thy mercifull mā whom thou temptedest at Masah & who thou striuedest at ỹ waters of strife. He that sayeth vntō his father & mother. I sawe him not, and vnto hys brethren I knewe nōt, and to his sonne I wote not: for they haue obserued thy wordes & kept thy testāment. They shall teache Jacob thy iudgementes and Israell thy lawes. They shall put cens before thy nose and whole sacrifices vpō thine altare. Blesse Lord their power & accept the workes of their handes: smyte the backes of them that ryse agaynste them and of them that hate them: they ryse not agayne.

* ‡ That is let ỹ prieste's office be happye & fortunate before god and mē, by prayer teachīg good ensāple geuinge, as it was in moses. Ens is ỹ lyghte & perfectenes, which Moses put in the breste lapp of iudgemēt. Exo xxviii.e and Nu.xxvii.d Therchald. interprete, redeth vh perfectnes and lyght inuse ỹ the mā was foūd holye.

Unto Ben Jamin he saide. The lordes derlyng shal dwell in saffety by him and kepe him selfe in the heauē by him cōtinually, & shal dwell betwene his shouldets.

C

And vnto Joseph he sayd: blessed of ỹ Lorde is his land with the goodly frutes of heauen, with dewe and with sprynges that lye beneth: and with frutes of the encreāse of the sonne & wh rype frute of the monethes, and with the toppes of mountaines that were from the begynning and with the dayntes of hilles that last euer & wyth goodlye frute of the erth and of the fulnesse therof.

And ỹ good will of him ỹ dwelleth in ỹ * bush shal come vpō the head of Joseph and vpō the toppe of ỹ head of hym that was separated frō among his brehrē. his bewte is as a firstborne oxe & his hornes as the hornes of an vnicorne. And wh thē he shal pushe ỹ nations together, euē vnto the endes of the world. These ar ỹ many thousandes of Ephraim and the thousandes of Manasses.

Exodi.iii.a

And vnto Zabulon he sayde: Reioyse Zabulon in thy goyng out, and thou Issachar in thy tentes. They shal cal the people vnto the hyl, and theyr they shal offer offeringes of righteousnes. For they shal * ‡ suck of the abundaunce of the see & of treasure hyd in the sande.

D

And vnto Gad he said: blessed is ỹ * ‡ ro win māker Gad. He dwelleth as a liō and caught the arme and also the toppe of the head. He sawe hys beginning, that a parte of the * teacher ‡ was hyd there and came with the heades of ỹ people, and executed the ryghtuousnes of the lord and his iudgementes wyth Israell.

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And vnto Dā he sayd: Dan is a liōs whelpe, he shall flowe from Basan.

And vnto Nephtali, he sayd: Nephthali he shal haue abūdāce of pleasure & shalbe fylled with the blessyng of the lord & shal haue his possessions in the southwest.

And of Aser he sayd: Aser shalbe blessed with chyldren: he shalbe acceptable vnto his brethrē & shal dyppe hys fote in oyle: Yerō and brasse shall hange on thy showes & thyne age shalbe as thy youthe.

There is none lyke vnto the God of Israel: he that sytteth vpon heauen shall be thyne helpe, whose glory is in the cloudes, ỹ is the dwellyng place of God from the begynnyng and frō vnder the armes of the worlde: he hath cast out thyne enemies before the and sayde: destroye. And Israel shal dwel in saffety alone, And the eyes of Jacob shal loke vpon a lande of corne and wyne moreouer his heauen shal dropppe w dew. Happy art thou Israel, who is lyke vnto the? A people ỹ art saued by the lord thy shilde & helper and swerde of thy glory. And thine enemies shal hyde them selues from the, and thou shalt walke vpon their hye hylles.

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The Notes.

*¶ That is, they shal haue aboundaunce of ryches, what of marchaundyse commynge by see, & of metalles of the earth.

*¶ Roume maker, because with warre he made roume: for he was a valyaunt warryer.

a¶ In safety alone, loke Numeri. xxiii. b. vpon this worde. To dwell by hym selfe.

¶ Moyses dyeth. Israel wepeth. Josua succedethe in Moyses rowme.

The. xxxiiii. Chapter

A AND Moyses went frō the feldes of Moab vp into mount Nebo whyche is the toppe of Phasgah that is ouer agenst Jericho. And the Lorde shewed hym al the land of Galaad euē vnto Dan, & al Neph: hali & the land of Ephraim & Manasse, and al the lande of Juda: euē vnto the vtmost see, & the southe & the regyon of thee playne of Jericho the cytie of paulmetrees euē vnto Zoar. And thee Lord sayd vnto him. *Thys is the lande which I sware vnto Abrahā. Isaac & Jacob sayinge: I wyll geue it vnto thy sede. I haue shewed it thee before thyne eyes: but thou shalt not go ouer thyther.

B Gene. xii. b and. xv. d

So Moyses the seruaūt of the Lorde dyed ther in the land of Moab at the commaūdemēt of the lord. And he buried him in a valey in ỹ lād of Moab besyde Beth Phegor: but noman wist of his sepulchre vnto this day. And Moyses was an hundred and. xx. yere olde whē he dyed, and yet his eyes were not dym nor his chekes abated And the childrē of Israel wepte for Moses in ỹ feldes of Moab. xxx. dayes. And the dayes of weping & mourning for Moses were ended.

C

D Num. xxvii. d

And Josua the sōne of Nun was ful of the spirite of wisdō: *for Moyses had put his hand vpō hym. And al the chyldren of Israel herkened vnto hym and dyd as the Lord cōmaunded Moyses. But ther arose not a prophete sence in Israell lyke vnto Moyses, whō the Lord knewe face to face, in all the myracles & wonders whyche the Lord sent hym to do in the land of Egipt, vnto Pharao and al hys seruauntes and vnto all hys land: and in all the myghtye dedes and great terrible thinges whych Moyses dyd in the sight of all Israell.

¶ The ende of the fyfte boke of Moyses.

¶ The Boke of Josua.

¶ The Lord comforteth Josua to inuade the lande of promesse, & cōmaundeth him continually to reade Deuteronomye.

The. I. Chapter.

A AFter the death of Moses the seruaūt of the Lord: the Lord spake vnto Josua the sōne of Nun Moses minister saying Moyses my seruaūt is dead. Now therfore vp & go ouer Jordan, both thou & al this people, vnto the land ỹ why che I geue vnto the childrē of Israel. *Al the places that the soles of your fete shall treade vpon, haue I geuen you, as I sayd vnto Moyses: frō the wyldernes and thys Libanō vnto the great ryuer Euphrates and all the land of the Hethites, euē vnto the great see toward the goyng downe of the sunne, shalbe your costes. There shall not a mā be able to withstande the all the dayes of thy lyfe. * For as I was wythe Moyses, so wyl I be wyth the * & wyl neither leaue the, nor forsake the. *Be strong & bolde: for vnto this people shalt thou deuyde the lande whych I sware vnto theyr fathers to geue them.

Deute. xi. c

A Josue. iii. b

Gbze. xiii. b

B Deut. xxxi. b iii. Re. ii. c.

Aboue al thing be strong & harden thy selfe, to obserue & to doo, accordinge to all the lawes which Moyses my seruaunt cōmaunded the. *Turne there frō nether to the ryght hande, nor to the lefte: that thou mayste haue vnderstanding in al thou takest in hande ‡ let not the boke of this law depart out of thy mouth: But record ther in day & nyght that thou mayst be circumspect to do according to all that is wrytte therin. For then shalt thou make thy way prosperouse, and then thou shalt haue vnderstāding. Behold, I haue sayd vnto ỹ, be strong & bolde: nether feare, nor dreade For the lord thy God is wyth the whether soeuer thou goest.

Deute. v. d.

D:ute. xvii. d

C

Thē Josua cōmaūded the officers of ỹ people saying, Go thorow the myddes of the hoste, & cōmaunde the people sayinge: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to go and enioye the land whych the Lord your god geueth you, to possesse it.

And vnto the Rubenites, Gadites, and halfe

The Notes.

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Deute. v. d.

D:ute. xvii. d

C

Thē Josua cōmaūded the officers of ỹ people saying, Go thorow the myddes of the hoste, & cōmaunde the people sayinge: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to go and enioye the land whych the Lord your god geueth you, to possesse it.

And vnto the Rubenites, Gadites, and halfe

halfe the tribe of Manasses spake Josua saying: Remẽber that whych Moyses the seruaũt of the lord cõmaũded you saying the Lord your God hath geuen you reste, and hath geuen you this lande. Let youre wyues your chyldren, and youre catell remaine in the land which Moses gaue you on thys syde Jordan: But goo ye before your brethrẽ armed, al that be men of warre, & helpe thẽ vntyll the Lord haue geuen your brethrẽ rest, as he hath you, & vntyll they also haue obtayned, the land whyche the Lord youre God geueth thẽ. And then retourne vnto the land of yout possessyon and enioye it, whych land Moses the Lordes seruaũte gaue you on thys syde Jordan towarde the sunne rysynge. And they answered Josua sayinge:* All that thou byddest vs, we wyll doo, & whether soeuer thou sendest vs, we wyl go. Accordyng as we obeyed Moyses in all thynges, so we wyll obeye the, onely the Lord thy God be wyth the as he was wyth Moyses. And whosoeuer disobeye thy mouthe, and wyl not herkẽ vnto thy wordes in al that thou commaundest hym, let hym dye: Onely be stronge and of good courage.

Deut.v.d Leue.xliiij.

nota all that vpon Iosue commandest vs we will do

¶ Josua sendeth searchers or spies to Jericho, whi che were hidde of Rahab & so eskaped the hãdes of the pursuars. Rahab beleueth & confesseth the God of Israell.

The.ii. Chapter.

A

Then Josua the sonne of Nun sent out of Settim two spies secretly saying: go & bewe the land & also Jericho. And they went, & came into a *harlots house named Rahab, & lodged there. And it was tolde the kynge of Jericho saying Behold, ther came men in hether to night, of the chyldren of Israell, to spye oute the countrey. And the kynge of Jericho sent vnto Rahab saying: bryng forth the men that are come to the, which are entred into thyne house: for they be come to search out all the lande.

*After the greke & the comẽ trãsl. Some reade, tauerners house

And the womã toke the two men & hyd them. And sayd, in dede ther came men vnto me but I wot not whẽce they were. And about the tyme of the shutting of the gate when it was darcke, they wẽt out, whether they went I wot not: but folowe after thẽ quickely and ye shall take them. And she

B

broughte them vp vppon the rooke of the house, and *hydde them vnder flaxe (yet in the stalckes) whych she had lyinge abroade vpõ the rooke. And the men pursued after them, the waye to Jordan euẽ vnto the *passage, and as sone as they which pursued after them were gone oute, they shut the gates immediatly.

Josua.vi.

Or ferde

And or euer they were a slepe, she camẽ vp vntõ them vpon the rooke, & sayde vnto the men: I knowe that the Lorde hath geuen you the land, both because that the feare of you is fallẽ vpõ vs, and because that the enhabiters of the lande faynte at your commynge. For we haue heard how the Lorde *dryed vp the water of the red see before you, when you came oute of Egypt, & what you dyd vntõ the two Kynges of the Amorites on the other syde Jordan *Sehon, & Og, whych ye vtterly destroyed. And as sone as we had heard these thinges, our hartes dyd faynt. And ther remayned no more courage in any mã for feare of youre commynge. For the Lorde youre God, he is the God in heauẽ aboue: and on the earth beneth.

Exod.xiiii.

Nu.xxi.b,e

Now therfore swere vnto me a by the Lord because I haue shewed you mercy, that ye shal also shewe mercy vnto my fathers house and geue me a true tokẽ. And that ye shal saue alyue, both my father, & my mother, my brethren and my systers, & al that pertaine vntõ thẽ. And that ye shal delyuer our soules from deth.

C

And the men answered her, our lyues for you to dye, yf ye vtter not thys our cõmunication. And so when the Lorde hath geuen vs the land, *we wyll deale mercyfully and truly wyth the. And then she let them downe with a coorde thorowe a window. For her house stode in the towne wal. And she dwelt in the towne wal. And she sayd vnto them, gett you into the mountaynes, lest the folowers mete you, & hyde your selues ther thre dayes, vntyl the pursuars be retourned and then maye ye goo your wayes.

Iosue.vi.a

And the men sayde vnto her we wyl be blameles of thy othe, whyche thou hast made vs sweare. Beholde, when we come into the lande, thou shalt bynde thys purple thredẽ coord in ỹ window, whych thou lettest vs downe by. And thou shalt bring thy father, thy mother, thy brethren, and al

thy

thy fathers houshold, eue into thee house to the. And the whosoeuer go out at ỹ dores of thy house, into the strete, *†his bloud shalbe vpō his owne head, & we giltles And whosoeuer shalbe with the in ỹ house, his bloud be vpon oure heades yf anye mans hand be vpon hym: And euē so yf ỹ vtter these our wordes, we wil be quyte of thy othe whych thou hast made vs swere. And she sayde according vnto your wordes so be it: and so sent them away, & they departed. And she bounde the purple cord in the wyndowe.

And they departed & gotte thē into the mountaynes, and there abode thre dayes vntyl ỹ pursuars were returned. And the pursuars sought thorow out all the waye and found them not. And the two men returned and descended frō the mountayne & passed ouer, & came too Josua the sonne of Nun, & tolde hym al that had chaunced thē. And they sayd vnto Josua the Lorde hath deliuered into our hādes al the land, for al the inhabiters of the contrey kaynte for feare of vs.

The Notes.

a† To swear by the Lord, and to the Lord. ii. chynges as it is sayd. i. paralip. xv. c

*† That is the shall be cause of hys owne deathe. Some wil that bloud doth here signifie synne as in Oseæ. iiii. a. And in the seconde of the Kynges. i. c

¶ The water of Jordā dryeth vp, and Josue wyth the people passe ouer.

The. iii. Chapter.

A And Josua rose eatlye: & they remoued from Settim, & came to Jordan, both he and al ỹ chyldrē of Israel, & lodged ther before they wēt ouer And after thre dayes ỹ officers went thorow out the hoste, & cōmaunded the people saying: whē ye se the arcke of the testamēt of the Lord your God, & the Priestes that are Leuites bearing it: then departe ye frō your places & folowe after it. So yet that B there be a space betwene you & it, about a two thousande cubytes by measure. And come not nye vnto it, that ye maye knowe the waye by which ye must go: for ye haue not gone by it in tymes paste. And Josua sayde vnto the people, * purifye your selues, for to morowe the Lorde shall shewe wonders amonge you.

*Leuit. xx. Nume. xi. d & Reg. xvi. b Ioel. ii. c

Then Josua spake vnto thee Priestes sayinge: Take vp the arcke of the Testament, and goo before the people. And they toke vp the arcke of the Testamente, and went before the people.

And the lord sayd vnto Josua: this day wyl I begin to *† magnifie the, in ỹ syght of al Israel, that they maye knowe how ỹ as I was with Moyses, so wil I be wyth the. And cōmaunde thou the prestes ỹ beare the arcke of thè testamēt, saying: whēye are entred a lytle into the water of Jordā then stande styll in it.

Thē spake Josua to the chyldrē of Israell, saying: come hether & heare the wordes of the Lorde youre God. And Josua sayd: Hereby ye shal know, that the liuing God is amōg you, & that he wyl wythout fayle cast out before you, the Cananites, the Hethites, the Heuites, the Pherezites, the Getgesites, the Amorites, & the Jebusites. Behold, the arcke of the apoyntment of the Lord of al the world shal go before you into Jordā. And now take you twelue men of the chyldren of Israel, of euery tribe a mā. And as sone as the soles of the fete of the Priestes that beare the arcke of Jehouah (the Lord of al the world) treade in the water of Jordan, the water of Jordan shal deuyde it selfe: & the waters that cometh from aboue shal stand styll vpon an heape. And whē the people were departed frō theyr tētes to go ouer Jordan (* ỹ Actes. vii. e priestes bearing the arke of the appoyntment before the people) as soone as they ỹ bare the arke came vnto Jordā, & the fete of the priestes that bare the arke were dipped in the brim of ỹ water. * Jordā being D Ecc. xxiiii. b ful ouer al his bankes al the tyme of har uest: the water that came downe frō aboue dyd stoppe & stode vpō an heape, a greate way frō Adā, a cytie besyde Zarthā. And the water that went downe vanished into the see of the wyldernes called the salt see as sone as it was deuyded: & the people * B Psal. lxv. b wēt right ouer agenst Jericho. And ỹ prestes ỹ beare the arke of the appointmēt of the Lord stode styll vpō drye land, vntyll al the people were cleane ouer Jordan.

The Notes.

*† To magnifie properly is to auaunce and set forth exceedingly, and to bring him in estimatiō, as it is sayde Gene. xii. a, and often in the Psalmes.

¶ Twelue stones are reared vpp for a remēbrauce that Jordā was dryed, & it returneth agayne to his course.

The.

The.iiii.Chapter.

a AND as sone as the people were all gone ouer Jordan, the Lord spake vnto Josua saynge: Take you twelue men out of thee people, of euerye tryb̄e a man. And commaunde you them sayinge: take you henēe out of the middes of Jordan euen out of the place where the Prestes stode in a redynes, twelue stones. And take ye them awaye wyth you & put them in the place wher you lodge at night And Josua called vnto thee twelue men whych he had prepared of the chyldren of Israell, of euerye tryb̄e a man, and sayde vnto them: *gette you before the arcke of deu.xxvii.a the Lorde youre God euen into the mydes of Jordan, and take vp euerye man a stone vpon hys shoulder, accordynge vnto the nomber of the trybes of the chyldrē of Israell, that thys maye be a sygne amonge you. And when youre chyldren aske theyr fathers in tyme to come sayinge: what meane ye with these stones: then say vnto them, howe that the water of Jordā deuyded at the presence of the arcke of the B appoyntment of the Lorde: euen whyle it went ouer Jordan, the water of Jordā deuyded. And these stones shalbe a memorial vnto the chyldren of Israell for euer.

And the chyldren of Israel dyd euē so as Josua commaunded, and toke vp twelue stones out of the myddes of Jordā, as the Lorde sayde vnto Josua accordynge to the nombre of the trybes of the chyldrē Ri.Regum. xviii.k of Israell, and caryed them awaye wythe them vnto the place where they lodged, & layed them downe there. And thereto Josua sett vppe twelue stones in the middes of Jordan in the place where the fete of ỹ Prestes whyche bare the arcke of the Testament stode.

And there they be euen at vnto thys daye. For the Prestes which bare the arke stode in the myddes of Jordan, vntyll all was fynished that the Lord commaunded Josua to saye vnto the people, accordynge to al that Moyses charged Josua And the people hasted and wente ouer. C When all the people were cleane ouer, thē wente ouer the arcke of the Lorde, and also the Prestes before the people. And the chyldren of Ruben, and thee chyldren of Gad, & halfe the tryb̄e of Manasses went before thee chyldren of Israell armed, as Moyses charged them. Upon a fourtye thousande trymmed for warre, went before the Lord vnto battel, euen vnto the wilde feldes of Jericho. That daye the Lord magnified Josua in the syght of al Israel & they dreaded hym, as they feared Moyses all dayes of hys lyfe.

And the Lorde spake vnto Josua saynge: cōmaunde the prestes that beare the arcke of wytnesse to come vp out of Jordan. And Josua cōmaunded the Prestes D sayinge: Ascende vp out of Jordan. And when the prestes that bare the arcke of ỹ appoyntment of the Lorde were ascended out of Jordan: as sone as the soles of the prestes fete were brought to drye lande, the water of Jordan returned agayne vnto hys place & went ouer al his bankes as he dyd before. And thee people came vppe out of Jordan the tenth daye of the fyrste moneth and pitched in Galgall euē in the easte borders of Jericho.

And the twelue stones whych they toke out of Jordā, Josua pitched in Galgal. And he spake vnto the chyldrē of Israell saynge: whē your chyldrē aske you in tyme to come, saying: what meane these stones, shewe your chyldrē & saye: Israel came ouer thys Jordan on drye land. For ỹ Lorde youre God dryed vp thee water of Jordan before you, vntil ye were ouer, as the Lorde your God dyd vnto the red see whych he dryed vp, before vs tyl we were ouer, that al the people of the worlde may knowe the hande of the Lorde how myghtye it is, and that ye myght feare the Lord youre God for euer.

The Notes.

a Thele maners of speache, vnto thys daye vnto thys present daye and soche lyke be therfore sayd because thee thynges were so done that they were not after chaunged by hym that dyd thē, nor in hys tyme that wrote the hystorye of them. iii.Esdre.ix.f Actes.xviii.a

b To feare here is, reuerently to obeye him and to knowe the Lorde God worchinge in hym, and to do that he bydeth.

c Galgall is betwene Jordan and Jericho of the easte ende of the cytie. The worde sygnifyeth by interpretation, taking awaye because the Lorde there toke awaye the reproche and shame of Egypte frome them as in the nexte Chapter. Josephus de Antiqui.libro.v.Capit.x, sayethe that it sygnyfyeth Lyberrie.

C The Cananites are afeard. The second circumcysyon vnder Josua.

The.v.Chapter.

And

A

Josue.xxiii.a

AND when al ỹ kinges of ỹ Amorites which ar on this side Jordã to ỹ seewarde, & al the kynges of ỹ Cananites why th lie on ỹ see heard, howe the lord had dryed vp the water of Jordã before the childrẽ of Israel, vntyl they were ouer, theyr hertes faynted in them. And there was no spyrete in them anye moare, for feare of the commynge of the chyldrẽ of Israell.

B

Some rede sharpe knyues.

That same tyme the Lord sayde vnto Josua: Make ỹ knyues* of stone, & goo to agayne and circumcyse the chyldren of Israel the secõde time. And Josua made him knyues of stone & circũcised the chyldrẽ of Israel in ỹ hil of forefkinnes. And this is the cause why Josua circumcised. All the people that came oute of Egypte that were males, al that were mẽ of warre dyed in the wyldernes by the waye after they came out of Egipt. Now all the people that came out were circumcysed. But all the people ỹ were borne in the wyldernesse by the way after they came out of Egipt, they circũcysed not. For the chyldren of Israel walked fourty yeares in ỹ wildernes, tyl all the people of mẽ of warre ỹ came out of Egypt were cõsumed, whych harkened not vnto the voice of God, so ỹ the Lord sware, that he wolde not shewe them the lande which the Lord sware vnto their fathers, ỹ he wolde geue vs, euẽ a land* ỹ floweth withe mylke and honye.

Nu.xiii.d.

And their chyldren he fett vp in their stede: thẽ Josua cyrcumcysed: for they were *vncircumcised, because they cirumcised them not by the waye.

C

* That is they for fkinnes were not cutt awaye.

And when all the people were full circumsed, they abode styl in their places in the hoste tyll they were whole. And the lorde sayde vnto Josua, this day I haue taken away the a*shame of Egypte from you: and called the name of the same place Galgal vnto this day. And the childrẽ of Israel pytched their tentes in Galgal, and helde the feast of passouer the fourtene day of the moneth at euen in the feldes of Jericho. And they ate of ỹ corne of the lande on the morowe after passouer, swete cakes & parched corne in ỹ self same daye. And Manna ceased on the morow, after they had eatẽ of the corne of the lãd,

D

nether had the childrẽ of Israel Mãna any moare, but did eate of the frutes of the lande of Canaan that yere.

And whẽ Josua was come to Jerycho, he lyft vp his eyes & loked: & behold ther stode a mã before him wt his swerde drawe in his hãd. And Josua went vnto him and sayde vnto him, art thou on our syde or on oure aduersaries. And he answered, Naye, but I am ỹ captaine of the host of the lord & am now come. And Josua fell on his face to the erth & dyd reuerẽce, and sayde vnto hym, what saith my Lord vnto hys seruaunt. And the captayne of the lordes hoste sayde vnto Josua:* do thy shoes of thy feate, for the place wheron ỹ standest is holy. And Josua dyd so.

Exod.iii.b Actu.vii.d.

The notes.

a* Shame here signifieth misery, wretchednes, & tempt & dispise, vilenes and bondage Isaie.liii.a.

¶ The walles of Iericho fal, and it is taken.

The.vi. Chapter.

A

AND Jericho shutt in her people, & was shutte for feare of the childrẽ of Israel, so ỹ no mã wẽt out or in. And ỹ lord sayd vnto Josua: beholde, I haue geuen into thyne hãd, Jericho & her king & the men of warre. And ye shal compasse the citie, al that be mẽ of warre, & go rounde aboute it once: and so shal you do syxe dayes. And seuen preastes shall beare seuen trompettes of *rãmes hornes before the arcke. And the seueneth daye, ye shall compasse the cytte seuen times & the preastes shal blow with their trompettes. And when there is a longe blaste blowen with the rammes horne, assone as ye heare the sound of the horne, lett al the people showte a myghte showte. And then shall the walles of the citie falle downe, and ỹ people shall ascend vp, euery mã streight before him. And Josua the sonne of Nũ, called vnto the preastes and sayde vnto them: take vp the arcke of ỹ appointmẽt, & lett seuen preastes beare seuen trompettes of rammes hornes before the arcke of the lorde. And he sayd vnto the people, go & cõpasse ỹ citie: & let the mẽ of armes go before the arke of ỹ lord. And whẽ Josua had spokẽ vnto the people the.vii. prestes ỹ beare the seuen trompettes of rammes hornes before ỹ arcke of ỹ lord, wẽt forth and blewe with the hornes, & the arcke of

After ỹ Hebrew. The .i. cõmẽtator readeth, of thee yere of iubelye.

B

the

the testamente of the Lord folowed after them. And the men of armes went before the preastes that blewe with the hornes, & the commen people came after the arcke: and as they went, they blewe with the hornes. And Josua commaunded ỹ people sayinge, showte not nor let your voyce be harde, or any worde proceade out of your mouthes, vntyll the day I byd you showte: and then showte.

And so the arcke of the lord compased the cytye and wente aboute it once: and then they returned into the hoste and lodged ther. And Josua rose erly in the morninge, and the preastes toke vp the arcke of the Lorde, and seuen preastes bare seuen tropettes of rames hornes before ỹ arcke of the Lord, and as they went, blewe wt ỹ hornes. And ỹ me of armes wete before them, and the comen people came after the arcke of the lorde: and as they wet, they blewe wyth the hornes. And the seco de daye they compased the cytie once, and returned agayne in to thee hoste, and so they dyd sixe dayes longe.

And the seuenth day they rose erly: euen with the dawninge of the day, & compased the citie after the same maner seue times: only ỹ they copased the cytye seue tymes.

And at the seuenthe tyme, the preastes blew with the hornes, and Josua said vnto the people, showte for the Lord hath geuen you the cytie. But the cytie shalbe excomunicate, bothe it and al that is therin, vnto the Lorde: onlye Rahab the harlot shall lyue, both she and al that is with her in the house, because she *hydde the messengers that we sẽt. And in any wyse beware of the excommunicate thynges, leaste ye make youre selues excommunicate. For yf thou take of the excomunicate thinges, so shal you make the hoste of Israel excomunycate and shall trouble it. But of the syluer, golde, vesselles of brasse, and yron shalbe holy vnto the Lord and shal go in to hys treasurye.

And the people cryed, and blewe withe hornes: for when the people heard ỹ soun de of ỹ hornes, they showted a great showte: and the * walles fell downe, and the people wente vp in to the cytye, euerye man streyght before hym, and toke the citie. And they vtterly destroyed al ỹ was in the cytie, bothe man and woman, yoũg and old, ore, shepe, and Asse, with the edge of the swerde.

Then Josua sayde vnto the two men that went to spye out the contrey: *go in to the harlottes house, & brynge out thẽce, bothe the woman and all that pertayneth to her, *as ye sware to her. And the yoũg men ỹ were spies wẽt in and brought out Rahab, & her father, & mother & al her bre thren and al ỹ she had. And they brought out all her household and put them wythe out the host of Israell.

And they burnt the cytye withe fyre, & al that was therin. Onelye the syluer the golde, and the thynges of brasse and perõ they put vnto the treasure of the house of the Lord. * And Josua saued Rahab the harlott, and her fathers household and al that pertayned vnto her, and she dwelt in Israell, euen vnto thys daye because she hydde the messengers whiche Josua sent to spye out Jericho.

And Josua cursed at that time, saying: cursed be the man before the Lord, that ryseth vp and byldeth this cytie Jericho: so that he lay the foũdacõ with the *‡death of his eldest sonne, and with the death, of his yoũgest sett vp the gates. And ỹ lord was with Josua and his fame was heard, thoro we out all landes.

Deb.vi.

Josue.vi.d

Deb.xvi.k.

The notes.

*‡ That is the bylder of the citie shall leese hys chyldren frõ the eldest to the yoũgest which thynge happened to Hiel of Bethel iii. reg. xvi. c. He that setteth vp that which the Lord putteth downe shal be chyldlesse and with out posterytye.

¶ All is cyled out. Acan is stoned because he toke of the excommunicate thynges.

The. vii. Chapter.

BVt yet the chyldrẽ of Israell trespased in ỹ excõmunycate thynges: for * Acan the sõne of Carmi, ỹ sonne of Zabdi, ỹ sonne of Zareth of ỹ tribe of Juda, toke of the excõmunicate thynges. And the wrathe of the Lorde waxed whote agaynst the chyldren of Israel.

Josu.xxii.b Para.ii.c

Thẽ Josua sent mẽ frõ Jericho to Ai which is besyde Bethauen, on ỹ eastsyde of ‡ Bethel, and spake vnto thẽ sayinge: Gett you vp and bewe the contrey. And ỹ men went vp & spyed oute Ai. And returned vnto Josua & sayd vnto him, lett not al ỹ people go vp, but let as it were a two

or thre thousand men go vp and destroye Ai, and make not al the people to labour thether, for they are but fewe.

And so ther wēt vp thether about a thre thousande men, which fledde before ỹ mē of Ai. And the mē of Ai smote of thē vpō a thyrtye and syxe men, and chased them before the gates euē vnto Sabarim, and smote them in the goynge downe. And ỹ hertes of ỹ people were discouraged and
B mealted like water. And Josua rēt his clothes & fel to ỹ erth vpō his face before the arcke of the lord vntyl the euē tyde, bothe he and the elders of Israel, and put erthe vpon theyr heddes.

And Josua sayde, Ah, lord Jehouah, wherfore hast ỹ brought this people ouer Jordā to deliuer vs into the hādes of the Amorites to destroye vs: wold to god we had aduentured & dwelte on ỹ other syde Jordā. Oh Lord what shal I saye, when Israel turnethe their backes before theyr enemyes: Moreouer the Cananites, and al the enhabiters of the lād shall heare of it, and shal come about vs & destroye the name of vs out of ỹ world. And thē what wilt thou do vnto thy myghtie name.

And the Lord sayd vnto Josua, gett ỹ vp, wherfor lyest thou thus vpō thy face? Israel hath sīned & also trāsgressed mine appoyntmēt, which I cōmaunded them, & haue takē of the excōmunicate thinges, & haue stolen and hydde thē, and also put thē vnto their owne stuffe: And therfore ỹ childrē of Israel cannot stād before their enemyes. They shall turne their backes before their enemyes, because they be excōmunicate. Nether wyl I be wt you any moare, except ye destroy the excommunycate from among you.

C Up & * sanctifye the people and bydde them to sanctyfy thē selues against ỹ morow: for so sayth the lord God of Israel, the excommunication is among you Israel, and therfore ye cannot stande before your enemyes, vntyll ye haue put the excommunication frō among you. To morow morning ye shall come by your trybes. And the trybe which ỹ Lord shal fynde gyltie, shall come by kynredes. And ỹ kinred which the Lord shal fynde gyltie, shal come by housholdes. And ỹ household which the lord shal fynd fautie, shal come mā by mā. And he ỹ is fouīd in the excommunicatiō shalbe ‡ burnt wt fire, both he and al ỹ pertaynethe vnto him, because he hath trāsgressed ỹ couenāt of the lorde, & because he hath wrought folye in Israel.

And so Josua rose vp erly in the morning and brought Israel by their tribes: and the tribe of Juda was caught. Thē he brought the kinredes of Juda, & foūde ỹ kynred of ỹ Zaherites gylty. And he brought the kynred of the Zaherites by housholders, and Zabdi was caughte. And he brought hys household mā by mā, and Acan the sonne of Carmi, the sōne of D Zabdi, the sonne of Zarch in the trybe of Juda was caughte.

And Josua said vnto Acan: my sonne, geue glory to the Lord God of Israell, & geue him prayse, & shewe me what thou hast done, & hide it not from me. And Acā answered Josua and sayde: of a truthe I haue synned against the lord God of Israel, & so and so haue I done. I sawe amōge the spoyle a goodlye Babilonysh garment, and two hundred sicles of siluer, & a * tong of golde of fyfty sicles weight: & I coueted thē, and I toke them. And behold they lye hydde in the erth in my tente and the syluer ther vnder.

And then Josua sēt messengers which rāne vnto the tēt. And behold, it was hidd in his tente, & the syluer there vnder. And they toke thē out of the middest of his tēt & brought them vnto Josua and vnto al the chyldrē of Israel, and powred thē out before the Lord.

And Josua toke Acā the sonne of Zarch, and the syluer, and the garment, and the tonge of golde, and hys sonnes and hys daughters, hys oxen, asses, shepe, hys tent and all that he had, and all Israell wythe hym, and brought them vnto the valeye of Acor.

And Josua sayd: In as moch as thou hast troubled vs: the lord shal trouble the this daye. And all Israel stoned him with stones, and burnt them wyth fyre, & ouerwhelmed them with stones. And they cast vpon hym a great heape of stones that remayneth vnto thys day. And so the lorde turned from his fearse wrath. Wherfore the name of the place is called ỹ valey of * Acor vnto thys daye.

The

Loke Exo. xix. 8

‡ After some a rodde or staffe of gold facioned lyke a tonge

Acor or achor signifieth by the Interpretacion trouble or troubles somnesse.

The Notes.

a‡ Here it appeareth that Bethel and Bethauen were.ii.places and not both one, although Bethell were after turned into Bethauē, whē the ryght seruyce of God was tourned into lucres to ydolatrye. Regum.xiii.b.Ose.iiii.b.Loke beneth in the.xii.c.

b‡ Under the name of burning with fyre is here vnderstanded a greuouse or cruell kynde of deathe not onely bueninge:for euen in thys same Chapter. d.is Acan stoned,whych yet had cōmytted lyke offēre.Fyre in the Scripture signifieth any payne or affliction. Jeremie.xv.c.Amos.ii.b

c‡ To geue glorye to God,is to knowe hym selfe a synner,and God Just and true.Johan.ix.e

C The sege and winninge of Ai.The kynge therof is hanged.Josua setteth vp an altare on whyche is wrytten the boke of Deuteronomye.He bleseth the people.

The.viii.Chapter.

A ND the Lord sayd vnto Josua:feare not,ner dreade:but take all the mē of warre with the,& vp & gett the to Ai,Behold I haue geuē into thy hāde,the king of Ai,and his people,his cytie and his land.And thou shalt do to Ai and her king,as thou diddest vnto* Jericho & her king.Neuertheless the spoyle & catell therof,ye shal take vnto your selues.But laye a watche vnto the towne on the backsyde thereof.

Josue.vi.d and.x.i.c

And then Josua arose & all the men of warre,to go vp vnto Ai.And Josua chose oute thyrtie thousande men of warre,and sent them by nyght.And he commaunded them saying: Se that ye lye awayte vnto the towne on the backsyde therof. Go not very farre from the citie, and se that ye be al ready.And I and al the people that are wyth me,wyll approche vnto the cytye.

B And whē they come out agēst vs,* as at the firste tyme,thē wil we flee before thē. And they wyl come out after vs,vntil we haue plucked them awaye from the cytie. For they wyll saye:they flee before vs, as at the first tyme:for we wil flee before thē. Thē shal ye ryse vp frō lying awayt & destroye the cytie:For the Lorde youre God wyll delyuer it into your handes.As sone therfore as ye haue taken the cytie, se that ye set it on fyre.According to the cōmaundemēt of the Lord se that ye do, behold,I haue charged you.

Josua.viii.a,

And Josua sent thē forth,and they wēt to lye awayte, and laye betwene Bethell and Ai,on the west syde of Ai.But Josua lodged that nyghte amonge thee people. And he rose vp early in the morning & nōbred the people & went vp,both he & the elders of Israel before the people, vnto Ai. C And all the mē of warre ỹ were wyth him, wēt vp & drue nye,& came before the citte, & pitched on ỹ northside of Ai,a valey beinge betwene thē & Ai, & he toke vpō a.v. M.mē & put thē to lye awayt, betwen Bethel & Ai,on the westsyde of the cytie.And he put the people euen all the hoste, on the northsyde of the citie,& the lyers awayt on the west.And Josua went the same nyght into the middes of the valeye.

And whē the king of Ai sawe that they hasted & rose vp earlye,then thee people of the cytie went out agaynst Israel,to battel,both the kinge and al hys people, at a tyme apoynted,euē before the playne,and wyste not that there were lyers awayte on the backsyde of the cytie.

And Josua and Israel were put to the worsse before them,& fled toward the wylderned.And al the people of ỹ towne cryed to folowe after thē. And they folowed after Josua tyll they were drawen awaye from the cytie: so that ther was not a man lefte in Ai,or in Bethel,that went not oute after Israel. And they left the cytie opē & folowed after Israel. D

Thē the lord sayd vnto Josua stretche out the bouckelar that is in thyne hand toward Ai,for I haue geuē the it. And Josua stretched oute the bouckelar ỹ was in his hāde,toward the citie.And the liers awayte rose quickly oute of theyr places, & ranne, assone as Josua had stretched out his hand,& they entred into the cytie,& toke it,& hasted & sett it on fyre.And when ỹ men of Ai loked backe after them & sawe. Beholde,the smoke of the cytye ascended vp to*heauen.And they had noo place to flee ether this way or that,for the people ỹ fled to the wylderneſſe turned backe agayne vpon the folowers. That is hye

And whē Josua & al Israel sawe that the lyers awayte had takē the cytye & that ỹ smoke of it ascēded.They turned again & layed on the men of Ai.And the other issued out at the citie agaynst them.And so were they in thee myddes of Israell,these being on the one syde of them,& the rest on the other.And thei layed vpon thē,so that they let none ether remayne or skape.And the king of Ai they toke a liue & brought him to Josua.And whē Israel had made E

an ende of slayng al the enhabiters of Ai in the feldes & in the wildernes by which they chased the, & whe they were al fallen on the edge of the swerde, vntil they were wasted. The all Israel returned vnto Ai & smote it w the edge of y swerde. And al y fel y day, both of me & wemē, were twelue thousande, euen al the men of Ai.

For Josua plucked not his hād backe agayn which he stretched out with y bouckelar, vntil they had vtterly destroyed all the enhabitours of Ai. * Only the catel & the spoyle of the said citie, Israel toke vnto the selues according vnto the word of the lord, which he cōmaūded Josua. And Josua sett Ai on fyre & made it an heape for euer & a wildernes, euē vnto this day And the king of Ai he hāged on tree, vntyl euē. And assone as y sunne was down Josua cōmaūded * & thei toke the carkas downe of the tree, & cast it in the entringe of the gate of the cytie, & * caste thereon a great heape of stones, that remayneth vnto thys daye.

Nu.xxxi.d Deut.xx.c Josu.xxii.b

Deut.xxi.d

Josu.viii.d.

The Gabaonites obtayne peace of Josua by subtelte, but are after excommunicate.

The.ix. Chapter

AND whē al the kiges y dwell on this syde Jordā, in the hilles & valeys, & a long by all the costes of the great see, euē vnto Libanō, the Hethites, the Amorites, the Cananites, the Pheresites, the Heuites, & the Jebusites heard they gethered the selues together to fight āgaynst Josua & Israel, with one accord.

But when the Enhabitours of Gabaō heārde what Josua had done vnto Jericho, & Ai, they playedwyplye, & went and sent ambassadours, & toke olde sackes vpō theyr Asses, & wyne bottels olde & rent and knyt together agayne, & olde clouted shoes vpō theyr fete, & olde rayment vpō them & al theyr prouysyon of bread was dryed vp and hored. And they came vnto Josua into the hoste, to Galgal & said vnto him & vnto the men of Israel: we be come frō a farre contrey, now therfore make agreement wyth vs. And the men of Israel sayde vnto the Heuites, paraduenture you dwell among vs, & then how shulde we make peace wyth you.

Josue.xi.d.

And they sayde vnto Josua, we ar thy seruauntes. And Josua sayd then, what are ye, & whence come ye. And they answered hym. Frō a very farre cōtreye thy seruauntes are come in the name of the lord thy God: for we haue heārde the fame of hym, & al that he did in Egipt, & al that he dyd to the two * kinges of the Amorites, beyonde Jordan, Sehon king of Hesbō and Og kyng of Basan which dwelt at Astharoth. Wherfore our elders & al the Enhabitours of our contrey spake to vs saying: take vitayles w you to serue by y way, & go agaynst thē, & say vnto tha we ar your seruaūtes. Now therfore make a couenāt of peace w vs. This our prouisiō of bred, we toke w vs out of our houses, whote, y day we departed to come vnto you. And now beholde it is dryed vp & hored. And these botels of wine which we filled were new: & se, they be rēt. And these our garmētes & shoes ar waxē olde by the reason of the exceding lōg Journeye.

num.xxi.g

* And the men toke of theyr vitayles. & counceled not with the mouth of the Lor

1.Reg.xxb.c

Lord. And Josua made peace with the, & *made a couenant with the, to saue theyr
a We. xxi. a. lyues: & the Lordes of the congregacyon sware vnto the. But thre dates after they had made peace w the, they heard y they were neyboures vnto them, and that they dwelt among the. For the childre of Israel toke their Journey & came vnto their cities y thirde daye: & their cities were Gabaō, Caphira, Beeroth & kariath Jarim. And y childre of Israell slewe the not, because y Lordes of the congregacyon had sworne vnto the by the Lord God of Israel. And therfore al y multitude murmured against y Lordes. But al the Lordes sayde vnto al the congregacion: we haue sworne vnto the by y lord God of Israel, & therfore we may not hurt the. But thys
D we wil do to the & lett the liue: and so shal no wrath be vpon vs because of the othe which we sware vnto them. And the Lordes saide vnto the, y they shuld liue: And they were made *hewers of wodd & drawers of water vnto all the congregacion,
Deu. xxix. b as the Lordes sayd vnto them.

The Josua sente for them, and talked with them, and saide: wherfore haue ye begiled vs and yet ye dwel among vs: and now therfore cursted be you, and ther shal not cease to be of you, bond men and hewers of wodd and drawers of water vnto the house of my God.

And they answered Josua and sayd: it was tolde thy seruauntes, how that the Lorde thy God had cōmaunded his seruaunt Moses to geue you al the lande, & to destroy al y Enhabitours therof out of your sight, & therfore we were exceding sore afrayed of our lyues because of you, and now beholde, we are in thyne hande, as it semethe good and ryght e in thyne eyes to do vnto vs, so do.

And he dealt as it is sayde, with them, and ridde them oute of the handes of the chyldren of Israell, that they slewe them not. And Josua made them that same day hewers of wodd and drawers of water vnto the congregacyon and vnto the aulter of God vnto this day, in the place which God shulde chose.

¶ The amorites ar ouercome of Josua. It rayneth stones. The sonne standeth styl and the day is leāg eyened. The. v. kynges are hanged.

The. x. Chapter.

And whe Adonizedec kynge of Jerusalē had heard how Josua had take Ai, & had destroted it, & how y *as he had done to Jericho & her kinge, euē so he had done to Ai & her kinge, and how y Enhabitours of Gabaō had made peace with Israel & dyd remaine among the: then they feared exceedingly, for Gabaō was a great cytye, as any cytye of the kingdome, and therto greater then Ai, and all her men were myghtye.
A Josue. vi, & and. viii. a

Wherfore Adonizedec king of Jerusalē sent vnto Hoham king of Hebrō, & vnto Pharam king of Jerimoth, & vnto Japhia king of Lachis, & vnto Dabir king of Eglō saying. Come vp vnto me & healpe me, y we maye smyte Gabaon for they haue made peace with Josua & the childre of Israel. Then y. v. kinges of y Amorytes, the king of Jerusalem, y king of Hebron, the kynge of Jerimoth, the king of Lachis the kyng of Eglon gathered the selues to geather, bothe they and al theyr hostes and went vp and beseged Gabaō, and made warre agaynst it.
B

The hoste the kiges y Amori was thre dreth thou de Eotemē. 99, horser s. ii. 99. c rettes afi Iosephus v. Capit.

But the mē of Gabaō sent vnto Josua vnto y host to Galgal, saying: withdraw not thy hādes frō thy seruaūtes, but come vp to vs: for all y kinges of y Amorytes which dwel in y moūtaines are gathered to geather agaynst vs.

And Josua ascended frō Galgal, both he and al the people of warre with hym, & al the men of might, and the Lorde sayde vnto Josua, feare the not, for I haue delyuered the into thyne hāde, there shall not a mā of them stād before the. And Josua came vnto the sodenlye, & iourneyed from Galgal al nyght. And the Lorde turmoyled the before Israell and slewe of them a great slaughter at Gabaon, & chased the a long the way that gothe vp to Bethorō and slew them tyl they cam to Elaka and Makeda. And as they fledd from Israel euen in the going doune to Bethoron, the Lord cast downe great stones from heauē vpō the, vntyl they cam vnto Elaka, that they dyed. And there were mo y dyed with hayle stones, then the chyldren of Israell slewe wyth the swerde.
G

nota Gar la nab Iosue of mo

The spake Josua vnto the lord, y day whe the Lord deliuered the Amorytes be-

fore the chyldrē of Israel, & he sayd in the sight of al Israel: Sunne stand thou stil vpō Gabaō, & thou Mone, in the valeye of Ialō. And ỹ sunne abode, & the mone stode stil, vntill the people had aduenged thē selues vpō their enemies. Is not this writtē in the boke of the * righteous, how that the sunne abode in the middes of heuē & hasted not to go downe by the space of a whole day. And ther was no daye lyke that, before it, or after it, that the Lord obeyed the voyce of a man: & all because the Lorde fought for Israell.

Ecclo.xlvi.a

That is (after ỹ opiniō of many) Moses wryting of soche signes & tokēs, as god had promysed. The boke wherin he shulde wryte thys remayneth not.

And Josua returned & al Israel with him, vnto ỹ hoste to Galgal: but the fyue kinges fled & hyd them selues in a caue at Makeda. And it was told Josua, sayng: the .v. kinges are founde hid in a caue at Makeda. And Josua sayde, rowle greate stones vnto the mouthe of the caue & appoynt men therto, for to kepe thē. And stāde ye not stil, but folow after your enemies & smyte the hyndmost of thē. And suffre thē not to entre into theyr cyties, for ỹ Lord your god hath delyuered them into your hādes. And when Josua & the chyldrē of Israel had made an ende of slayinge thē wt a great slaughter tyll they were wasted, yet ther remayned a certen of thē, whych entred into walled cyties.

And al the people returned to ỹ host, to Josua at Makeda in peace, so ỹ no man durst moue his tong agenst ỹ chyldren of Israel. Then sayd Josua: open ỹ mouth of the caue, & bringe out these .v. kinges vnto me out of ỹ caue. And they dyd so, & brought those .v. kinges vnto hym, oute of the caue: the king of Jerusalem, ỹ king of Hebrō, the king of Jerimoth, the king of Lachis, and the kyng of Eglon.

E And when they had brought out those kinges vnto Josua: Josua called for al ỹ men of Israel, & sayde vnto ỹ captaynes of the men of warre, which came wt hym, come nere & put your fete vpō the neckes of these kinges. And they came neare & put theyr fete vpō ỹ neckes of thē. And Josua sayd vnto thē feare not nor dread But be strong & plucke vp youre hertes, for so shal the Lord serue al your enemyes agaynst whych ye fyght.

And then Josua smote thē & slewe thē & hanged thē on fyue trees tyl euen. And at the goinge downe of the sonne, Josua gaue commaundement, & they toke them downe of the * trees & cast them into the caue, where they hyd them selues, & layed greate stones on the caues mouth, which remayne vnto this daye.

after ỹ lawe deut.xxi.d Josu.viii.e

And ỹ same day Josua toke Makeda & smote it wt the edge of the swerde, & the king therof also, & vtterly destroyed thē & al the soules ỹ were therin, & let nought remayne. And he dyd to the king of Makeda, as he dyd to the kinge of Jericho.

Then Josua wente frō Makeda, & all Israell with him vnto Libna, & foughte against Libna. And the lord deliuered it also into their hādes, with the kyng also & smote it with the edge of the swerd and al the soules ỹ were therin, & let noughte remayne in it, & dyd vnto the king therof as he dyd vnto the king of Jericho.

After ỹ Josua departed from Libna, & al Israell with hym, vnto Lachis, and F beseged it, & assaulted it. And the lord deliuered into the hādes of Israel Lachis, that they toke it the Second day, & smote it with the edge of the swerde, & al the soules that were therin, according to all that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachis: But Josua smote hym and hys people, vntyll he lefte hym naught remaynynge.

And frō lachis Josua departed, vnto Eglon, & al Israell wyth hym, and there beseged it, & assaulted it, & toke it ỹ same day, & smote it with the edge of the swerd and al the soules that were therein: & vterlye destroyed thē the same daye, according to al that he dyd to Lachis.

Then Josua departed vp from Eglō G and al Israel with him, vnto Hebrō. And they fought agaynst it, and toke it, & smote it wyth the edge of thee swerde, and the kynge therof, and al the townes that pertayned too it, and all the soules that were therin, so that they left nought remaynig but in all thinges as they dyd to Eglon, so they destroyed it vtterlye, and all thee soules that were therein.

Then Josua returned & al Israel with him to Dabir, and they fought agaynste it, & toke it, and the king therof and al the townes that pertained therto. And smote

them

them with the edge of the swerde, and vtterly destroied al the soules that were therin, and let nought remaine. And as he dyd to Hebron, so he dyd to Dabir and ỹ king thereof, and as he dyd to Lybna and her kynge.

And Josua smote all the hille contreys & the south contreys, and the valeyes, and ỹ sprynges of water, with all their kinges & let nought remaine, but vtterly destroyed al that *breathed, as the Lord God of Israell commaunded. And Josua smote thẽ from Cades barne, vnto Asah, and al the cõtrey of Gosan, euen vnto Gabaon. And al those kinges & their lande, Josua toke at one tyme: because the Lorde God of Israel fought for Israell. And thẽ Josua returned and all Israel with hym vnto the hoste to Galgall.

*Gree. Wasere phot.

The notes.

a¶ This was not done of cruelnesse, but to cõe kyme & strong thẽ the prynces and the hole hoste of Israell, which had not kylled all, but suffered some to flee in to Cyties, that they shulde hereafter spare no kinges of the Canaanytes, whose possessyons the Lord gaue vnto them: in as moche as they were commaunded to slaye al. deut. xx. d.

¶ The battel of Josua with dyuers Kinges, which god geueth in to hys handes.

The. xi. Chapter.

A ANd whẽ Jabin king of Hazor had hearde ỹ: he sẽt to Jobab kinge of Madon, and to the king of Someron, and to the kyng of Achaph. And vnto the kinges that are by north in ỹ mountaines, and playnes, on the southesyde of Ceneroth, and in the lowe countreies, and in the regions of Dor vpõ the see, and vnto the Cananites both by Easte and west: & vnto ỹ Amorites, Hethites, Pheresites, and Jebusites in the mountaines: & vnto the Heuites vnder Hermon in the land of Mazphah: which came oute and all their hostes with them a multitude of folke euẽ as the sãdes of the see in nõbre w̃ horsses & charettes excedyng manye. And al these kynges met to geather, and came and pitched to geather vpon the water of Merõ, for to fighte wyth Israell.

And the Lord said vnto Josua: be not afrayede of them: for to morowe aboute this time I wyl delyuer them al slaine, before al Israell: & thou shalt houghe their horsses, and burne their charetes with fire.

B Josue, x, b.

And Josua came & all the men of warre vnto him agaynste them, vnto the water of Merom, sodenly, & felle vpon them. And the Lord delyuered thẽ into the handes of Israel: and they smote them & chased thẽ, vnto great Sidon, & vnto ỹ *whotte waters, & vnto the valey of Mazphah Eastward: & smote thẽ vntil they had none remainynge of them. And Josua serued thẽ as the Lorde badde him, houghed theyr horsses & burnt their charettes wyth fyre.

*Gree. Waseres phot.

Thẽ Josua at that time turned backe and toke Hazor and smote her kyng with the swerde. For Hazor before tyme was ỹ head of all those kyngdomes. And they smote al the soules that were therin wyth the edge of the swerde, vtterly destroying them, that no breath was let remaine. And burnte Hazor wyth fyre and all the cytyes of those kynges, withe all the kynges of them, Josua toke and smote them with the edge of the swerde, and vtterly destroyed them *as Moses the seruaunt of the lorde commaunded.

C

Exod. xxiii. d and xxxiiii. b deute. vii. a

But Israel burnt none of ỹ cities that stode vpon hilles, saue Hazor onelye, that Josua burnt: but al the spoyle of ỹ sayde cities & the catell, the chyldren of Israell caught vnto thẽ selues: But ỹ men onlye they smote with the edge of the swerd vntil they had destroyed thẽ, & had leafte no breathe remaynynge. As the Lord cõmaũded Josua, and euen so dyd Josua* and myny slyed no worde of all that the Lord commaunded Moses.

deute. x. e

And so Josua toke al the land, ỹ hilles and all the southe contreye, and al the lande of Gosan, and the lowe contreye, and ỹ playnes, and the *mountayne of Israell, with the lowe countreye of the same, euen from moũt Halak that goth vp to Seir, vnto Baal Gad in the valeye of Libanõ, vnder mount Hermon. And al the kinges of the same, he toke and smote them, and slewe them.

*In which Jacob had dwelled.

Josua made warre lõg time with those kinges: for there was no cytie that made peace wythe the chyldren of Israell, saue those Hethites that enhabited Gabaõ: All other they toke wyth batell: for it came of the Lord to harden theyr hartes: that they shoulde come agaynste Israell in batell: euen to destroye them vtterlye, that they shuld haue no mercy, but to bryng thẽ to

D

nought

nought. As the lord cõmaunded Moses
And that same ceason, Josua went and
Luke Jude. 19 destroyed the * Enakites out of the mountaines, and out of Hebron, Dabir, and Anab, and out of al the mountaines of Juda, and out of al the mountaines of Israel. And Josua destroyed thẽ vtterly with their cities. So that there was not one Enakite leakt in the land of the chyldren of Israel: only in Asah, Geth, & Asdod, ther remayned of them.

And Josua toke ỹ hole land accoyding to al that the Lord sayde vnto Moses, & gaue it a possessiõ vnto Israel euery mã his part in their trybes: & the lande rested from warre.

¶ What kinges Josua & the chyldren of Israell kylled, whych were in nombre. xxxi.

The. xii. Chapter.

A THese are the kinges of ỹ lãde which the chyldren of Israel smote & conquered their lãdes, on ỹ other side Jordã estward, frõ ỹ riuer Arnõ, & to mount Hermon, & al ỹ playne estward: Sehon kinge of ỹ Amorites, ỹ dwelte in Hesbon, & ruled frõ Aroer, which lieth on the brim of the riuer of Arnõ, and toỹ middel of the riuer, & halfe Galaad vnto ỹ ryuer Jabock, ỹ border of ỹ childrẽ of Ammõ: And in the plaine vnto ỹ see of Cenereth estwarde, & vnto the see in the playne called the salte see Estwarde, the waye to Beth, Jesymoth and by southe vnder the sprynges of phasgah.

And the cooستes of Og. kyng of Basã which was of the remnaunt of the Raphaites & dwelte at Astharoth, & Edrai: & raygned in moũt Hermon, & in Salecah, & thorow out all Basã, vnto the borders, of the Gesurites, and ỹ Macathites and halfe Galaad, vnto the borders of Sehõ
Nu. xxi. k. s kynge of Hesbon. * Moses the seruaunt of the Lorde and the chyldren of Israell smote them, and Moses the seruaunte of the Lorde, gaue their landes a possession, vnto the Rubenites, Gaddites, and halfe the trybe of Manasses.

These ar the kinges of ỹ coũtrey whych Josua & the chyldren of Israell smote on this syde Jordan, westward, frõ Baal Gad in the valeye of Libanon, euen vnto mounte Halak that goeth vp to Seir.

And Josua gaue the land vnto the trybes of Israel to possesse, to euery man his parte: in the vpper lande, and nether lande in playnes, and sprynges of water, in the wilderneſſe, & south contrey the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusytes. C

The kynge of Jericho: The kyng of Ai besyde at Bethel: The kyng of Jerusalem: The kyng of Hebron: The kinge of Jerimoth: The kyng of Lachis: The kynge of Eglon: The kynge of Gazer: The kyng of Dabir: The kyng of Gader. The kyng of Horma: The kynge of Ered: The king of Libna: The kyng of Odolam: The kynge of Makeda: The king of Bethel: The kig of Thaphuah: The kyng of Hepher: The kynge of Aphek: The king of Lasarõ: The king of Madã: The king of Hasor: The kig Samerõ merõ: The kig of Acsaph. The kig Thenach: The kig of Magedo: The kig of Cades: The king of Jakanã in Carmel: The kyng of the Contreye of Dor: The kyng of the nacions in Galgal: and kynge Therzah: All the kynges to geather thirtye and one.

The Notes.

at Bethel is a place famouse bothe for praise & dispraise, viii. myles from Jerusalem on the ryghte hande as one Journeyeth from Jerusalem to Sychar, or Naples Because of the golden calfe which kyng Jeroboam set vp. iii. Reg. xiii. f. and g. the Jewes of contẽpt called it Bethauẽ, ỹ is, the house of an Idoll: where as Jacob gaue at the name of the house of God Gene. xxviii. d.

¶ Josua is cõmaunded to deuide the lãd to ỹ chyldren of Israel.

The. xiii. Chapter.

A WHẽ Josua was waxen old, and stryken in yeres, the Lorde sayd vnto him: thou art olde and stricken in yeres, & there remaineth yet exceding moch lande to be possessed: This is the lãd that remaynethe: all the costes of the Philistynes: and all the Gesurytes: from Nylus in Egypte vnto the borders of Akaron northwarde, whyche lande was counted to pertayne vnto the Cananites, euen to the fyue Lordes of the Philistines: the Assathytes, Asdadites, Ascalonytes, Gethites, Akaronites, with the Eutes, from the southe. All the lãde of the Cananites, and Maara that pertaynethe to the Sidons, euen vnto Aphek, and to the borders of the

the Amozites. And the land of the Geblytes, and all Libanon towarde the sunne tisynge, from Baall Gad vnder mounte Hermon vntyl thou come to Hemath, all the enhabitoures of the hil countre, frō Libanon vnto the *whotte waters euen al ỹ Sidones. I will cast them oute from before the childrē of Israel, and se that thou in ány wise deuide it by lotte vnto the children of Israel to enheret, as I haue commaunded the. Now therfore deuyde thys land to enheret, vnto the nyne tribes & the halfe tribe of Manasses. For ỹ other half with the Rubenites & the Gaddites haue receaued their enherytaunce all readye * which Moses gaue them be younde Jordā Estward: euen as Moses the seruaūt of the Lorde gaue them: from Aroer that lyeth on the brym of the ryuer Arnō: wyth the cytye in the myddes of the ryuer. And al the plaine of Medba vnto Dibon: and al the cities of Sehō king of ỹ Amozites whych raygned in Hesbon, euē vnto ỹ borders of the chyldren of Ammon: and Galaad, and the landes that bordet vpon the Gesurites and the Machathites, and all mount Hermon and all Basan vnto Selecah: euē al the kingdom of Og in Basā which raygned in Astharoth & Edrai which sāme remained yet of ỹ rest of the ‡ Raphaites. But Moses smote them and destroyed them.

As before i the .xi.

Deu.iij.k

Num.xxxij.b

They be called Raphaites of Raphaim, of whō. Genes. xiiij.a.

Neuertheless the childrē of Israel expelled not the Gesurites nor the Machathites: But the Gesurytes & the Machathites dwelt amonge the Israelites euen vnto this day. Only vnto ỹ tribe of Leui, he gaue none enheritaunce: *for the offeting of the lord God of Israel is their enheritaunce as he sayde vnto them.

note
note
thys offeryng of the lorde god
num.xviij.c
ỹ the nether-mooste of Leon

And Moses gaue vnto the tribe of the ¶ children of Rubē by their kinredes. And their costes were from Aroer that lieth on the bancke of the riuer Arnō, and the cytte that lieth in the riuer, and al the playne aboute Medba, Hesbō, and al her townes that lye in ỹ plaine: Dibō * Bamothbaal & Bethbaalmeō: Jahazah, Kedemoth and Mephaath Kiriathaim, Sabamah & Zareth Zahar in mount Emak: & Beth Phegor and ỹ springes of Phasgah, & Bethiesimoth: and al the cities in the plaine. And all the kyngdome of Sehon kynge of

Or, thee byghe places.

the Amozites which raygned in Hesbon, whō Moses smote * wt the lordes of Madian, Eui, Rekem, Zur, Hur and Reba, ỹ Lordes of Sehō, and the enhabitoures of the contrey. And Balam also the sonne of Beor the sothesayer, the children of Israel slewe with the swerde, amonge other that were slaine. And the borders of ỹ children of Ruben was Jordan with the contrey that lyeth theron. This is the enherytaunce of the chyldren of Ruben in theyr kynredes, wythe the cytyes and byllages pertaynynge therto.

num.xxxi.d

And Moses gaue vnto the tribe of Gad euen vnto the chyldren of Gad he gaue by ¶ kynredes. And their costes were Jazer, & al the cyties of Galaad, and halfe the lād of the chyldren of Ammon, vnto Aroer ỹ lyeth before Rabah: And from Hesbō vnto Ramoth mazphah, and Betonim: and frō Mahanaim vnto the borders of Debir. And in the valeye they had Betharā, Bethnimra, Socoth, and Zaphon, the reste of the kyngdome of Sehon kynge of Hesbon, & Jordan and the costes that lye theron, euen vnto the edge of the see of Cenerothe, on the other syde Jordan Estwarde. This is the enheritaūce of the children of Gad in their kynredes, the cytics with their byllages.

And Moses gaue vnto the halfe tribe of Manasses. And the halfe tribe of Manasses had theyr parte by their kinredes. And their costes were from Mahanaim, euē al Basā, the kingdom of Og, kynge of Basā, and al the townes of Jair which lye in Basā, euē thre score cities, and halfe Galaad & Astaroth, & Edrai, citics of the kingdome of Og in Basan, *whiche pertaine vnto the childrē of Machir the sōne of Manasses, & that vnto halfe the children of Machir by theyr kynredes.

num.xxxij.e

These are they to which Moses gaue enherytaunce in the feldes of Moab, on the other side Jordan by Jericho Estwarde. But vnto the trybe of Leui Moses gaue none enheritaunce, for the lord God of Israell he is their enherytaunce, * as he sayde vnto them.

num.xviij.c

¶ Caleb requireth the heritage that was promysed hym, and Hebron was geuen hym.

The.xiiij. Chapter

And

The deuysyon Josua

A

AND these ar ỹ contreyes why ch ỹ children enhereted in the land of Canaan, vnto which Eleazar the preast, & Josua the sonne of Nun and the aũ cient heades of the tribes of the childrẽ of Israell, gaue them their enheritaunce by lotte, as the Lord cõmaunded by the hãd of Moses, to geue vnto the nyne tribes, & vnto ỹ halfe tribe of Manasses. For Mo ses had geuẽ enheritaunce vnto two trybes and an halfe on the other side Jordã. But vnto ỹ Leuites he gaue none enherit taunce among thẽ. For the childrẽ of Joseph were two tribes, Manasses and Ephraim. And therfore they gaue no parte vnto ỹ Leuites in the lande, saue cities to dwell in & ỹ suburbes of ỹ same, for theyr beastes & cattel. As the lord commaũded Moses: euen so the chyldrẽ of Israel did when they deuyded the lande.

B And ỹ childrẽ of Juda came vnto Josua in Galgal. And Caleb the sõne of Jephune the Kenesite sayd vnto him: thou wottest what the Lord said vnto Moses the mã of God, about me and ỹ in Cades Barne. * Fourtie yere olde was I when Nu.xliii.d Moses the seruaunt of the Lord sent me frõ Cades Barnẽ to spie out the lãd. And I brought hym worde agayne euẽ as I thought in myne herte. Neuertheless my brethren that went vp with me discouraged ỹ hertes of ỹ people. But I folowed the Lord my God euen vnto the ende.

And Moses sware the same ceasõ saying * ỹ lande whercõ thy fete haue troodẽ, Nu.xliii.d. Deut.xi.c Josue.i.a shalbe thyne enheritaũce & thy childrẽ for euer because ỹ haste folowed the lord my God continually. And nowe beholde, the Lorde hath kepte me lustie (as he sayd) * Gen.xlvi.b this fourtie and fiue yeres, euen sence the lord spake vnto Moses, while the childrẽ of Israel wandervd in ỹ wildernes. And now se I am thys day foure skore & fyue yeres: and yet am as strong at thys tyme, as I was when Moses sẽt me: loke how strõg I was then, so strõg I am now, to warre and to do al maner of thinges.

Now therfore geue me thys mountayne which the Lord at that time promesed, D for thou herdest at ỹ tyme, how ỹ * Enakims were there and how the cyties were greate & walled. I trust the Lord wyll be Of them to De Iudi. d wythme, and I shall dryue them oute as the Lorde sayde. And Josua blessed Caleb the sonne of Jephune & gaue him Hebron to enheret. And Hebron be came the enheritaunce of Caleb the sõne of Jephune the kenesite, vnto this daye: because he folowed the Lord God of Israel perpetually. And the name of * Hebron was called in olde tyme, Kariath arbe, whiche was a huge man amõg ỹ Enakims. And the lande ceased from warre.

The notes.

* Hebron is a proper name of a Cytie which before was called the Cytie of Arbe whyche Arbe after the Hebre, was a Geaũte bothe stronge & myghtye and of a famouse name.

The Lotte of the childrẽ of Juda and the names of the cytyes and vyllages of the same.

The.xv.Chapter

AND the Lotte of the trybe of the childrẽ of Juda in their kinredes was the wildernes of Zyn ỹ stretched to the costes of Edom southwarde, & is the vtmoost parte of the southe costes. And their southcostes were from the brinck of the salt see & from a certẽ point of ỹ see that leaneth southwarde. And it went out on the south syde of the going vp to Acrabim, and went a long to Zinma, & ascended vp on the southe syde of Cades Barne, & went a long to Hezron & wẽt vp to Adar, & fett a compase to Karca & wẽt a long to Azmon, & it went oute to the ryuer of Egypt: so ỹ the ende of that cost is the see. And these are their south costes.

And their easte costes are the salt see euẽ vnto the edge of Jordã. And their borders in the north quarter were from another point of the see wher Jordan endeth. And went vp to Bethhagla and wente a long by the north syde of Betharabah & went vp to the stone of Bohen the sõne of Rubẽ. And then went vp to Dabir from the valey of Acor, and so northward, turning toward Galgal that lieth before the goyng vp to Adomim, which is of the south syde of the Riuer. And they wẽt a longe to the water of Ensemes, & ended at ỹ wel of Rogel. And thẽ went vp to the valeye of the sonne of Hennõ, euen vnto the southe syde of the Jebusites the enhabytours of Jerusalem. And thẽ went vp to the toppe of the hille ỹ lyeth before the valeye of Hennom, westward, & by the edge

of

of the valey of Raphaim northwārd. And thē it draweth frō the fande hylle vnto the foūtayne of water called Nephthoah, and goeth out at the cities of moūt Ephron: & draweth to Balah, otherwise called kariathiarim: & then it compaseth from Balah westward, vnto Eyr, & then goeth alonge vnto the syde of mount Jarim, otherwyse called Chesalon, on the northsyde therof. C And cometh downe to Bethsames & goeth to Thamnah, & goeth oute on the syde of Akaron northward: And then draweth to Secron & goeth a longe to mount Balah, and goeth out at Jabnel: & the ende of the costes is ỹ see. And the west borders are ỹ great see & the costes that lye theron. And these ar the costes of the chyldren of Juda rounde aboute in theyr kynredes.

Jud.1.b * And vnto Caleb the sonne of Jephune was ther a part geuē amōge the chyldren of Juda, by the mouth of the Lord to Josua, euē the cytie of Kariatharbe father of Enack whych cytie is called Hebron. And Caleb droue thence the thre sonnes of Enack, Sesai, Ahiman, & Thalmai, the sonnes begottē of Enack. And he wēt vp thēce, to the enhabitours of Dabir, whose name in thee olde tyme was Kariath sepher. Jud.1.c And Caleb sayd: * he that smiteth kariath sepher & taketh it, to him wyll I geue Achsah my doughter to wyfe. And Othniel, ỹ sonne of Kenes, the brother of Caleb toke it. And he gaue hym Achsah hys doughter to wife. And as she wēt she moued him, to aske of her father a felde. And she * alyghted of her asse. And Caleb sayde vnto her: what ayleth the. And she sayde: geue me a blessing: for ỹ hast geuē me a southwarde ād̄rye land: geue me also sprynges of water. Then he gaue her sprynges of water, both aboue & beneth. Thys is the enheritaunce of the tribe of the chyldrē of Juda in theyr kynredes.

D Understode to fall at her fathers fete, & aske it her selfe

And the cities of the tribe of the chyldrē of Juda, in al quarters, toward the costes of Edō southward, ware: Kabzel, Eder, & Jagur: Kinah, Dimonah, & Adadā: kedes Hazor, & Jethnā: Ziph, Telem, & Baloth Hazor, Hadathah, & Kariothhesrō, otherwyse called Hazor: Eiman, Saiui, & Moladah: Hazargadah, Hasimō, & Bethpheleth: Hazarsuall, Bersabe, & Baziothiah: Baalah, Jim, & Azem: Eltholad, Cesill, & Horma: Ziklag, Medemenah, & Sensenah: Labaoth, Selhim, Ain, & Remon: all these cyties are twentie & nyne wyth theyr villages. And in the lowe cōtreye thei had Esthaol, Zareah, & Asenah: Zoreah, Enganim, Thaphuah & Enam: Jerimoth, Adulam, Socoh, & Azkah: Saarē, Adithaim, Gederah, & Gederothaim: Fourtene cyties wyth theyr villages.

Zenā, Hadasah, & Magdalgad, Delean, Mazphah, & Jekthеel: Lachis, Bazcath, and Eglon: Caboni, Lahamam, & Cethlis Gaderoth, Bethdagon, Naamah & Makedah: Sixtene cities with theyr villages

Lebnah, Ether, & Asan: Jephthah, Asnah, & Nezib: Keilah, Kahezip, & Mareshah nyne cyties wyth theyr villages.

Akron with theyr townes & villages. F And frō Akron out to the see, al that lyeth aboute Asdod wythe theyr byllages. Asdod wyth her townes and byllages. Azah with her townes and villages, euen vnto the ryuer of Egypte: & the great see wyth the costes that lye theron.

And in the mountaynes, they had Samir, Jathir, & Socoh: Danah: & Kariathsenath, which is Dabir: Anab, Esthemoh & Anim: Gozen, Holon, & Giloh: a leuē cyties wyth theyr villages. Arab, Dumah, & Esan: Janim, Beththapuah & Aphekah Humatah, and Kariatharbe: which is Hebron & Zior: nyne cyties wyth theyr byllages. Maon, Carmel, Siph, and Jutah: Jesrael, Jokdean, & Sanoch: Cain, Gabaah, & Thamnah, x. cyties with theyr villages. Halhull, Bethzur, & Gedor: Maarath, Bethanoth, and Eltheeon: Sixe cyties wythe theyr villages. Kariath Baal which is kariath Jarim, & Harabba two cyties wyth theyr villages.

And in the wyldernes they had Betharabah, Meddin & Sacacah: Nebson, the cytie of salte, & Engabi: Sixe cities wyth theyr villages. But the Jebusites ỹ were the enhabiters of Jerusalē: the chyldrē of Juda could not caste oute. Wherfore the Jebusites dwel among the chyldrē of Juda vnto thys daye.

¶ The lot or part of Ephraim.

The.xvi. Chapter.

AND the lot of the chyldren of Joseph fel frō Jordā by Jericho, vnto the water of Jeri-

cho eastward, & the wildernesse that goeth vp frō Jericho thorow out moūt Bethel: and then goeth out frō Bethell to Lus, & runneth a long vnto the borders of Arcia taroth: & goeth downe westwarde, euen to
B the costes of Japhlethi, & vnto the costes of Bethhoron the nether, & so to Gasor, & the endes of theyr coostes came to the see. And so the children of Joseph Manasses and Ephraim toke theyr enheritaunce.

And the childrē of Ephraim toke theyr costes by kynredes. And ỹ costes of theyr enheritaunce Eastward were, Ataroth Addor, euen vnto Bethhoron the vpper, and
C went oute westwarde to Machmathah on the Northsyde, & cōpassed Eastward vnto Thaanath Silo, & past it on the Eastsyde vnto Janoah, & wēte downe frō Janoah to Ataroth & Naarath, & met at Jericho, & wēt oute at Jordan. And theyr borders went frō Thaphuah west ward vnto the ryuer Kanah, & the endes were the see.
D This is the enheritaūce of the trybe of the chyldren of Ephraim in theyr kinredes, & the borderinge cyties of the chyldrē of Ephraim, lye among the enheritaūce of the chyldren of Manasses: euen all the cyties wyth theyr villages. Notwythstandinge they dryue not oute thee Canaanites that dwelt in Gasor: but the Canaanites dwelte amonge the Ephraites vnto thys daye, & paye tribute.

C The lot or porcion of the halfe trybe of Manasses. The Canaanites become tributaries to the Israelites. Manasses & Ephraim require a greater porcion of heritage.

The.xvii.Chapter.

A Nd thee trybe of Manasses whych was the Eldest sonne of Joseph receiued a lot. And Machir the Eldest sonne of Manasses which was the father of Galaad (& a mā of warre) had Galaad & Basan. And the rest of the children of Manasses receaued by theyr kinredes: which were the chyldrē of Abiezer: the children of Heleck: the chyldrē Asriel: the children of Sichē, thee chyldrē of Hepher: the chyldren of Semida. These are the male chyldren of Manasses thee sonne of Joseph in theyr kynredes. *But Zelaphead the sonne of Hepher the sonne of Galaad the sonne of Machir, the sonne of Manasses, had neo sonnes saue daughters. And

Nu.xxvi.d and.xxvii.a Num.xxvi.a

these ar ỹ names of thes doughters: Mahela, Noa, Hagla, Melcha & Thirza: wht
B che came before Eleazar the priest, & before Josua the sonne of Nun, & before thee Lordes saying: * the Lord commaunded Moses to geue vs an enheritaunce amōg our brethrē. And he gaue thē at the mouth of the Lord, an enheritaunce amonge thee brethren of theyr fathers. And there fell ten portiōs to Manasses besyde the land of Galaad & Basan whyche are on the other syde Jordan: because the daughters of Manasses dyd enherytte amonge hys sonnes. And Manasses other sonnes had the land of Galaad. Nu.xxvii.b, & Num.xxvi.a

And the coostes of Manasses reached frō Aser to Machmathah that lyeth before Sichē & went a long on the right hand euen vnto the enhabiters of Enthaphuah & the land of Thaphuah belōged to Manasses, whych Thaphuah laye in the borders betwene Manasses and the children of Ephraim. And the costes descended vnto thec ryuer Canah on whose southesyde Ephraim hath cyties among the cyties of
C Manasses. For the coostes of Manasses were on ỹ northsyde of the ryuer & ỹ endes of them was the see: so that the south pertayned to Ephraim, & the northe to Manasses, and the see is his border. And they met together in Aser northwarde, & in Issacar eastward. And Manasses had in Issacar & in Aser, Bethsean, and her townes: & the enhabiters of Dor, wythe the townes pertaining to the same: & the enhabitours of Endor wyth the townes of the same: & the enhabitoures of Thaanath wyth her townes and the enhabitours of Magedo wyth the townes of the same, euē thre contreys yet the chyldrē of Manasses coulde not ouercome those cyties: But the Canaanites began to dwel in the same land. Neuertheless assone as the chyldrē of Israel were waxed strong, they put the Canaanites to tribute, but expelled them not.

And the chyldrē of Joseph spake vnto
D Josua, saying: why haste thou geuen vs but one lotte & one porciō to enheret, seing we be moche people, & for as moche as the Lord hath blessed vs so: & Josua answered thē: yf ye be moch people, then get you vp to thee wood contreye, and prepare for youre selues there in the lande of the Phe

resites

Gene.xii.a

resites and of the *Raphaites, yf mounte Ephraim be to narowe for you, Then the chyldren of Joseph sayde agayne the hyl wil not begotē of vs: for all ỹ Cananites ỹ dwel in the lowe contrey haue charettes of yron, and so haue they ỹ enhabite Beth sean, & the townes of the same & they also that dwel in the valey of Jezreel. And Josua answered ỹ house of Joseph, Ephraim & Manasses sayng: ye be moch people and haue great power & shal not therfore haue one lot. But the hill shall be youres, for it is a wodde contrey & ye shal bryngе it to faction, and it shalbe youres euen vnto the endes of it, for ye shalbe able to cast out ỹ Cananites for al their yron charettes, and for all they be so stronge.

¶ Certen are sende to deuyde the lande to the other seuen trybes. The Lotte of the chyldren of Ben Jamin.

The.xviii.Chapter.

AND the whole congregacyon of the childrē of Israel came to gether at Siloh, & set vpp tabernacle of witnesse ther, & the lande was in subiectiō before them. But there remayned among ỹ chyldren of Israel seuen tribes which had not their enherytaunce deuyded out. And Josua sayd vnto ỹ childrē of Israel, how lōg are ye so slacke to go & possesse ỹ land which ỹ Lord God of your fathers hathe geuē you? Bring of euery tribe thre mē ỹ I may sende thē. And ỹ they may rise and walke thorowe the land & distribute it by their enheritaunces & come againe to me.

B Deuide it into seuē partes. For Juda shal abyde by their coostes in ỹ south, & ỹ house of Joseph shal stand to their coostes in the north. Describe ye ỹ land therfore into seuē partes, & bryng ỹ descriptiō to me hether, ỹ I maye caste lottes for you here before the Lord oure God. The Leuites haue no parte amonge you for the preastshipe of the lord is their enheritaūce. And Gad, Ruben, & halfe the tribe of Manasses haue receaued their enheritaunce beyō de Jordan Estwarde, whiche Moses the seruaunte of the Lorde gaue them.

And ỹ men arose and went their waye. And Josua charged thē ỹ wēt to discribe the land sayng: hence and go thorow the lande & describe it, & come againe to me hether: and I will cast lottes for you before the Lorde in Siloh. And the men depar-

ted, & walked thorow the lande and described it by cities into seuē partes in a boke, and returned to Josua into the host at Siloh. And Josua caste lottes for thē in Siloh before the Lord, & ther he deuided the lande vnto the childrē of Israell, to eche their porcion. And the lotte of the tribe of the chyldren of Beniamin came vp accordynge to their kinredes. And the coostes of their lotte came out betwene the childrē of Juda & ỹ childrē of Joseph. And their north coostes were frō Jordan and went vp to the side of Jericho on the northside, & wēt vp thorow the moūtaines westwarde, & they ended at the wylderneſſe of Bethauē: & went frō thence to ỹ southside of Lus, other wyse called Bethel: & descēded to Ataroth Adar vpon the hylle ỹ lieth on the southe side of ỹ nether Bethhorō. And the west coost draweth & cōpasseth southe warde, euen from the hille ỹ lyethe before Bethhoron, & gothe out e at Kariathbaall which is kariath Jarim, a citie of ỹ childrē of Juda: & thys is the west quarter: & the southe cooste goth frō the edge of Kariathiarim westward, & goth out to the water welle, of Nephthoah & cometh downe to ỹ edge of the hil that lyeth before the valeye of the sōne of Hennō which is in the valey of Raphaim northwarde, and descendeth D thorowe the valeye of Hennon vnto the syde of Jebusy southward & goth downe to the well of Rogell. And compasseth frō the north and gothe forthe to Ensames & to the coostes that lye before the goynge vp vnto Adonim: and gothe doune to the stoone of Bohan the sonne of Ruben: and then gothe alonge towarde the syde of * the playne, northewarde: and goth doune in to the plaine: and gothe a longe to the syde of Bethhaglah northewarde, and endeth at ỹ point of the salt see north ther from, and at the ende of Jordā south ther from. This is the south cooste.

Gree. Beth hathah.

And Jordā is their east cooste, thys is the enheritaunce of the chyldrē of Beniamin wyth theyr coostes round about and by their kynredes. And these at the cytyes of the trybes of the chyldrē of Beniamin in theyr kynredes: Jericho, Bethhaglah, and the valey of Kasiz: Betharabah, Zamarim, and Bethell: Auim, Pharah, and Ophrah: Chepar Ammonai, Ophni, and

Gabat, twelue cyttes with their villages. Gabaō, Ramah, and Beroth: Mazphah, Caphatrah, and Mozah: Rekē, Jarephel and Tharelah, Zela, Eleph, and the cytte of the Jebusytes which is Jerusalē, Gabaath, & Kariath, fourtene cyttes wᵗ theyr villages. This is the enheritaunce of the chyldren of Beniamin in their kinredes.

¶ The lottes or parties of Zabulon, Issachar, Aser, Nephthali, Dan, and Josua.

The.xix. Chapter.

And the second lott came out vnto the tribe of the children of Simeō by their kinredes. And their enheritaunce fel in the myddes of ꝑ enheritaūce of the children of Juda. And their enheritaunce was, Bersabe, Sabe, and Moladah, Hazorsual, Balah, & Azem, Eltholad Bethul and Hormah Zikelag, Bethmarcaboth & Hazersusah, Bethlebaoth, & Sarahē thertene cities wythe their villages. Ain, Remō Ether, & Asan, foure cities wᵗ their villages: & therto al ꝑ villages ꝑ lye rounde about these citics, euē vnto Balasath, Beor, & Ramath, southwarde. Thys is the enheritaūce of the trybe of the chyldrē of Simeon in their kinredes out of ꝑ porcion of the children of Juda, came the enheritaunce of the chyldrē of Simeon. For the part of the chyldrē of Juda was to moch for them: and therfore the childrē of Simeon had their enheritaunce in the enheritaunce of them.

And the thyrd lotte came vnto the children of Zabulō according vnto their kinredes. And the coostes of theyr enherytaunce came to Sarid, & went vp to the Sea, and to Marialah, and touched at Dabaseh, & mette at the riuer that lyethe before Jokneuē: and turned from Sarid estward toward the sunne rising vnto the border of Chisloth in mount Thabor: and then gothe out to Daberth and goth vp to Japhia: and from thence gothe a long estwarde towarde the sunne rysynge, to Sethah, Hepher Ithah, and Razim, and goth to Remon, Methoar, & Neah. And cōpaseth it on the north syde and goeth to Nathan, and endeth in the valey of Jephthahell. And Jatath, Nahaloll, Semron, Jedalah, & Bethlehem: twelue cities with their vyllages. Thys is the enheritaunce

of the Childrē of Zabulon, in their kynredes. The said cities with their villages

And the fourth lott came out to the childrē of Issacar by their kinredes. And their costes were Jesraelah, Casuloth, Sunē, Haphraim, Sio, Anaharath: Harabith, Kision, and Abez: Rameth, Enganim, Enhadah, & Bethphazes. And his costes meti at Thabor, Sahazimah & at Bethsames & endeth at Jordā, Syxtene cytyes wyth their villages. This is the enheritaūce of the trybe of the childrē of Issacar by theis kinredes the cytyes and their vyllages.

And the fyft lott came out vnto ꝑ tribe of the chyldren of Aser by theit kynredes. And their coostes were Helkah, Hali, Beten and Achsaph: Alamelech, Amaad and Miseal: & mette at Carmel on the see, & at Sihor and at Labanath and turneth towarde the suntie rysyng to Bethdagon, & mette at Zabulon & in the valey of Jchthah, and toward the northsyde of Bethemek & Negel, & goth out on ꝑ left side of Cabul: and Hebron, Rohob, Hamon, and Kanah euen vnto great Sidon. And then the coost turneth to Ramah & to the strōg citte of Azor and turneth to Hosah and endeth at ꝑ see: by the possessiō of Achzibah: Amak, Aphek, and Rohob: Twentye and two cities with their vilages. This is the enherytaunce of the trybe of the chyldren of Aser by their kynredes: These cytyes wyth theyr vyllages.

And the Syxt lotte came out vnto the chyldren of Nephtali by theyr kynredes. And their costes were frō Heleph & from Elon in Zaanantin, & Adami, Nekeb & Jabneel euen to Lakum, and go oute at Jordan. And then the coostе turnethe westward to Asanoth in mount Thabor, & then gothe out from thence to Hukokah and meteth wyth Zabulon on the southe syde, and wyth Aser on the west, & at Juda vpon Jordā toward the sunne rysyng. And their strong cytyes are Ziddim, Ber, Hamath, Racath & Cenerethe Adamah, Hermah and Hazor: Kedes, Edrai, & Enhazor: Jeron, Magdelel: Horem, Bethanah & Bethsames: nineteне cityes wᵗ their vyllages. Thys is the enherytaūce of the trybe of the childrē of Nephtaly by theyr kynredes: these cytyes and their villages:

And the seuenth lotte fell to the trybe of

the

the childrẽ of Dã by their kynredes. And the cooste of their enheritaunce was Zaraah Esthaol, Isames, Saelabin, Ialõ & Iethlah: Eglõ, Themnathah & Akarõ: Elthekeh Gibethõ and Baalath: Iehud, Banebarak & Gathermon, Meiericon & Harcon with the contrey that lyeth before Japho. And ẏ cooste of ẏ childrẽ of Dã went out frõ beyond thẽ. For the chyldren of Dan went vp and fought agaynst Lesẽ and toke it, and smote it with ẏ edge of the swerde, and conquered it, and dwelte therin and called it Dã, after the name of Dan their father.

Thys is the enheritaunce of the trybe of the chyldren of Dan in their kinredes: these cyties with their byllages. When they had made an ende of deuiding the lãde by her coastes then the chyldrẽ of Israel gaue an enheritaũce vnto Iosua ẏsõne of Nun amonge them: at the mouthe of the Lorde they gaue him the cytye whych he asked, euen Thamnah serah in mount Ephraim. And he bylte the cytye & dwelt therein. These are the enheritaunces whych Eleazar ẏ preaste and Iosua the sõne of Nun, and the auncient fathers of the trybes of the chyldren of Israell deuided by lotte in Siloh before the Lorde, in the doze of the tabernacle of wytnesse, and so made an ende of deuydyng the cõtrey.

¶ The Cytyes of refuge or Sanctuaryes.

The.xx. Chapter.

A

num.xxxv a
Deut.xix b
Iosu.xxi. a

THen the Lorde spake vnto Iosua saying: comen with ẏ chyldren of Israel and saye: * Appoynt out free cities, of whych I spake vnto you by Moses, that the slear that kylleth any person vnwares & vnwyttynglye, maye flee thether. And those cyties shalbe youre refuge from the auenger of bloude. And the slear shall flee vnto one of those Cytyes and shall stande in the entrynge of ẏ gate of the cytie and shal shew hys cause in the eares of the elders of the sayd cytie. And they shal take hym in to the cytye vnto them, and shal geue him a place that he maye dwell amonge them.

And when the auenger of bloude folowyth after hym they shall not delyuer the
B slear into his hande because he smote hys frend ignorantlye and hated hym not before tyme. And he shall dwell in the sayde cytye vntyl he stand before the congregacyon in Judgement, and vntyl the death of ẏ hye preast that shalbe in those dayes. And then shall the slear returne and come vnto hys awne cytte and vnto hys owne house, & vnto the cytye frõ whẽce he fledd. And they apoynted Kedes in Galyle, in mount Nephthali, and Sichem in moũte Ephraim, & kariatharbe which is Hebrõ, in the moũtaines of Juda. And on the otherside Jordã ouer against Jericho eastward, they gaue Bozor in the wildernesse vpõ the plaine, out of the tribe of Rubẽ & Ramoth in Galaad out of ẏ tribe of Gad & Golan in Basã oute of the tribe of Manasses. These were the cities apointed for al the childrẽ of Israel, & to the straũgers that sojourned amõge thẽ ẏ whosoeuer killed any persõ ignorãtly, ẏ same myght flee thether & shulde not dye by the hãd of the auenger of bloude, vntyll he stode before the congregacyon.

C

D!

¶ The cytyes geuẽ to the Leuites, in nõbre. xlviii. The prayneles of geuing the land of Canaan ar fulfylled. The Israelytes are at rest.

The.xxi. Chapter.

A

ND then came the principall heades of the Leuytes vnto Eleazar the preaste, & vnto Iosua ẏ sõne of Nũ, & vnto the auncięt heades of the trybes of the childrẽ of Israel, & spake vnto thẽ at Siloh in the lãd of Canaã saying: *the lord cõmaunded by Moses, to geue vs cities to dwel in and the feldes aboute thẽ, for our catel. And the childrẽ of Israel gaue vnto ẏ Leuites out of their enheritaũces, at the bidding of the lorde, these cities folowynge withe their Suburbes.

num.xxxv a
deut.xix.b
Iosue.xx.a

And the lott cam out vnto the kinredes of the Cahathites: & the childrẽ of Aarõ the preast which were of the Leuytes had geuen them by lott, out of the tribe of Juda, out of the tribe of Simeon, & out of ẏ tribe of Beniamin. xiii. cities. And the rest of the chyldren of Cahath had by lott, out of the kynredes of the trybe of Ephraun, out of the trybe of Dan, and oute of the halfe tribe of Manasses tẽ cities. And the childrẽ of Gersõ had by lott oute of the kinredes of ẏ tribe of Issacar out of ẏ trybe of Aser, out of ẏ tribe of Nephthaly & out of ẏ other halfe tribe of Manasses in Basã. xiii. cities. And ẏ childrẽ of Merari by

{nota} so that Eleazar & not not myslyuyng
& prieste dyd

by their kynredes, had out of the trybe of Ruben, out of the trybe of Gad, and oute of the tribe of Zabulō, twelue cittes. And
B the childzen of Israel gaue by lott vnto ỹ Leuites these cities with their Suburbes as the Lozde commaunded Moses.

And they gaue out of ỹ tribe of ỹ childzē of Juda, & out of ỹ trybe of the childzē of Simeō, these cyttes by name: whiche the childzē of Aarō being of the kinredes of ỹ Cahathites, & of the childzen of Leui, obtained: foz theirs was ỹ first lot. And they gaue them Kariath Arbe of the father of
Arba was ỹ father of Enack. Of Enak ye haue in Judic. i. d *Enack, which is Hebzō, in the hyl cōtrey of Juda, with the Suburbes of the same round about it. But the contrey that pertained to the citie and the villages therof, they gaue to Caleb the sōne of Jephune, to be hys possessyon.

And thus they gaue to the chyldzen of Aarō the pzeast the fraūcheised cytics of ỹ slear, Hebzon with her Suburbes: & Libna with her Suburbes, and Jathir wyth her Suburbes, & Estimoa with her Suburbes, and Holon with her Suburbes, and Dabir with her Suburbes, and Ain with her Suburbes, and Jutah with her Suburbes, & Bethsames withe her Suburbes: nine cities out of those two tribes.
C And out of ỹ tribe of Beniamin they gaue Gabaō with her Suburbes: Gaba with her Suburbes: Anatoth wt her Suburbes: Alnon with her Suburbes: foure cities. All these cittis of ỹ chyldzē of Aaron pzeastes were, xiii. cyties withe their Suburbes. And ỹ kynredes of the childzē of Cahath that were Leuites: ỹ is to say the other chyldzē of Cahath had the cyties of their lott, out of ỹ trybe of Ephzaim. And they gaue them the fre cytie of the slear: Sichē wyth her Suburbes, in mount Ephzaim: & Gazer withe her Suburbes: & Kabzaim wyth her Suburbes: Bethhocō with her Suburbes: foure cities. And out of the tribe of Dan: Eltheke with her Suburbes: Gibthon wyth her Suburbes: Aialon wythe her Suburbes, and Gathzemō with her Suburbes: foure cytes. And oute of the halfe trybe of Manasses, Thanach wt her Suburbes: Gathzemō wyth her Suburbes: two cytyes. So that all the cyties whych were geuen vnto the kynredes of the other chyldzē of Cahath, were ten wyth their Suburbes.

And vnto the chyldzen of Gerson why che were of the kynredes of the Leuytes, they gaue oute of the other halfe trybe of Manasses, the cytie of refuge foz ỹ slear, Golan in Basan wythe her Suburbes: Beestherah wyth her Suburbes: two cyties. And out of the trybe of Isacar, Kisyon wyth her Suburbes: Daberath wyth her Suburbes: Jarimoth with her Suburbes: Enganim wyth her Suburbes: foure cities. And out of the tribe of Aser, Miseal wher Suburbes, Abdō with her Suburbes, Halakath wyth her Suburbes: Rohob with her Suburbes: foure cyties. And out of the tribe of Nephthali, ỹ cytie of refuge foz the slear, Kedes in Galile, wyth her Suburbes: Hamothdoz, wt her Suburbes: Carthan wyth her Suburbes: thze cytyes. So that all the cytyes of the Gersonytes in theyz kynredes were. xiii. wyth their Suburbes. D

And vnto the kynredes of the childzen of Merari, the reste of the Leuytes, they gaue out of the trybe of Zabulon: Jecnā wyth her Suburbes: Carthah wyth her Suburbes Damna wythe her Suburbes, & Nahalal wyth her suburbes: foure cytyes. And out of the tribe of Rubē, they gaue Bozoz with her suburbes: Jahesoh with her suburbes Kedmoth wyth her suburbes, & Maphaath wyth her suburbes foure cities. And out of the tribe of Gad, they gaue ỹ fraūchtised citie of ỹ slear, Ramoth in Galaad wt her suburbes, Mahanaim wt her suburbes, Hesbon wt her suburbes: & Jaser wt her suburbes: foure cyties in al, so ỹ al the cityes of the childzē of Merari in their kynredes, whych were the rest of the kinredes of the leuites, were by their lot, twelue cities. And all the cities of ỹ Leuites had in the possessiō of ỹ childzē of Israel were. xlviii. wt theyz suburbes. And these cyties had eche theyz suburbes round about her thozow out all the layde cities. And the lozde gaue vnto Israel al ỹ lād whych he swarc to geue vnto theyz fathers. And thei cōquered it, & dwelt ther in. And ỹ lozd gaue thē rest round aboute accozdyng to all ỹ he swarc vnto theyz fathers. So ỹ ther stode not a mā of al their enemies befoze thē. But ỹ lozd delyuered all their enemyes into theyz hādes. There

shaped

spaked nothinge of all the good thynges which the Lord had sayde vnto the house of Israel, But al came to passe.

¶ Rubē, Gad, and the halfe tribe of Manasses are sende againe to their possessyons. They bylde an altare for a memoryal.

The .xxii. Chapter.

Num. xxxii f

THen Josua called vnto the Rubenites, ỹ Gaddites and to the halfe tribe of Manasses and sayd vnto them: *ye haue kept al that Moses the seruaunt of the Lord cōmaunded you, & haue obeyed my voyce in all that I commaunded you: ye haue not lefte your brethren of a log season vnto thys daye but haue kept the cōmaundement of ỹ Lorde your God. And now ỹ lord hath geuē rest vnto your brethren as he promesed them. Wherfore returne and go vnto your tentes & vnto ỹ lande of your possession, whi che Moses the seruaunt of the lord gaue you on the other syde Jordan.

¶ But in any wise take exceding good heade that ye do the cōmaundemēt & law which Moses ỹ seruaūt of ỹ lord charged you: which is, that ye loue the Lord youre God, and walcke in hys wayes and kepe hys commaundementes, and cleaue vnto him, and serue hym wythe al youre hertes and al youre soules. And so Josua a & blessed them and sent them awaye. And they B wente vnto theyr tentes.

Unto the one halfe of the tribe of Manasses Moses gaue possessyō in Basan: and vnto the other halfe therof gaue Josua wythe their brethren on thys syde Jordan westward. And also whē Josua sent them away vnto their tentes and blessed them, he sayde vnto thē, returne wyth moch richesse vnto your tentes, and wyth very moch catel, with siluer gould, brasse, yron, and wythe raymente aboue measure, and deuide the spoyle of youre enemyes wyth your * brethren.

Vnderstād that are at home & cam not a warre fare,

And the chyldrē of Rubē, the chyldren of Gad and halfe the tribe of Manasses, C returned and departed from the chyldren of Israel out of Siloh which is in the lāde of Canaan, to go vnto the contreye of Galaad, & to the land of their possessyon, wherin they were possessed at ỹ mouth of the Lorde by the hande of Moses. And when they came vnto the costes of Jordā that lye in ỹ land of Canaan: ther the chil dren of Ruben, the chyldren of Gad and ỹ halfe trybe of Manasses, bylt an altare fast by Jordan & that a great altare to se to. And when the chyldrē of Israell hearde say: behold the chyldren of Ruben, the chil drē of Gad & the halfe tribe of Manasses haue bylt an altare in the forefrount of ỹ land of Canaā in the borders of Jordan on the syde of the childrē of Israel: ỹ hole congregacyon of the chyldren of Israell gathered them to gether to Siloh, to go vpon them wyth batel. And the childrē of Israel sēt vnto the chyldren of Ruben, to the children of Gad and to the halfe tribe of Manasses into ỹ lād of Galaad, Phi neches the sonne of Eleazar the preast, and with him tē lordes of euery cheke howse a lord thorow out all the trybes of Israell, which heades of their fathers housholdes were ouer ỹthousādes of Israel. And thei wēt vnto the childrē of Rubē, of Gad & to the halfe tribe of Manasses, vnto the land of Galaad and spake with them sayinge.

D Thus say the hole congregacion of the Lorde: what transgression is this that ye haue trangressed against the God of Israel, to turne away this day from after ỹ Lorde and to bylde you an altare for to rebelle this day against the lord, Is thē ỹ wicked deade of Peor to litle for vs, wher of we ar not cleansed vnto this day, & ther was a plage in the congregacyon of thee Lorde: But that ye also shoulde turne awaye thys daye from folowyng the lord: ye shall rebelle to daye agaynst the Lord, and to morow he shall be wroth wyth all the congregacyon. Not withstandynge yf the land of youre possessyon be vncleane, then come ouer vnto the lāde of the possessiō of the Lord, wher the lordes tabernacle dwelleth, & be possessed amōg vs. But rebel not against the Lorde nor agaynste vs, to buyld you any other aulter saue ỹ aulter of the lord our God. Dyd not Acā the sonne of Zareth trespasse in the excommunicate thinges, and wrath fel on al the congregacion of Israel, so ỹ he alone perysshed not for his wyckednesse?

E Then the children of Ruben & of Gad, and halfe the trybe of Manasses answered and sayde vnto the heades ouer the thousandes of Israel: The myghty God Jehouah he knowethe, and Israell shall

knowe yf it be to rebelle or transgresse a-
gaynst the Lorde, then the Lord saue vs
not thys daye. Or elles yf we haue bylte
vs an aulter to turne from folowing the
Lorde, or to offer theron burnte offrynge
or meatoffringes, or to offer peace offrin
ges thereon: let the Lorde requyre it: And
haue not rather done it for feare of thys:
leaste in tyme to come your chyldren shul
de saye vnto oures: what haue ye to do
with the Lord god of Israel, sepinge: ꝙ ꝙ
lord hath made Jordā a border betwene
vs & you ye childrē of Rubē & of Gad: ye
haue no parte therfore in the lord: and so
¶ shal your childrē make oure childrē cease
from fearinge the lorde.

And therfore we said: Let vs cause an
aulter to be made, not for burntoffriges,
nor sacrifices, but it shalbe a wytnesse be-
twene vs & you and our generacyons af-
ter vs, that we should serue the Lord, with
our offeringes, sacrifyces and peaceoffe-
rynges: and that your chyldren should not
saye to oures in tyme to come, ye haue no
parte in the Lorde.

And we thought yf they shuld so say to
vs or to our generacyōs in tyme to come,
ꝙ we wold say agayne: Behold the facyō
of the aulter which our fathers made, ne-
ther for burntoffriges nor sacrifices, but
that it shulde be a wytnesse betwene vs &
you. God forbydde that we should rebel a
gainst the lord & that we should turne this
day frō after him, and byld an aulter for
burntofferinges or sacrifyces, saue ꝙ al-
tare of the Lord, oure God that is before
hys tabernacle.

G And when Phinehes the Preast & the
Lordes of the congregatiō & heades ouer
ꝙ thousandes of Israel which were wyth
him, hearde the wordes that the childrē of
Ruben, the chyldren of Gad & the chyldrē
of Manasses spake, they were wel cōtēte.
And Phinehes ꝙ sōne of Eleazar ꝙ preast
sayd vnto the chyldrē of Ruben, of Gad
& of Manasses, this daye we perceaue ꝙ
the Lorde is amonge vs, because ye haue
not done thys trespase agaynst the Lord.
And now ye haue ridde ꝙ childrē of Isra
el out of the handes of the Lorde.

And Phinehes the sōne of Eleazar ꝙ
Preast and the lordes returned frō ꝙ chil
dren of Ruben & of Gad oute of the land
of Galaad vnto the land of Canaan, to ꝙ
chyldren of Israel, & brought them word
agayne. And the answere pleased the chyl
drē of Israel wel, and they praysed God,
and dyd not entend to go against them in
batell, to destroy the land whiche the chyl-
dren of Rubē & Gad dwelt in. And ꝙ chyl
drē of Ruben & the childrē of Gad called
the aulter* Ed, because it is a witnesse be
twene vs, that the Lorde is God.

*Alter the Hebr. The cōmē trāsl. our witnes ꝙ the Lord is God.

The Notes.

a Blessed them that is, wysshed thē the fauoure of God & happye returnynge to their possessions, & blessed lyke in the Lord. So dyd Barō blesse them also. Leuit. ix. d.

b The wicked deade of Peor, for ꝙ wicked Idolatry done to Peor. Peor or (as some will) Phogor was an Idolle of the Moabites whyche was worshypped in an hyl in Moab called Peor, where the Israelites not only cōmytted carenall whoredome wyth the wemen of the Moabites: but also Spirytual whoredome, that is, became Idolatrers & worshypped that Idoll Peor as the Moabites dyd: for which they were plaged, so that there dyed of them foure and twentye thousand at that tyme as ye rede. Nume. xxv.

¶ Josua exhorteth the people that they Joyne not them selues to the gentyles, and that they truste in none but in God only, which had fulfylled hys promeses to them.

The. xxiii. Chapter.

A And it came to passe a lōg ceas
son after that the Lorde had
geuen rest vnto Israel from
al their enemyes roūd about,
that Josua waxed olde and
was strycken in yeres. Wherfore he sente
for all Israell, and for their elders, their
heades, their Judges and offycers, and
sayde vnto them: I am olde & strycken in
yeres. And ye haue sene all that the Lord
your God hath done vnto all these nacy-
ons before your faces: For ꝙ Lorde your
God he fought for you. Behold, I haue
appointed these nacyons that remayne, to
be ꝙ enherytaunce of youre trybes: euen
from Jordan, and all the nacyons that I
haue destroyed, euen vnto the great See.
And the Lord your god he shal expel and
cast thē out before you, and ye shall con-
quere their landes, as the lorde your God
hath sayde vnto you.

* Be therfore excedynge stronge that ye
take hede to do all that is wrytte in ꝙ boke
of the law of Moses, *that ye bow not a
syde there from, to the ryght hād or to the
lefte: and ꝙ ye go not vnto these nacyons
that remaine with you: and that ye nether
make mencyon or sweare by the names of
they

B Deu. xxx. & Josu. i. b iii. reg. ii. a. *Deu. vii. b & xxviii. b & Psa. xlii. b

theyr goddes: and that ye nether serue thē nor bowe youre selues vnto thē. But that ye sticke fast vnto the Lord your God, as ye haue done vnto thys day. So shall the
C Lord cast out before you great nacyons & myghtie, as ye se how no man hath stande before you hitherto * One of you shal chase a thousād: for ỳ lord your God he fighteth for you, as he hath said vnto you. Take good hede therfore vnto your soules, ỳ ye loue the Lorde your God.

Deu.xxiii.d

But & yf ye shal goo backe and cleaue vnto the rest of these nacyōs that remayne wyth you and shal make Mariages with thē, and shall go to them and they come to you: be sure that the Lord your God wyll not cast out al these nacyōs frō before you
Deu.xxiii.g * But they shal be snares & trappes vnto you, & scourges for youre sydes, & prickes in your eyes, vntyl ye perysshe frō of thys good land which the Lord your god hath geuen you.

Behold I walke this daye, by the waye of al the world: cal ye to mynde in al your
D hartes and in al your soules, that nothing hath fayled of all the good thinges which the Lord your God promysed you. Al are come to passe, & nothing hath fayled therof. And as al good thynges are come vpō you, whych the Lord your God promysed you: so shall the Lord bring vpon you all euell vntyl he haue destroyed you from of this good land, which the Lord your god hath geuen you whē ye haue transgressed the apoyntmēt of the Lord your god, why che he commaunded you: and haue gone & serued straunge goddes, and bowed your selues to them. Thē shall the wrath of the Lorde waxe whote vpon you, and ye shal perysshe quickly, frō of the good land whi che he hath geuen you.

C Josua exhorteth the people to the keping of the lawe. He dyeth. The bones of Joseph are buried Eleazar dyeth.

The.xxiiii. Chapter.

A And Josua gethered al the tribes of Israel to Sichē, & called for ỳ elders of Israel, & for theyr heades Judges & officers whych presented thē selues before God. And Josua sayd vnto al the people, thus sayth the lord God of Israel, * your fathers dwelt on the other syde of thee floude in olde tyme euē Thareh

Genesi.d

the father of Abraham & Nachor, and serued straunge Goddes. But I toke youre father Abrahā from the other syde of thee floude, & brought him into the land of Canaan, and multiplied his sede, & gaue him Isaac. And I gaue vnto Isaac Jacob & Esau. And I gaue vnto Esau moūt Seir to possesse it. But Jacob & his children wēt downe into Egipt.

* Thē I sent Moses and Aarō. And I Exo.vii,ad
*plaged Egipt, after the maner as I dyd Exo.viii.
among thē, and after that I brought you viii.xi.xii.
out & I brought your fathers out of E- B
gipt. And ye came vnto the see: & the Egiptians folowed after youre fathers wythe charettes & horsmē, vnto the redd see. And they cryed vnto the Lord. And he put darkenesse betwene you & the Egiptians and brought the see vpō thē & couered thē. And your eyes haue sene what I haue done in Egipt. And ye dwelte in the wyldernesse a long season. And I brought you into the land of ỳ Amorites which dwelt on the other syde Jordan. And they fought wyth you: & I gaue thē into your handes. And ye cōquered theyr contrey. And I destroyed them in your syghte.

Thē Balak the sonne of Ziphor, kyng of Moab arose & warred agaynst Israel, & sent & * called Balam the sonne of Beor for to curse you. But I wold not agre to herken vnto Balam, & therfore he blessed you: And so I delyuered you oute of hys hand. And whē ye went ouer Jordan, & came vnto Jericho, thee cytizens of Jericho fought agaynst you: the Amorites, Phereses, Canaanites, Hethytes, Girgosytes, Heuites, Jebusites whych I delyuered in to your handes.

Nu.xxii.b Deut.xxiii.e

And I sent * hornettes before you & ye C
cast out before you: euē the two kinges of the Amorites: but not wt your own swerd or with your owne bowe. And I gaue you a land in which ye dyd no labour, & cyties whych you bylt not, & ye dwelt in thē. And vynes, & Oliuetrees which ye planted not and ye ate of them.

And now feare the Lord and serue hym in pureneſſe and truth: And put away the Goddes which your fathers serued on the other syde of the floud, & in Egypt, & serue the Lord. But yf it seme euel vnto you to serue the Lord, then chose you thys daye, whom

whō you wyll serue whether the Goddes which youre fathers serued ꝑ were on the other syde of the floude, ether the Goddes of the Amorites in whose land ye dwelt, & I and my house wyl serue the Lorde.

And the people answered & sayde, God forbid that we shulde forsake the Lord & serue straūge Goddes. For the Lord oure God he it is ꝑ brought vs & oure fathers out of the land of Egipt, the house of bondage, & whych dyd those myracles in oure syght, and preserued vs in al the waye we went & amonge all the nacyons whych we came thorow. And the lord dyd cast out before vs al the nacions with the Amorites whych dwelt in the land, wherfore we wyl serue the Lorde for he is oure God.

But Josua sayd vnto the people, ye cā not serue the Lord: for he is an holy god & E cannot beare your transgressiō and synne But whē ye haue forsaken the Lord and haue serued straūge Goddes, he wyll turne and doo you euell & consume you, after that he hath done you good. And ꝑ people answered Josua: naye, but we wyll serue the Lorde.

Thē Josua sayd vnto the folke, ye are wytnesses vnto your selues, ꝑ ye haue chosen you the Lord, to serue him: & they said we are witnesses. Then putt awaye, sayde he, the straūge Goddes whych are among you, & bowe your hertes vnto the lord god of Israel. And the people āswered Josua the Lord our God we wil serue & his voyce we wyl obeye. And so Josua made a co F uenaūt wꝑ the people the same day, & set ordinaūces & lawes before thēm Sichem.

And Josua wrote these wordes in ꝑ boke of the law of god, & toke a great *stone & pitched it on ende in ꝑ sayd place euē vnder an oke that stode in the sanctuary of ꝑ Lord. And Josua sayd vnto al the people beholde, thys stone shalbe a witnesse vnto vs, for a it hath heard all ꝑ wordes of the Lord which he spake wyth vs. It shall be therfore a witnsse vnto you, lest ye lye vnto your god. And so Josua lett the people depart euery mā vnto his enheritaunce.

And after these thinges the tyme came G that Josua the sōne of Nun, & the seruāte of the Lord dyed being an hundreth & ten yeres olde. Whō they buried in the cōtrey of his enheritaūce, euen in Thamnath sa-

reh which is in moūt Ephraim, on ꝑ northside of the hyll of Gaas.

And Israel serued ꝑ Lord al the dayes of Josua, & al the dayes of the elders that ouerlyued Josua, & which had sene al the workes of the lord that he had done to Israel. And the bones of Joseph, whych the chyldren of Israel brought out of Egipt, they buried in Sichē, in a parcel of grounde whych Jacob bought of the sonnes of Hemor thee father of Sichem for an hundreth * peaces of syluer, whyche parcell became thee enheritaunce of thee chyldren of Joseph. And Eleazar the sonne of Aaron died whō they buried in Gabaath that pertayned to Phinehes hys sonne and was geuen hym in mounte Ephraim.

The Chald Interpre. the. lxx. read lambes.

The Notes.

*I Sent hornettes before you that is, I sente soch stinges of feare & dreade into the hertes of your enemies, & so discouraged dased & astonted thē, that they were ready to fal or euer ye came at thē. Deute xii.c. Josu.ii.b.d,f,v a.f.ix d. Judic vii.b.c. Of hornettes ye reade. Nu, xxxiii.g. Exo, xxiii.b, Deu, vii, c

at It hath heard, it that is, it signifieth that ye haue heard. It left not to be a stone, nor was so trāsformed that it had eares or the sense of hearing. But shuld put thē in remembrance what couenaūt they had made there, & styre thē to the performāce thereof. Soch Phrases are familiar to the Hebrues.

¶ The ende of the Boke of Josua.

Tobe a memorial of ꝑ couenaunt

whō you wyll serue whether the Goddes which youre fathers serued ꝑ were on the other syde of the floude, ether the Goddes of the Amorites in whose land ye dwelt, & I and my house wyl serue the Lorde.

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¶ The ende of the Boke of Josua.

Tobe a memorial of ꝑ couenaunt

The boke of the Judges.

After Josua was dead. Juda was cõstitute Lord ouer the armye whi Jerusalẽ was beseged. The pe ple that were not destroyed became tributaries.

The. j. Chapter

After the death of Josua thee chyldren of Israel asked thee Lord sayinge: Who shall go vp fyrst vnto the Cananites to fight agaynst thẽ? And the Lord sayde: * Juda shall go vp: behold I haue delyuered the land into hys handes. Then Juda sayd vnto * Simeõ hys bro ther: come wyth me into my lotte, & let vs fyght agaynst the Cananites: And I lyke wyse wyll go wyth the into thy lotte. And so Simeon went wyth hym.

Understãd here no one particular mã, but the whole trybe of Juda. * Simeon for the, trybe of Symeon.

And Juda went vp, and the Lord dely uered the Cananites and Pherezites into theyr handes. And they slewe of thẽ in Bezek ten thousand mẽ. And they foũd a‡ Adonibezek in Bezek. And they foughte a gaynst hym, & slewe the Cananites & Pherezites. But Adonibezek fled, & they folowed after hym, & caught hym, & cutt of hys thombes & hys great toes. Then Adonibezek sayde: thre skore & ten kinges hauing theyr thombes & great toes cut of, gathered theyr meat vnder my table: b‡ wherfore as I haue done so god hath done to me agayne. And they brought hym to Jerusalem, and there he dyed.

nota hys thombes & great toes

The chyldrẽ of Juda fought agaynst Jerusalẽ & toke it, & smote it with the edge of the swerde, & set the citie on fyre. And after that the chyldren of Juda went euẽ to fyght agaynst the Cananites that dwelte in the mountayne, in the south, & in ỹ lowe contreye. And Juda went vnto the Cananites that dwelt in Hebron, whyche before tyme was called Kariath Arbe. And slewe Sesai, Ahiman and Thalmai. And from thence they went to the inhabiters of Dabir, whose name in olde tyme was called Kariathsepher.

And Caleb sayd: he that smyteth Kariathsepher, & taketh it, to hym wyll I geue Achsah my daughter to wife. And Othoniel the sonne of Kenez Calebs younger bro

C

ther toke it: to whome he gaue Achsah hys daughter to wyfe, & as they went she counceled him to aske of her father a feld. And thẽ she *lighted of her asse: & Caleb sayde vnto her: What ayleth the? She sayd vnto him: geue me a blessing: for ỹ hast geuẽ me a southwarde & dyre land, geue me also springes of water. And Caleb gaue her springes both aboue & beneth. And ỹ chyldren of the Kenite Moyses father in lawe wẽt vp out of ỹ citie of paulmetrees, with the chyldrẽ of Juda into thee wyldernesse of Juda that lyeth in the South of Arad and dwelt amonge the people.

And Juda wẽt & Simeõ wt hym, & they slew the Cananites ỹ enhabited Zephath, & vtterly destroyed it, & called the name of the citie Hormah. And Juda toke Azah wt the costes therof, & Askalõ wyth the costes therof, & Akaron wyth the coostes therof. And the Lord was with Juda that he conquered ỹ mountaynes, but they could not dryue oute the enhabiters of the valeyes, because they had charettes of yron. And they gaue Hebron vnto Caleb as Moyses sayde. And he expelled thence the thre sonnes of ‡ Enack.

D

And the chyldren of Ben Jamin dydde not cast out the Jebusites that enhabited Jerusalem, but the Jebusites dwell wyth the chyldren of Ben Jamin in Jerusalem vnto thys daye.

E

And in like maner the house of Joseph went vp to Bethel & the Lord with them, & the house of Joseph serched out Bethel which before tyme was called Lus. And the spies sawe a man come out of the cytte and they sayd vnto him shewe vs the way into the cytie. And we wyll shewe the mercy. And he shewed thẽ the waye into the cytie, and they smote it wyth the edge of the swerde, but let the man & al hys housholde goo free. And the man went into the landes of the Hethites, & bylte a cytie & called the name therof Lus whych is the name therof vnto thys daye.

F

Nether dyd Manasses expelle Bethsean with her townes, nether Thaanach wt her townes, nether ỹ enhabitours of Dor with her townes, nether ỹ enhabitours of Jeblaam wyth her townes, neyther the enhabitours of Magedo wyth her townes, and so the Cananites wente to and dwelt

in

in the sayd land. But as soone as Israell was waxed myghty, they put the Canani tes to trybute: But expelled them not.

In lyke maner Ephraim expelled not ỹ Cananites ỹ dwelte in Gazer, but the Ca= nanites dwelt styl in Gazer among them.

Nether dyd Zabulō expelle the enhabi= tours of Ketrō, nether the enhabitours of Nahalol: But the Cananites dwelt amōg them and became trybutaries.

G Nether dyd Aser cast out ỹ enhabitou= tes of Acho, nether the enhabitours of Z t don, of Ahalab, Aczib, Halbah, Aphek, noz of Rohob, but the Aserites dwelt amonge the Cananites the enhabitours of the lād and dzaue them not out.

Nether dyd Nephthalūn dzyue out the enhabitours of Bethsames, noz the enha= bitours of Bethanath, but dwell amōgest the Cananites the enhabitours of ỹ lande Neuertheleſſe the enhabitours of Bethsa mes, & of Bethanath be came trybutaries vnto them.

And the Amozites kepte the chyldzē of Dan in the mountaynes, & suffered them not to come downe to the valeyes. And so the Amozites went to & dwelled in mount Heres in Hailon & in Galabim. Neuerthe later the hand of Joseph waxed heuy vpō thē, so that they be came trybutaries. And the coostes of the Amozites was from the goynge vp to Acrabim, and frō the tocke vp warde.

The Notes.

a‡ Adonibezek, was the kyng of Bezek. The woz de signifieth as moch as Lozde of Bezek. He was a wycked and cruell tyzaunt.

b‡ Here note that the Gentiles had ỹ knowledge of God, as sai the paul. Rom. i. And that they knewe the lawe s ryghteousnes naturall, of whych Moses Deut. xix. d. & Exodi. xxi. c. But in the punishment of Adonibezek is this chefely to be obserued, that god not onely auengeth the wzonge that the wycked doo to the good: but also that whych the wycked do too the wycked. The. lxx. kinges whose thombes & great toes he cut of were wycked men yet is he punyshed foz the iniury and crueltye done vnto them. Moche an ensample haue ye also Amos. ii. What punishmēt shal they haue then that cruelly slaye the good. Not smal be ye sure.

c‡ By thys Kenite is vnderstāded Hobab as ye shal perceaue in the fourth Chap. of thys selfe boke of whom ye reade also Nu. x. d.

d‡ Enack a kynd of gyauntes, so called happely because they ware cheynes aboute theyz neckes, foz Enack signifieth soch a chayne, as men were about theyz neckes. Deut. ii. c. nume. xiii. d

¶ The angel rebuketh the people because thei had made peace with the Cananites. Idolaters are pu= nished, but yet leaue not theyz inuencions. God sen= deth them iudges to delyuer them.

The. ii. Chapter

AND the angel of the Lozd ca me vp frō Galgal to Bocim & said: I brought you out of Egypt & haue bzought you vnto the lande whych I swa re vnto your fathers. And I sayde that I wolde neuer breake myne appoyntmente wyth you, but ye shulde haue made no co= uenaūt with the enhabitours of this land ye shuld haue broken downe theyz alters: But ye haue not obeyed my voyce, why haue ye thys done? wherfoze I haue lyke= wyse determyned that I wyl not caste thē out befoze you: a‡ but they shalbe in the sy des of you, and theyz Goddes shalbe sna= res vnto you. And when the angell of the B Lozde had spoken these wozdes vnto all the chyldzen of Israell, thee people cryed oute & wepte. And called the name of thes sayde place, Bocim and offered ther vnto the Lozde.

And whē Josua had sent the people a= waye, the childzē of Israel went euery mā into hys enheritaunce to possesse the land. And the people serued ỹ lozd al the dayes of Josua, and al the dayes of the elders ỹ out lyued Josua, and had sene al the great wozkes of the Lozd that he dyd to Israel And Josua the sonne of Nun the seruaūt of thee Lozde dyed when he was an hun= dzed and ten yeares olde: whom they bu= ryed in the costes of hys enheritaunce: euē in Thamnath hares in mounte Ephraim on the nozth syde of the hyll Gaas. And euen so all that generation were put vnto theyz fathers, and there arose another ge= neration after them whych neyther knewe the Lozd, noz yet the wozkes which he dyd vnto Israell.

And then the chyldzē of Israel dyd wic kedly in the syght of the Lozd, and serued Baalim, & b‡ forsoke the lozd god of theyz fathers, which bzought thē out of the lād of Egypte, & folowed straunge Goddes, euē of the Goddes of the nacions that we re rounde aboute them, and bowed them selues vnto them, and angred the Lozde. And so they forsoke the Lozde and serued c‡ Baal & Astharoth. Wherfoze the Lozd C wared angrye wyth Israell, & delyuered thē into the handes of raueners to spoyle thē & solde thē into the hādes of theyz ene mies round about thē, so that they had no

power

powet any longer tō stande bekōre their e=nemies. But vnto whatsoeuer thing they went, the hand of the Lord was vpon thē with euel luckē, euē as the Lord promised them, and as he sware vnto thē. And they were sore vexed.

Neuertheles ỹ lord rayſed vp Judges, which delyuered thē out of the handes of theyr oppressers, & yet for al ỹ they wolde not herkē vnto their Judges: But wēte a whoringe after straūge Goddes & bowed thē selues vnto thē, and tourned quickly out of ỹ way which theyr fathers walked in obeying the cōmaūdemētes of the lord, and dyd not so.

And whē the Lord rayſed thē vp Judges, he was wyth the Judge, & deliuered thē oute of the hādes of theyr enemies all the dayes of the Judge: for ỹ Lord had cō passyō ouer theyr sorowinges whych they had by the reason of thē that oppressed thē & vexed them: yet for all that as sone as ỹ Judge was dead they turned & dyd worsse then theyr fathers in folowinge straunge goddes, & in seruing them, and ceased not frō theyr inuentions nor from theyr malt=eyouse wayes.

Wherfore the lord was angrye w Is=rael & sayd: because this people hath trās=gressed mine appoyntmēt which I cōmaū ded theyr fathers & haue not obeyed my voyce, therfore henceforth I will not cast out one mā before thē of the naciōs which Josua lefte when he dyed, & that to proue Israel through thē whether they wil kepe the waye of the Lorde to walke therein as theyr fathers dyd or not. And so the Lord lefte those nacions alone, & droue thē not out immediatlye, neyther delyuered thē in to the handes of Josua.

The Notes.

a✠ Euel neyghbours, no smal plage, ar thēnes vnto Israel for theyr transgression, whych should be euer at handē to chastice them, num. xxxiii. g. Deute. vii. c. Exodi. xxiiii. d

b✠ To forsake the Lord God of theyr fathers is to dispyse & forsake the worde of God, not to beleue hys promyses nor to walcke in hys commaundemē=tes: but to ymagyne another seruice of hym then he hym selfe assigneth in hys worde.

c✠ To serue Baal & Astharoth is, to trust in fey=ned halynes, & to persuade thē selues that they haue remission of synnes & lyfe euerlasting by the worke=inge of theyr holy workes, which, whosoeuer doth, de=nyeth the true God & the sede of Abraham, by whome the blessinge was promysed that is Iesus christ our Lorde. genes. xx. d. gala. iii. b

¶ Certen nacions are left among the Israelites to ỹ entēt to vexe & afflict thē. Othoniel deliuereth Israel Ahud killeth king Eglō. Samgar kylleth the Phili=stynes.

The. iii. Chapter.

THese ar the nacions whych the Lord left to tēpt Israel: euen as many of Israel as hadde not knowē al ỹ warres of Ca=naā: Only for ỹ lerning of ỹ generatiō of the chyldrē of Israel: whych before knew nothing of warre he left ỹ. v. Lordes of the Philistines, & al the Cana=nites, the Sidonites, the Heuites ỹ dwelt in mount Libanon: euen frō mōte Baal Hermon vnto Hemath. Those remayned too proue Israell by, to wete whether they wold herken vnto the cōmaundemētes of the Lorde, whych he cōmaunded theyr fathers by the hand of Moyses.

And as the chyldrē of Israell dwelt a=mong the Cananites, Hethites, Amorites Pherezites, Heuites, and Iebusytes, they toke the doughters of them to be theyr wy=ues, & gaue their owne daughters to their sonnes, & serued theyr Goddes. And so ỹ chyldren of Israel dyd wickedly in ỹ sight of the Lord & forgat the Lord theyr God and serued Baalim & Asteroth. Therfore the Lorde was angrye wyth Israel & de=lyuered them into thee handes of Chusan Rasathaim king of *Mesopotamia. So that the chyldren of Israel serued Chusan Rasathaim. viii. yeares.

Hebr. Aram Naha=rim

And thē the chyldren of Israel cried vn to the lord. And the lorde stered them vp a sauer & saued them: one Othoniel ỹ son ne of Kenes, Calebs yonger brother. And the spyrete of the Lorde came vppon hym. And he iudged Israell, and wente oute to warre. And the Lord *solde Chusan Ra=sathaim kinge of Mesopotamia into his hand. So that his hād was mightie ouer Chusan Rasathaim. And the lād had rest fourtie yeres. And Othoniel the sonne of Kenes dyed. And thē the chyldrē of Israel went to agayne, & cōmitted wickednesse in the sight of the Lord. And then the Lords hardened Eglō the king of ỹ Moabites, agaynst the chyldrē of Israel, because they had cōmitted wickednesse before the lord. And this Eglon gethered vntō him ỹ chil=dren of Ammon, and the Amalekites, and went and smote the chyldrē of Israel, and conquered the cytie of Paulmetrees. And the chyldren of Israel serued Eglon thee king of the Moabites. xviii. yeares. And

That is de=lyuered.

then they eryed vnto the lord. And the lorde sterred them vp a sauer, Ahud the sone of Gera, the sonne of Jemini, a man that coulde do nothinge handsomlye wyth his eyght hande.

By whom the childzen of Israel sent a C presente vnto Eglon the king of the Moabites whych Ahud made him a dagger w two edges, of a cubite lengthe, and he dyd gyrde it vnder hys cote vppon hys ryghte thyghe and caryed the presente vnto Eglō the kyng of the Moabytes, whych Eglō was a very fat man. And when he had presented the presente, he sente the people that bare it awaye, but he hym selfe turned agayne frō the Idols by [b] Galgal, & sayd I haue a secret vnto the O king: and the king commaūded hym to holde his peace vntyl al that stode about hym, were gone out from hym.

And Ahud came in vnto him into a somer parler, which he had seueral vnto him selfe alone, and sayd: I haue a [c] message vnto the frō God. And he arose out of his seate. And Ahud put forth hys lyfte hand and toke the dagger frō hys right thyghe and thrust it into hys belye, so that ỹ hafte went in after the blade. And the hafte stopped in the fatte, for he drue not the dagger out of hys belye. And the dyrt came oute. But Ahud gat him out at a posterne doze D and shutte the dozes of thee parler vppon hym and locked them.

When he was gone out, his seruaūtes came and loked. And behold, the dozes of the parler were locked. And they sayde, A, he is a doynge of hys easement in his somer chamber. And when they had taryed tyl they were a shamed, for no man dydde the dozes of the parler open: thē they toke a keye & opened them. And beholde theyr Lorde was fallen downe dead vnto thee earth. But Ahud eskaped whyle they taryed and was gone beyonde the Idolles & eskaped into Seirath.

And whē he was come he blew a trompet in mount Ephraim. And the childzen of Israel went downe wyth him of ỹ hyll & he before thē. And he sayde vnto thē, folowe me: for the Lord hath deliuered your enemies, the Moabites into your handes And they descēded after him and toke the *passages of Iordan frō the Moabites, Otherwise and suffred not a man to passe ouer. And they slew of the Moabites, the same tyme vpon a ten thousand men, al fatt, and mē of might: that ther skaped not a man, and so the Moabites were subdued that daye vnder the handes of Israell: and the land had rest. lxxx. yeares.

And after him came Samgar the sōne of Anath, whych slewe of the Philistines vi. hundred men wyth an ore gode, & delyuered Israel also.

The Notes.

a‡ By these sauers are vnderstanded Rulers or Iudges: whyche in Luke. xxii. are called gracious Lordes. ii. Esdre. ix. e

b‡ Galgall, the place where the people were circumcised & where they had renued theyr cōuenaunt wyth god, had kyng Eglon defyled with Idolles.

c‡ To do this feate was Ahud apoynted of god & therfore had a message to him frō God. Eglō was fat and stronge, & had his garde at hande. Ahud lyfte handed and vnapt for fyghtinge. But yet goeth boldely into hys chamber to hym, knowinge perfectely that God wolde strengthen him & healpe hym, & performe hys worde vnto hym.

CIsrael is committed into the hādes of Jabin. bycause they were returned to Idolatrie. Debora and Barak delyuer them. Sisara is kylled of Iael.

The. iiii. Chapter

AND the chyldrē of Israel began agayne to do wyckedlye A in the syght of the Lord, whē Ahud was dead. And ỹ lord *solde thē into the handes of Jabin king of Canaan, ỹ raygned in Hazar, whose captayne of warre was Sisara which dwelt in Haroseth of the gentyles. And the chyldrē of Israell cryed vnto the Lord: for he had nyne hundred charettes of yron, he oppressed the chyldren of Israell wyth powre xx. yeares. That is delyuered, as aboue. iii. b

And Debora a Prophetisse, ỹ wyfe of Lapidoth iudged Israel the same tyme, & dwelt vnder the paulmetre of Debora, betwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgemēt. And she sente & called Barak the sonne of Abinoam, oute of Kedes Nephthalim, and sayd vnto hym.

The Lord god of Israel cōmaundeth the, that thou go & drawe to mount Thabor, and take wyth the. x. thousande men, of the chyldren of Nephthalim and of the chyldren of Zabulon. And I wyll bryngе vnto the ryuer Kison Sisara, the Captayne of warre vnto Jabin, wyth hys charettes, and his people, and wyll delyuer them into

B them into thyne handes. And Barak sayd vnto her, yf thou wylt go with me, I will go: But and yf thou wilt not go with me, then I will not goo. And she answered, I wyll suerlye go wyth the, but thē the pray se shall not be thyne, in the waye whyche thou goest, for ỹ Lord shall deliuer Sisara into the handes of a womā. And she arose and went with Barak to Kedes. And Barak called Zabulō and Nephthalim to Kedes. And he wente vp a foote withe ten thousande men: and Debora wente wythe hym.

But Haber ỹ kenite was remoued out of kin, whych was of the childrē of * Hobab the father in lawe of Moses, and pyt ched his tēt vntill he was come to ỹ Oke of Zaanaim, by Kedes.

Of hobab nume.xxi.a

And then it was shewed vnto Sisara how ỹ Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara called for all hys charettes, euen.ix. hundred charettes of yron, and for all the peo ple that he had from Haroseth of the gen tyles vnto the ryuer of Kison. Thē sayde Debora vnto Barak: vp, for thys is the daye in whych the Lorde hathe delyuered Sisara in to thyne handes: for the Lord C is gone oute before the. And so Barak wente downe from mounte Thabor, and ten thousande men after hym.

But the Lorde trounsed Sisara and al hys charettes and al hys host wyth the edge of ỹ swerde, before Barak. And Si sara lighted doune of hys charett & fled a fote. But Barak folowed after ỹ charet tes & after the host, euen vnto Haroshethe of the gentiles. And al the host of Sisara fel vpon the edge of the swerde, that there was not a man leafte. Howbeit Sisara fled a fote to the tent of Jael the wyfe of Haber the kenite: for their was peace bet wene Jabin the kyng of Hazor, & the hou sholde of Haber the kenite.

And Jael went out agaynst Sisara & sayde vnto hym: turne in my Lord, turne into me: & feare not. And he turned into her into her tēt: & she couered him wyth a mātel. And he said vnto her, geue me a lit tel water to drincke, for I am thirsty. And D she opened a bottel of mylke & gaue hym drynck and couered hym. And he sayde vnto her, stand in the doze of thy tent, & yf any mā come & aske the, or enquere of the whether there be any man here, saye nate.

Then Jael Habers wyfe toke a nayle of the tent, & an hamer in her hand & went softly vnto him, & smote ỹ nayle thorowe ỹ tēples of his head in to the groūd, as he slombered beyng wery: And so he dyed.

And beholde as Barak folowed after Sisara, Jael came oute against him, and sayde vnto him: come and I wil shew the the mā whom thou sekeste. And when he came into her tent: Beholde, Sisara laye dead & the nayle thorowe his tēples. And so God brought Jabin the kyng of Ca naā into subiectyon that daye, before the chyldren of Israel. And the hande of the chyldren of Israel prospered & was sore vpon Jabin the kyng of Canaan, vntyll they had brought hym to naught.

¶ The song and thanckes geuing of Debora and Barack after the victory.

The.v. Chapter.

Then debora & Barack ỹ sōne of Abinoam, sange the same daye saying * † Praise ỹ lor de in them that were wyllyn ge whyle other sate styl in Is racell. Heare kynges and herken Lordes, I wyll synge, and geue prayse vnto the Lorde God, of Israell.

A nota debo- sange

Lord whē thou departdest out of Seir & camest frō the feldes of Edom the erth trembled, & the heuen rayned, & ỹ cloudes dropped water: the mountaynes mealted before the Lord, euē mount Sinai before the Lorde God of Israel.

In the dayes of Samgar the sonne of Anath and in the dayes of Jael, thy hye wayes were vnoccupied. And † they that walked by pathes, went by waies that fet cōpases about. The vyllages were vnen habyted in Israell, were venenhabyted: vntyll I Debora arose vntyll I Arose a mother in Israell.

God chose new facyons of warre, for B when they had warre at their gates: there was not sene among fourtye thousande, ether shilde or spere in Israell. Myne hert loueth the maynteners of the lawe in Is raell, that are wyllyng among the people. Blesse the Lord ye that ryde on godly Al ses and sytte in iudgemente. And ye that walcke by the wayes make dyrtes.

How ỹ archers dyd crye, whet mẽ drawe water, ther shal they tel of the iustice of the Lord, & of the *iustice of hys vplandyshe folcke in Israel. And thẽ the people of the Lord went downe vnto the gates.

*Justice for goodnes, as in the Psal. 72.

Up vp Debora, vp vp & synge a songe, vp Barak, & take thy pray, thou sonne of Abinoam. Thẽ they ỹ had escaped, rayg-ned ouer the proudeste of the people. The Lord rayngneth ouer the strong.

Ephraim was ỹ fyrst agaynst Amalek. And after thẽ. Bẽ Jamin, amõg ỹ people. Of Machir came lerned mẽ in ỹ lawe, & of Zabulon that wel could drawe wyth the penne of a scribe.

The Lordes of Issakar were with Debora. And as Barak, euen so was Issakar sent into the valeye a fote. But in the ℣de ℣ uyspons of Ruben, were great ymagina-cyons of herte.

Wherfore abodest thou amõg the shepe foldes, to heare the bleatinges of the flock-kes. In the deuispõs of Rubẽ, great were the ymagynaciõs of herte. Galaad abode on the other syde Jordan, and why taryed Dan in shyppes. And Aser sate in the ha-uens of the see, & abode styll in hys owne costes. But Zabulon is a people that put theyr lyues in ieoperdye of death, & Neph thalim in lyke maner, euen vnto the toppe of the feldes. ℭ Kynges came & foughte. Then foughte thee Kynge of Canaan at Thanah, vppon thee water of Magedo. But the syluer that they coueted, they ca-ryed not awaye.

From heauẽ came battel: for the sterres being in their course, fought agaynst Si sara. The ryuer of Kison caughte them a-way: that aũcient ryuer the ryuer Kison.

My soule: treade thou ỹ mightie vnder fote. Thẽ they malled the horses legges, ỹ theyr mightie coursers left praunsing.

D Curse Meroz bad ỹ angel of the Lorde Curse, Curse ỹ enhabitours therof becau se they came not forth to helpe the Lord, to helpe the Lord among the mightie.

Blessed be Jael the wyfe of Haber the kenyte, aboue other women: aboue other wemen blessed be she in the tente.

He asked water, but she gaue him milke & brought butter in a goodly dysshe. She caught a nayle in her left hand, and a wor king hãmer in her right, & nayled Sisara and wounded his head and pearced & wẽt thorow his tẽples. Betwene her fete he bo wed him self, fel downe & laye styl: Betwe ne her fete he bowed hym self and fel. And whether he bowed him selfe, thyther he fel brought to nought.

Thorow a windowe loked Sisaras mo ther & howled thorowe a latteese, why aby deth his charet so longe, that it cometh not why tarye ỹ wheles of his waggãs. The wyseste of her ladies ãswered her: yea & she answered her owne wordes her self, haply they haue found, and deuyde the spoyle: A mayde, ye two maydes for a pece: a spoyle of diuerse colours for Sisara, a spoyle of dyuerse colours wyth brodered worckes, diuerse coloured brodered worckes for the necke for a praye. So perishe al thine ene mies Lord: but they that loue the, let them be as the sunne ryssynge in hys myghte.

And the land had rest fourtie peres.

The Notes.

*℣ Some reade because he hath auẽged the ven geaunce done to Israel, the people offring thẽ selues willingly, prayse ye the Lorde.

a℣ The meaning is, ỹ Sisara had done so great iniuries vnto the Israelites. ỹ the wayes were not occupied: that nether husbãdmã nor Citezẽ might safely passe to erercyse marchaundyse or other thin ge, nor wayfaring man iourneye, nor ploweman tyll the feldes. Whosoeuer dyd once peepe out of hys Cytie towne or village, was strayghtway snatched vp of the theues that belonged to Sisara.

b℣ The pryde of these Rubenites is here noted. because they refused to go wyth Debora to ouer-co-me the oppressour of Israel.

c℣ By these wordes signifieth Debora that the kynges hostes of the Cananites came to Thanach and Magedo thinking verely, because of the multi-tude of the hoste, that they came not to fyght: but to take a praye, but they were sore deceaued, for it so chaunced that they were rather a praye to Israell, than Israel to them.

℣ Israel is oppressed of the Madianites, because he returned agayn into Idolatrye. Gedeon is sente of God to be theyr delyuerer. The aultes of Baal is ouerthrowen.

The. vi. Chapter.

A Nd the childrẽ of Israell cõ-mitted wickednes in ỹ sighte of the Lord. And the Lord de lyuered thẽ into the hãdes of the Madianites. vii. yeares. And whẽ the hãd of the Madianites was sore vpõ Israel, ỹ childrẽ of Israel made thẽ dẽnes in ỹ moũtaynes & caues & strõg holdes. For whẽ Israell had sowẽ thẽ ca-me ỹ Madianites ỹ Amalechites & thei of the East cõtrey vpõ thẽ & pitched their tẽ-tes agaynst thẽ & destroyed ỹ encrease of the erth euẽ vnto Azah, & left no sustinãce

in Israel, nether shepe, oxe or asse, for they
came with theyr catel & housholdes euē as
grashoppers in multitude: so ỹ both thei &
also their camels were woute nōbre. And
they entrede the land to destroy it. And so
was Israel excedingly impouereshed by ỹ
B Madianites & cryed vnto the Lorde. And
whē the chyldrē of Israel cryed vnto ỹ lor
de because of ỹ Madianites, the lord sent
a prophet vnto thē, & said vnto thē: Thus
sayth the Lord God of Israel: I fett you
frō Egipt & brought you out of the house
of bōdage & I ridde you out of the hād of
ỹ Egiptiās & out of ỹ hādes of al ỹ oppres
sed you, & caste thē out before you, & gaue
you theyr lādes. And I sayd vnto you, I
am ỹ lorde your God, & therfore feare not
the goddes of the Amorites in whose lāde
you dwell. But you haue not obeyed my
voyce. And the angel of the Lorde came &
sate vnder an Oke in Ephrath, ỹ pertay=
ned vnto Joas the father of the Esrites.
And hys sonne Gedeon pressed out whete
out of ỹ eares in a presse, for to flee frō the
C Madianites. And the angel of the lord ap
peared vnto him & sayd: the lord is w̄ the,
thou mā of might, And Gedeō answered
him: Oh my Lord, yf the lord be with vs,
why is al this come vpō vs: ye & where be
his miracles which our fathers told vs of
& said, the Lord brought vs out of Egipt
But now the lord hath forsakē vs, & dely
uered vs into the hādes of the Madianites. And ỹ lord loked vpō him & sayd: Go
hence in this thy myght & delyuer Israell
out of the hādes of the Madianites: Be=
hold I haue sent the: And he ānswered him
Oh lord wherw̄ shuld I saue Israel: Be
hold my kynred is the poorest in Manas=
ses, & I am the least in my fathers house.
But then the Lord sayd vnto him: I will
be with the: & thou shalt smyte the Madi=
anites as thei were but one mā. And he an
swered him, yf I haue found grace in thy
syght, thē shewe me a sygne, ỹ thou art the
D Lord ỹ talked with me. Departe not hēce
vntil I come agayne vnto the & bring my
ne offring, & haue set it before the.

And he sayd I wyll tarye vntyll thou
come agayn. And Gedeō went & made re=
dye a kyd, and swete cakes of an Epha of
flowre, & put the flesche in a basket and the
broth in a pot, & brought it out vnto hym
vnder the Oke & presented it. And the an=

gel of God sayd vnto hym: take the flesh
& the swete kakes & put thē vpō this rock
& powre out the broth. And he did so. Thē
the angel of the lord put forth the ende of
the staffe that was in hys hand & touched
the flesh & the kakes. And there arose vp
fyre out of the rocke & consumed the flesh
and the kakes, And the angel of the Lord
vanished out of his sight. And whē Gede
on perceaued ỹ it was an Angel, he sayde:
Alas my Lord Jehouah, that I haue sene E
an angel of the Lord face to face. And the
Lord sayd vnto hym, peace be wyth the &
feare not, for thou shalt not dye. Thē Ge=
deon made an altare ther vnto the Lord &
called it* Jehouah Salom, whych vnto That is, ỹ
thys daye is yet in Ephrath ỹ perteyneth lord, or pea
vnto the father of ỹ Esrites. And ỹ same
night the Lord said vnto him, take an oxe
of thy fathers & another of .vii. yeres old,
& destroy the altare of Baal that belōgeth
vnto thy father, & cutt downe the groue ỹ
is about it, & make an altare vnto the lord
thy god vpō the toppe of this rocke & fur
nesshe it. And take the second oxe and offer
burntsacrifyce wyth the wood of the gro=
ue which thou shalt haue cut downe. Thē
Gedeon toke ten men of his seruauntes &
dyd as the Lord bad him. But because he
durst not do it by daye for feare of hys fa
thers housholde & of the men of the cytye,
he dyd it by nyght.

When the mē of the cytie were vp early
in the morning: Behold the aultar of Ba= F
al was brokē, & the groue that stode about
it cut downe. And the secōd oxe offred vpō
the altare that was made. And they sayde
one to another, who hath doue this thinge,
& they enquered & asked. And it was tolde
thē that Gedeō the sōne of Joas had done
it. Thē the men of the cytie sayd vnto Jo=
as, bring oute thy sonne ỹ he may dye, be=
cause he hath brokē the aulter of Baall, &
cut downe the groue ỹ was about it. And
Joas sayd vnto al ỹ stode by hym, wyl ye
fyght for Baal, or wil ye be his defēders:
he ỹ striueth for him shal dye this morning.
Yf he be a God let him striue with him
that cast downe his aultare. And he called
Gedeon Jerobaal the same tyme sayinge:
let Baal stryue wyth him because he hath
broken downe hys aultare.

Whē al the Madianites, the Amaleki= G

kites & they of the Easte, were gethered to gether & had gone & pytched in the valeye of Jesrael: ỹ spyete of ỹ Lord entered into Gedeon. And he blewe a trõpet and called
Jud. vii. a * Abiezer to folow him, & sent messengers thorowoute all Manasses & called thẽ vp to folow him also. And he sent messengers vnto Aser, Zabulon and Nephthalim, wht che came also to mete hym.

And Gedeon sayd vnto God: yf thou wilt saue Jsrael by my hand as thou hast sayd. Behold I wyl put a flece of wolle in the threshing place. And yf the dewe be on the flece only, & drye vpõ al the erth beside thẽ I shal be sure that thou wylt saue Jsrael by my hand, as thou saydeste. And it came so to passe. And he rose vp earlye on the morowe, and he thrust the flece to gether, and wrong the dewe therout & fylled a boole of water. And Gedeon sayde vnto God, be not angrie wyth me, ỹ* I speake once more, let me proue only once agayne with the flece. Let it be drye onely vpon the flece, and dewe vpõ all the grounde about. And God dyd so that same night: so that it was drye vpon the flece onlye, & on al the grounde about, dewe.

Gen. xviii. d and. xxii. g

¶ The soudiars that shuld go with Gedeõ to batel ar proued by taking the vp water. Gedeõ wyth thre hundred mẽ ouercometh the Madianites. Oreb and zeb are slayne.

The. vii. Chapter.

A THen Jerobaal otherwyse called Gedeon rose erlye & al the people that were with hym, & pitched besyde the wel of Harad, so that the hoste of ỹ Madianites were in a valey on the northsyde of the hyl Hamoreh. And the lord sayd vnto Gedeon, the people ỹ are wyth the ar to many for me to geue ỹ Madianites into theyr hãdes, lest Jsrael make their vaunte to my dishonour & say, our owne hãd hath saued vs. Now therfore make a proclamatiõ in the Eares of the people and say: *yf any mã dreade or be aferde, let hym returne & get hym soone from mount Galaad. And there departed & returned of the people. xxii. thousande, and there abode ten thousande.

Deu. xx. b. & exod. xiii. g

B And the Lord sayde vnto Gedeon: the people are yet to many, bring them downe vnto the water, & I wyll trye thẽ vnto the there. And of whom I saye vnto the, thys shall go wyth thẽ, the same shal goo wyth the. And whosoeuer I saye vnto the, thys shall not go with the, the same shal not go And whẽ he had broughte downe the people vnto the water. The Lord sayde vnto Gedeõ: as many as lappe the water wyth theyr tonges, as dogges do, thẽ put by thẽ selues, & so do thẽ that knele downe vpon theyr knees to drynke. And the nomber of thẽ that put theyr hãdes to theyr mouthes and lapped, were. iii. hundred men. And al the remnaunt of the people kneled downe vpõ theyr knees to drinke water. And the Lord sayd vnto Gedeon, wyth the. iii. hundred men that lapped wyl I saue you, and delyuer the Madianites into thyne hand. And al the other people shal go eueryman vnto hys owne whome.

And they toke vitayles with thẽ for the folke, & their trõpettes. And he sente al the rest of Jsrael, euery mã vnto his tent, and kepte the thre hundred with hym. And the hoste of Madiã was beneth hym in a valeye. And the same nyght the Lorde sayde vnto hym, vp & go downe vnto the hoste, for I haue delyuered it into thyne hande. But & yf thou feare to go downe, then go thou downe vnto the hoste, & Pharah thy ladde, & herkẽ what they saye, & so shal thyne handes be strong, & then thou shalte go downe vnto the hoste.

C

Thẽ he wẽt downe w Pharah his lad, euẽ hard vnto the men of armes that were in the hoste. And the Madianites, the Amalekites, & al they of the East, lay a long in ỹ valeye, lyke vnto greshoppers in multitude, & theyr camelles were without nõbre, euẽ as the sand by the see syde in multitude. And when Gedeon was come: Beholde, there was a man that told a dreame vnto hys felowe & sayd: Behold I dreamde a dreame & me thoughte that a broyled D
loofe of barleybread tõbled into the hoste of Madian, & came vnto a tent & smote it that it fel, & ouerturned it, that the tent lay a longe. And his felowe answered & sayd: this is nothing els saue the swerd of Gedeon the sonne of Joas a man of Jsraell, into whose hand the Lord hath delyuered Madian & all the hoste.

Whẽ Gedeon hearde the telling of the dreame & the interpretation of the same, he bowed him selfe to the earth and returned vnto

vnto the hoste of Israel, and sayd: vp for the Lord hath delyuered into your hãdes the host of the Madianites. And he deuyded the thre hundred mẽ into thre companies and gaue euery mã a trõpet into hys hand, & an emptie pitcher & lampes therin, and sayde vnto them loke on me & do likewyse: and behold, when I come to the syde of the host, euen as I do, so do you. And when I blow with a trompet and al that are with me, blowe ye & trompettes also on euery syde the hoste and saye, here be the Lorde and Gedeon.

And so Gedeon & the thre hundred mẽ & were with him, came vnto the side of the host in the begynning of & middel watch, and reysed vp the watche men. And they blew with their trõpettes & brake the pytchers & were in their hãdes. And al thre cõpanyes blewe with trompettes & brake & pitchers, & helde & lãpes in their lefte hãdes, & & trompettes in their right, to blow with all. And they cryed the swerde of the Lord & of Gedeõ. And they stode stille, euery mã in his place round about & host. And al the hoste ranne & cryed and fleed. And as the thre hundreth blew with ttõpettes, & lord sett euery mãnes swerd vpon his neyghboure, thorow out all & host. And & host fleed vntil they came to Bethsittah, to Zererath, & to the edge of Abelmeholah beside Thabah. And the men of Israel geathered together of the tribe of Nephthalim, of Aser, & of al Manasses, & folowed after the Madianites. For Gedeon had sẽt messẽgers thorow out al moũt Ephraim sayinge: come downe agaynst the Madianites and take from thẽ & waters both of Bethbarath and also of Jordan. And they toke two captaynes of the Madianaites, Oreb & Zeb, & slew Oreb vpon the rocke Oreb, and Zeb at the presse Zeb and folowed after Madian. And brought the heades of Oreb and Zeb to Gedeon on the otherside Jordan.

And the mẽ of Ephraim sayd vnto him. Why hast thou serued vs thus, & thou calledst vs not, when thou wẽtest to fight & Madianites. And they chode with him a good. And he sayd vnto them: What deade haue I done like vnto yours: ar not & clusters of Ephraim better then the wyne heruest of Abiezer? God hath deliuered into your handes the Lordes of Madian, Oreb and Zeb. And what was I able to do lyke as you haue done. And then their spirites abated frõ of him, whẽ he had sayd that. And thẽ Gedeõ came to Jordã & passed ouer, both he and the thre hundred men that were & him very faynte & yet folowed the chase. And he said vnto the mẽ of Socoth: geue I pray you kakes of breed vnto & people & folow me: for they be fainty, that I may folowe after Zebath and Zalmona kinges of Madian. And the Lordes of Socoth saide: are the handes of Zebath and Zalmona nowe in thyne handes that we shuld gyue breed vnto thy company. And Gedeon sayde, therefore when the Lorde hath delyuered Zebath & Zalmona into myne hande, I wyll teare the flesh of you with the thornes of the wildernes & wyth breers. And he went thence to Phanuel, & spake vnto them lykewyse. And the men of Phanuel answered him, as dyd the mẽ of Socoth. And he sayd also vnto the mẽ of Phanuel, when I come againe in peace, I wil breake doune this towre. Zebah & Zalmona were in Arker & their hostes with thẽ, vpõ a.xv.thousand, which were al that were lefte of all the hostes of them of the Easte. And they that were slayne were a hundred and twentie thousand mẽ that drewe swerdes.

And Gedeon went thorow them & dwelt in tabernacles on the east side of Nobah & Jebahah, & smote the host: for the host did cast no perfelles. Zebah & Zolmona fled But he folowed after them, & toke & two kynges of thee Madianites, Zebah and Zalna and discomforted all the hooste.

And Gedeon the sonne of Joas returned from battell, the sõne beyng yet vp, & caught a ladd of the mẽ of Socoth, & enquered of him. And he wrote him of the Lordes & Elders of Socoth. lxxvii. men.

¶ Ephraim maketh insurrectiõ against Gedeõ, but is sone pacifyed The inhabiters of Socoth refuse to geue Gedeon & his armie breed The towre Phanuel is destroied. Gedeon is cõstitute rular ouer the Israelites. He hathe. lxx. sonnes. He dyeth.

The. viii. Chapter.

Then he came vnto the men of Socoth & sayd: Behold Zebah & Zalmona, vp whyche ye cast me in the teth saying: are the hãdes of Zebah & Zalmona al ready in thyne hande, that we shulde gyue bread vnto thy faynte men. And he toke the elders of the cytie, & thornes of the wyldernesse and breers, & al to teare them therwith. And he brake downe thee towre of Phanuell and slewe the men of the cytye.

And then sayd vnto Zebah and Zal-
E mona, what maner men were they whyche ye slew at Thabor? & they answered, the lyknesse of the & thẽ is all one, euẽ after the facyon of the chyldren of a kynge. And he sayd, they were my brethren, euen my mothers chyldren, & as truely as the Lord lyueth, yf ye had saued theyr lyues, I wolde not slaye you. And he said vnto Jether his eldest sonne, vp & slee thẽ: But the lad drue not hys swerde, for he feared, because he was yet young. Then Zebah & zalmona sayd. Ryse thou & fall vpõ vs, for as the mã is so is his strength. And Gedeõ arose & slewe them: & he toke away the Chaynes that were on theyr camels neckes.

Thẽ ỹ men of Israel sayd vnto Gedeõ Raygne ouer vs, bothe ỹ, thy sonne & thy sonnes sonne, for ỹ hast delyuered vs out of ỹ hãdes of ỹ Madianites. And Gedeõ sayd vnto thẽ, I wil not raygne ouer you nether shal my chyldren raygne ouer you, but the Lord shal raygne ouer you.

Neuerthelater Gedeõ said vnto them I
F wold desyre a certayne request of you, euẽ that you wold geue me euery mã the earinges of his pray. For thet had goldẽ earinges, because they were Ismaelites. And they sayd we wil doo it. And they spreed a mãtel & dyd cast ther into euery mã the earinges of his pray. And the weyght of the golden earinges was a thousand & .vii. C sycles of golde, besyde brouches, ouches & garmentes of skarlette that were of thee kynges of Madian, and besyde the chaynes, that were aboute theyr cameles neckes. And Gedeon made an Ephod thereof, and putt it in his cytie Ephrah. And al Israel wente a whoringe after him there, whych thynge was the ruine of Gedeons house. Thus were the Madianites brought lowe before the chyldren of Israel, so that they lyfte vp theyr heades no moare.

And the countreye was in quietnes fourtye yeres in the dayes of Gedeon.

And Jerobaal the sonne of Joas wẽt & G
dwelt in his owne house. And Gedeõ had lxx. sonnes of his body begottẽ, for he had many wyues. And his concubine ỹ dwelte in Sichẽ bare him a sonne also, whose name he called Abimelech. And Gedeon thee sõne of Joas dyed, whẽ he was of a good age, & was buried in ỹ burial of Joas his father, euẽ in Ephrath that pertayned vnto the father of the Ezrites.

But as sone as Gedeon was dead, the chyldren of Israel turned away and wẽte a whoring after Baall, & made Baall beryth their god, & thought not on the Lord theyr God whych had delyuered them out of the handes of al theyr enemies on euery syde. Neyther shewed they mercye on the house of Jerobaall, otherwyse called Gedeon, accordinge to all the goodnesse whyche he shewed them.

The Notes.

a In the clusters he signifieth the taking of the two cheke captaynes Oreb and zeb, whych slayne the Ephraimites dyd as ye se in thee ende of the Chaptre goynge before. In the wyne hereuske the slaughter of the othee commen sorte of soudiars: whõ he wyth hys companye slue. By Abiezer vnderstande the stocke of Abiezer, of whom Gedeon came.

C Abimelech is ordeyned a kyng after he had kylled hys .lxviii. brethren. He hym selfe was after kylled of a woman when he beseged Thebes. The Parables of Joatham concernynge hys brother Abimelech.

The .ix. Chapter.

And Abimelech the sõne of Jerobaal went to Sichem, vn- A
to hys mothers brethrẽ, & communed with thẽ & with al his mothers fathers kynred saynge: say I pray you, in the eares of all the enhabitoures of Sichẽ: whether is better for you ỹ al the sonnes of Jerobaal which are .lxx. personnes raygne ouer you, ether that one raygne ouer you. And remember therto, that I am your bones & your flesh. And his mothers brethrẽ rehersed of hym in the audience of all the Cytezens of Sichem, al these wordes, & moued theyr hartes to folowe Abimelech, in that they sayd how he was theyr brother. And they gaue hym .lxx. peces of syluer oute of the house of Baal Berith, wyth whyche Abimelech hyred Jehell and lyghte personnes which wente wyth hym. And they went vnto his fathers house at Ephrah, & slewe all hys brethren

bzethzen, the sõnes of Jerobaal, euen. lxx
The gree, scade, vpon persõnes * with one stone. Notwithstã-
dyng yet Joatham the youngest sonne of
Jerobaal eskaped, for he hyd hi selfe. And
al the cytezens of Sichē geatherzd to gea
ther with al the house of Mello, & went &
Dome in ꝑ playne made Abimelech kynge * at a certen ocke
that was by Sichem.

B And when it was tolde Joatham, he
went & stode in the toppe of mõũt Gart-
zim, and lyfte vp his voice & called, & said
vnto them: Herken vnto me you citezens
of Sichem, ꝙ god may herken vnto you.
The trees went to anoynt a kynge ouer
them, & sayd vnto the olyue tree, raigne o-
uer vs. But the olyue tree sayd vnto thē:
Shuld I leaue my fattenesse which bothe
God & man prayseth in me, and go to be
promoted ouer ꝙ trees. Thē said the trees
to the figge tree, come ꝙ and be king ouer
vs. And the figge tree answered thē, shuld
I forsake my swetnes & my good frute, &
shulde go to be promoted ouer the trees.
Then sayde the trees vnto the vine, come
ꝙ & be king ouer vs. And ꝙ vine answe-
red shuld I leaue my vine ꝙ chereth both
God and man, and go to be promoted o-
uer the trees. Then sayd al the trees vn-
* In some places it is called gozze to the * fyre bushe come thou and ray-
gne ouer vs. And the fyre bushe sayde
vnto the trees: yf it be true that ye wyll
anoynte me kynge ouer you, then come
and reste vnder my shadowe, and ye shal
se that a fyre shall come oute of the fyre
bushe & waste the Ciper trees of Libanō.

And euen so now, yf ye haue done tru-
C ly & vncorruptly to make Abimelech kig.
And yf ye haue dealte well wythe Jero-
baall & his house, & haue done vnto hym
accordyng to the deseruing of his hādes,
for as moch as my father fought for you
& aduẽtured his life, And rydd you out of
the hādes of the Madianites. And ye are
risen vp against my fathers house thys
day. And haue slaine his children, euen. lxx.
persõnes * with one stone and haue made
* Reter. vpō Abimelech the sõne of his maydeseruaũt
kyng ouer the cyttzens of Sichē, becau-
se he is your brother, yf then ye haue dealt
purely and truly wythe Jerobaal and
with his house this daye: then reioyce ye in
Abimelech, and lett hym also reioyse in
you. But yf you haue not dealt truly, then
I praye God a fyre maye come out of A-
bimelech & consume the eytezẽs of Sichē
& the house of Mello. And ꝙ there come a
fire out of the cytezens of Sichem, & out
of the house of Mello & consume Abime-
lech. And Joatham ranne away & fledde
& went to Beer & dwelt there, for feare of
Abimelech his brother. When Abimelech
had raigned thze yere God sẽt an hate bet
wene Abimelech & the cytezens of Sichē.
And the citezens of Sichem rayled vpon
Abimelech, and wisshed that the wycked-
nes done to the, lxx. sonnes of Jerobaall
might come on him, & layd the bloude of
thē vnto Abimelech their brother whyche
slew thē, & vnto the other citezens of Si-
chē which ayded hun in the kylling of his
brethzē. And ꝙ cytezens of Sichē set men
to laye awayte for hym in the toppe of the
mountaynes, whych men robbed all that
came a longe the waye by them. And it
was tolde Abymelech.

And Gaal the sonne of Abed & his bze
thzē went & gat them to Sichem. And ꝙ D
men of Sichē put their cõfidence in him.
And they went out into ꝙ feldes & geathe
red in their grapes & troade them, & made
mery: and wẽt into the house of their god,
& dyd eate & dzyncke & cursed Abimelech.
And Gaal the sonne of Abed sayd: what
is Abimelech: and what is Sichem: that
we shulde serue hym, is he not the sõne of
Jerobaal: and Zebul is his offycer: serue
soche as come of Hemor the father of
Sichem, for what reasõ is it that we shuld
de serue him: wold God this people were
vnder my hand, then I wolde take Aby-
melech out of the way. And one sayde vn-
to Abimelech, make thyne hoste greater &
go out. And when Zebul ꝙ ruler of ꝙ cy-
tie hard the wordes of Gaal ꝙ sõne of A-
bed, he was wroth & sent messengers vn-
to Abimelech pzively saying: Behold Ga
al ꝙ sõne of Abed & his brethzē be come to
Sichē: & behold they set ꝙ cytie against ꝙ.
Now therfore vp by night, both ꝙ & al the
people ꝙ is wt the, & lye in wayte in the fel
des. And rise erly in the morning as sõne
as the sõne is vp & come vpō ꝙ cytte. And
whē he & ꝙ people ꝙ is wt him come out a-
gainst ꝙ, do to hī what thine hādes shalbe
able. And Abimelech roase vp, & al ꝙ peo
ple ꝙ were wt him, by night. And they laid
E
a wayt

awayt to the cytie in foure cõpanyes. And Gaal the sonne of Abed wẽt out & stode in the entring of the gate of the citie. And Abimelech rose vp & the folcke ẏ were wyth hym, frõ laying awayte. And when Gaal sawe the people, he sayd to zebul: Beholde ther come people downe frõ the top of the mountaynes. And zebul sayd vnto him, the shadowe of the hylles seme men vnto the. And Gaal answered agayne and sayde: se ther come folcke downe by the mydle of ẏ land & another cõpany come a lõge by the charmars Ocke. Then sayde zebul vnto him: where is now thy mouth that sayde, what felowe is Abimelech, that we shulde serue him. These are the people ẏ thou so despysedest. Go out now a felowshipe & fyght with thẽ. And Gaal went out before ẏ cytizens of Sichem, & foughte wt Abimelech. And Abimelech chased him ẏ he fledd before him & many were ouerthrowen and slayne, euen vntyl they came vnto the entryng of the gate. And then Abimelech wẽt & dwelt at Arumah. And then zebull thruste out Gaal & his brethrẽ, and wold not suffre them to dwel in Sichem.

F And on the morow the people wẽt oute in to the felde. And it was tolde Abimelech. And he toke his people & deuided thẽ into thre cõpanies, & lay awayte in the feldes. And whẽ he saw ẏ ẏ people were come out of ẏ citie, he rãne vpõ thẽ & laide vpõ thẽ.

And Abimelech & the cõpanyes ẏ were wt him, ranne & stode in the entrynge of ẏ gate of the cytie. And ẏ two other companies rãne vpõ al the people ẏ were in ẏ feldes and slue thẽ. And then Abimelech foughte against ẏ citie al ẏ day, & toke it, & slewe the people that was therin, & destroied the cytie & a+sowed salt in ẏ place. And when al ẏ mẽ of the towre of Sichẽ hearde that, they entered into a strong hold of the house of their God Baal Berith. And whẽ it was tolde Abimelech, that all ẏ mẽ of the towre of Sichẽ were geathered together, he gat him to mount zelmon, both he & al that were wt him, & toke axes with him & cut downe an arme of a tree, & toke it vp, & put it on his shoulder, & said vnto ẏ folcke ẏ were with him, whatsoeuer ye se me do: spede your selues & do likewyse. And all the people cut downe also euerye G man a bowghe, and folowed Abemilech, and put them into the holde, and sett the holde a fyre vpon them: so that all the mẽ of the towre of Sichem were slayne, vpon a thousande personnes what of men & wemen to gether.

Then went Abimelech to Thebez and beseged it, & toke it. But there was a strõge towre in the myddes of the cityе, and thither ranne al the men & wemen & al the cytezens of the citie & shut it to thẽ, & gott thẽ vp vpõ thee top of ẏ towre. Thẽ came Abimelech vnto ẏ towre & fought against it, & went harde vnto the enterynge of the gate, to set it on fier. But a woman cast a pece of a mylstone vpon hys hedde and al to brake hys brayne panne.

Then Abimelech called hastelye vnto the young man that bare his harnes, and sayde vnto him: drawe thy swerd and slee me, that men saye not of me, a woman slewe hym. And his ladde thruste hym thorowe and he dyed. Drawe thy sword/ and slo me

And when the men of Israel saw that Abimelech was deed, they departed, euery man vnto hys awne house. And thus all the wyckednesse of Abimelech whyche he dyd vnto his father, in sleyng his .lxx. brethrẽ, and therto all the wyckednesse of the men of Sichem, God dyd brynge vpon their hedes: And vpõ them came the curlse of Joathan the sonne of Jerobaal.

The Notes.

a‡ He sowed salt there to make it barren for euer: for salt maketh the grounde vnapte to bryng forth any thinge as sayth Plin. in his .xvii. boke the .viii. Chap. of this is spoken Soph. ii. c

¶ Thola & Jair Judges of Israel. Israel sinneth & after cryeth on god for remyssyon.

The .x. Chapter.

AFter Abimelech ther arose, to A
defẽde Israel, one Thola, ẏ sonne of Phuah, the sõne of Dodo, a mã of Issakar, whyche dwelt in Samir in moũt Ephraim. And he iudged Israell .xxiii. yere, & then died & was buried in Samir. And after him arose Jair a Galaadite, whiche Judged Israel .xxii. yere. And he had .xxx. sõnes ẏ *rode on .xxx. Asse coltes, Judi. xii. 8.
and had .xxx. cities for thẽ, which ar called the townes of Jair vnto this daie, & are in B
the lãd of Galaad. And Jair died, & was buried in Kamon.

*And the children of Israel wrought wickednesse yet agayne, in the syght of ẏ lord, & serued Baalim & Astharoth, & the Judi. xvi. b. vi. a. x. xi. a. x. xiii. a. and viii. g. x. xii. c.

Goddes

Goddes of Sidon, & the Goddes of Sidō the Goddes of Moab, the Goddes of the children of Ammon, & the Goddes of the Philistines, & forsoke the lord & serued him not. And the lord was wroth vp Israel, and solde them in to thee handes of thee Philistines, & into the hādes of the childrē of Ammō: which vexed & oppressed ye children of Israel in those dates. xviii. yere, al ye were on the other syde Jordā in ye lād of ye Amorites in Galaad. Moreouer the children of Ammon went ouer Jordā to fight against Juda, Be Jamin, & the house of Ephraim: so ye Israel was sore combred. C The children of Israel cryed vnto the Lord saying: we haue sinned against the: for we haue forsaken oure owne God, & haue serued Baalim. And ye lord sayd vnto ye children of Israel: did not ye Egyptias, ye Amorites, ye children of Ammō, ye Philistines, ye Sidonites, ye Amaleckites, & the Maonites, oppresse you? And ye cryed to me, & I delyuered you out of their hādes. And for al that ye haue forsakē me, & serue straung goddes, wherfore I will helpe you no moare. D But go & crye vnto the Goddes whiche ye haue chosē, & lett them saue you in the time of your tribulacion.

But the children of Israel sayd vnto ye Lord we haue sinned: do ye vnto vs what soeuer please ye, & delyuer vs only at thys tyme. And they put awaye the straunge Goddes frō thē, & serued the Lorde. And the mysery of Israel greued hys soule.

Then the children of Ammō geathered togeather & pitched in Galaad. And the children of Israel geathered thē to geather & pitched in Mazphah. And ye cōpanye of the lordes of Galaad sayde eche to other, whosoeuer wil beginne the battel against the children of Ammō, the same shalbe hed ouer all the enhabiters of Galaad.

¶ Jephthah the sōne of a Harlot deliuereth Israel frō the Ammonites after they asked forgeuenes.

The. xi. Chapter.

A AND ther was one Jephthah a Galaadite, a stronge man, which was ye sōne of an harlot: How be it Galaad begat Jephthah. But Galaades wife bare hym sonnes, whych when they were come to age, thruste oute of Jephthah, & said vnto him: thou shalt not enheret in oure fathers houle, for thou art the sonne of a straung woman. Then Jephthah fledde frō his brethrē and dwelt in ye lande of Tob. And there geathered vile people to Jephthah, & wente out wt hym. But it chaunced in processe of tyme, ye the children of Ammon made warre against Israel, then the elders of Galaad went & fett Jephthah out of ye lād of Tob, & said vnto him: come & be our captaine, & let vs fyght wt the childrē of Ammō. And Jephthah sayd vnto ye elders of Galaad. Dyd not ye hate me & expelle me out of my fathers house: how happeneth it then ye you come vnto me nowe in tyme of youre tribulacō? And the elders of Galaad answered Jephthah. Therfore we turne againe to the nowe, that thou go wt vs, & fight agaynst the children of Ammon, & be oure heed ouer all the enhabiters of Galaad. And Jephthah sayde vnto the elders of Galaad: If ye bryng me home againe, to fight wt the childrē of Ammō, then yf the lord deliuer thē before me, I shalbe youre hed. And ye elders of galaad said to Jephthah, the lord be witnes betwene vs yf we do not accordig to thy wordes. Thē Jephthah wēt wt ye elders of galaad. And ye people made hī hed & ruler ouer thē. And Jephthah rehersed al his wordes in Mazphah.

Then Jephthah sent messengers vnto the king of the childrē of Ammō, saying: what ayleth the wt me & ye comest vpō me to fight against my lād? And the king of the children of Ammō answered vnto the messengers of Jephthah, because Israel toke away my lād, when they came out of Egipt: euen frō Arnō vnto Jabock, & frō thence vnto Jordan. Now therfore restore those lādes againe wt faire meanes. And Jephthah sēt messēgers againe vnto the childrē of Ammō, & sayde vnto him: thus saith Jephthah. Israel toke not awaye ye lād of Moab, nor ye lād of ye childrē of Ammō. But whē Israel came out of Egipt, they walked thorow the wildernesse, euen vnto the redde see, and came to Cades, & sent messengers vnto the kyng of Edom sayīg: let vs we pray ye go thorow thy lād. But the king of Edō wold not agree ther to. And in like maner they sēt vnto ye kig of Moab, but he wold not consēt. And so Israel abode stil in Cades. And then they went a long thorow the wildernes, & compased

pased the lād of Edom, & the lād of Moab, and came a long by the east side of the lād of Moab, & pitched on ỹ otherside of the ryuer of Arnon, & came not within the
D coostes of the Moabites: for Arnon was their vtmost border. And then Israel sent messengers vnto Sehon, kyng of the Amorites, and kyng of Hesbon, & sayd vn to hym: Lett vs passe thorowe thy lande vnto owre awne contreye. But Sehon trusted not Israel, to go thorowe hys coostes: but gathered all hys people to geather & pitched in Jazah, & fought vō Israel. But the Lord God of Israel deliuered Sehon & all his folcke into the hādes of Israel. And so Israel smote thē & conquered al the land of the Amorytes, the enhabiters of the said cōtrey. And they cōquered al the coostes of the Amorites, frō Arnon vnto Jabok, & from the wyldernesse vnto Jordan. So now seing ỹ lord God of Israel hath cast out ỹ Amorites before his people shuldest thou possesse the lād? Naye, but what people Camos thy God dryueth out, that lande possesse thou. But whatsoeuer nacyons the Lord our god expellethe, that lande oughte we to enioye.
E And therto art thou better then Balack ỹ sonne of Zephor kyng of Moab? dyd he stryue wyth Israell or fyght against thē? all the while Israel dwelt in Hesbon and her townes, & in Aroer & her townes, & in al the cities ỹ be a lōg by ỹ coostes of Arnō. iii. hundred yeres? why didst thou not recouer thē in al ỹ space, wherfore I haue not synned agaynst the. But thou doeste me wronge, to warre agaynst me. The lord therfore be iudge this daye, betwene ỹ children of Israel, and the chyldrē of Ammon. How be it the kyng of the childrē of Ammō harkened not vnto the wordes of Jephthah whych he sente hym.

Then the spryte of the Lord came vpō Jephthah. And he passed ouer Galaad & Manasses, & came to Mazphah ỹ lieth in Galaad, & frō thence vnto the children of
F Ammō. And Jephthah vowed a vow vn the lord & sayd: If thou shalt delyuer the childrē of Ammō into my hādes, thē ỹ thinge that cometh out of the dores of my house against me, whē I come home in peace, from the chyldren of Ammon, shall be the Lordes, & I wil offer it vp a burntoffering. And so Jephthah went vnto the chyldren of Ammon to fyght vō thē. And the lord deliuered thē into hys hādes. And he smote thē frō Aroer vnto Wenith, xx. cyties. And so forth to ỹ plaine of the vynyardes, made an exceadyng great slaughter. And thus the children of Ammō were brought vnder, before ỹ childrē of Israel

Then Jephthah came to Mazphah vn to his house. And se, his daughter came out against him, wō temberelles & daūces, which was his only childe: so ỹ beside her he had nether sonne nor daughter. And
G when he sawe her, he rent his clothes and said: Alas my daughter, ỹ hast* made me stoupe & art one of them that trouble me. For* I haue opened my mouth vnto the Lord, & cānot go backe. And she sayd vn to him: my father, yf ỹ haue opened thy mouth vnto the lord, then do wō me according to that proceaded out of thy mouth, for as moch as the Lord hath auenged ỹ of thyne enemies the chyldren of Ammō. And she sayde vnto her father, do this moch for me: lett me alone two monethes that I may go downe to the mountaines & bewatle my virginite with my felowes. And he sayde: go and so he sent her away two monethes. And she went with her cōpanīōs & lamented her maydenheed vpō ỹ mountaines. And after ỹ two monethes she turned agayne vnto her father which dyd wō her accordyng to hys vowe which he had vowed, & so she knewe no mā. And it became an ordinaūce in Israell yere by yere, that the daughters of Israel shulde go & lamēt the daughter of Jephthah the Galaadite, foure dayes in a yere.

* that is, maketh me sorowful.

That is, haue ỹ myscled & vowed.

note

yt became an ordinaūce

¶ The battel of Jephthah against Ephraim. After the deeth of Jephthah succedeth Elon. After Elon Abdon.

The. xii. Chapter.

AND the mē of Ephraim geathered thē selues to gether, & went northward, & sayde vn to Jephthah: Wherfore wentest ỹ to fight wō ỹ childrē of Ammō, & dydest not call vs to go wō the? we wil therfore burne thine house vpō ỹ, wō fire. And Jephthah said vnto them: I & my people were at great strife wō ỹ children of Ammō. And I called you. But ye deliuered me not out of their hādes. And whē I saw ỹ ye deliuered me not, I* put my lyfe

Bylye in my handes & wēt vpon the childre of Ammō. And the Lord delyuered thē into my hādes. Wherfore then are ye come vpon me to fyght with me.

And Jephthah gethered to gether al ỹ mē of Galaad, & fought with the Ephraites. And the men of Galaad smote the Ephraites, because they sayde: Ye Galaadites ar but rumcagates of Ephraim amōge the Ephraites and the Manassites. Moarcouer the men of Galaad toke the passages of Jordan from the Ephraites. And whē those Ephraites ỹ were escaped, sayd lett vs go ouer. Then the mē of Galaad sayde vnto thē: Ye are Ephraites, & they sayd nate. Then the other answered: thē say *Sciboleth. And they said Sciboleth, and could not so pronoūce, where vpon the other toke them and slewe them at the passages of Jordā. And there were ouerthrowē at that tyme of the Ephraites xlii. thousande. And when Jephthah had iudged Israel. vi. yere he dyed, & was buried in one of the cities of Galaad.

C The word signifyeth flowing or tēpest of waters.

D After this man iudged Israell one Abzan of Bethlehem, & he had. xxx. sonnes and. xxx. daughters, & sent also his. xxx. daughters out, & toke. xxx other in, for his sōnes. And when Abzan had iudged Israel. vii. yere he dyed, and was buryed at Bethlehem.

And after hym Elō a Zabulonite iudged Israel tē yere, and he died & was buried in Ailon, in the contrey of Zabulon.

And after him, Abdon the sonne of Hellel a Pharathonite iudged Israel. And he had fourtie sonnes, & thirtie neuewes, ỹ* rode on. lxx. asse coltes. And when Abdon the sonne of Hellel the Pharathonite had iudged Israell. viii. yere, he dyed, & was buryed in Pharthon, the land of Ephraim in the mount of the Amalekites.

* Judic. v. a.

CIsrael being an Idolatrer is oppressed of ỹ Philistines. The byrth of Samsō. The sacrifice of Mānsons father.

The. xiii. Chapter.

AAnd the children of Israel began againe to cōmitte wickednesse in ỹ syght of ỹ lord. And ỹ Lord delyuered thē into ỹ hādes of the Philistines fourtye yere. And ther was a mā in Zarah of ỹ kynred of ỹ Dānites, named Manoah, whose wife was barren & bare not.

And ỹ Angel of ỹ lord apeared vnto hys wyfe and sayd vnto her: Behold, thou art barrē and bearist not: But thou shalt conceaue and beare a sōne. And now beware, and dryncke no wyne, nor strong dryncke, neather eate any vncleane thyng: for se, ỹ shalt conceaue & beare a sonne. And there may no rasor or sherers come on his hed: For the ladde shall be an abstayner vnto god, euen from the time of his birth. And he shall beginne to deliuer Israel oute of the handes of the Philistines.

t, Mega. i. b

Then the wyfe went and tolde her husbande sayinge: a man of God came vnto me, and the facyon of him was lyke the facion of an Angel of God exceadynge fearful. But I asked him not whēce he was, nether tolde he me hys name. And he said vnto me: *beholde thou shalt be with childe and beare a sonne, and now dryncke no wine nor stronge dryncke, nether eate any vncleane thyng: for the ladd shalbe an abstayner to God euen from hys byrthe to the daye of hys deathe.

B Genesis. Luke. i. c

Then Manoah made intercession to ỹ Lorde, and sayde: I praye the my Lorde lett the man of God whiche thou sendeste come once moare vnto vs and teache vs what we shal do vnto the ladd, when he is borne. And God heard the voyce of Manoah, & ỹ angel of god came againe vnto ỹ wyfe as she satt in the feldes: But Manoah her husband was not wt her. Then ỹ wife made hast & rāne & shewed her husbād & sayd to him: Behold ỹ mā apeared vnto me ỹ came the other daye vnto me.

And Manoah arose and wēt after his wife and came to the man and saide vnto him: art thou the man that spakeste vnto my wife? And he said, yea. Thē Manoah said, now whē thy saying is come to passe what shalbe the maner of the chylde, and what shal he do? And the Angel of the lorde sayd vnto Manoah: the wife must abstaine frō al that I said vnto her: she may eate of nothyng that cometh of the vyne tree, nor dryncke wyne or strong dryncke, nor eate any vncleane thynge: But muste obserue al that I bad her. Then said Manoah vnto the Angel of ỹ lord, graūt vs to tary vntyl we haue made redy a kidd & haue set it before ỹ. And ỹ angel of ỹ lord saide vnto Manoah: though ỹ make me

C

abyde

abyde, I wyll not eate of thy meate. And moreouer yf thou wylt prepare a burntof fering, that thou must offer vnto the lord For Manoah wist not that it was an angel of the lord. And Manoah sayd vnto ỹ angel of ỹ Lord: what is thy name, ỹ whē thy saying is come to passe, we may do the some worshipe? And the angel of the Lord sayd vnto hym: why askest thou after my name? when it is maruclouse.

D And Manoah toke a kyd with a meat offring, & offered it vpon a rocke vnto the Lord. And the angel did wonderlye, Manoah & his wyfe loking vpō. For whē the flame came vp out of the altare, the angel of the Lord ascēded vp in the flame of the aulter. And Manoah & his wife loked vpon & fel flat on theyr faces vnto the groūd But ỹ angel of ỹ lord dyd no more apeare vnto Manoah & his wyfe. And thē Manoah knew that it was an angel of ỹ lord & sayd vnto his wyfe: we shall surely dye, because we haue sene God. But his wyfe sayd vnto hym: Yf the Lord wold kyl vs he wold not haue receaued a burntoffring and a meatoffring of our handes, neyther wold he haue shewed vs all these thinges nor wold haue tolde vs as he hath of thinges to come. And the wyfe bare a sonne, & called hys name Samson. And the ladde grewe, and the Lorde blessed hym. And the spyrite of the Lorde beganne fyrste to be wyth the house of Dan, betwene Zaraah and Esthaol.

¶ The mariage of Samson. He kylleth a Lyon. He propoundeth a ryde. He kylleth .xxx. men. Hys wyfe forsaketh him & taketh another.

The .xiiii. Chapter.

A Samson wēt downe to Thamnath & sawe a womā in Thānath of the daughters of the Philistines, & came vp & tolde his father & hys mother, & sayd: I haue sene a womā in Thānath of the daughters of ỹ Philistines. And now geue her me to wyfe. Thē his father & mother sayd vnto him, is ther neuer a womā of the daughters of thy brethrē, amōg all my people: but that thou must go & fett a wyfe of thee vncircumcysed Philistines? And Samson sayd vnto hys father, geue me thys woman for she pleaseth me well. But his father & mother wyste not that it was the Lordes doying, & that he sought an occasyō of ỹ Philistines, whych at that tyme raygned ouer Israell.

Thē went Samson & hys father and his mother downe to Thānath. And whē B they came to the vyneyardes of Thānath behold a young Lion rored vpō him. And the spyrete of the Lord came vpō him. And he tare him, as a man wold rent a kydde, & yet had nothing in his hande. Neuerthelater he told not his father & mother what he had done. And he went downe & talked with the womā, which semed wel fauored in the syght of Samson.

And wythin a shorte space after, as he went thyther agayne to take her to wyfe, he turned out of the waye, to se the carkesse of the Lyon. And beholde ther was a swarme of bees in the carkasse of the lyon and honye. And he toke of the hony in hys handes and went eating, and came to hys father and mother & gaue them also. And they dyd eate. But he tolde not them, that he had taken the honye out of the carkesse of the Lyon.

And whē his father was come vnto the C womā. Samson made ther a feast, for so vsed the younge men to do. And whē her frendes sawe him, they brought .xxx. cōpanyons to beare felowshyp. And Samson sayd vnto them: I wyl put forth a ryddle vnto you. And yf you cā declare it within vii. dayes of the feast & fynd it out, I wyl geue you thyrtye shertes & thyrtye chaūge of garmentes: But & yf you cannot declare it me, then shal ye geue me thyrtye shertes & thyrtye chaunge of garmentes. And they answered hym, putt forth thy ryddle & let vs heare it. And he sayd vnto thē. Out of the eater came meat: and out of the strōge came sweteneſſe. And they could not in thre dayes expounde the ryddle. And when the seuēth daye was come, they sayd vnto Samsons wyfe. Flatter with thyne hus- D band, that he maye declare vs thy ryddle, or elles we wyl burne the & thy fathers house with fyre, haue ye called vs to make vs beggers or not? Thē samsons wyfe wept vnto hym and sayde: it cannot be but that thou hatest me and louest me not: for thou haste putte forth a ryddle vnto the chyldrē of my folke and wylte not tell me what it meaneth. And he sayde: Beholde, I haue not tolde it my father, nor my mother, and shulde

nota Samsons ryddle

shulde I tell it the?

And she wepte vnto hym. vii. dayes, while the feast lasted. And the seuēth day he tolde her, because she laye so sore vpon him. And she told it ỹ childrē of her folke. And ỹ men of the citie said vnto him ỹ seuenth daye before the sōne wente downe. What is sweter then honye, and what is strōger then a Lió. Thē sayd he vnto thē: If ye had not *plowed with my caulfe, ye had not found out my ridle. Thē ỹ spyrite of the Lorde came vpō him. And he went downe to Askalon, & slewe thyrtie men of them, and spoiled thē, and gaue their garmentes vnto them whyche expounde the ridle. And he was wrothe and wente vp to his fathers house. But Samsōs wyfe was geuen to one of hys companyōs that bare hym companye.

*That is, yf ye had not eaten the heifer of my wyfe as in Dede.

¶ Samson tieth fyre brādes to foxtayles & letteth them runne in to the corne and burne it, to be auenged of them ỹ toke his wife frō him. With the Jaw bone of an Asse he killeth a thousand men. & ute of a great toth in the Jawe god geueth him water, to satysfye hys thyrst.

The.xv.Chapter.

A But it chaūced within a while after, euen in ỹ time of whete haruest, ỹ Samson vysyted his wyfe wyth a kydde. And whē he supposed to haue gone in vnto hys wife into the chāber, her father wolde not suffre hym to go in: But sayd: I thought that thou haddest hated her, & therfore gaue I her vnto one of thy companiōs. Howbeit, her younger sister is fayrer then she. Take her in steade of the other. Then sayd Samson vnto thē: Now I am blameless cōcerning the Philistines, though I do them euell.

nota forgot no fyre brandes

And Samson went out & caught thre hundred Foxes, and toke fyre brandes, & fastened tayle to tayle, and put a fyrebrāde in ỹ myddes, betwene two tayles. And he sett ỹ fyre brandes on fyre, & put them into the corne of ỹ Philistines, and burnt vp bothe the reped corne and also the stā-

B dynge, with vyne & olyues. Thē the Philistines asked, who had done that? And it was tolde them that Samson ỹ sonne in law of the Thamnite, because he had takē his wife and geuē her to one of his cōpanyons. And the Philistines came and burnt her and her father with fyre.

And Samson sayd vnto them: shuld ye do so? I wyl surely be aduenged of you, and then I wyll cease. And he smote thē * legge and thyghe with a myghtye plage. And then he went and dwelte in the caue of the rocke Etam.

* Because they fell as they fled. The chalde reading Interpre. host men & fote men.

Then the Philistines came vp & pyt-

C ched against Juda & laye in Lehi. And ỹ men of Juda sayde, why are ye come against vs? And they āswered to bind Sām son are we come, euen to do him as he hath done to vs. Then thre thousande men of Juda went downe to the caue of ỹ rocke Etam, and sayde to Samson: wotteste ỹ not that the Philistynes are rulers ouer vs? Wherfore then haste thou serued vs thus? And he answered them, as they serued me, so haue I serued them.

And they sayde vnto him, we are come to bynde the & to delyuer the into ỹ hādes of the Philistines. And Samson said vnto thē: swere vnto me, ỹ ye shall not hurte me your selues. And they sayde we wyll not hurte the, saue only bynd the & deliuer the vnto their handes: But we wil not kil the. And so they boūde him with two new cordes and brought him vp from the rocke. And when he came to Lehi, the Philistines showted agaynste hym. And the spyrete of the Lorde came vpon hym, and the cordes ỹ were vpō hys armes became as flaxe that was burnt with fire, and the bandes loused frō his hādes. And he foūde a Jaw bone of a ratten Asse, and put forthe hys hande and caughte it, and slue a thousande men therwith.

nota Samson wt a Jaw bone of a asse a thousand men

And Samson sayd: with the Jawe of an asse, haue I made heapes: wt the Jaw of an asse haue I slayne a thousand men.

D And whē he had left speakīg he cast away ỹ Jawe out of his hand & called the place * Ramath Lehi. And he was sore a thirst, & called on ỹ Lord & sayde. Thou Lorde hast geuē this great victory, thorowe the hād of thy seruaūt. And now I must dye for thyrst & falle into the handes of the vncircumcysed. But god brake a great toth ỹ was in the Jawe, and there came water therout. And whē he had drōck his spyrete came agayne, & he was refreshed, wherfore the name therof was called, * the well of the caller on, whyche is in Lehi vnto this day. And he iudged Israel in ỹ dayes of the Philistines twentye yeres.

That is, the lifting vp of the Jawe

heb. enhore

¶ Samson lyfteth vp the Gates of Gaza & carieth ẽ vp into the moũtayne. He was deceaued by Dalilah & made blinde. He pulleth doune the house vpõ the Philistines and dyeth with them.

The.xvi.Chapter.

THen went Samsõ to Gaza, and saw there an whore, and wẽt in vnto her. And it was tolde ỹ Gazites, that Samson was come thither. And they wẽt about and layde awaite for him all nyght in the gate of the cytie, but were styl al the night saying: Tarye tyl ỹ morning that it be daye, & then let vs kyl him And Samson toke hys reste tylle mydnyghte, and rose at mydnyghte and toke the dores of the gate of the cytie, and the two syde postes, and rente them of, barres and al, and put them vpon his shoulders, and caried them vp to the toppe of an hyl that lyeth before Hebron.

And after that he loued a woman, vpõ the ryuer of Sorek, called Dalilah vnto whom came the Lordes of ỹ Philistines, and sayde vnto her: Flatter with him & se wherin hys great strength lyethe, and by what meane we maye haue power ouer him, that we may bynde him, to bring him vnder, and we wyll geue euerye man a leuen hundred syluerlynges.

And Dalilah sayde to Samson. Oh, tel me where thy great strength lyeth, and yf thou were boũde wherwith men might constrayne the. And Samson sayde vnto her. If men boũd me with .vii. grene withes ỹ were neuer dryed, I shuld be weake and as another man. And then the lordes of the Philistines brought her .vii. withes ỹ were yet grene & neuer dryed & she bound him therwith. Notwithstandynge she had men lying in waite withe her in ỹ chaumbre. And she sayde vnto hym, the Philistines be vpon the Samson. And he brake the cordes as a strynge of towe breaketh, when it fealeth fire. And so his strength was not knowen.

Then sayde Dalilah to Samson: Se thou haste mocked me and tolde me lyes. Now yet tel me I pray ỹ, wherwith thou mightest be bounde. And he sayde: If I were bound with new ropes ỹ neuer were occuppyed, then shulde I be weake, & as another mã. And Dalilah toke new ropes & bounde him therwith, & sayd vnto him, the Philistines be vpon the Samson. And there were lyers of wayte in the chamber, and he brake them from of his armes, as they had bene but a threde. And Dalilah sayd vnto Samson, hitherto thou hast begyled me & tolde me lyes: I praye the yet tell me wherwith mẽ may bynde ỹ. And he sayd vnto her. If thou plattedest the seuẽ lockes of my heed wythe an hearte lace & fastnedeste them wythe a nayle. And she sayde vnto hym, the Philistines be vpon the Samson. And he awaked out of hys slepe, & plucked & went away wt the nayle that was in the plattinge & wyth ỹ hearte lace. Then she sayde vnto him: How canst thou say ỹ thou louest me, when thine hert is not wt me: for ỹ haste mocked me this. iii. times, & hast not told wherin thy great strength lyeth. And as she lay vpõ him wt her wordes cõtinually vexing of him, his soule was encombred euẽ vnto the death. And he tolde her al his hert, and sayd vnto her: there neuer came raser nor sheres vpõ mine heed, for I haue bene an abstayner to God euen frõ my mothers wombe: If myne hearte were cut of, my strengthe wold go frõ me, & I shuld ware & be lyke al other men. And when Dalilah saw ỹ she had tolde her all hys hert, she sente for the Philistines saying, come vp yet this once. for he hath shewed me all his herte.

Then the Lordes of the Philistines came and brought the money in their hãdes. And she made him slepe vpõ her lapp and sent for a man, and cut of the seuẽ lockes of hys heed & beganne to vexe hym. But his strength was gone frõ him. And she saide the Philistines be vpõ ỹ Samson. And he awooke oute of his slepe and thought to go oute as at other tymes before & shake him selfe, & wist not that the lord was departed from him. But ỹ Philistines toke him and put out his eyes, & brought hym doune to Gaza, and bounde hym wyth fetters. And he was made to grinde in the prison house, howbe it the hearte of his heed begãne to growe againe after that he was shorne.

Thẽ the lordes of ỹ Philistines geathered thẽ to geather, for to offer a solempne offrig vnto Dagõ their god, & to reioyce: for they sayde, oure God hathe delyuered Samson oure enemye into oure handes.

And

And when the people saw him, they prayed their God: for they sayd our god hath delyuered into our handes our enemye, & destroyed oure contreye and slue many of vs. And whē their hertes were mery, they sayd: sende for Samson & lett him playe before vs. And they fett Samson out of ỹ prisonhouse, & he played before them, & they set him betwene ỹ pillers. And Sāsō ¶ C sayd vnto the ladd that leed him by ỹ hād: sett me that I may touche the pillers that the house stande vpō, & that I may leane to them. And the house was full of men and wemen. And there was al ỹ lordes of the Philistines. And there were vpon the roufe a thre thousād mē & wemen, that beheld how Samson played.

And Samson called vnto the Lord, & sayde: my Lorde Iehouah thynke vpon me, & strengthen me, at this tyme only O God, that I may be auēged of the Philistines for my two eyes. And Samson caught the two myddel pyllers on whych ỹ house stode and on whiche it was borne vp, the one in his ryght hande, & the other in his lefte, & sayde: my soule dye with the Philistines, and bowed thē with mighte. And the house fel vpō the lordes and vpon al the people ỹ were therin. And so the deed which he slew at his deeth, were moo then they which he slewe in hys lyfe. And then his brethren and all the house of his father came downe and toke hym vp, & broughte hym and buryed hym betwene Zarah and Esthaol, in the buryinge place of Manoah his father. And he iudged Israel twentye yere.

¶ Of Micah whose mother made him an Idoll of silver. Of the young preast of the lynage of Leui of Bethlehem.

The .xvii. Chapter.

A THer was a mā in mounte Ephraim, named Micah whyche sayd vnto his mother: ỹ leuē hundred siluerlynges ỹ were takē frō ỹ, about which ỹ cursedst & saidest in mine eares: Behold the syluer is with me for I toke it away. Thē sayd his mother, blessed be thou my sōne, in ỹ lord. And so he restored the leuē hūdred siluerlinges to his mother agayne. And hys mother sayde: I vowed the syluer vnto the Lorde of myne hand for my sōne: to make a grauē ymage & an ymage of metall. Nowe therfore I geue it the again. And he restored the money agayne vnto his mother. ¶ Then his mother toke two hūdred siluerliges & put thē to a goldsmyth, to make therof a grauē ymage & a ymage of metal, which remained in ỹ house of Micah. And ỹ mā Micah had a chapel of gods, & made an Ephod & ymages, & filled the hād of one of his sōnes whych became his preast. For in those daies ther was no king in Israel, but euery mā dyd what thought hym best. B C

And there was a younge man oute of Bethlehē Juda, & oute of the kinredes of Juda: whiche young mā was a Leuite & soiourned ther. And the mā departed out of ỹ citie of Bethlehem Juda to go dwel wher he could find a *place. And he came to moūt Ephraim, & to ỹ house of Micah as he iourneyed. And Micah sayde vnto hym, whence comest thou? and the Leuite answered him: I am of Bethlehē Juda, & go to dwell where I maye fynde a place. And Micah sayde vnto him dwel wt me, and be vnto me a father and a preast. And I wyll geue the ten syluerlynges by yere and raymente of all sortes, and thy meate and dryncke.

*understande where he might get more profyte or auauntage

And ỹ Leuite went & begante to dwel with the man, & was vnto him as dere as one of his owne sōnes. And Micah filled ỹ hand of the Leuite, & the young mā became his preast, and cōtinued in the house of Micah. Then sayd Micah now I am suer ỹ ỹ lorde wilbe good vnto me, seyng, I haue a Leuite to my preast.

¶ The childrē of Dan take the goddes & the preast of Micah away. They destroye Lais, & after bylde it agyne.

The .xviii. Chapter.

A IN those dayes there was nō king in Israel. And in those daies ỹ trybe of Dā soughte thē an enheritaūce to dwel in, for vnto that tyme there fell none enheritaūce vnto thē amōg ỹ tribe of Israel. And the childrē of Dā sēt of their kyntredes fyue mē of actiuite, out of their coostes, euē out of Zaraah and Esthaol, to vewe the lād & search it out, & said vnto thē: go & searche out ỹ lande. And they came to moūt Ephraim, euē to ỹ house of Micah & lodged ther. And whē they were come vnto ỹ house of Micah, thei knew ỹ

nota. Samson was buryed in the buryinge place

B voice of ỹ yoūg mā ỹ Leuite, & turned in thither, & sayde vnto him: who brought ỹ hither? & what makest thou in this place? & what hast ỹ here. And he sayd vnto thē, thus and thus dealeth Micah wyth me & hathe hired me to be his preaste. And they said vnto him: Aske of God I pray the, ỹ we may knowe whether ỹ way whiche we go, shalbe prosperous or no. And ỹ preast sayd vnto thē: go in peace, for ỹ way whyche ye go is before the Lorde.

Then the fiue men departed and came to Lais, & sawe ỹ people that were therin, how they dwelte careless, & after the maner of ỹ Sidōs, still, & without casting of parelles, & that no man made any trouble in the lande or vsurped any dominion, & howe they were farre from the Sidons & had no busynes with any nactō. And they came vnto their brethren, to Zaraah, and C Esthaol. And their brethren sayde vnto them: what tydinges bryngе you?

And they sayd vp and lett vs go vnto Num.xiii.d them, * for we haue sene the lād, ỹ it is verye good. Hast therfore & be not slouthful to departe and to go and cōquere the lād. When ye be come, ye shall come vnto a people that casteth no parelles, and vnto a large contreye: for God hathe geuen into your handes a place whertn is no lacke of any thyng that is in the worlde.

And there departed thence of the kynred of the Dannites, oute of Zaraah and Esthaol sixe hundred men apointed with instrumētes of warre. And they wēt & pitched in Kartath Iarim in Iuda. Wherfore the place is called Mahanah Dā vnto this day, which is on ỹ backside of Kariath Iarim. And they wente thence vnto D mounte Ephraim, & came to the house of Micah. Then answered the fyue mē that wēt to spye out the cōtrey of Lais, & saide vnto their brethrē wot ye not that there is in these houses an Ephod & Images, & a graué Image and an Image of meatal? Now therfore cōsidre what ye haue to do.

And they turned thither warde & came to the house of the younge man the Leuite in the house of Micah, & saluted him peasably. And ỹ syxe hūdred men gyrded wt wepons of warre which were of ỹ chil- E drē of Dā stode in the entering of ỹ gate. And the fyue mē that went to spye oute ỹ land, went in thyther and toke the kerued Image, & ỹ Ephod the kerued Image, & the Image of metal. And ỹ preast stode in the entryng of the gate with the syxe hūdred men ỹ were armed vnto battel while ỹ other went to Micahs house, and fette the kerued Image, the Ephod, the kerued Image and the Image of metall. Then sayde the preast vnto thē: what do ye? and they answered him, holde thy peace & * put thyne hande vpon thy mouthe, and come with vs, & be vnto vs a father & a preast, whether is it better for the to be a preaste vnto the house of one man, or to be preast vnto a tribe or a kynred in Israel? And ỹ preast was glad & toke the Ephod and ỹ Images, and the grauen Image, & went wt ỹ people. And they turned & departed, & put the childrē, the catell & their costlye thynges bekore them. F

Whē they were a good way frō the house of Micah, the mē ỹ were in the houses ỹ were by Micahs house, made an oute crye, & folowed after the childrē of Dan & called vnto thē. And they turned their faces, and sayd vnto Micah, what ayleth ỹ, that thou makest an out cry: And he said, ye haue takē away my Goddes whiche I made also the preast, and go your wayes wyth them: And what haue I moare, how then say ye vnto me, what ayleth the? And the childrē of Dan sayd vnto him, let not thy voyce be heard amōg vs, leste angrye felowes runne vpon the, & thou loose thy lyfe, with the lyues of all thyne housholde to. And so the childrē of Dan went theyr wayes. And when Micah sawe that they were to strōg for him, he turned & wēt backe vnto hys house agayne.

And they toke the thynges which Micah had made, and ỹ preast whiche he had, G and went vnto Lais, euē vnto a people ỹ were at reast and without mystruste, and smote thē wyth the edge of the swerd and burnt the cytye wyth fyre. And there was no mā to helpe, because it was farre from Sydon, & they had no medelynge wythe anye other nacyon. And the cytye stode in the valey that lyeth by Bethrehob. And they bylt the citye and dwelt therin. * And Iosu.xix.d called it Dā, after ỹ name of Dā their father which was borne vnto Israell. Howbeit in verye deade the name of the cytye was

was Lais at the begynnynge.

And the chyldren of Dan set them vp the grauen Jmage. And Jonathan the sonne of Gerson, the sõne of Manasses & hys sonnes were the preastes vnto ỹ tribe of the Danites, vntyll they were caryed awaye out of the lande captiue. And they sett them vp the kerued Jmage whyche Micah made, all the whyle that the house of God was in Silo.

¶ Of the Leuite whose wife was vyllanously killed in Gabaah. Ihe is deuyded in to xii. partes & ether sent to euery tribe of Jsrael a peace.

The.xix.Chapter.

IT chaunced in those dayes, whẽ ther was no king in Jsrael, that a certẽ Leuite dwelling on ỹ syde of mounte Ephraim, toke to wyfe a cõcubine out of Bethlehem Juda: which concubine played the whore in his house, and went away frõ him, vnto her fathers house to Bethlehem Juda, & there contynued foure monethes. And her husbande arose and went after her, to speake frendly, vnto her, & to bring her home agayne, & hys lad with him and a couple of Asses. And she brought him vnto her fathers house, & when the father of ỹ damosel saw him he reioyced of his coming. And his father in law the damoselles father kepte him ỹ he aboade withe him thre dayes and so they ate and dranke and lodged there.

The fourth daye they arose erly in the morning, & the man stode vp to departe. But the damoselles father sayd vnto his sõne in law, cõfort thine hart w a morsell of breed & then go youre waye. And they sate downe & did eate & drinke both of thẽ to geather. Then sayd the damoselles father vnto the man, go to I praye the and tarye al nyght and let thyne hert be mery. How be it the mã stode vp to departe: but his father in law cõpelled him to turne againe & to tarie al night ther. And he rose vp erly ỹ fyfth day to departe. Thẽ saide ỹ damoselles father cõfort thine hert: & so made him tarye vntil after middaye. And they did eate bothe of them to geather.

And then the man arose to depart with hys concubine and hys ladde. But his father in law the damoselles father sayd vnto hym behold the day gothe fast awaye & drayweth towarde euẽ, tary al night: at the least way tarie this day here and let thine hert be merie. And to morow get you erlie vpon youre waye and get the to thy tent. Neuerthelater ỹ mã wold not tarie, but arose & departed and came as ferre as Jebus, whych is Jerusalem, & his two asses ladẽ, and his concubine & his ladd with him. And whẽ they were fast by Jebus, ỹ daye was sore spent and the younge man sayd vnto hys master, come I praye the & let vs turne in, into thys citie of ỹ Jebusites & lodge all night there. But his master sayd vnto him, we wyll not turne into a straung cytie that are not of the chyldren of Jsrael: we wil go forth to Gabaah. And he sayd vnto his ladd, go forwarde, & we shall come to one place or other & shal lodge all nyght in Gabaah or in Ramah. And they went forward vpon theyr waye, and the sõne went downe vpon thẽ when they were fast by Gabaah which is in Beniamin. And they turned thytherward to go and lodge al nyght in Gabaah. And when they came in, they sat them doune in a streat of the citie, for there was no man toke them into lodge. But behold there came an olde man from his worke, out of the feldes at euẽ which was also of moũt Ephraim, and but a straũger in Gabaah for the mẽ of ỹ place were of the chyldrẽ of Jemini. And when he had lyfte vp his eyes, & saw a wayfaring mã in ỹ streates of ỹ citie he said: whether goest ỹ? And whence comest ỹ? And the other answered him, we come frõ Bethlehẽ Juda toward the syde of mount Ephraim: from thence am I, and went to Bethlehẽ Juda, and go now to the house of the lord. But ther is no man that receaueth me to house: and yet I haue straw and prauender for oure Asses, and breade and wyne for me and thy hãdmaide, & thy ladd that ar with thy seruaunt, and lacke nothynge.

The olde man sayd, peace be with the, al that thou lackest shalt thou fynde with me: only abide not in ỹ streates al nighte, and he brought him into hys house, & gaue fodder vnto his Asses. And they washed their fete, and dyd eate and dryncke. And as they were making theyr hertes merye, the men of the cytte whyche were wycked, sett the house rounde about, and thrust at the doze, & spake to the mã of the

house.the olde man sayinge: bringe forth the man that came into thyne house, that we maye knowe hym.

But the man of the house wente out to thē & sayd vnto thē, Oh, nay my brethren, do not so wickedly seing that thys man is come into myne house: doo not this folye. Behold my daughter a maydē & this mānes concubyne, thē I wyl bring out vnto you, and *humble thē, and doo with them what semeth you good: but vnto this mā, do not thys folye. But the men wolde not herkē to hym. Neuertheless the man toke his cōcubyne & brought her out vnto thē, and they hadde to do with her, & entreated her shamefully, all the nyght euē vnto the morninge. And when the daye beganne to spринge, they let her go.

*Humble of this loke Iudic.xix.d

And then came the woman in the dawning of the daye & fell downe at the dooze of the mannes house, wher her Lord was, & ther she laye tyll daye. And her Lorde arose vp in the morning & opened the dores of the house, & went out to goo hys waye. And behold, his concubine laye along before the doze of the house, and her hand vpon the thresholde. And he sayd vnto her: vp & lett vs be goying. But she answered not. Thē he toke her vp vpō an Asse & rode vp, and gat hym vnto hys owne home. And whē he was come vnto his house, he toke a dressing knife, & caught his cōcubine and deuyded her thorow the bones into xii. peces, & sent her into al quarters of Israel. And al that saw it sayd: there was no soch dede done or sene sence the chyldrē of Israel came out of Egipt vnto thys day, consyder the matter, geue councel and say youre myndes.

nota concubyne deuyded in xij peces

The Notes

a‡ Here note that a concubyne in the scripture signifieth not a whore but a maryed wyfe yet in some places differing frō quenes, as in Can, vi.a. and xii, Regum.xi.a

b‡ The comen transl. readeth the house of God, whyche is the interpretation of thee Hebrue worde Bethel, Of the house of God, or Bethel loke Genes. xxviii.d.

¶ The battel of al the Israelites agaynst the tribe of Ben Jamin for the Leuites wyfe kylled.

The.xx.Chapter

What is all of one consent, or generally as beneth in this cha.b.

Then al the chyldren of Israel went out: and there gathered a cōgregation to gether* as it had ben but one man, euē frō Dā to Berseba & out of the lande of Galaad, vnto the lande tō Marphah and there stode folke oute of al quarters of all the trybes of Israell, in the cōgregatyon of thee people of God, foure hundred. M. footemē that dwe swerdes. And thee chyldren of Ben Jamin hearde that the chyldren of Israel were gone vp to Marphah.

Then sayd the chyldren of Israell, tell vs how thys wyckednesse happened. And the Leuite the womās husband that was slayne, answered & sayd: I came into Gabaah that is in Ben Jamin with my cōcubyne to lodge al nyght. And the cytezēs of Gabaah rose agaynst me, & sett the house round about vpō me by nyght, & thought to haue slayne me: and caughte my concubyne and forced her, that she dyed. And I toke my concubyne and cutte hee in peces and sente her thorowe oute all the landes of the enheritaunce of Israell. For they haue cōmitted abhomination and folly in Israell. Beholde ye are al chyldren of Israell. Se therfore and geue youre aduyse in the case.

Then al the people arose, as it had ben one man saying: ther shall not a mā of vs go to hys tent, nether turne into his house And now this is it that we wyl do to Gabaah & cast lottes agaynst it. And we wyl take ten men of the hundred thorowe oute all the trybes of Israell, & an hundred of the thousande, and a thousande out of the ten thousande, to fette vitayle for the people to make that they may go agaynst Gabaah Ben Jamin, according to al the folye that they haue wrought in Israel. And so all the men of Israell gathered together, vnto Gabaah, knit together as it had ben but one man. And the trybes of Israell sent men thorow all the trybe of Ben Jamin saynge: what wickednes is thys ỹ is happened amōg you. Now therfore delyuer vs the men, those wycked wretches of Gabaah that we maye sley them, and put awaye euell from Israell.

Neuertheless the chyldren of Ben Jamin wold not herkē vnto ỹ voyce of theyr brethren the chyldren of Israell: but geathered them selues together out of the cyties vnto Gabaah, to come out in batayle agaynst ỹ chyldrē of Israel. And the chyldren of Ben Jamin were nombred at that tyme

tyme, out of the cities .xxvi. thousande mē that drewe swerdes beside the enhabiters of Gabaah which were nōbred seuen hūdred chosē mē. And among all these folke were seuē hundred lefte hāded mē, whych euery one could slig stones at an heare breadth, & not misse. And the childrē of Israell beside the children of Beniamin, were nombred foure hundred thousand men ꝑ drewe swerdes, and al men of warre.

And the children of Israel arose & wēt vp to * Bethel, & asked of God, who shulde begynne the battell agaynste the chyldren of Beniamin, and the Lord sayd Juda shal begynne. And the chyldren of Israell stode vp erlie and beseged Gabaah. And the mē of Israell went out to battel against Beniamin, and put thē selues in aray agaynst them, to fyght against Gabaah. And the chyldrē of Beniamin came oute of Gabaah and destroyed in Israell that daye .xxii. thousande men, and brought them to the erth.

And the folke of the chyldrē of Israel plucked vp their hartes, and wente to agayne and made battell in the same place where they dyd the first day: but they wēt fyrst vp and wept before the Lorde vnto euen, and asked of the Lord saying: shall we go agayne to battel against ꝑ children of Beniamin oure brethren. And the lord sayde: go vp vnto them and when ꝑ chyldren of Israel were come to the chyldren of Beniamin the second day, the chyldren of Beniamin went against thē out of Gabaah, the seconde daye, and destroyed to the erth of the chyldren of Israell once agayne .xviii. thousande men ꝑ drew swerdes euery man of them.

Then the childrē of Israel and al the people wente vp and came vnto Bethell, and wepte and sat ther before the Lord, & fasted the same daye vnto euen, and offered burnt offerynges & peace offerynges before the Lorde. And they asked the Lorde: for there was the arcke of the apoyntement of God, in those daies. And * phineas ꝑ sonne of Eleazar, the sonne of Aaron waytinge vpon it at that tyme & they sayd shall we go out any moare to battell against the children of Beniamin our brethrē, or shall we cease? And the lorde saide go: for to morowe I wyll delyuer them into your handes. And Israel sett layers a wayte agaynst Gabaah rounde about. And the children of Israel wēt against ꝑ childrē of Beniamin ꝑ thirde tyme, & put thē selues in araye against Gabaah, as twyse before. Then came ꝑ childrē of Beniamin against ꝑ people, tyl they were drawē a great way frō the citie. And they began to smite of ꝑ people deed (as twise before, by two hie waies of which one goeth vp to Bethell & the other to Gabaah thorowe the felde) vpon a thyrtye men of Israel. For the chyldrē of Beniamin though ꝑ the other had ben beatē before them, as at the fyrst tyme. But the chyldren of Israell sayde, let vs flee and plucke them away from the cytye, vnto the hye wayes.

And then al the men of Israel rose vp out of their standing, & put them selues in aray at Baal Thamar. And likewyse the laiers in wayte of Israel came forth oute of their places, euē oute of ꝑ medowes of Gabaah, & came before Gabaah: ten thousande chosen men out of al Israel, & there was sore battel. But ꝑ other wyst not ꝑ euyl was so nye then. And the lord plaged Beniamin before Israel, so that the children of Israell destroyed in Beniamin ꝑ same daye .xxv. thousande and a hundred men, that drue swerdes euery one of thē. It semed the children of Beniamin, that the other had ben put to the woorsse. For the men of Israel gaue rome to Beniamin, because they trusted vnto the layers in wayte whyche they had layde agaynste Gabaah. And the layers in wayte hasted and ranne vpon Gabaah, and wente and smote al the citie wt the edge of the swerd. And the apoyntment of the mē of Israel wt the laiers in waite to runne vpō Beniamī wt ꝑ swerd, was whē they shuld make ꝑ smoke rise vp out of the citie. And ꝑ mē of Israel fleed in the battell. And Beniamin begā to smite deed of ꝑ childrē of Israel, about a thirty personēs, for they supposed ꝑ the other had ben put to ꝑ woorsse before them, as in the fyrste battell. Then began to aryse oute of the cytie, a piller of smoke. And the Beniamites loked backe: and beholde the wastynge of the hole citie began to ascende vp to heuen.

When ꝑ men of Israel turned againe, the men of Beniamin were abashed: for they

Ps before in ꝑ .xix. c

Which after the Hebrues stoed .iii. hūdred yeres. Of whom also Num. xxv

they sawe that euell apprōched them. And they turned before the men of Israell vnto the waye that leadeth to the wildernes, the other folowing thē at the harde heles. G And besyde that they of the cittie destroyed thē in the myddle of them. And they cōpassed Ben Jamin about, & chased thē to Menuah, & ouer ranne them before Gabaah on the east syde: & ther were slayne of Ben Jamin. xviii. thousand, & al men of might And they turned & fled to thee wyldernes warde & vnto the rocke *of pōegranettes Hebre. Remon, And ỹ other slue by ỹ way of ỹ rest of thē, fyue thousand mē, & sticked vnto thē vntyl they came to Gadaam, & slue two thousand moo of thē. So ỹ al that were slayne that same daye of Ben Jamin were. xxv. thousand men that drue swerdes, & all mē of myght: onelye. vi. hundred men turned and fled to the wyldernes, vnto the rocke of pomgranettes and abode there. iiii. monethes. And then the men of Israell tourned backe agayne vnto the chyldrē of Bē Jamin, and smote them wyth the edge of thee swerde in thee cytyes bothe man and beaste and all that came to hande, and moreouer sette all the cytyes they could come by, on fyre. Of all the trybe of Bē Jamin ther escaped but. vi. hundred

¶ The trybe of Ben Jamin being vtterly destroyed for theyr fornication with the Leuites wyfe, is restored agayne.

The. xxi. Chapter.

A AND the men of Israell sware in Mazphah sayng: ther shal none of vs geue hys daughter vnto any of Bē Jamin to wyfe. And the people came to Bethel & abode ther tyll euen, before God & lyfte vp theyr voyces & wept sore & said O Lord God of Israel, why is this chaūced in Israel, that ther should be thys daye one trybe lackinge in Israell? And on the morowe the people rose vp be tyme & made there an altare and offered burntoffrinages and peaceoffeinges.

And the chyldren of Israel asked, who are they among all the trybes of Israell ỹ came not with the congregation vnto the Lord: for they had made a great othe concerning thē that came not vp to the Lorde to Mazphah saying that they shuld suerly dye. And the chyldren of Israel had pytie on Ben Jamin theyr brethren, & sayde: ther is one trybe cutt of from Israel this daye: what shal we do vnto the remnaunt of them, for too gette them wyues, B for asmoch as we haue swore by the Lord that we wyll not geue them of oure daughters to wyues. Then they sayde, what are they of the trybes of Israel that came not vpp to Mazphah to the Lorde. And beholde there came none of the enhabitours of Jabes Galaad vnto the congregation. And when the people were vewed: behold there were none of the enhabiters of Jabes Galaad there. And the congregation sent thether. xii. thousande men of the strongest of them, & commaunded them sayinge: go & smyte thee enhabiters of Jabes Galaad wyth the edge of the swerde both wemē & chyldren. *And thys is that ye shal do: vtterly destroy al the males and al the wemē that haue lyen by mē. Manyples. And they founde amōg the enhabiters of Jabes Galaad. iiii C. damoselles virgines ỹ had knowen no man by lying w any male. And they brought them vnto the hoste to Siloh whych is in the land of Canaan.

And the hole congregatiō sent and spake wyth the chyldren of Ben Jamin that were in the Rocke of Pomgranettes, and called peaceably vnto them, and Ben Jamin came agayne at that tyme, and they gaue them the wemen whych they had saued a lyue of the wemē of Jabes Galaad But they so suffised thē not. And the people had compassion on Ben Jamin, because that God hadde *made a gappe in the trybes of Israell. Thau. 15. had kylled a trybe of Israel. And then the elders of the congregation sayde: what shall we do to the remnaunt of them, to get them wyues seyinge all thee wyues of Ben Jamin are destroyed? And they sayde there must be an enheritaunce for them that be escaped of Ben Jamin that a trybe be not destroyed out of Israel: howe be it we maye not geue them wyues of oure daughters. For thee chyldren of Israell had made an adiuration saying: a ‡cursed be he that geueth a wyfe to Ben Jamin.

Then they sayd: behold, ther is a feaste of the Lord yearlye in Siloh which is on the northsyde of Bethel, & on the east syde of the waye that goeth frō Bethel to Stichem and southe from Libanon. And they commaunded the chyldren of Ben Jamin sayinge: goo and lye in wayte in the vyne-

they sawe that euell apprōched them. And they turned before the men of Israell vnto the waye that leadeth to the wildernes, the other folowing thē at the harde heles. G And besyde that they of the cittie destroyed thē in the myddle of them. And they cōpassed Ben Jamin about, & chased thē to Menuah, & ouer ranne them before Gabaah on the east syde: & ther were slayne of Ben Jamin. xviii. thousand, & al men of might And they turned & fled to thee wyldernes warde & vnto the rocke *of pōegranettes Hebre. Remon, And ỹ other slue by ỹ way of ỹ rest of thē, fyue thousand mē, & sticked vnto thē vntyl they came to Gadaam, & slue two thousand moo of thē. So ỹ al that were slayne that same daye of Ben Jamin were. xxv. thousand men that drue swerdes, & all mē of myght: onelye. vi. hundred men turned and fled to the wyldernes, vnto the rocke of pomgranettes and abode there. iiii. monethes. And then the men of Israell tourned backe agayne vnto the chyldrē of Bē Jamin, and smote them wyth the edge of thee swerde in thee cytyes bothe man and beaste and all that came to hande, and moreouer sette all the cytyes they could come by, on fyre. Of all the trybe of Bē Jamin ther escaped but. vi. hundred

¶ The trybe of Ben Jamin being vtterly destroyed for theyr fornication with the Leuites wyfe, is restored agayne.

The. xxi. Chapter.

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vyneyardes. And whē ye se that ỹ daughters of Siloh come out to daūce in a rowe then come ye oute of the vyneyardes, and catche you euery mā a wyfe of the daughters of Siloh and get you vnto the lande of Ben Jamin. And yf theyr fathers or brethren come vnto vs too complayne, we wyll saye vnto them, haue pytye on them, because we reserued not to eche man hys wyfe in tyme of warre, and thereto because that ye gaue them none in due tyme, ye were to blame.

And the chyldrē of Ben Jamin dyd euen so: & toke thē wyues accordinge to the nōbre of them of the dauncers which they caught. And then they went and returned vnto theyr enheritaunce, and bylt theyr cyties and dwelt in them.

And the chyldren of Jsraell departed thence at that tyme and wente euerye man to hys trybe, and to hys kynred, and went oute from thence euerye man to hys enheritaunce. In those dayes there was no kynge in Jsraell: but euerye man did what semedhim ryghte.

The Notes.

a† Thys curse properly was the same that we call excommunicatiō, as in the Gala. 1. a.

¶ The ende of the Boke of Judges.

¶ The Boke of Ruth

¶ Elimelec goeth with hys wyfe & chyldren into the land of Moab. After his death hys wyfe Noemi returneth agayne into her contreye, & wyth her Ruth her daughter in lawe.

The. j. Chapter

IN the time when the Judges iudged, ther fell a dearth in ỹ land. Wherfore a certen man of Bethlehē Juda wente for to sotourne in the cōtreye of Moab with hys wyfe & two sonnes. The name of thee man was Elimelec, and hys wyfe Noemi, and the names of hys twoo sonnes were, Mahalon and Chilion and they were Ephrattes, out of Bethlehē Juda. And when they came into the lande of Moab, they continued there. And Elimelec Noemies husbande dyed, and she remayned wyth her two sonnes whiche toke them wyues of the nacions of the Moabites: thee ones name Orphah & thee others Ruth. And when they hadde dwelled ther about a ten yeare, Mahalon and Chilion dyed also euen both two of them, so that ỹ wyfe was lefte desolate of her two sonnes and of her husbande thereto. Then she rose vp wyth her daughters in lawe and returned frō ỹ cōtrey of Moab: for she had heard say, being i ỹ cōtrey of Moab: how that the Lorde hath vysyted hys people & geuen them fode. Wherfore she departed out of the place wher she was and her two daughters with her. And as they went by the waye returnyng vnto the land of Juda, Noemi saide vnto her two daughters in lawe: go and returne eche of you vnto youre mothers house: the Lorde deale as kyndlye with you, as ye haue dealt wythe the deed and with me. And the Lord geue you that you maye fynde reaste ether of you in the house of her husbande: and so she kyssed them.

Then they cryed and wepte & sayd vnto her we will go with the vnto thy folke. But Noemi said, turne againe my daughters: for what cause wolde you go wythe me: thinke you that ther be any more children in my bowelles, to be youre husbandes: Turne agayne my daughters & go: for

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C for I am to olde to haue an husbād. Yf I
said I haue hope, also yf I toke a mā this
nyght: ye & though I had all ready borne
sonnes: wold ye tarye after thē, tyl thei we
re of age: or wold ye for thē so long refray
ue from taking of husbandes? Not so my
daughters: for it greuethe me moche for
your sakes, that the hande of the Lorde is
gone out agaynst me.

Therwith they cryed and wept agayne
howbeit, Orphah kissed her mother in law
but Ruth abode still by her, thē she sayde:
se, thy syster in lawe is gone backe agayne
vnto her people & vnto her god: returne &
after her. But Ruth sayd: entreate me not
to leaue the, and to returne from after the,
for whether thou goeste, I wyll goo, and
where thou dwellest, there I wyll dwelle:
thy people are my people, and thy God is
my God. Where thou dieste, I wyll dye, &
ther wylbe buried. at The Lord do so & so
to me, except that death only departe the &
me a sonder.

D Whē he saw that she wold neades go
wt her. she lefte speaking vnto her. And so
they wēt both together vntill they came to
Bethlehem. And when they were come to
Bethlehē, it was noysed thorow all ỹ cytie
and the wemen sayd: is not thys Noemi?
What is plea- But she sayd vnto them, cal me not * Noe
sant Lucta mi: cal me * Mara, for the al mightie hath
What is bitter made me very bitter. I went out ful: but ỹ
al me mara lord hath brought me home empty. Why
God hath wrought me bitter shuld ye then cal me Noemi: seing the lord
hath hūbled me, & ỹ almighti hath brough
te me vnto aduersite? And the tyme when
Noemi wt Ruth the Moabitesse her dau-
ghter in lawe returned out of ỹ countreye
of Moab & came to Bethlehem, was in ỹ
beginning of barley harueste.

The Notes.

at The Lord do so & so. &c. is a maner of sweas
ring amongest the Hebrues. As we now say so God
be my helpe, iii. Reg. xx. d. Soche sayinges are prop
erly called protestacions.

C Ruth leaseth corne in the feldes of Booz, and fyn
deth fauour in hys syght.

The. ii. Chapter.

A Nd Noemi had a kynsmā of
her husbādes, a mā of might
of the kynred of Elimelec, na
med Booz. And Ruth ỹ Mo
abitesse sayd vnto Noemi, let
me go to the feld & lease & gether eares, af
ter whō soeuer I fynd grace in his syght.
And she sayde vnto her: go my doughter.
And she went & came & gethered after the
harueste men, & her chaunce was that parte
of the felde pertayned vnto Booz whyche
was of the kinred of Elimelec. And behol
be, Booz came frō Bethlehem & sayd vn-
to the harueste mē, the Lorde be wyth you.
And they answered hym, the Lorde blesse
the. Thē sayd Booz vnto the young man
that had the ouersyght of the harueste mē.
Whose damosel is this? And the younge
man that was sette to ouer se the harueste
men answered and sayde: it is the Moabi
tysche damosel that came wyth Noemi out B
of the countreye of Moab, and she sayde,
lett me I praye the, lease and gether after
the harueste men, the eares that remayne, &
so she came and hath cōtinued euen from
the morning vnto now, & taryed not long
in the house.

Thē sayd Booz vnto Ruth: heareste ỹ
my daughter: go to none other feld to gea
ther, nether go frō hence: but abyde by my
maydēs. Thyne eyes ar on a feld ỹ shalbe
reped: go after the maydēs therfore, for I
haue charged the young mē, that they tou
che the not. Moreouer when thou arte a
thyrst, go vnto ỹ vessels & drincke of that
which the laddes haue drawen. Then she
fell on her face & * bowed her selfe to thee Genesis. 8
ground & sayd vnto hym: how is it that I
haue found grace in thyne eyes, to knowe
me, seing I am an alyaunt?

And Booz ānswered & sayd vnto her: al G
is tolde me ỹ thou hast done vnto thy mo-
ther in lawe sence ỹ death of thine husbād
how thou hast left thi father & thy mother
& the lād wher thou wast borne, & art come
vnto a nacion whych thou knewest not in
tyme passed. The Lord quyte thy worke,
& a full rewarde be geuē the of the Lorde
god of Israel vnto whō thou art come, to
trust vnder his winges. Thē she sayd vn-
to him, let me find fauour in thy sight my
lord, for ỹ hast comforted me & hast spokē
hartely vnto thy mayde, which yet cannot
be lyke vnto one of thy maydes. And Bo-
oz whē the tyme of refectiō was come, said
vnto her: come hither & eate of the bread, &
dippe thy sop in the vinagre. And she sate
down by the repers, & he raught her * par- Iohn. vi. c
ched corne. And so she dyd eat & was suffi
sed & left part. And whē she was rysen vp
to gether

to gather. Booz said to ỹ yoũg mẽ saying: let her gather ỹ eares ỹ remayne & doo her no despite. And therto pul out of ỹ sheues for her & let it lie, ỹ she may gather it vp, & rebuke her not. And so she gathered vntyl euẽ & thẽ threshed ỹ she had gathered, & it was vpõ an Epha of barley. And she toke it vp & went to the cytie, & shewed her mother in lawe what she had gathered. And therto she plucked out & gaue to her ỹ she had reserued when she had eaten ynough. Thẽ sayd her mother i law vnto her, wher gatheredst ỹ to daye? & wher wroughtest ỹ blessed be he ỹ knewe the. And she shewed her mother i law wt whõ she had wrought & sayd: ỹ mãnes name wt whõ I wrought to daye is Booz. Thẽ sayde Noemi vnto her doughter in lawe: blessed bee he for he ceaseth not to do the same goodnes to the dead, ỹ he dyd to the lyuinge. And Noemi sayd vnto her: ỹ mã is nye vnto vs, euẽ of our next kin. And Ruth the Moabite said he bad me also, ỹ I shuld cõtinue with his yoũg mẽ, vntil they had ended al ỹ heruest he hath. Thẽ saide Noemi vnto Ruth her daughter i law, it is best my daughter, ỹ ỹ go out wt his maydens, & that no mã mete the in any other feld. And so she kepte her by the maydẽs of Booz, to gather vnto ỹ ende of barley haruest & not of whete heruest also: & dwelt with her mother in lawe

Home, returned.

¶ Ruth sleepeth at Booz fete, & is knowẽ hys kynswoman. The.iii. Chapter.

THẽ Noemi her mother i lawe sayde vnto her: my daughter I will seke rest for the, ỹ thou mayste be in better case. For now this Booz oure kinsmã with whose maydens ỹ waste, wenoweth his barley to night in the threshing floure: washe thy selfe therfore & anoynt the & put thy rayment vpõ the, & get the to the threshing floure. But let not the mã beware of the, vntil he haue left eating & drinkinge. And when he goeth to slepe, marke the place wher he layith hym downe, & then go & lyft vp the clothes that ar on his fete, and laye the downe & so shal he tell the what ỹ shalt doo. And she answered her: al ỹ thou biddest me I wil do. And so she went vnto the floure, & dyd according to al ỹ her mother in lawe bad her. And when Booz had eaten & dronken & made hym merry, he went & laye downe by the side of the heape. And she came softly & lyft vp the clothes of his fete, & layde her downe. And at midnighte the mã was afrayd & groped. And behold a womã laye at his fete. Thẽ he said what art thou, & she answered, I am Ruth thine handmayde, spreade thy mãtell ouer thyne handmayde, for ỹ art the next of the kinne And then he sayd blessed be ỹ in the Lord my daughter, for thou haste shewed more goodnes in the later ende, thẽ at the beginning, in asmoch as ỹ folowdest not yoũge mẽ, whether they were poore or ryche. And now my daughter feare not, I wil do to ỹ al that ỹ requerest, for all the gates of my people know that ỹ art a womã of vertue And it is true ỹ I am of thy nexte kynne: how beit, ther is one nyer then I. Tary al nyght. And when morninge is come yf he wil marye ỹ it is good, so let hym do. But & yf he wyl not haue the, as sure as thee lord liueth I wil haue the, lye stil vntil the morning. And so she laye at his fete vntyl the morning. And she arose vp before one could know ãother. And he said: let nomã beware, ỹ there came any woman into the threshig floure. And he said: bring thy mãtel ỹ ỹ hast vpõ the & holde it vp. And she held it vp. And he mette in. vi. mesures of barley & layed it on her. And she gat her into thee citie: & she came in, to her mother in law which said: what tidinges my daughter? And she tolde her all that the man had done to her. And said therto, these. vi. measures of barleye gaue he me & sayde: thou shalt not go emptie vntothy mother i law Thẽ sayd she: my daughter syt styl, vntyl thou knowe how the matter wyl chaunce. For the mã wyl not be in rest vntyl he haue fynished the matter thys same daye.

The Notes.

As sure as the Lorde liueth, was the manes of swearing amõg the Hebrues, to shewe a difference of the Gentils, whiche sware by theyr Idolles. ỹ lyued not, i. Reg. xxiiii. b. and. xxvi. b. and. xxxii. b

¶ Booz taketh Ruth to wyfe, of whõ he begetteth Obed. The.iiii. Chapter.

THen went Booz vp to the gate & satt hym downe there: & behold, the kynsmã of which Booz spake came by. Vnto whõ he sayd come & syt downe here, and called him by hys name. And he turned in & sate down. Thẽ hys

to gather. Booz said to ỹ yoũg mẽ saying: let her gather ỹ eares ỹ remayne & doo her no despite. And therto pul out of ỹ sheues for her & let it lie, ỹ she may gather it vp, & rebuke her not. And so she gathered vntyl euẽ & thẽ threshed ỹ she had gathered, & it was vpõ an Epha of barley. And she toke it vp & went to the cytie, & shewed her mother in lawe what she had gathered. And therto she plucked out & gaue to her ỹ she had reserued when she had eaten ynough. Thẽ sayd her mother i law vnto her, wher gatheredst ỹ to daye? & wher wroughtest ỹ blessed be he ỹ knewe the. And she shewed her mother i law wt whõ she had wrought & sayd: ỹ mãnes name wt whõ I wrought to daye is Booz. Thẽ sayde Noemi vnto her doughter in lawe: blessed bee he for he ceaseth not to do the same goodnes to the dead, ỹ he dyd to the lyuinge. And Noemi sayd vnto her: ỹ mã is nye vnto vs, euẽ of our next kin. And Ruth the Moabite said he bad me also, ỹ I shuld cõtinue with his yoũg mẽ, vntil they had ended al ỹ heruest he hath. Thẽ saide Noemi vnto Ruth her daughter i law, it is best my daughter, ỹ ỹ go out wt his maydens, & that no mã mete the in any other feld. And so she kepte her by the maydẽs of Booz, to gather vnto ỹ ende of barley haruest & not of whete heruest also: & dwelt with her mother in lawe

Home, returned.

¶ Ruth sleepeth at Booz fete, & is knowẽ hys kynswoman. The.iii. Chapter.

THẽ Noemi her mother i lawe sayde vnto her: my daughter I will seke rest for the, ỹ thou mayste be in better case. For now this Booz oure kinsmã with whose maydens ỹ waste, wenoweth his barley to night in the threshing floure: washe thy selfe therfore & anoynt the & put thy rayment vpõ the, & get the to the threshing floure. But let not the mã beware of the, vntil he haue left eating & drinkinge. And when he goeth to slepe, marke the place wher he layith hym downe, & then go & lyft vp the clothes that ar on his fete, and laye the downe & so shal he tell the what ỹ shalt doo. And she answered her: al ỹ thou biddest me I wil do. And so she went vnto the floure, & dyd according to al ỹ her mother in lawe bad her. And when Booz had eaten & dronken & made hym merry, he went & laye downe by the side of the heape. And she came softly & lyft vp the clothes of his fete, & layde her downe. And at midnighte the mã was afrayd & groped. And behold a womã laye at his fete. Thẽ he said what art thou, & she answered, I am Ruth thine handmayde, spreade thy mãtell ouer thyne handmayde, for ỹ art the next of the kinne And then he sayd blessed be ỹ in the Lord my daughter, for thou haste shewed more goodnes in the later ende, thẽ at the beginning, in asmoch as ỹ folowdest not yoũge mẽ, whether they were poore or ryche. And now my daughter feare not, I wil do to ỹ al that ỹ requerest, for all the gates of my people know that ỹ art a womã of vertue And it is true ỹ I am of thy nexte kynne: how beit, ther is one nyer then I. Tary al nyght. And when morninge is come yf he wil marye ỹ it is good, so let hym do. But & yf he wyl not haue the, as sure as thee lord liueth I wil haue the, lye stil vntil the morning. And so she laye at his fete vntyl the morning. And she arose vp before one could know ãother. And he said: let nomã beware, ỹ there came any woman into the threshig floure. And he said: bring thy mãtel ỹ ỹ hast vpõ the & holde it vp. And she held it vp. And he mette in. vi. mesures of barley & layed it on her. And she gat her into thee citie: & she came in, to her mother in law which said: what tidinges my daughter? And she tolde her all that the man had done to her. And said therto, these. vi. measures of barleye gaue he me & sayde: thou shalt not go emptie vntothy mother i law Thẽ sayd she: my daughter syt styl, vntyl thou knowe how the matter wyl chaunce. For the mã wyl not be in rest vntyl he haue fynished the matter thys same daye.

The Notes.

As sure as the Lorde liueth, was the manes of swearing amõg the Hebrues, to shewe a difference of the Gentils, whiche sware by theyr Idolles. ỹ lyued not, i. Reg. xxiiii. b. and. xxvi. b. and. xxxii. b

¶ Booz taketh Ruth to wyfe, of whõ he begetteth Obed. The.iiii. Chapter.

THen went Booz vp to the gate & satt hym downe there: & behold, the kynsmã of which Booz spake came by. Vnto whõ he sayd come & syt downe here, and called him by hys name. And he turned in & sate down. Thẽ hys

he toke ten mẽ of the elders of the cytye, & sayd, syt ye downe here. And they sat downe. Thẽ he sayd vnto the kynsmã: Noemi that is come agayne oute of the cõtreye of Moab, wyl sell a parcel of lãd which was our brother Elimelecs. And I thought to do the to wete & bidde the bye it before the enhabitourcs and elders of my people, yf thou be dysposed to calenge it: but and yf thou wilt not purchase it, then tell me that I may wete it. For there is none to calẽge it saue thou, & I next the. And the other answered I wyll purchase it.

B Then sayd Booz, what day thou byest the feld of the hand of Noemi, thou must take also Ruth thee Moabite the wyfe of the dead, to steare vp the name of the dead vpon his enheritaũce, Thẽ sayd the kinsmã, I cannot purchase it for marringe of my owne enheritaũce: take thou my righte to the, for I cannot purchase it. Now this was the maner of olde tyme in Israel concerning purches & chaungynge, for to stablishe al thing: that a man must plucke of hys showe & geue it hys neyghboure, and thys was a wytnesse in Israell.

And the kynsman sayd to Booz, bye it C thou: & so drue of hys showe. Then sayde Booz vnto the elders & vnto al the people ye are witnesses thys daye, that I haue boughte all that was Elimelecs, & all that was Chilions & Mahelons, of the hande of Noemi. And Moreouer Ruth the Moabite the wyfe of Mahelon, do I take vnto me to wyfe to stere vp the name of thee dead vpon hys enheritaunce, that hys name be not put oute from amonge hys brethren, and from the gate of hys cytie: ye ar witnesses thys daye.

And al the people that were in the gate, & the elders sayd we ar witnesses: the lord make thee woman that is come into thyne house like Rahel & Lea, which twayne dyd bylde the house of Israell: that she may * do vertuously in Ephrathah, & be famous in Bethlehem, & that thyne house be like the house of Pharez, whom Thamar bare vnto Juda, euẽ of the sede which the Lord shal geue the of this young woman.

* That is, that the may thus wel & honestly.

D And so Booz toke Ruth, & she was his wyfe. And he wẽt in vnto her, & the Lorde gaue that she cõceaued and bare a sonne. And the wemen sayd vnto Noemi: blessed be the Lorde, the whyche hath not lefte the wythoute an heyre thys daye * that shall haue a name in Israell, and that shal bringe thy lyfe agayne and cherisshe thyne old age. For thy daughter in lawe whych loueth the hath borne hym that is better to the then seuen sonnes. And Noemi toke the chylde and layed it in her lappe, and became nourse vnto it. And her neyghboures gaue it a name sayinge: there is a chylde borne to Noemi, and called it Obed: he is thee father of Isai, thee father of Dauid.

* that is, whose name shal remayne in Israell

Thys is thee generatyon of Pharez.

Pharez begat Hezron: Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahason, Nahason begat Salmõ, Salmõ begat Booz, Booz begat Obed, Obed begat Isai, Isai begat Dauid.

The Notes.

a The Gates in the scripture do oft tymes signifye the places where the people dyd commenly assemble, and where Judgementes were geuen & causes determined: for in olde tyme were soche thinges done in the gates. ii. Regum. xvi. a

Thus endeth the Boke of Ruth.

The fyrst Boke

of Samuel, called the fyrst boke of the Kynges.

Elkanah hath two wyues, Hannah and Phenennah, Phenennah vpbrayded Hannah, because she is chyldelesse. Hannah after prayer made to god, bringeth forth Samuel.

The. I. Chapter.

A THere was a mã of Ramathaim Zophim, of moũt Ephraim named Elkanah, the sõne of Jerohã, the sonne of Elihu, the son of Thohu, ỹ sõne of Zuph an Ephrathite: whyche had two wyues, the one called Hannah & the other Phenennah. And Phenennah had childrẽ but Hannah had none. And the sayd man went out of hys cytie euery feastful daye to praye and to offer vnto the lorde of hostes: where thee two sonnes of Eli (Hophni & Phinehes) were the Lordes priestes.

And

he toke ten mẽ of the elders of the cytye, & sayd, syt ye downe here. And they sat downe. Thẽ he sayd vnto the kynsmã: Noemi that is come agayne oute of the cõtreye of Moab, wyl sell a parcel of lãd which was our brother Elimelecs. And I thought to do the to wete & bidde the bye it before the enhabitourcs and elders of my people, yf thou be dysposed to calenge it: but and yf thou wilt not purchase it, then tell me that I may wete it. For there is none to calẽge it saue thou, & I next the. And the other answered I wyll purchase it.

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And

And it fel on a day as Elkanah had offe-
red ỹ he gaue to Phenēnah his wife & to
al her sōnes & daughters porciōs. But vn
to Hānah he gaue a *porcion wythe a he-
uye chere, for he loued her, neuertheles the
Lorde had made her barren. And thereto
her enemye Phenennah vexed her a good
in castynge her in ỹ tethe how ỹ Lord had
made her barren. And so did the yere by
yere as oft as she wēt vp to the house of ỹ
lord. And so chafed her, wherfore Hānah
wepte & ate not. Then saide Elkanah her
husband to her: Hannah why weapest ỹ?
and why catest thou not? & why is thyne
herte so troubled? am not I better to the,
then ten sonnes? Thē Hannah rose vp af
ter ỹ they had eaten & droncke in Siloh.
And Eli the preast sate vpō a stole by one
of ỹ syde postes of the tēple of the Lorde.
And she was troubled in her spretes, and
prayed vnto the Lord & wepte sore, & vo-
wed a vowe & sayde. Lord of hostes, yf ỹ
wilt loke on the wretchednes of thine hād
mayde & shalt remembre me & not forget
thine hādmayde, & shalte geue vnto thyne
hādmayde a mā chylde I will geue hym
vnto ỹ lord, al the dayes of hys life & ther
shal nether raser or sheres come vpon hys
heed. And as she cōtinued praying before
ỹ Lord, Eli marked her mouth. For Han-
nah she spake in her hert, & her lippes dyd
but moue onli, but her voice was not hear
de. And therfore Eli toke her for dronken
& said vnto her, how lōg wilt thou be dron
ke? put away frō the, ỹ wyne ỹ thou hast.
Hānah answered & sayd: not so my lorde,
I am a woman sorowfull in myne hert, &
haue droncke nether wyne nor any stong
dricke, but I haue a‡poured out my soule
before the Lorde. Count not thyne hand-
maide to be like a daughter of vnthriftі-
nes: for out of the aboūdaunce of my me-
ditacīō and greafe haue I spokē hitherto.

Eli answered and sayd: go in peace the
god of Israel shal graunt the thy petitiō
that thou hast asked of him. Thē she said
let thine hāmaide find grace in thy syght.
And so the woman went her way, and did
eate and loked no more so sadd. And they
rose vp erly & bowed them selues before ỹ
Lord, & thē returned & wēt to their house
to Ramath. And Elkanah lay by his wife
Hannah, & the Lord remembred her. And
in processe of tyme she conceaued & bare
a sonne and called his name* Samuell:
because she had asked him of the Lorde
And Elkanath and al hys house went vp
to offer vnto the Lorde, bothe the offeryn-
ges due for the feast and also his vowes:
but Hannah went not vp for she sayd vn
to her husbande: I wyll tarye vntyll the
ladd be wened, and thē I wil bryng him,
ỹ he maye apeare before the Lord & there
abyde for euer. And Elkanah her husban
de sayd to her: do what semith the best: ta-
rye vntyll thou hast wened hym, onlye the
Lorde make good his sayinge. And so the
womā abode and gaue her sōne sucke, vn
til she wened him. And thē she toke him w
her, when she had wened him, w thre bul-
lockes & an Epha of floure & a bottell of
wine, & brought him vnto ỹ house of the
Lorde in Siloh how be it ỹ child was yet
younge. And they slue the bullockes and
brought in ỹ ladd to Eli, & then she sayde
Oh my lord: as truly as thy soule lyueth
my lord: I am ỹ womā ỹ stode by ỹ here,
praying vnto the Lord & for thys ladd I
prated, & ỹ Lord hath geuē me my desyre
whiche I asked of him: & therfore I also
lēde him ỹ Lord, as lōg as he may be lēt ỹ
lord. And so they prated ther vnto ỹ lorde.

That is, as ked of god.

The Notes.

a‡ To poure out her soule is, to shew all her here and affection and declare her mynd effectuallye, to praye ernestly and instantly and to vtter her whole entente and thoughte. Psal xli. a

¶ The song of Hannah. The offence of the sonnes of Eli. Eli is rebuk. d for the vnmesurable sufferaun te of hys chyldren.

The. ii. Chapter.

AND Hannah prayed & sayd: A
mine hert reioyseth in the lor-
de, myne horne is hye in thee
Lord, and my mouth is wide
open ouer mine enemyes, for
I reioyse in thy sauynge. There is none
so holye as ỹ Lord: o there is none sauc ỹ.
Nether is there any strengthe lyke vnto
out God. Talke not so moch proudlie: let
old thinges depart out of your mouthes,
for the Lord is a God of knowledge, and
Judgeth the thoughtes. The a‡bowes of
the strong are brokē: and the weake ar en-
dued with stregth. They that were ful, ha
ue hired out thē selues for breed, and they
that were hongry cease so to be: in so moch
that the baren hath borne seuen, and she

that had many chyldren is wared feble.

B ✠ The Lorde kyllethe and makethe a liue, bringeth doune to hel & fetcheth vp a gayne. The Lord maketh poze, & maketh eyche bringeth low, and heueth vp on hie. He reyseth vp the poze out of the duste, & lyfteth vp the begger from the dong hyl: to sett thē among prynces, and to enherett them with the seate of glozye. For the pil= lers of the erth are the Lordes, & he hathe sett the roūd world vpō thē. He wil kepe ỹ fete of his ✠ sayntes but the wycked shal kepe silence in darcknes. For in his owne myghte shall no man be stronge. The loz= des aduersaryes shall be made to feare hym: and out of heauen he shal thūder vp on thē. The Lord shal iudge the endes of the world, and shal gyue myght vnto his kynge, and exalt the horne of hys anoyn=

C ted. And Elkanah wēt to Ramath to hys house, and the ladd dyd mynystre vnto ỹ Lorde before Eli the preaste.

But the sōnes of Eli were ✠ vnthrif= tye childrē and knewe not the Lorde. For the maner of the preastes wyth the people was, whensoeuer any mā offered any offe rynges the preastes ladd came, whyle the flesche was in sething, and a flesshoke wyth thre teth in his hand, and thrust it into the panne, ketle, cadzen, or potte. And all that the flesshoke brought vp the preast toke awaye. And so they did vnto all Israell that came thither to Siloh. Yee: & thereto before they had offered the fatt, ỹ preastes ladd came and sayde to the man that offe= red: geue flesche to rost for ỹ preaste, for he wil not haue sodden flesh of the, but raw. And yf any mā sayd vnto him let the fatt

D be offered according to the day, and then take as moche as thine hert desireth. The ladd wold āswere him, ỹ shalte geue it me now, or els I wil take it w̄ violence. And the sinne of ỹ yoūgmē was very great be fore the lord. For they dispised the people and also the offeryng of the Lord.

But the ladd Samuel ministred before the lord girded about with a linē Ephod. Moreouer hys mother made hym a lytle coote, & brought it to him frō feast to feast when she came vp w̄ her husband to offer ỹ offering of ỹ said feast. And Eli blessed Elkanah & hys wyfe, and sayd: the Lord geue the seede of thys womā, for that she hath lēt ỹ Lord. And they wēt vnto theyr awne whome. And ỹ lord visited Hannah so ỹ she conceaued and bare thre sonnes & two daughters. But the boye Samuell greewe dwellyng styll with the Lorde.

Eli was very olde and herd al that his sōnes did vnto al Israel, & how they slept w̄ the wemen that * wayted in the doze of ỹ tabernacle of wytnesse, & sayd vnto thē: why do ye soch thinges? For I heare your wicked deades of al these people. Oh, nay my sonnes: for it is no good repoze that I heare how ỹ ye make the lordes people to= trespas. If one mā sinne agaynst another * datsemen may make his peace: but yf a man sinne agaynst the Lord * who can be his daysman? Notwythstandynge they herkened not vnto ỹ voice of their father, because the Lorde wolde slaye them. The chylde Samuel profited and grewe, and was in fauoure both with the lord and al so withe men.

And ther came a man of God vnto E= li & sayde vnto him: thus saith the lord. I apeared vnto the house of thy father, whē they were in Egypte in Pharaos house. And I chose thy father out of al ỹ tribes of Israel to be my preast for to offer vp= on myne aultare & to burne incense, & to were an Ephod before me. And I gaue vnto ỹ house of thy father al ỹ offeringes of the childrē of Israel. Wherfoze kycke ye against my sacrifyce and against mine offeryng which I cōmaund in the taber= nacle, and honozest thy chyldren aboue me, & make your selues fat of the first frutes of al the offeringes of Israel my people? Wherfoz the lord God of Israel saith: I sayd ỹ thine house and the house of thy fa ther shoulde haue walked before me for euer. But now ỹ lord sayth ỹ be farre frō me: for thē ỹ worshipe me I wil worshipe, & they that despyse me, shalbe despised. ✠ G Behold the daies wil come ỹ I wyl cut of thine arme & the arme of thy fathers house ỹ ther shal not be an elder in thyne house. And thou shalt se thyne ennemye in the ta bernacle, in al that shall please Israell, & there shall not be an elder in thyne house whyle the worlde standeth. Neuertheless I wil not destroye al thy males from my aultare, to dase thy syghte with all and to make thine herte melt. And all the multy= tude of thyne house shall dye younge.

Some reds camto

E nota Dā sonne

greec, They shal prayse god for hi.

The chald. inter redeth let hi pray to him & it shalbe for geuē hym

K

And thys shalbe a signe vnto the, that shal come vpō thy two sonnes, Hophni & Phinehes: euen in one daye they shall dye both of thē. And I wyl stere me vp a faithful *preest ỹ shal do as it is in myne herte & in my mynd. And I wyl byld him a sure house. And he shal walke before mine annoynted for euer. And they that are left in thyne house, shal come & crouch to him for a lyttle pece of syluer & a cake of bread, & shal saye: put me I praye the in one office or other among the Priestes, that I maye eate a morsell of bread.

that is Dadok. iii. Reg. ii. e. f.

The Notes

a ‡ Of these boowes is spoken. Psal. x. a

b ‡ That is, he correcteth and punisheth in hys wrath, & after comforteth. Psal. xxvii.

c ‡ Those that we call saynctes the Hebrues commonly cal good, that is those that haue ready and prōpt hertes to do good to al mē, ye enē to theyr enemyes as ye haue. Psal. xiii. a. and in many other.

* ‡ The Hebrue word is Belial which is as moch in English as vntrykte keward or wycked

d ‡ Here threteneth he to take ỹ hye preesthode clene away frō the house of Eli, ỹs, frō his stocke & of spring for euer, so ỹ they shalbe glad to become Ministers ye & that they shall both crouche & knele too come to that inferiour office, to get at the least way theyr bread that way, whiche is signified by crouching for a little pece of siluer & a kake of bred. Here also let al church ministers, be they bishoppes or preestes, or what other degree soeuer it be, learne the reward of folowing fylthy lucre.

After the Lord had left to speake by open vision in Siloh for a long celon: he yet calleth Samuel thre eymes, & sheweth him what shulde be fal on Eli.

The. iii. Chapter.

A And the child Samuel ministred vnto ỹ lord before Eli: & the word of the Lord was precyous in those dayes for ther was none opē visiō. And it chaūsed at that time, that Eli lay in his place, & his eyes began to ware dimme ỹ he coulde not se. And yer the *lāpe of god wēt out Samuel laid him doune to slepe, in the tēple of the lord, where the arcke of god was. And the lord called Samuel: & he sayd, here am I, and he ran vnto Eli & sayd here am I for thou caledest me. And he sayde I called the not: go agayne and slepe. And he wente and layde him downe to slepe. And the lord called once agayne: B Samuel, and Samuel arose & wēt to Eli & sayd: I am here, thou dyddest cal me. And he answered: I called ỹ not my sōne. Go agayne & take thy reste: but it was yet Samuel knew ỹ lord & yet ỹ word of the Lord was opened vnto him. And the lord wēt to & called Samuell the thyrd tyme.

It was in the nighe whē the lāpe burned in the tabernacle of the Lord

And he arose & wēt to Eli and sayd: I am here, for thou hast called me. Thē Eli perceaued ỹ the Lord had calld the lad. And sayd vnto hym, go & lye downe: & yf he cal the agayne, thē saye, speake on Lorde, for thy seruaūt heareth. And Samuel wēt & layed him down in his place. And the lord came & stode & called as before, Samuel, Samuel. And Samuell sayd: speake on, for thy seruaūt heareth the. And the Lord sayd to Samuel: behold I wil do a thing in Israel, that ỹ eares of as many as heareth it, shal tingle. In that day I wyl performe to Eli, al that I haue spokē concerninge hys house: I wyl begin it & ende it. For I haue tolde hym ỹ I wyl iudge hys house for euer. For the wyckednes whych he knoweth, how hys sonnes are vngracious & he was not wroth therewyth. And C therfore I haue sworne vnto the house of Eli, that the wyckednesse of Elies house, shal not be purged with sacrifice nor offering, whyle the worlde standeth. And Samuel laye tyll the morning & then opened the dores of the house of the Lord.

But Samuel feared, to shewe Eli the vision. Then Eli called Samuel & sayd: Samuel my sonne. And he answered here I am. And he sayde what is that he sayde vnto thee? Se ỹ hyde it not frō me. * The Lord do so & so to the, yf thou hyde anye thing frō me, of all that he sayde vnto the. And Samuel tolde him euery whit & hyd it not frō hym. And he answered: it is thee Lord, let him do what semeth hym best.

Ruth. i. c

And Samuel grewe, & the Lorde was D with him, & left none of his wordes vnperformed. And al Israel frō Dan to Berla be wist that Samuel was truly made the Lordes prophete. And the Lord apeared agayne in Siloh: for the lord opened him selfe to Samuell in Siloh, thorowe the worde of the Lorde.

C The batel of the Philistines. Israell fleeth. The Arche of the Lorde is taken, Elies children dye, and he hym selfe also.

The. iiii. Chapter

A And Samuell spake vnto all Israel. And Israel went out A against the Philistines to batel, & pitched beside the *help stone. And the Philistines pitched in Aphek. And put thē selues in aray against Israel. And in ỹ ende of the battel

Hebr. Ebenezer.

Israel was put to the wooʒsse before the Philistines. And the Philistynes slue in arate alonge by the feldes, about a fowʒe thousande men.

And when the people were come into their tētes, the elders of Israel said: wher fore hath the lord beaten vs this daye be= fore ỹ Philistines? let vs fetch ỹ arck of ỹ apoyntment of ỹ lord, out of Siloh vnto vs, & let it come amōge vs & saue vs oute of ỹ handes of our enemies. And ỹ people sēt to Siloh, & fet frō thence ỹ arck of ỹ a
B poyntmēt of ỹ lord of hostes whych dwel leth betwene ỹ Cherubins. And ther were ỹ two sōnes of Eli, Hophni & Phynehes wt ỹ arck of ỹ apoyntmente of God. And whē ỹ arck of ỹ apointmēt of ỹ lord came into the host, all Israel showted a myghtie showte, so ỹ t he erth range agayne.

Whē the Philistines herd ỹ noise of the showte they said: what meaneth ỹ soūd of this myghtye showt in the host of the Ebrues? And they vnderstode how that the arck of the lorde was come into the hoste. And ỹ Philistines were afrayed, when it was told how that God was come into ỹ host & said. Woo vnto vs, for it was neuer so before this. Woo vnto vs, who shal deli uer vs out of the hād of this mighty god? this is the god ỹ smote the Egipcias wal
C mauer of plages iȳ wildernes. Be strōg & quite your selues like mē, ye Philistines, Vulg. stitis ỹ ye be not seruaūtz vnto ỹ Ebrues, * as they haue ben to you. Be mē therfore and fight. And the Philistines fought & Isra el was put to the wooʒsse & fled, euerye mā into his tēt. And ther was a mighty great slaughter, so ỹ ther were ouer thrown of Israel, thirty thousād foteme. And ỹ arck of god was takē, & the two sōnes of Eli, Hophni & [a]Phinehes were deed. And ther cā a mā of Beiamin out of ỹ aray & came to Siloh the same daye, with his clothes rent & erthe vpō his heed. And when ỹ mā came in, Eli sate vpon a stole by the waye syde lokynge: for hys herte feared for the arcke of God. And the man came in and tolde it in the cytie. And all the cytie cried.

Whē Eli heard the noise of the criēge, he asked what the noyse of ỹ rumor mēte. And the man hasted & came in & told Eli. Eli was foure skore & eighten yere olde, a Vegil. * his syght kayled him ỹ he could not se, And the man said vnto Eli: I am he that came out of the aray & fled out of the hoste thys day. And he said how is it fortuned, my sonne? And the messēger answered & sayd: Israel is fled before the Philistines & ther is a great slaughter chaūsed amōg the people, & thy two sōnes, Hophni & phy neches ar deed, & therto the arck of God is takē. And whē he made mētiō of the arck of God, Eli fel frō of hys stoole backwar de toward the gate, & hys necke brake, & he dyed: for he was olde and vnweldye, & he had iudged Israel fourtye yeres. D

And hys daughter in law Phynehes wife was with chyld & nye the byrth. And whē she heard the tydynges of the taking of the arck of god, & ỹ her father in law, & her husband were deed, she bowed her self & traueled, for her paynes came vpō her. And about the time of her deeth, the wemē ỹ stode about her, sayd vnto her: feare not for ỹ hast borne a sōne. But she answered not nor regarded it. And she named ỹ chyl de Ichabod saying: honoure is departed frō Israel. Because the arck of god was taken, & her father in law and her husbād were deed. And therfore she sayd, honour is gone from Israel, because the arcke of God was taken. nota homō t vestiebat se about her

The Notes.

a Of another Phinehes whiche was the sonne of Eleazar, ye reade. Numer. xxv.

Dagon the God of the Philistines is cast flat be fore the arck, The Philistines are plaged in the se cret places The Enhabiters of Akaron refuse to re ceaue the arcke.

The.v.Chapter.

And the Philistines toke the arcke of god & caried it from A *the help stone, vnto Asdod, Hebr. Ebe zer. & brought it into the house of Dagon, & sett it by Dagon. And when they of Asdod were vp in the morning behold, Dagō [a]lay grouelyng vpō the erth before the arck of the Lord. And they toke Dagon & sette hym in hys place agayne. And when they were vp er= ly in the next morning behold, Dagō lay grouelyng vpō ỹ the groūd before ỹ arck of the Lord, & hys heed and his two han= des cut of vpō ỹ threshold, ỹ the body on ly was lefte on hym. Wherfore nether the prestes of Dagō, nether any mā ỹ cometh B into Dagōs house might treade on ỹ thre shold of Dagō in Asdod, vnto this daye.

But

But the hand of the lord was heuy vp
on thē of Asdod, & he destroyed them, and
smote thē wt Emerodes, both Asdod & all
the coostes thereof. And when ỹ mē of As-
dod saw ỹ it was so, they said: ỹ arcke of ỹ
C God of Israel shal not abyde here wt vs,
for his hand is sore vpō vs & vpō Dagō
our god. And so they sēt & geathered al ỹ
lordes of ỹ Philistynes vnto thē & sayde:
what shal we do wt ỹ arcke of the God of
Israel. Then sayd they of Geth let ỹ arck
of the god of Israel be caried about. And
they caried ỹ arke of the god of Israell a-
bout. And whē they had caried it about, ỹ
hand of the Lord was in ỹ cittie wt a migh
tye greate plage, and he smote the men of
the cytye bothe smalle and greate: and
they were smytten in theyr secrete places,
D wythe the Emerodes. Then they sente
the arcke of God to Akaron. And as sone
as the arcke of God came to Akaron, the
Akaronites cryed out saynge: they haue
brought the Arcke of the God of Israell
to vs: to slee vs and oure people.

Then they sent and kette al the Lordes
of the Philistines vnto them & sayde: sēd
away the arcke of the God of Israel, & let
it go home againe vnto his awne place, ỹ
it slee vs not wt our people. For ther was
a plage of deeth thorow out al the cytye, &
the hād of God was exceding sore ther, in
so moch ỹ they which died not, were smytē
with ỹ Emerodes: so that the crie of the ci
tie went vp to heauen.

The Notes.

at At the presence of the arcke falleth the Idoll
when the Gospel of the Lord raungeth thorow the
gentiles, then is all superstitiō vterly ouerthrowē.
When the worde of God is preached are Hereslies,
the fautes of maners, and errours of faythe de-
stroyed.

C The heyfers brynge home the arcke with the ke
wardes. The Bethsamites were plaged after they
had seue the arcke.

The.vi. Chapter.

A And so whē arcke of ỹ Lorde
had bene in ỹ contreye of the
Philistines seuen monethes,
ỹ Philistines called for ỹ prie
stes & the sothsayers saying:
what shal we do with ỹ arcke of the lord?
tell vs wherwith we shal sende it home a-
gaine. They answered yf thou sende the
arck of the god of Israel home againe sē
de it not emptye: But rewarde it wythe a
trespasse offering: & then ye shalbe whole,
& it shalbe knowen to you, why hys hand
departeth not from you.

Then sayde they, what shalbe the tres-
paceofferyng whych we shall reward hym
wt? And they answered: fyue goldē arses
wythe Emerodes and fyue golden myce
accordyng to the nōbre of the lordes of ỹ
philistines, for it was one maner of plage
ỹ was on you all, and on your Lordes to.
Wherfore ye shall make images lyke to
your arses wt Emerodes & images lyke
to your mice ỹ destroyed your land, & shal B
geue glory vnto the God of Israell: that
he may take his hād frō of you, & from of
youre Goddes, and from of youre lande.
Wherfore should ye hardē your hertes as
the Egyptians & Pharao hardened their
hertes, whyche for all that (when he had
played his pagcauntes withe them) were
fayne to lette the people go and depart.

Now therfore make a new carte & take
two mealche kyne, on whose necke neuer
came yock. And tye the kyne in the carte, &
bring the calues whom frō thē. Thē take
the arck of the lord & put it in the cart, and
put the Iuelles of gold (whych ye rewar-
de him wt for a trespace offering) in a for-
cer by the side therof & send it awaye & let
it go. And marke yf he go vp by the way ỹ
leadeth vnto his owne cost, to Bethsames,
thē it is he ỹ did vs this great euyll. But
and yf he do not, then it is not hys hande
that smote vs, but it was a chaūce that ha
pened vs. And the mē did euē so: they toke
two kine that gaue milck & tyed thē in the
cart, & kept the calues at home, & they laid
the arck of the lord vpō the cart & the for-
cer withe the myce of golde & the images
of their arses wt Emerodes. And the kine
toke the straight way to Bethsames, both
one way, & as they wēt, lowed, turning ne
ther to the tyght hād ner to the leaft. And
ỹ lordes of ỹ Philistines wēt after thē vn
tyl they came to ỹ borders of Bethsames.

And they of Bethsames were reppynge
their whetehertuest in the valeye. And they
lift vp their eyes & spied ỹ arcke. And re-
toysed whē they saw it. And the cart came
into the groue of one Iehosua a Bethsa-
mite, & stode styl ther. Ther was ther also
a great stone. And they claue the wodd of
the cart & offered the kine a burntoffering
vnto the Lorde. And the Leuytes toke

downe the arcke of the Lorde & the forcer
ỹ was thereby, wherein the Iuelles of gol
de were & put thẽ on the greate stone. And
ỹ mẽ of Bethsames sacrificed burnt sacri
fice & offered offerynges ỹ same daye vn=
D to the Lord. And whẽ the fyue Lordes of
the Philistines had sene it, they returned
to Akaron the same date. These are ỹ gol
den arses wythe Emerodes whyche thee
Philistines gaue to amẽdes for a trespace
offering, to the Lorde: for A good one: for
Gaza one: for Askalon one: for Geth one:
& for Akarõ one. And ỹ goldẽ myce were
according to the nõbre of al the cities of ỹ
Philistines thorow ỹ. v. lordshipes: both
of walled townes & of townes vnwalled,
euẽ vnto the greate stone, whercõ they sett
downe ỹ arck of ỹ lord: which stone remat
neth vnto this day in ỹ feld of Ichosua ỹ
Bethsamite. And he plaged ỹ mẽ of Beth
sames, because they had sene the arcke of
the lorde. And he slue of the people fyftye
thousãd & thre score & tẽ persones. And ỹ
people lamẽted, because the lord had slain
so great a slaughter of thẽ. And the mẽ of
bethsames said who is able to stãd before
the lord so holy a god & to whõ shal he go
from vs: And they sent messengers to the
enhabyters of Kariath Iarim sayinge:
The Philistines haue brought home a=
gaine the arckeof the lorde: come downe &
fet it vp to you.

¶ The arck is brought to Kariathiarim. The peo=
ple wepe, for whych Samuell maketh intercession
to the Lord. The Philistwes are smytten.

The.vii.Chapter.

I t, Reg, vi, a

AND the mẽ of Kariathiarim
cam & fet vp ỹ arck of ỹ lord,
& *brought it vnto the house
of Abinabad in Gabaah and
sãctified Eleazar his sõne to
waite vpõ the arck of the lord. And while
the arck abode in Kariathiarim, the dates
multiplyed, that it was twentye yeres, &
all Israell lamented after the Lorde.

And Samuell spake vnto all Israell
saying yf ye become againe vnto the lord
wal your hertes, thẽ *put away the strãn
ge goddes frõ amõg you, & Astharoth, &
prepare your hertes vnto ỹ lord & serue hĩ
alone, & so shal he rydd you out of the hã=
B des of the Philistines. And thẽ the childrẽ
of Israel did put away* Baalĩ & Astha=
roth, & serued ỹ lord only. Thẽ said samu=

Ios, xxiii, c

Of thys ye haue Iudi, viii, c

ell gather al Israel to Mazphah, ỹ I may
pray for you vnto the lord, & they gathered
together to mazphah, & drew water & pow
red it out before the lord & fasted the same
day & sayd ther: we haue synned against ỹ
Lord. And Samuel iudged the causes of
the childrẽ of Israel in Mazphah. When
the Philistines heard, ỹ the childrẽ of Is=
rael were gethered together to Mazphah,
the lordes of ỹ Philistines wẽt vp against
Israel. And whẽ ỹ childrẽ of Israel heard
ỹ, they were afrayde of ther Philistines &
said to Samuel: cease not to crie vnto the
Lord our god for vs, that he may saue vs C
out of the handes of the Philistines. And
Samuel toke a sucking lãbe & offred it al
together for a burntoffring, vnto the lord
& *cryed vnto the Lorde for Israel: & the
Lord heard him. And as Samuel offered
the burntoffring, the Philistines come to
fyght agaynst Israel. But the Lord thũ=
dred a great thũder the same day vpõ the
Philistines, & turmoyled thẽ, ỹ they were
beatẽ before Israel. And Israel issued out
of Mazphah & pursued the Philistines & D
slue thẽ, vntyll they came vnder Bethcar.
And thẽ Samuel toke a stone & pitched it
betwene Mazphah & Sen, & called the na
me therof *the stone of helpe, saying: thus
farre hath the lord holpe vs. And so ỹ Phi Hebr. Ebe
listines were brought vnder ỹ they came ezer
nomore into the coostes of Israel: for the
hãd of the lord was vpõ the philistines al
the dayes of Samuel. Therto the cytyes
which the Philistines had takẽ frõ Israel
came agayne to Israell, euẽ frõ Akarõ to
Geth, wyth the coostes of the same, whych
Israell plucked oute of the handes of the
Philistines. For there was peace betwene
Israell and the Amorites. And Samull
iudged Israell all thee dayes of hys lyfe,
and went e aboute yeare by yere, to Bethel
Galgall and Mazphah, and iudged Isra
ell in all those places, and came agayne to
Ramath: for ther was hys house, and ther
he iudged Israel, and there he bylt an aul
ter vnto the Lord.

The Notes.

at To crye here, signifieth not to make a londe
noise but to praye affectuously & wyth all his hert &
mynde, Exodi, xiiii, d

¶ Because Samuelles sonnes did minister euel: the
people requyre a king: & to thẽ is described the facti=
of a kyng.

The.viii.Chapter.

Wohẽ

Israel requyreth i. Kinges a king Cxlj

A When Samuel was olde, he made hys sonnes iudges ouer Israel. The name of his eldest sonne was Joell, & the name of the seconde Abiath, which were iudges in Bersabe. Neuerthelesse his sonnes folowed not his steppes: Deu.xvi.d. but turned a side after lucres & * toke rewardes, & peruerted the right. Thē al the elders of Israel geathered thē together & came to Samuel vnto Ramath and sayd vnto him: behold, thou art olde & thy sonnes folow not thy waies. Now therfore * make vs a king to iudge vs, as all other nacios haue. But the thig displeased Samuel, whē they sayde, geue vs a kynge to iudge vs. And Samuel prayed vnto the B lord. And ỹ lord sayd vnto samuell, heare the voice of the people in al ỹ they say vnto the. For they haue not caste the awaye, but me: that I shuld not raigne ouer thē. And as they haue euer done (sēce I brought them out of Egipte vnto this daye, & haue forsaken me & serued other goddes) euē so do they vnto the. Now therfore herken vnto their voice howbeit yet, testifye vnto them & shew them ỹ duty of the kig ỹ shal raingne ouer them. And Samuell told al the wordz of the lord vnto the people ỹ asked a king of him, & he saide: thys C shalbe the * duty of the king ỹ shal raigne Deu.xvii.d ouer you: he wil take your sōnes & put thē to his charetes & make his horsemē of thē & they must rūne before his charet, & wyll make hī captaines of thē ouer thousāde & ouer fifties, & wil set thē to eare his grōd, & together in his heruest, & to make instrumētes of warre & apparel for hys charets And he wyll take youre daughters & make thē the dressers of his oyntmētes, & hys cookes & bakers. And he shal take ỹ beste of your feldes, & of your vineyardes & of your oliue trees, & geue thē to his seruaūtes. And he shal take ỹ tēth of your seed & of your vines, & geue it to his lordes, & to his seruaūtz. And he shal take the beste of your menseruaūtes & maideseruaūtes & yoūg men, & of your asses, & do his worke vnto thē. And he shal take the tenth of youre shepe, & ye shalbe his seruaūtes. And whē D ye crye out at that tyme vpon your king, whych ye shall haue chosen you, the Lord wyll not heare you at that daye.

Neuertheles the people wold not heare the voyce of Samuell, but dyd saye: naye not so: But ther shalbe a kyng ouer vs, & we wilbe like al other nacios. And our kinge shal iudge vs, & go oute before vs and fight our battels. And Samuel hearde al the wordes of the people & rehersed thē in the eares of the lord. And the lord sayd to Samuel: herkē vnto theyr voyce & make thē a king. Then sayd Samuell vnto the men of Israel go euery man to his cytie.

¶ Saul the sonne of Cis seketh his fathers Asses & is chosen kynge.

The. ix. Chapter.

NOw ther was a mā of Bē Jamin named Cis the sonne of A Abiell, the sonne of Zeror, the sonne of Bechorath, the sōne of Aphiah, the sonne of a mā that was â Jemmite, a mā of might the same had a sōne called Saul, a goodly yoūg mā, so ỹ amōg the chyldrē of Israel, there was none goodlyer thē he, and was therto frō the shoulders vpward hier then al the other people. And it chaūced that the asses of this Cis Sauls father were lost. Then sayd Cis to Saul hys sonne: take one of the laddes with the & vp & go seke the Asses. And they wēt thorow moūt Ephraim & thorow the lād of Salisa, & foūd thē not Thē they wēt thorow the land of Salim, & ther they were not. Then they wente also thorow the lād of Jemini, & they foūd thē not. Then whē they were come to the land of Zuph, Saul sayd to the yoūge mā that was with him: come let vs returne, lest my father leue caringe for the Asses, and take thought for vs. And he answered him: behold, ther is in this citie a worshipfull mā of god, & al ỹ he saith, cometh to passe, now then let vs go thether: peraduēture he shal shew vs what way we may go. Thē sayd B Saul to his ladde yf we go what shal we bring the mā? For our bred is al spent out of our hāpers, & ther is none other present to bring the man of God, what haue we? And the yoūg mā answered Saul agayn & sayd: I haue foūd about me the fourthe part of a Sicle, that wyl we geue the man of God to tell vs our waye.

Before tyme in Israel whē a mā wēt to seke an āswere of god, thus wise he spake come & let vs go to yᵉ Seat. For he that is nowe

now called a prophet, was in the old tyme called a Sear. Then sayde Saull to hys yoūg man: wel sayd of the: come let vs go And so they went vnto the cytie where the man of God was, And as they were goynge vp into the cytie, they met with damo selles that came out to draw water, & sayd vnto thē: is ther here a sear. And the maydens answered thē, yea: beholde, he goeth before you. Make haste nowe, for he came thys day to the cytie, for ỹ people must offer this day in ỹ hyl. Wohē ye be come into the cytie, so shal you finde him, yet he goo vp to the [b]‡hil to eate: for the people wyll not eat vntil he come, because he must bless the offring. And thē eat they that be bidde to ỹ feast. Now therfore get you vp for euē now shal ye fynd hym. And they wēte vp into the cytie. And whē they were come into the middes of ỹ cittie: behold, Samuel came out against thē, for to go vp to the hyl. But the lord had told Samuel a day before Saul came, saying: to morow this tyme I wyl send the a mā out of the lande of Bē Jamin, him shalt thou annoynte to be captaine ouer my people Israel: that he may saue my people oute of the hād of the Philistines, for I haue loked vpō my people, and theyr crye is come vnto me. Wohē Samuel saw Saul, the Lorde answered him: se, this is the mā whō I spake to ỹ of This same shal raygne ouer my people.

Thē went Saul to Samuel in ỹ middle of the gate, & sayd: tell me I praye the, where about the sears house is, & Samuell answered Saul & sayd: I am the sear, go vp before me vnto the hyll, for ye shall eate with me to daye. And to morow I will let the go earlye, & wyll tel the al that is in thyne herte, & as for thyne asses that were lost thys daye thre dayes, care not for thē, for they are found. And Moreouer whose shal the bewtiful thinges of Israel be? be longe they not to the, & vnto al thy fathers house? But Saul ānswered & sayd: am not I the sonne of a Jemmite of the smalleste tribe of Israel, & my kinred the least of al the kynredes of thee trybe of Ben Jamin, wherfore then spakest thou so to me.

And Samuell toke Saul & his ladd & brought thē into the parler and made thē syt in the chefest place amonge thē ỹ were biddē: which were vpō a thirtye personēs.

Thē sayd Samuel vnto the cooke: bring forth the portion whyche I gaue the, & of which I said kepe it wt the. And the cooke toke vp the shoulder & brought it, & sett it before Saul. And Samuel sayd: behold ỹ which is left: put it before the & eate, for I kept it for the of purpose, whē I called the people. And so Saul dyd eate wt Samuell that day. And when they were come downe frō the hyll into the cytie, Samuel comuned with Saul vpō the toppe of the house: & thei arose erly. And about ỹ spring of the day Samuel called Saul vpō the top of the house saying: vp ỹ I may send the away. And Saul arose. And they wēt out at ỹ dores both of thē, bothe he & Samuel. And whē they were come almost out of the towne, Samuel sayd to Saul: byd the lad go before vs, & he went, but stand thou stylle a whyle euen now, that I may shewe the what God sayth.

They vsed then flatt houses.

The Notes

a‡ Hereof cometh it that a prophecie is called a vision. Esay. i. a

b‡ The hyll or hye place was ordeyned to do sacrifice & to pray in, but without the cōmaundement of God. iii. Regum. iii. a

¶ Saul is anoynted king, & prophecieth. Samuell declareth the people theyr faute, in that they asked a kyng. God lende the kyng lyke.

The. x. Chapter.

A Actu. xiii. a

And thē Samuel toke a boxe of oyle & powred it vpon his heād & kissed hym & sayd: the lord hath anoynted the to be a captayne ouer his enheritāce. And now whē ỹ art departed frō me, ỹ shalte mete two mē by * Rahels sepulchre in the borders of Ben Jamin euē at Zalezah. And they wyll saye vnto the, the asses which ỹ wentest to seke, ar foūd, se, thy father hath lefte ỹ care of ỹ asses & soroweth for you saying: what shal I do for my sōne? Then thou shalte goo forth frō thence & shalte come to the ocke of Thabor. And there shalt thou mete thre men goynge to God to Bethel: one caryng thre kiddes: & another carienge thre loues of bread: & the thyrd caryenge a botell of wyne. And they wil salute ỹ & geue the two loues of bred: which thou shalte receaue of theyr hādes. After ỹ thou shalt come to the hyl of God where thee Philistines kepe theyr watche. And when thou art come thyther to ỹ cittie thou shalt mete a cōpanie of prophetes comyng downe from the hyl, with a psalter, a timbrel,

* Genesis v. a

B

a timbrel, a pipe, & a harpe before the, and
they prophesieng. And the spirite of ỹ lord
wyl come vpon the, & thou shalt prophesy
with the, & shalt be turned into another mā
And whē these signes are chaūced the, thē
do what thou hast to do, for God is wyth
the. And thou shalte also go before me too
Galgal. And behold I wyl come vnto the
to sacrifice burntsacrifice & peaceoffriges
1.Re.xiii.b * Tary for me seuē dayes, tyl I come to ỹ
& shew the what thou shalt do. And assone
as he had turned hys shoulder to go from
Samuell, God gaue hym another maner
of herte, & al those tokēs cam to passe that
same day. Whē they came to ỹ hyl: behold
the cōpanie of prophetes mett hym, & *the
1.Reg.xi.b spirite of God came vpō him, & he prophe-
syed amōg thē. And al that knew hym be-
fore, whē they saw ỹ he prophesied amōge
ỹ prophetes, they sayd eche to other: what
C is happened vnto the sonne of Cis? * Is
1.Re.xix.d Saul also amōg the prophetes? And one
of thee same place answerd & sayde: who
is theyr father? And thereof sprang a pro-
uerbe: what is Saul also amōg the Pro-
phetes? And when he had made an ende of
prophesieng, he came to thee hyll. Saules
fathers brother sayd vnto hym & hys lad:
whether wēt ye? And he answered: to seke
the asses, & when we saw that they were no
where, we wente to Samuel. Then sayde
Sauls vncle: tell me what Samuel sayd
vnto you? And Saul āswered hys vncle:
he told vs ỹ the asses were foūd. But of ỹ
kingdō wherof Samuel spake told he hī
not. After that Samuel called the people
together vnto the lord to Mazphah & said
vnto the childrē of Israel: thus sayth the
lord god of Israel, I brought you out of
Egipt, & deliuered you out of the hand of
the Egiptiās, & out of the hādes of al kig
dōs that oppressed you. And ye haue thys
day cast away your God ỹ holpe you out
of al your aduersites & tribulations. And
ye haue sayd vnto him, *make a kinge o-
1.Re.viii.d and.xii.c uer vs: Now therfore stād before the lord
by your tribes and your thousandes: And
D whē Samuel had brought all ỹ tribes of
Israel the tribe of Bē Jamin was caught
When he had brought the tribe of Bē Ja
min by theyr kinredes, the kinred of Me-
tri was caught: & Saul the sonne of Cis
was caught. And they sought him: but he
could not be foūd. Thē thei asked the lord
further: whether ỹ mā shuld come thither.
And the lord āswered: behold, he hath hyd
him self amōg the stuffe. And they rāne &
fet him thēce. And whē he stode amōg the
people, he was hyer then any of the people
frō the shoulders vpward. And Samuel
sayd to al the people: ther se ye whō ỹ lord
hath chosen & how ther is none like him a-
mong all the companie. And al the people
showted & sayd: God lende the King lyfe.

Then Samuel tolde the people the due
tie of the kingdō, & wrote it in a boke, and
layd it vp before the Lord, & so sent al the
people awaye, euery mā to his house. And
Saull also wente home to Gabaah. And
ther went wyth hym an hoste, soch as god
had touched theyr hartes. But the chyldrē
of vnthriftinesse sayde: how shall he saue
vs? and despysed hym and broughte hym
not presentes. And he made as though he
had not hearde it.

C The people delyuered frō the tyrānye of Nahas,
renueth the kingdom of Saul.

The.xi. Chapter.

Then Nahas thee Ammonite
came & beseged Jabes in Ga
laad. And al the people of Ja
bes sayd vnto Nahas: make
a couenaūt with vs & we wyl
be thy seruaūtes. And Nahas the Ammo-
nite sayd: hereto wyl I make a couenaūte
with you, euen to thrust out al your righe
eyes, ỹ I may bring ỹ shame vpō al Israel
Then sayde the elders of Jabes: geue vs
vii. dayes respite ỹ we may sende messen-
gers vnto al ỹ costes of Israel. And thē yf
ther come no mā to helpe vs, we wyl come
out to ỹ. Then came ỹ messengers to Ga-
baah where Saul dwelt, & told this tidin
ges in the eares of ỹ people. And al ỹ peo-
ple lift vp theyr voices & wept. And behol
de Saul came folowig hys oxen out of ỹ
feld, & asked what ayled ỹ people to wepe
And they tolde him ỹ tidinges of the men
of Jabes. Thē cam the spryte of god vpō
Saul, when he heard those tidinges, & he
was exceding angrye. And toke a youke of
oxen & hewed thē in peces, & sent them tho-
rowe out al ỹ costes of Israel by ỹ hādes
of messengers saying: whosoeuer cometh
not forth after Saul & after Samuel, so
shall hys oxen be serued. Then the feare
of thy

of the Lord fel on the people, & they came out as it had bene but one man. And whē they were nōbred in Bezek the childrē of Israel were thre hundred thousande, and the mē of Juda thirtie thousād. And they sayde vnto ỹ messengers that came, so say vnto ỹ mē of Jabes i Galaad: to morowe by ỹ tyme, the sonne be hote, ye shal haue helpe. And the messengers came and shewed the men of Jabes, & they were glad. And then the men of Jabes sayde: to morowe we wyll come oute vnto you, that ye may do with vs all ỹ pleasethe you. And on ỹ morow Saul put the people in thre partes. And they came in vpō ỹ host in the mornyng watche, & slue ỹ Ammonites vntyl ỹ heat of ỹ day. And they ỹ remayned, skattered: so ỹ two of them were not lefte together. Then said ỹ people to Samuel:
D what are they ỹ said: shal Saul raigne ouer vs? bringe thē ỹ we may slay thē But Saul sayd: ther shal no mā die this day, for to day the lord hathe saued Israell.

Thē sayd Samuel vnto ỹ people: come & let vs go to galgal, & renew ỹ kingdome ther. And ỹ people wēt to Galgal & made Saul kyng ther, before ỹ Lorde in Galgal. And ther they offered peace offerīges before the Lord. And there Saul and all the people reioysed excedyngly.

The Notes.

¶ Ther are .ii. maners of feare spokē of in ỹ scripture one, soche as children haue to their fathers, whyche euen at loue obeye them: of whyche ye .xxiii. psalme .xii.d. The other, soche as seruauntes comenly haue to their masters, whyche cometh for feare of paine, of thys is spoken here and Rom. viii. c.

¶ Samuell beīng an innocent Judge (the people them selues to wytnesse) argueth the people of vnkindnesse because they demaunded a kyng. Yet ỹ repenteth and beleueth God forgeueth, because of hys promesse.

The .xii. Chapter.

A Thē said Samuel vnto al Israel: beholde I haue obeyed your voice in al ỹ ye sayd vnto me, and haue made you a king. And se your king walketh before you. But I am old & gray headed: & behold my sōnes are wt you & I haue walked before you frō my childhode vnto this day. Behold here I ā: answere me before ỹ lord & before his anointed, whose oxe haue I takē? or whose Asse haue I takē whō haue I done wrōg to? or whōhaue I pilled? And of whose hād haue I receaued any bribe, to blynd mine eyes ther wt? and I wil restore it you againe. And they say thou hast done vs no wrong, nor pylled vs, nether hast thou taken ought of anymānes hande. Then sayde he to them: the Lord is witnesse vnto you, and hys anoynted is wytnesse this day, that ye haue founde nought in my handes. And they answered: we are witnesses. Then sayde B Samuel vnto the people it is the Lord * ỹ made Moses & Aarō, & which brought youre fathers oute of Egipte. Now therfore stande styll, and let me reason wythe you before the Lord, of al the ryghtewesnesses of the Lorde which he shewed both you and youre fathers. * Chald whiche hath magnified.

After that Jacob was come into Egipt, youre fathers cryed vnto the Lorde, & the lord sent Moses & Aaron, which brought your fathers out of Egipte, & made them dwel in this place. Neuerthelater they forgat the Lorde their God. And he sold thē into the hande of Sisara cheke captayne of Jabin kynge of Hazor, and into the hādes of the philistimes and into the handes of the kynge of Moab, which fought against them. Then they cryed vnto the lorde and sayde: we haue synned, because we haue forsakē the Lord & haue serued Baalim and Astharoth. But now deliuer vs out of the handes of our enemyes and we wyl serue the. And ỹ Lorde sent Jerobaal * Badan, Jephthah and Samuel, and C that is, Da delyuered you out of the handes of youre enemyes on euery syde, so that ye dwelled wt out feare. And for al that whē you saw that Nahas the kyng of ỹ children of Ammō came against you, ye sayde vnto me: not so, a kyng shall raigne ouer vs, when yet ỹ Lord your God was youre kynge. Now therfore behold ỹ king, whome ye haue chosen & whom ye haue desired: se, ỹ Lord hath geuen you a kyng. Oh that ye wolde feare the Lord & serue hym & heare his voyce & not disobeye the mouth of the Lord: & that both ye & the kyng that raigneth ouer you wolde folow the Lord your God. For yf ye shall not herken vnto the voice of the Lord, but shal disobeye ỹ lordes mouth: then shal the hand of the lord be vpon you & on youre fathers. Now also stād & se this great thyng which the lorde will do before youre eyes: is it not now whetehereuēte. And yet for all that, I wyl call vnto the Lorde, and he shall send thū-

der and

der & rayne. Wherbye perceaue & vnder-
stand: how that your wyckednes is great
which ye haue done in the sight of the lord
in asking you a King. And whē Samuel
called vnto the lord, the Lord sent thūder
& rayne the same daye. And all thee people
feared the Lord and Samuel exceedingly.
Thē sayd al ỹ people vnto Samuel: pray
for thy seruauntes vnto thee Lorde thy
God, that we dye not: for we haue synned
in askyng vs a King besyde al the synnes
that euer we dyd.

Thē sayd Samuel vnto ỹ people, fea
re not. And thoughe ye haue done all thys
wyckednes yet depart not frō the Lord in
any case. But serue him with al your har-
tes. Nether turne ye after vayne thinges,
whych cānot delyuer you, for they are but
vanities. But the Lorde wyll not forsake
hys people, because of his great names sa
ke: because * the lord hath begon to make
you hys people. Moreouer God forbidde
that I shulde synne agaynste the Lord in
leuynge prayinge for you and too shewe
you the good and right waye. Only feare
you the Lorde and serue hym truely with
all youre hartes: for se, he hath done great
thinges for you. But & yf ye shall do wic-
kedly: then shal both ye and youre Kynge
therto perysche.

* The chald. interpr. It pleased the Lord to make.&c

¶ The Philistines are smytē of Saul & Jonathas Saul being disobediēt to Goddes cōmaundemēt is shewed of Samuel that he shal not raygne.

The.xiii. Chapter.

A SAul was as a chyld of a yere
olde, whē he begā to raygne.
And whē he hath raygned. ii
yeares ouer Israell, he chose
hym thre. M. men out of Is-
rael. Two thousande were wyth Saul in
Machmas & mount Bethel, & a thousand
wyth Jonathas in Gabaah Beu Jamin.
And the rest of the people he sent, euerymā
to hys owne house. And Jonathas slue ỹ
Philistines in an holde they had in Gaba
ah, & it came to the Philistines eares. And
Saull caused the trompette to be blowen
thorowout al the lande sayinge: let the E-
brewes heare. And all Israel hearde saye,
how ỹ Saul had destroyed an hold of the
Philistines, & how that Israel stancke vn
to the Philistines. And all the people cried
after Saul to Galgall.

Thē the Philistines gethered thē selues
to geather to fight wt Israel, thirtie thou-
sand charettes & Sixe thousande horse-
men with other people like ỹ * sand by the
seis side in multitude & came vp and pyt-
ched in Machmas eastward from Betha
uē. And whē ỹ men of Israel saw thē sel-
ues in a straite, & ỹ the people were accom
bred, they hidd thē selues in caues, in pri-
uy holes, in rockes, dennes & pittes. And ỹ
Ebrues went ouer Jordan vnto the land
of Gad & Galaad. But Saul was yet in
Galgal, & al ỹ people ỹ folowed him were
astonied. And he taried seuē daies, as Sa
muel * had appoited. But Samuell came
not to Galgal, & ỹ people skatered frō hi.
Wherfore Saul said: bring burntsacrifi
ce to me & peaceoffringes. And he offered
burntsacrifice. And as sone as he had ma-
de an ende of offringe burntoffringes be-
hold Samuel cam. And saul wēt against
him, to Salute him. Thē said Samuel to
Saul: what hast thou done? And Saull
said, because I saw ỹ the people skatered
frō me, & ỹ thou camest not * wt in ỹ daies
appointed & ỹ ỹ philistines gethered them
selues together to Machmas: then said I,
ỹ Philistines shal come downe vpō me to
Galgal, yer I haue made supplicatiō vn-
to ỹ lord. And therfore I toke a courage wt
me & offred burntoffriges. Thē said Sa-
muel to Saul, ỹ hast done folishly & hast
not kept ỹ cōmaūdemēt of ỹ lord thy god
which he cōmāded ỹ, for at this time wold
ỹ lord haue stablished thy kyngdom vp-
on Israell for euer. But nowe thy kyng-
dome shall not contynew. The Lord hath
sought him a mā after hys owne hert, &
hath cōmaūded him to be a captayne ouer
his people: because ỹ hast not kept ỹ why-
che ỹ lord cōmaūded ỹ. And Samuel aro
se & gat him frō Galgal to Gabaah Bēia
min. And Saul nōbred the people ỹ were
foūd wt him, about a sixe hūdred mē. And
Saul & Jonathas his sonne & the people
ỹ were foūd with thē, had their abiding in
Gabaah Beniamin. But the Philistines
had pitched in Machmas. And ther came
out of the hoste of the Philistines thre cō-
panyes, too destroye one companye tur-
ned vnto the way ỹ leadeth to Ephrah vn
to the lande of Sual. And another cōpa-
nye turned the waye to Bethorō. And the
thrid cōpany turned to ỹ way of the cost ỹ
turneth

* Reg. x. b.

* That is Wi. viii, d. Ky-
ges, i, Hee. x. b

turneth to the baley of Zeboim towarde ỹ wildernesse. But ther was no smith tho row out al the lād of Israel. For the Philistines thought ỹ thē the Ebrues mighte make thē swerdes or speres. And therfore must al Israel go doune to ỹ Philistines, to mēde euery mā his share, his mattock, his axe, or his sickle: as ofte as ỹ edges of ỹ sickles mattockes doūgforckes, & axes were blūt, and also to mēde theyr goodes. And so in battell there was nether swerde nor spere founde in the handes of anye of the people that were wythe Saull and Jonathas: saue for Saul and Jonathas his sonne was there sōwhat founde. And the Garisō of the Philistines came out & stode on the other side before Machmas.

The Notes.

a ¶ The Lorde is counted to seke for hym selfe, not because he knoweth not any thing or any man: but he speaketh after the maner of men, as thoughe a man spake to hys neyghboure: & this is to shewe hys wyll vpon thē whych he hathe euerlastyngelye chosen, as it is sayde in Actu. xiii. b.

¶ Jonathas cōpanied whis harnes beaker putteth ỹ Philistines to flight. He tasteth the hony whych his father, vnknowing to him, had forbiddē ỹ whole host. He shulde therfore haue bene slayne but the people deliuer hym.

The. xiiii. Chapter.

A ¶ AND it fel on a daye, that Jonathas the sonne of Saull sayd vnto his yōg mā that bare his harnes: come and let vs go ouer to ỹ watchmē of ỹ Philistines that are younder on the other side, & tolde not his father. But Saul taryed in the vtmost part of Gabaah vnder a pomegarnet tree, that was in Magron, & the people that were wt him were vpon a sixe hūdred men. And Ahiah ỹ sonne of Ahitob Jehabodes brother, the sōne of Phinehes, the sōne of Eli, was ỹ lordes priest in Siloh and bare an Ephod. But ỹ people wist not that Jonathas was gone.

And in ỹ way ouer by whiche Jonathas sought to go ouer vnto ỹ garisō of ỹ philistines, were there two sharpe rockes, euen one on the one syde, & ỹ other on the other
B side: the one called Bozez, & the other Seneh. And the one leaneth northwarde toward Machmas, & ỹ other southward toward Gabaah. Then sayd Jonathas to the young mā ỹ bare his harnesse: come & let vs go ouer vnto ỹ stāding of these vncircūcised, paraduēture ỹ Lord wil worke wt vs: for ỹ lord is free to saue wt many or wyth fewe. And his harnesbearck sayd vnto hym do al that is in thyne hart: sette the forwarde: and se I am wyth the, as thyne hert lusteth. Then sayd Jonathas: behold whē we go ouer vnto the men, & shew our selues vnto thē: yf they sayd on thys wyse to vs: tarye vntyl we come to you, then we wyll stand stylwhere we be & goo not vp vnto thē. But & yf thei so say vnto vs: come vnto vs, thē we wyl go vp, for the lord hath delyuered them into our hādes. And thys shalbe a sygne vnto vs. And when they had both shewed thē selues vnto the garison of the Philistines, the Philistines sayde: se, the Ebrues come oute of the holes wher they had hydd thē selues in. And the men of ỹ garison answered Jonathas and his harnesbearer & sayd: come vpp to vs, & we wyll shew you a thing. Thē sayd Jonathas vnto hys harnesbearer: come vp after me, for the Lorde hath delyuered them into the handes of Israell. And Jonathas claime vpon handes and fete, and hys harnesbearer after hym. Thē they fel before Jonathas: and hys harnesbearer slue them after hym. And the fyrst slaughter whych Jonathas and hys harnesbearer made, was vpon a twentie men, wythin the compasse as it were aboute an halfe aker of land. And there was a feare in the
C hoste that was in the felde, and among all the people: in so moche that they that kept the holde, & they that were gone to robbe, were afrayde also: and the earth trymbled and ther was a feare sent of God. And the watche men of Saul in Gabaah Ben Jamin, saw. And behold, the people skatered and ranne hyther and thyther. Then sayd Saul vnto the people that was with him nombre and se who is gone away frō vs. And when they had tolde: beholde, Jonathas and hys harnesbearer were not there And thē saul said vnto Ahia: bring hither ỹ arke of God. For the arke of God was at the tyme wyth the children of Israel. And whyle Saul talked vnto the prest, the people ỹ were in ỹ hoste of the Philistines, rāne more and more. And Saull sayd vnto the prieste: wyth drawe thyne hande. And Saull cryed and all the people that were wyth him, and went to battel. And behold euery mās swerd was agaynst his felow, wyth a myghtie great slaughter. Moreo-

yer the

ouer ẏ Ebrues ẏ were wt the Philystines
before ẏ tyme, & were come wt them in all
partes of ẏ hoste, they turned to Israel ẏ
was withe Saul & Jonathas. And they
also which had hydd them selues in mouñt
Ephraim, as sone as they heard howe ẏ
the Philistines were fledde, they folowed
D after them in battell. And so God holpe
Israell that daye. And the battell con-
tinued vntyll they came to Bethauen.

And the mẽ of Israel ioyned thẽ selues
together ẏ daye: & Saul adiured the peo-
ple saying: Cursed be he that eateth anye
fode vntyll nyghte, that I maye be aduẽ-
ged of myne enemyes. And so there was
none of ẏ people that tasted any sustinaũ
ce. And* al the land came to a wood wher
honye lay vpon the groũd. And when the
people were come into the wodde: Behol-
de, the honye dropped. How be it ther was
no mã that moued his hãd to his mouth,
because that ẏ people feared the curse.
But Jonathas heard not whẽ his father
adiured ẏ people, wherfore he put forth ẏ
end of the staffe ẏ was in his hand & dept
it in an hony combe, & put his hand to his
mouth, & ‡* his eyes receaued syght. Thẽ
spake one of the people & sayd: thy father
adiured ẏ people saying: Cursed be ẏ mã
that eateth any sustinaũce this daye, & yet
the people were fayntye. Then sayde Jo-
nathas: my father hath troubled ẏ ‡* lãd:
for se, myne eies hath receaued sighte, be-
cause I tasted a lytle of this honye: howe
thẽ yt al ẏ people had eaten of ẏ spoile of
ther enemies which thei coũd had ther not
ben thẽ a moch greater slaughter amõg ẏ
E Philistines. And they laied on the Phili-
stines that daye, frõ Machmas to Ialõ.
And the people were excedyng fayntye.

Then the people gatt thẽ to the spoyle
& toke shepe oxen & calues, & slue them on
the groũd & dyd eate with the bloud. Thẽ
men tolde Saul sayinge: Behold the peo
ple synne agaynst the Lorde, in that they
eate wyth the bloude. And he sayd: ye ha-
ue trespaced: But rowle a great stone vn
to me now, and go abroade amõg the peo
ple & bydd them bryng euery mã his ox
& euery man his shepe, & slay them here, &
synne not agaynst the Lord in eatyng wt
the bloude. And the people brought euery
man his ox in hys hande by nyght & slue
them ther. And Saul made an altare vn
to the Lord. And ẏ was ẏ first altare that
he made vnto the Lord. And Saul said:
lett vs go downe after the Philistines by
nyght, & lett vs make hauoke amõg them
vntyl it be date in the morninge, & lett vs
not leue one of thẽ. And ẏ people ãswered:
do whatsoeuer thou thinkest beste. Then F
sayd ẏ prest: let vs come hither vnto god.
And Saul asked of god: shal I go downe
after ẏ philistines? & wilt ẏ deliuer thẽ in-
to mine hãdes? But he answered him not
at ẏ time. Then sayd Saul let the people
come hyther out of al quarters. & know &
se, in whõ this synne is chaũced thys day:
for as truly as the Lord lyueth whyche
hath saued Israell, thoughe it be in Jo-
nathas my sonne, he shall dye for it. But
no man answered him of al the people.

Then he sayd vnto all Israel: be ye on
one syde, & I and Jonathas my sõne wil
be on another. And the people sayde vnto
Saul: what thou thynkest beste that do.
And Saul said vnto the Lord god of Is
rael: geue perfect knowledge. And Saul
and Jonathas were caught, & the people
skaped free. Thẽ said Saul: cast lotes be
twene me & Jonathas my sõne. And Jo-
nathas was caught. Thẽ Saul sayde to G
Jonathas tell me what thou haste done.
And Jonathas tolde him & said: I tasted
a lytle honye vpon the ende of my staffe ẏ
was in myne hande, and se, I must dye.

Then sayd Saul* God do so & so to
me, except ẏ thou die Jonathas. But the Ruth. 1.
people sayd vnto Saul: shall Jonathas
dye which hath so mightelye holpe Isra-
el? God forbyd As truly as the Lord ly-
ueth, there shal not one heatre of his head
fal to ẏ groũd: for he hath wrought wyth
god this day. And so the people deliuered
Jonathas, ẏ he dyed not. And thẽ Saul
departed frõ folowing ẏ phtilistines. And
ẏ phtilistines wẽt to their owne place. And
so Saul toke ẏ kyngdom ouer Israell, &
fought against al his enemyes on euery
side: against ẏ Moabites: against ẏ chil-
dren of Ammõ: against ẏ Edomites: against
the kinges of Zobah & agaynst the Phi-
listines. And whether soeuer he turned
him selfe, ther he wanne, & played the mã &
slue the Amaleckites, & rydde Israel out
of the hãdes of them ẏ spoiled them. The

sonnes of Saull were, Jonathas, Jesui, & Melchisua. And his two daughters were thus named: ỹ elder was called Merob & the younger Micholl. And the name of Saules wife was Ahinoam the daughter of Ahimaaz. And the name of his cheafe captaine was Abner the sonne of Ner Saules uncle. And * Cis was Saules father. And Ner ỹ father of Abner was the sõne of Abiel. And there was sore warre wt ỹ Philistines, al ỹ dayes of Saul. For wheresoeuer Saul sawe a strõg mã, & an actiue, he toke hi vnto him

1. Reg. ix. a
1. pa. viii. d

The Notes.

* Thus speake the Hebrues for that we saye. He recouered hys strength, and was moare chearful.

Troubled the land, is a mance of speache vsed amonge the Hebrues for that we saye: he troubled the people or the hoste, as aboue.

Saul is cõmaũded to slee Amalek. He is disobedient to the voice of God, and saueth the spoile to offer it vnto the Lord: for which the Lorde reiecteth him & casteth him awaye, Samuel mourneth for Saull.

The. xv. Chapter.

THen sayde Samuell vnto Saul: ỹ lord sẽt me to anoint the kyng ouer his people Israell. Nowe therfore obeye ỹ the voice of the wordes of ỹ Lorde. Thus sayth the Lord of hostes: I haue called to remembraũce ỹ whiche Amalech did to Israel * how they lay in wait for thẽ in the way, as they came out of Egipt. Now therfore go & smite ỹ Amalekites, & only destroy ye al that pertaineth vnto them & se thou haue no cõpassiõ on thẽ. But slay bothe man & womã, infante and sucklynge, & ore, shepe, camel & Asse.

Exo. xvii. e

And Saull tolde it the people, & nombred them in Telaim two hundred thousand footemen, & ten thousãd men of Iuda. And Saul came vnto a citie of the Amaleckites, and foughte in a valeye. But Saul said vnto the Kenites go & depart & get you downe frõ amõg ỹ Amaleckites leste I destroye you with them for ye shewed mercy wythe Israel when they came out of Egipte. And the Kenites departed from among the Amaleckites.

And Saull slue the Amaleckites frõ Heuila to Sur that lyeth before Egipte, and toke Agag the kinge of the Amalekites a liue, & vtterly destroied al ỹ people with the edge of the swerde. But Saul & the people spared Agag, and they left of ỹ shepe and of the oxen and * fatt thinges &

That is, ỹ best beestes and cattell that were principall good

the lambes & al that was good, and wold not destroy thẽ. But al that was nought worth & slaggye, that they destroyed vtterly. Then came the word of the Lorde vnto Samuel saying: it repenteth me that I haue made Saul kig. For he is turned frõ me & hath not parformed my cõmaũdemẽtes, wherfore Samuell was euell a paide & cried vnto ỹ Lord al nyghte. And Samuel rose erly, to mete Saul in ỹ morning. And it was tolde Samuel ỹ Saul was come to Carmell, and had sette hym vp a pillar of triumphe. And was turned and departed and gone to Galgal.

C

And whẽ Samuel was come to Saul, Saul sayde vnto him: Blessed be ỹ in the Lord. I haue done the cõmaundement of the Lord. And Samuel answered: what meaneth thẽ the bleatynge of the shepe in mine eares, & the noyse of the oxẽ which I heare? And Saul said, thei haue brought thẽ from the Amaleckites. For the people spared the best of the shepe & of the oxẽ, to sacrifice vnto the lord thy god. And the remnaunt we haue destroyed.

D

But Samuel sayde to Saul: cease & let me tel the what the Lorde hathe sayde to me thys nyght. And he sayd vnto him: saye on. And Samuell sayde when thou waste lytlein thyne owne syght, wast ỹ not made the hed of the trybes of Israel? And the Lorde anoynted the kynge ouer Israel. And then ỹ Lord sẽt the on a iourney, & sayd vnto the, se that thou vtterlie destroye those synners, the Amaleckites & fyght against them vntyll ye haue vtterly destroyed thẽ. And wherfore hast thou now not obeyed the voice of ỹ Lord: But dydest turne to the pray & hast wroughte wickednesse in the syght of the Lord?

E

And Saull sayde vnto Samuell: I haue obeyed the voyce of the Lorde, and went the waie which ỹ Lord sent me, & haue brought Agag the kinge of the Amaleckites. And haue vtterly destroyed ỹ Amaleckites. And ỹ people toke of ỹ spoile, shepe, oxen, & the chefest of ỹ thinges why che should haue bene destroied, to offer vnto ỹ lord thy god in galgal. Thẽ said Samuel hath ỹ lord as great plesure in burnt sacrifyces & offerynges, as he hathe that thou shuldeste obeye his voyce? Beholde, to * obeye is better then offerynge, and to

geue

geue hede is better then the fat of rãmes. For rebellyousnes is as ỹ synne of witch craft, and stoburnesse is wyckednes and Idolatrye. Because therefore thou haste cast away the word of the Lord, therfore hathe the Lorde cast away the also, from beynge Kynge.

F Then sayd Saul to Samuel: I haue sinned for I haue trespaced the mouth of the Lord, and thy wordes, because I feared the people & obeyed their voyce. But now take away my synne, & turne againe wyth me, that I may worshipe the Lord. Then sayde Samuel vnto Saul: I wyl not returne wt ỹ: for thou hast cast awaye the byddyng of God, & therfore the lorde hath ✝cast away the also, ỹ thou shalt not be Kynge ouer Israell. And as Samuell turned to go away, he caught the lappe of his coote, and it rent. Thẽ Samuel sayd, the Lord hath rent the Kyngdome of Israell from the thys daye, & hathe geuen it to a neyboure of thyne that is better then thou. And therto he that geuethe victorye to Israell, wyll not begyle nor repent: for he is not a man, that can repent.

Then he sayd: I haue synned. But yet honour me before ỹ elders of my people, and before Israel, and turne againe with me, that I maye pray vnto the Lorde thy God. And Samuell turned agayne and folowed Saull. And Saul prayed vnto the Lorde. Then sayd Samuel: Bryng ye hither to me, Agag the Kyng of the A-
G Or pōpously, as one ỹ feared not. maleekites. And Agag came vnto hym* delycately. And Agag sayd: truly ỹ bitternes of deth cometh on. And Samuel said: As thy swerd hath made wemẽ childlesse, so shal thy mother be childelesse amõg other weimẽ. And so Samuel hewed Agag in peces before ỹ lord in Galgal. And thẽ Samuell departed to Ramath. And saul wẽt home to his house to gabaah Saull. But Samuel came no moare to se Saul vntyl the daye of his deeth. Neuertheles Samuell mourned for Saull, because the Lord repented that he had made him Kynge ouer Israel.

The Notes.

a✝ The Repentaunce of God, is onely the chaūgynge of the deede. And as the affection of mercye and of fatherlye loue is attrybute to God: euen so dothe the scrypture attrybute to God after his maner of speache the affectyon of Anger and of furye and of repentaunce also: for men can not other wyse speake of God Gene. vi. a

b✝ To be lyttell in hys owne syghte is, to sette nought by him selfe.

c✝ To obeye, whate Mannes inuencions, mãnes dreames or traditiõs saye verelye: But Goddes holye worde and hys blessed commãndemẽtes: ye and to obeye them is better then to offer sacrifyce whyche yet was ordened and appointed of god him selfe. How moche better then is it then oute of Kynges which ar inuented with out any goddes worde, or any mencyon thereof made the whole scripture thorow. Joseph de Antiq. lib. vi. capite. ix expresseth Samuels sayinge in lyke maner. But hys wordes are to longe to reherse.

d✝ To be cast away from the Lord is, to be blinded and to dispayre of the goodnes of god. Psal. lxxx

✝ Dauid is anoynted Kyng, and receaueth ỹ holye goost. An euell spyrite cometh vpon Saul whyche departeth when Dauid playethe

The. xvi. Chapter.

AND then the Lord sayd vnto Samuel: How longe wylt ỹ mourne for Saul, seying I haue cast him away frõ raygnig ouer Israel? fyl an horne with oyntmẽt, and come: I will sende ỹ to Isai ỹ Bethlehemite, for I haue spied me a Kynge among his sõnes. But Samuel answered: how shall I goo? For Saul shal heare it & wyl kyll me, and thee Lord sayde: Take an heyfer wythe the, & saye thou goest to offer to the Lord. And calle Isai to the offeryng, and I wyll shew the what thou shalt do: And thou shalt anoint him whom I say vnto the. And Samuel did as the lord bad him. And whẽ he came to Bethlehem, the elders of ỹ towne were astoned at hys comynge, and sayde: Betokenethe thy comynge peace? and he sayde yee, for I am come to offer vnto the lorde.
B *Clense youre selues and come wyth me to the offeryng. And he purified Isai & his sonnes, and bad thẽ to the offeryng. And whẽ they were come, he loked on Eliab & said: ỹ lordes anoynted is before him. But ỹ lord sayd vnto Samuel: loke not on his facion nor on the heyght of his stature, for I haue refused him. Because it is not as mã seyth. For man loketh on the outward appearaunce: but the Lord ✝beholdethe the harte. Then Isai called Abinadab & made him come before Samuel. And he said: nether hath ỹ lord chose thys. Then Isai made Samah come, and he sayd: nether yet hath ỹ Lorde chosen him. Then made Isai seuẽ of hys sõnes come before Samuell. And Samuel sayde, ỹ Lorde hath chosen none of these.

C Then sayde Samuel to Isai: are here al thy chyldren? and he sayde: ỹ youngest

B The chald interpr. pre pare.

☞

tis yet behynd: Behold, he kepeth the shepe The Samuel sayd vnto Isai: send & fett hym for we wyl not sytt downe, tyll he be come hyther. And he sent & broughte hym in. And he was browne with goodly eyes, and well fauoured in syght. And then the Lorde sayde vp and anoynt hym: for this is he. And Samuell toke the horne wythe the ovntemente and annoynted hym in the presens of hys brethren. And the spyrete of the Lorde came vppon Dauid, from that daye forward. And Samuel rose vp and went to Ramath.

But the spyrete of the Lord departed frō Saul, & b an euel spyrete sent of the Lord, vexed him. The sayd hys seruaūtes vnto hym: Beholde, an euell spyrete sent of God vexeth the, let our Lord therfore cōmaunde his seruaūtes to seke a man that is a cōning player vp an harpe. And the whē the euel spyrete sent of God, cometh vpō the, y he may play with hys hande, & thou shalte be eased. And Saul said vnto hys seruaūtes: seke me a mā that can wel play, & bringe hym to me. Then answered one of hys seruaūtes & sayd: Beholde, I haue sene a sonne of Isai thee Bethlehemite, that can play vpō instrumētes, & is an actiue felowe & a mā of warre & prudēt & wel made, & the Lord is wyth hym, wher vpō Saul sent messengers vnto Isai & said: send me Dauid thy sonne which is with the shepe. And Isai toke an asse ladē with hyed, and a flacket of wyne, & a kydde, & sent the by Dauid hys sonne vnto Saull. And Dauid went to Saul and came before hym, and he loued him very wel, so that he was made hys harnesbearer. And Saull sente to Isai saying: lett Dauid remayne wyth me, for he hath found fauour in my sighe And when the spyrete of God come vppon Saull, Dauid toke an harpe and played wyth his hande, and so Saul was refresshed, and dyd amende and the euell spyrete departed from hym.

The Notes.

a ¶ To behold the hert is, to loke vpō the thoughtentēt s wyl. Psal. vii. c. Prouerb. xvi. a.

b ¶ This euel spyrete, as some wyll, was the spyrete of enuye and of Ambicion or desyre of honour, wherwith he enuied Dauid and agaynst Gods wyl desyred to stablisshe the kingdom to hym self: whych thinge because he coulde not bringe to passe, he was fylled wyth angers vexed wyth woodnes, beneth, xviii c. God suffred hym thus to be vexed, because he had so taken the Lorde and transgressed hys commaundements.

¶ The battel of the Philistines agaynst Israel. Howe Dauid ouercometh great Goliath.

The. xvii. Chapter.

THe philistines gethered theyr hoofte to battel, & came together to Socoh in Juda, and pitched betwene Socoh & Azekah, in the ende of Dommim And Saul and the men of Israel came & pitched in Ockedale & put thē selues in araye, to fyghte agaynste thee Philistines. And the Philistines stode on an hyll on y one syde, & Israel stode on an hyll on thee other syde, & a valey betwene thē. And thē came a mā & stode in the myddes, oute of the tentes of the Philistines named Goliath, of Geth syxe cubites & an hādbredeth longe, & had an helmet of brasse vpon hys head, and a cote of mayle about hym. And the weyght of hys coote of mayle was fyue thousand Cikles of brasse. And he had harnesse of brasse vpō his legges, & a shilde of brasse vpon hys shoulders. And the shakt of his speare was like a weuers beame. And his spearehead weyed. vi. hūdred sikles of yron. And one bearinge a shylde went before hym.

And he stode & called vnto the hoste of Israel, & sayd vnto thē: what nedeth that ye shulde come oute in araye to battel: am not I a Philistine, and you seruauntes to saul, chose you a mā, & let him come downe to me, yf he be able to fyght with me & too beate me, then we wyl be your seruauntes But yf I can ouercome hym & beate hym then ye shalbe our seruauntes & serue vs. And the Philistine sayd: I haue defyed y hoste of Israell thys daye geue me a man & let vs fight together. When Saul & al Israel hearde those wordes of the Philistine, they were discouraged & greatlye afrayed. And this Dauid was the sonne of an Ephrathite of Bethlehē Juda, named Isai, which Isai had eyghte sonnes. And was an olde mā in the dayes of Saull amōg the people. And the thre eldest sonnes of Isai wēt and followed Saul to battell, And the names of hys thre sonnes y went to battel, were: Eliab the eldest, & the next to him Abinadab, & the thyrde Samah, & Dauid was y youngest. And whē the thre eldest were gone after Saull, Dauid wēt and departed from Saul, to fede hys fathers

thers shepe at Bethlehem. And the Philistine came forth euery morning & euening, and continued fourtye dayes.

And Jsai sayd vnto Dauid hys sone: take for thy brethren thys Epha of parched corne, and these ten loues, & runne to the hoste, to thy brethren. And carye these ten freshe cheses vnto the captaine, & loke how thy brethre fare, & fet out their pledges. And Saul & they and all the men of Jsrael were in ocke baley fyghting w ỹ Philistines. And Dauid rose vp erlye in the morning and left the shepe with a keper, & toke and wēt, as Jsai had cōmaunded him, and came where ỹ host laye. And ỹ host was goying out in aray, and showted in the battel: for Jsrael & the Philistines had put thē selues in araye, the one against ỹ other. Thē Dauid put ỹ panyer from him, vnto the hādes of the keper of the vessels, & ranne into the host & came & saluted hys brethrē. And as he talked w them: Beholde, there stode a mā in ỹ middes, Goliath the Philistine by name, of Geth, which came out of the Araye of the Philistines, & spake of the maner aboue rehersed, ỹ Dauid hearde it. And all ỹ mē of Jsrael, whē they saw the man, ranne away frō hym, & were sore afrayed. And euery man of Jsrael sayde: Se ye this mā that is come forthe, euen to reuyle Jsrael is he come. And to hym ỹ beateth hym wil the kynge geue great ryches, & wyll geue him his daughter therto: ye and make his fathers house free in Jsrael.

It is ỹ maner of soudiars when they lacke moneye, to borow vpō a pledge: therfore is Dauid cōmaūded to redeme his brethrens pledge.

Then spake Dauid to the men ỹ stode by and said: What shalbe done to the mā that beateth this philistine & taketh away the shame from Jsrael? for what is thys vncircumcysed Philistine, that he shulde reuyle the hoste of the lyuinge God? And the people answered as it is rehersed saynge: so shall it be done to the man ỹ beateth hi. And Eliab his eldest brother heard e when he spake vnto the man & was angrie withe Dauid & sayde: Why cameste thou away, & with whom haste thou lefte those few shepe in ỹ wildernesse? Jknow thy pryde and the malice of thyne herte, ỹ thou art come to se ỹ battell. And Dauid answered, what haue Jnow done? is ther any moare saue a worde? And departed frō by him vnto another fronte, and spake of the saine maner, & the people answered him agayne, as before.

And they that heard the wordes which Dauid spake, rehersed thē before Saull, which caused hym to be fett. And Dauid sayde to Saull: Lette no mannes herte fayle him because of him. Thy seruaunte wil go & fyght with this Philistine. And Saul sayde to Dauid agayne, thou arte not able to go vnto this philistine, to fight w him. For thou art but a ladd, & he hath ben a mā of warre euē frō his youth. Thē sayd Dauid vnto Saul, as thy seruaūte kept hys fathers shepe, there came a Lyō & likewise a Beare, & toke a shepe oute of ỹ flock. And Jwēt out after him & smote him, & toke it out of his mouth. And whē he arose agaynste me, Jcaughte hym by the bearde and smote him & slue him. For both a Lyō and also a Beare hath thy seruaūt slayne. And this vncircumcised philistine shalbe as one of thē, for his railing on the host of ỹ liuyng God. And Dauid spake moreouer, the Lorde that deliuered me oute of the hādes of ỹ Lyon & oute of ỹ handes of ỹ Beare, he shall delyuer me also oute of the handes of the Philistine.

Then sayd Saul to Dauid go, & the lord be with the. And Saul put hys rayment vpon Dauid, and put an helmet of brasse vpon his heede, and put a coote of mayle vpō hym, & gyrde Dauid with his owne sword vpon his rayment. And he assayed to go, for he neuer proued it. Then sayd Dauid vnto Saul: Jcan not go in these, for Jhaue not bene vsed therto, and put thē of him & toke his staffe in his hāde, & chose him fyue smothe stones oute of a broke & put thē in a shepardes bagge which he had, & in a poke, & hys slinge in his hande, & went to the Philistine.

And ỹ Philistine came & drue nere to Dauid, withe the man ỹ bare a shylde before him. And whē ỹ philistine loked and saw Dauid: he disdained him, for he was but a lad, ruddy & goodlye to loke vpon. And ỹ philistine said vnto Dauid: am Ja dog, ỹ thou comest to me w a staffe? & he cursed Dauid in the name of his goddes And he sayd to Dauid: come to me and Jwyll geue thy flesh vnto the fowles of the ayre, and to the beastes of the felde. Then sayd Dauid to the Philistine: thou

comest to me wyth a swerd & speare and a shilde: But I come to the in the name of ỹ Lord of hostes, the god of the host of Israel whom thou hast rayled vpon. Thys daye shal the Lord delyuer the into my hãde, and I shal smyte the & take thyne head from the, & I wyl geue the karcases of the hoste of the Philistines thys day vnto the fowles of the ayre & to the beastes of the earth, and all the worlde shall knowe, that there is a God in Israel. And all this congregation shall knowe, that the Lorde saueth not with the swerd & speare. For thee battel is the Lordes, and he shal geue you into our handes.

And whẽ the Philistines arose & came & drue nye vnto Dauid. Dauid hasted & ranne in araye euẽ agaynst the Philistine And Dauid put his hand in his poke and toke out a stone and slange it, & smote thee Philistine in his forehead that the stoone soncke into his forhead, & he fel groueling to the earth. And so Dauid ouercame the Philistine with a slinge & a stone, & smote ỹ Philistine & slue him: And because Dauid had no swerde in his hand, he ranne & stode vpõ the Philistine, & toke his swerde & drue it out of hys shethe & slue hym & cutt of his head therwith. And whẽ the Philistines sawe that theyr champion was dead, they fled. And the men of Israel & of Juda arose & showted and folowed after the Philistines, vntyl they came to the valeye & vnto the gates of Akaron. And the Philistines fel downe dead by the waye, euen vnto Geth & Akaron. And thẽ the chyldrẽ of Israel returned from chasing after the Philistines & robbed theyr tẽtes. And Dauid toke the head of the Philistine & brought it to Jerusalem: But he put hys armoure in hys tente.

Whẽ Saul sawe Dauid goo forth agaynst the Philistine, he sayd vnto Abner the captayne of his host: Abner, whose son is this lad? And Abner answered, as truly as thy soule lyueth, O king, I cannot tel. Thẽ sayd the king: Enquere thou, whose sonne the youngeling is. And so whẽ Dauid was returned frõ the slaughter of the Philistine, Abner toke him & brought him before Saul, wyth the head of the Philistine in his hand. And Saul sayd to him: whose sonne art thou, ỹ lad? And Dauid answered the sonne of thy seruaunt Jsai the Bethlehemite.

¶ The bõd betwene Dauid & Jonathas. Saul goeth about to slee Dauid. Dauid mariethe Michol the daughter of Saul.

The.xviii. Chapter.

AND when he had made an ende of speakyng vnto Saul, the soule of Jonathas was knit withe ỹ soule of Dauid. Jn so moche ỹ he loued hym as his*owne soule. And Saul toke hym that daye and wolde let hym go no moare home to his fathers house. And Jonathas & Dauid bound them selues the one to the other, for Jonathas loued hi as his owne soule. And Jonathas put of hys owne coote ỹ was vpon him, & gaue it Dauid, & thereto his mãtle, his swerde, his boowe & his gyrdle. And Dauid went out to al that Saull sente hym, and behaued him selfe wysely. And whẽ Saul had set him ouer his men of warre, he pleased al ỹ people, and Sauls seruauntes therto.

*That is as him selfe

And it happened as they wẽt, whẽ Dauid was returned from the slaughter of thee Philistine, that wemen came oute of al cyties of Jsrael synging & daunsing, agaynst Saul, wyth tymbrelles, wyth toy, and with fidilles. And the wemen ỹ played sange therto, and sayde: Saull hathe slayne his thousande, and Dauid hys ten thousande. Then was Saull exceedynge wroth & ỹ sayig displeased him, & he said: they haue ascrybed vnto Dauid tẽ thousand, & to me but a thousande, & what can he more haue saue the kyngdome? Wherefore Saul loked on syde of Dauid frõ ỹ daye forward. And it happened on ỹ morow, that ỹ prophet sprete sent of god came vpõ Saul, so that he prophesyed in ỹ middes of the house. And Dauid plaied on ỹ instrument with his hãde as he was dayly wõt. And Saul had a speare in his hãde, & hourlde it entẽding to to haue nailed Dauid to the wall. But Dauid auoyded out of his presẽce two tymes. For Saull was afeerd of Dauid, because ỹ lord was with him, and was departed from Saul. And then Saul put Dauid from hym & made him a captayne ouer a thousande, & he wente oute & in before the people. And Dauid was wyse in al that he toke in hãde, and the Lorde was vp him. Wherfore

when

D whē Saul saw that he was so exceedynge wise, he was afraid of hym. But al Israel & Juda loued Dauid, because he went out and in before thē. Thē sayd Saul to Dauid. Beholde my eldeste daughter Merob, her I wyl geue the to wife: Only play the man & fyght the lordes battelles. For Saul thought mine hād shall not be vpō him, but the hāde of ỹ philistinz. And
E Dauid answered Saul * what am I? & what is my life or the kinred of my father in Israel, ỹ I shuld be sonne in law to the king: How be it when the time was cōme ỹ Merob Sauls daughter shoulde haue bene geuen to Dauid she was geuen vnto Adriel a Meholothite, to wife. How be it Nicholl Sauls daughter loued Dauid. And when it was shewed saul: ỹ thinge pleased hym wel. And he sayde: I wyll geue hym her that she maye be a snare to hym, to bring the hande of the philistines vpon hym. And Saul sayd to Dauid: ỹ shalte thys day be my sōne in law againe. And Saul commaunded his seruauntes to comen wyth Dauid secretly & say: Behold the kyng hath a fauoure to the, and al hys seruauntes loue the, be therfore the kynges soune in lawe.

II. Reg. ix. a

And Sauls seruauntes spake those
F wordz in the eare of Dauid. But Dauid āswered: semeth it to you a lyght thing to be the kynges sonne in lawe, when I am a poore man & of smalle reputacion? And Sauls seruauntes told hym agayne saying: of thys maner āswered Dauid. Thē sayde Saull: thys wyse saye to Dauid: the kyng careth for no nother dowrye but for an hūdred foreskynnes of the Philistines, to be aduēged of the kinges enemies. For Saull thoughte to make Dauid fal into the handes of the Philistines. Then his seruauntes tolde Dauid these wordz, and it plesed Dauid wel to be the kinges sōne in lawe. And shortlye after ỹ Dauid
G arose wyth hys men, and wente, and slue of the Philistines, two hundred men, and brought their foreskynnes, & sattisfyed the kyng therof to be his sonne in law. * And
1. Reg. xviii. c so Saul gaue him Nicholl hys daughter to wife. And when Saul saw & vnder stode how that the Lord was wt Dauid, & that Nicholl hys daughter loued hym, he was the moare afrayed of Dauid, & became Dauids enemie for euer. And when the Philistines went out to warre, Dauid behaued hym self wyselyer then all the seruauntes of Saull: so that hys name was moche sett by.

mota ỹ Dauyd off Saull + no Jahoz

The Notes.

a‡ The comen transl. The euell spyrete of the Lord which S. Austine expoūdeth thus. Euel, sayth he, for his vyce: of god, for his seruice: Meanig (as ỹ truth is) that euel spyretes do also theyr seruyce to God: in disquietinge & veringe the wicked. In the thyrd Tome, the. CCCCC. xrvii. lyde. a

b‡ Among the Hebrues to goo in & out before the people is, to order, and rule the comē Busynesses of a Reaulme, both in warre and peace

C Saul commaundethe to slee Dauid. Michol hys wyfe saueth hym by a proper feate, & deceauethe hes father. Saul is also among the Prophetes.

The.xix. Chapter.

THen Saul comuned with Jonathas hys sonne, & wyth all hys seruaūtes, ỹ they shulde kyl Dauid. * But Jonathas Sauls sonne had a great fauoure to Dauid, & tolde Dauid sayinge: Saul my father goeth aboute to slee the. Now therfore take hede to thy self, by tymes & abide in some secret place & hyd thy self. And I wyl go out & stande by my father in the felde where thou arte, & wyl cōme with my father of the, & yf I can perceaue ought I wyll tell the. A

i. Reg. xviii. a

And Jonathas spake the beste of Dauid vnto Saul his father and sayd vnto him: let not the king synne against his seruāt Dauid, for he hath not sinned against the, and his workes are to the warde very good, For he dyd put his lyfe * in his hāde & slue the Philistine, and the Lord gaue a great victorie to al Israel. And ỹ saweste it, & thou reioysedest, wherfore then shuldest thou synne against innocent bloud, & slee Dauid for nought? And Saull harkened vnto the voyce of Jonathas & swarre: as trulye as the Lorde lyueth, he shall not dye. Then Jonathas called Dauid & shewed him al those wordes, and brought him to Saul. And he was in hys presens as in tymes past.

That is, the daunges

B.

And the warre began agayn, & Dauid wēt out & fought wt the philistines & slue a great slaughter, & put thē to flyght. And the euel spyrete of the lord was vpō Saul as he sat in hys house hauing a Jauelinge in hys hande, and Dauid played wyth hys hande. And Saull entended to nayle

Dauid

Dauid to ꝯ wall with the Jaueling: But Dauid ꝛyd him ſelf out of Sauls ꝓſēs and he ſmote the ſpeare into the wall. But Dauid fled & ſaued him ſelf ꝯ ſame night Then Saul ſente meſſengers vnto Dauids houſe, to watche hym & to ſleye hym in the mo3ninge. But Micholl hys wyfe tolde it hym ſaying: Yf thou ſaue not thy ſelf this night, to mo3owe thou art a dead mā. And ſo Micol let Dauid downe thoꝛowe a wyndowe, & he went & fled & ſaued hym ſelfe. And then ſhe toke an Jmage & layed it in the bed, & put a pyllowe ſtuffed with goates hayꝛe vnder thee head of it, & couered it with a cloth. And when Saull ſent meſſengers to fetch Dauid, ſhe ſayde ꝯ he was ſycke: Then Saul ſent the meſſengers to ſe Dauid ſaynge: bꝛinge hym to me, bed and all, that he maye be ſlayne. And when thee meſſengers were come in: Behold there laye an Jmage in the bedde wyth a pyllow of gootes hayꝛe vnder the head of it. Then ſayde Saul to Michol: why haſt thou mocked me ſo, and ſente awaye mine enemy that he is eſcaped? And Michol anſwered Saul: he ſaid vnto me let me go, o3 els J wyl kyl the. And ſo Dauid fled and eſcaped and wēt to Samuel to Ramath & tolde hym al that Saul had done to hym. And he, and Samuel wente and dwelt in Naioth.

And it was tolde Saul ſaying: Behol-
D de, Dauid is at Naioth in Ramath, then Saul ſent meſſengers to fet Dauid. And when they ſaw a cōpanye of pꝛophetes at pꝛopheſieng & Samuel ſtanding faſt by thē, the ſpꝛete of God fel vpon the meſſengers of ſaul, & they ꝓpheſied to. And whē it was told Saul, he ſent other meſſēgers & they pꝛopheſyed lykewyſe. And Saull ſent meſſengers yet agayne the thyꝛde tyme whych pꝛopheſied alſo. Then went he hym ſelfe to Ramath, & when he came to a great welle that is in Socoh, he aſkedand ſayd: where are Samuell & Dauid? And they ſaid: ſe they be at Naioth in Ramath and as he went thether to Naioth in Ramath the ſpꝛete of god came vpō him alſo & he went pꝛopheſienge, vntyll he came to Naioth in Ramath. And he ſtꝛipte of hys clothes & pꝛopheſyed befoꝛe Samuell in lyke maner, & *fell naked al that day & al that night, wherfoꝛe it is a comen ſaying, is Saul alſo among the pꝛophetes?

*That is.he ꝓꝛayed vn

*fell. ſwhen they fell on the erth he fel with thē

The Notes.

¶ To pꝛophecye here ſignifieth to declare a pꝛophecye, woꝛd foꝛ woꝛd, o3 to ſynge Pſalmes o3 woꝛdes taught of the ſpꝛete of God, as it is ſayde of Iedythim. i. Para. xxv. a

¶ Dauid being in ieopardye of his lyfe cōplayneth vnto Jonathas. Jonathas loueth him euen as hym ſelf, & deliuereth him. A pꝛoper polici deuiſed betwixt thē: by which Dauid ſhuld know the entēt of Saul and yet Jonathas be blameleſſe.

The .xx. Chapter.

AND Dauid fledd frō Naioth in Ramath & went & ſayde befoꝛe Jonathus: Wo what haue J done? wher i am J faultie? what is the ſinne that J haue cōmitted befoꝛe thy father that he ſeketh my lyfe? And Jonathas anſwered hym: God foꝛbid, thou ſhalt not dye. Foꝛ ſe my father wyl do nothing ether great o3 ſmal but that he wil ſhew it me. Foꝛ why ſhuld my father hyde this thing from me? there ſhalbe no ſoch thing. And Dauid ſware agayne and ſayde: thy father knoweth that J haue founde grace in thyne eyes and therfoꝛe he thinkethe, Jonathas ſhall not knowe it, leſt he be ſoꝛye. Foꝛ in very dede euen as truelye as the Loꝛde lyuethe, and as truely as thy ſoule lyueth, there is but a ſteppe betwene me and death. Then ſayde Jonathas vnto Dauid, what ſo euer thy ſoule deſyꝛeth that J wyl do vnto the And Dauid ſayd vnto Jonathas: Behold, to mo3owe is thee * fyꝛſte daye of thee moneth, and J ſhulde ſytt wyth the kyng at meat. But lett me go that J maye hyde in the feldes vnto thys daye thꝛe dayes at euen. Yf thy father myſſe me, then ſaye: Dauid aſked leaue of me, that he myghte goo too Bethlehem to hys owne cytte, foꝛ there is holden a yearely feaſt foꝛ all hys kynne. And yf thy father ſaye thus: it is well done, then thy ſeruaūt ſhall haue peace. But and yf he be angꝛye: then be ſure ꝯ wickednes is vtterlye concluded of hym. And then thou ſhalte do ſhewe mercye vnto thy ſeruaunte, foꝛ thou haſt made with me thy ſeruaunte a bonde in the Loꝛde. Notwithſtandinge yf there be in me anye treſpace, then ſleye me thy ſelfe, foꝛ what neadeth the to bꝛing me to thy father.

And Jonathas āſwered: God kepe ꝯ frō the, ꝯ J ſhuld know, ꝯ wickednelle weare conclu-

B Thys was a ſolempne day among the Iewes.

cõcluded of my father, to come vpõ the: & shuld not tell it ỹ. Thẽ saide Dauid, who shal tel me, yf thy father answere cruelly? Thẽ said Jonathas to Dauid, come & let vs go out into the feldes. And they wente out both oẽ them into the feldes.

And Jonathas sayd vnto Dauid: O Lord god of Israell, whẽ I haue groped my fathers mynde, one time or other with in this thre dayes, that it stand well wyth Dauid: and I then sende not vnto the & shew it the, the lord do so & so vnto Jonathas. And in lyke maner, yf euell to ỹ war de please my father, I wyl shewe the and sende the awaye, that thou mayste go in peace, And the lord be with the as he hath ben with my father. And ỹ shalt performe vnto me the mercy of the Lorde, not only whyle I lyue but euen when I am deed pluck not thy mercye awaye from my* house for euer: No not when the Lorde hathe destroied ỹ enemies of Dauid euery one from the face of the erth.

And so Jonathas made a bonde wyth the house of Dauid, desyrynge that the Lorde shoulde seke oute of the handes of Dauids enemyes their wickednesse. And wythe other wordes Jonathas adiured Dauid, because he loued him. For as hys owne soule he loued him.

Thẽ said Jonathas to Dauid: to morowe shall be the kyrste daye of the mone. And thou shalt be myssed, because ỹ place shall appere emptye. But thys daye thre dayes come in anye wyse vnto the place where thou shalt hyde thy selfe, when it is worckedaye, euen by the stone Esell. And I wil shote thre arowes by ỹ one side ther of, as though I shott at a marke, & wil sẽde after a ladd, and bidde him go seke the arowes. If I saye vnto the ladd: se the arowes are on this syde ỹ, bryng thẽ: then come ỹ: for it is peace & nothing to do, as sure as ỹ lord liueth. But & yf I say thus vnto the yõg felow, behold, ỹ arowes ar beyõd ỹ, thẽ go, for the lord hath sẽt the away. And of this which ỹ & I haue spoke: behold the Lord is witnesse betwene the & me for euer. And so Dauid hyd him selfe in the felde. And when the new mone was come, ỹ king sat him downe at meate, for to eate. And the king sat him downe after the old maner, in his seat by the wall. And Jonathas arose, & Abner sate by Sauls side, & Dauids place was emptie. Neuertheless yet Saul sayd nothing at al that day. For he thought some thing had chaũced him that he is not cleane. But on thee morow which was the seconde day of the mone, whẽ Dauids place apered emptye. Saull sayde vnto Jonathas hys sonne: wherfore cometh not the sonne of Jsai to meate, nether yesterdaye nor to daye. And Jonathas ãswered vnto Saull. Dauid asked lycence of me to go to Bethlehẽ saying: let me go I pray the, for our kynrede holde an offerynge in the cytte, & my brother hath sent for me. Now therfore yf I haue found fauour in thyne eyes, lett me go and se my brother. And therfore he cometh not vnto the table of the king. Thẽ was Saul angrie with Jonathas & said vnto him: O froward & rebellyous, thinkeste thou I knowe not howe thou haste chosẽ the sonne of Jsai vnto thyne owne rebuke, & vnto the rebuke & shame of thy mother. For as longe as the sonne of Jsai lyueth vpon the erthe, thou shalte not be stablished, nor yet thy kingdome, wherfore nowe sende and fett hym vnto me, * for he is the chylde of deeth.

But Jonathas answered Saull hys father & sayde to him: wherfore shulde he dye? what hath he done? Then Saul cast a speare at him to hyt him, whereby Jonathas wiste well, ỹ it was vtterlye determyned of hys father, to slaye Dauid. And so Jonathas arose frõ ỹ table in a great anger & dyd eate no meat the second day of the monethe, for he was sory for Dauid, because his father had done hi shame. On the next morning Jonathas went out into the felde, at the time apoynted vnto Dauid, & a lytle lad with him. And he said vnto the boy: runne & find out myne arowes whiche I shote. And as the boye ran, he shote an arow beyonde him. And whẽ the ladd was come to ỹ place whether Jonathas had shot the arowe, Jonathas cryed after him & sayd: the arow is beyõde the. And he cried after ỹ lad: hast, make spede & stãd not still. And Jonathas lad gathered vp ther arowe & came to his mayster. But ỹ lad wist nothig of ỹ matter: Only Jonathas & Dauid wist it. Then Jonathas gaue his wepõs vnto the lad & sayd vnto

a nota mercy of Lorde wolde

that is fro my posteritee or offspring

nota wolde yt yo warrtendy

* 1. Re. xxvi. c. 11. Re. xii. a

G.

vntohim:go & carle thē to the towne. And as sone as the lad was gone, Dauid arose out of a place that was towarde the south & fel on his face to the groūd & bowed himselfe.iii.tymes. And they kissed ether other & wept to gether, but Dauid more abundantly. And Jonathas sayd to Dauid:go in peace whyche * we haue swore bothe of vs in thee name of thee Lorde sayinge: the Lorde be betwene the and me, and betwene thy sede and myne for euer. And he rose and departed. And Jonathas wēt in to the towne.

*above in this chapt.

The Notes.

a‡ Grace for fauour & benuolence. As gene.xli.e and.xviii.c

b‡ To shew mercy, for, to shewe a singular benefyte or pleasure or to declare hys good wyll excedingely. And singulary to help hym.

¶ Dauid fleeth in to Nob to Ahimelech the prest & getteth on him shew bread to satisfye hys hunger: & that with a cleane consecrated lye. After he flyeth to kyng Achis, and ther fayneth him selfe to be mad.

The.xxi.Chapter.

A Then came Dauid to Nob to Ahimelech the prest: And Ahimelech was astonied at his coming & said vnto hī: Why comest thou thy selfe alone, & no man with the? And Dauid sayd to Ahimelech the prest: the king hath cōmaunded me to do a certē thing & said vnto me, let no man know where aboute I sende & what I haue commaunded the to do. And therfore I haue appoynted my seruauntes to soche and soche places. And nowe what haste thou vnder thyne hande? geue me fyue loaues of bread or what cometh to hande.

And the prest answered Dauid & said ther is no comen bred vnder myne hande, but ther is halowed bred, yf ỹ young men had abstained onli frō wemē. And Dauid answered the prest & sayde vnto him: of a truthe weimen hathe bene locked vp from vs about a thre dayes, when I came out: and the * vesseles of the young men were holy. Howbeit a‡ this way is vnpure, but it shal be halowed in the vessel. And so the prest gaue hym halowed bread, for there was none other bred ther saue shewe breades that were taken from before the lord, to putte fresshe bread there, the daye that it was taken awaye.

* That is, ỹ bodies.

And ther was ther the same day a certen man of the seruaūtes of Saull abidinge before the lord named Doeg an Edomite the chefest of Sauls heard mē. And Dauid sayde vnto Ahimelech: is not here vnder thyne hande other speare or swerd? for I haue nether brought my swerde nor myne harnes wythe me, because thee kynges busines requyred haste. Then the Prieste answered: the swerd of Goliath the Philistine whome thou slueste in Eckdale, that is here wrapt in a cloth behind the Ephod Yf thou wylt take that, take it: for there is no nother saue that here. And Dauid said there is none to that, geue it me.

And Dauid arose & fled the same daye frō the presence of Saul, & wēte to Achis the kinge of Geth. And the seruauntes of Achis sayd of him: is not this Dauid the king of the land? dyd they not syng vnto this felow in daunses saying: Saul hath slayne his thousand, & Dauid hys.x.thousand? And Dauid putt those wordes into hys hart & was sore afrayed of Achys the king of Geth. And he chaunged his countenaunce before them, and raued in theyr hādes, & scrabled on the dores of the gate, and lett hys spittell fall downe vpon hys beарde. Then sayde Achis vnto hys seruaunt. Loo ye sawe that this mā was besyde hym self, wherfore then haue ye brought hym to me? lacke I mad men, that ye haue brought thys felow to play the mad man in my presence? he shal not come into my house.

The Notes.

a‡ Thys way is vnpure &c. That is, in the waye we take moche vncleanesse (as ye wolde saye) wythe pollucions in the nyght or other thinges, whych are fylthy by Moyses lawe, so that perfectly cleane are we not: but that is a small matter & wyll soone be clensed, because we haue abstayned our bodyes frō oure wyues & kept thē holy & clene. This example of Dauid teacheth that neade hath no lawe: and that man ought not to be a seruaunt to ceremonies, but ceremonies ought to serue the vse of man. Thys to proue doth Christ lead the Pharises hyther. Mat.xii.c

¶ Dauid fleeth into the cave Odollam. After that into Mazphah to the kyng of Moab. And thence in to Hareth Doeg betrayeth Dauid. Ahimelech is accused of treyson and slayne, and lxxxv.prestes mo with him: because they receaued Dauid. Nob is destroyed of Saul. Ebiathar fleeth to Dauid.

The.xxii.Chapter.

AND Dauid departed thence & escaped, and came vnto the cave Odollam. When his brethren & all hys fathers house hearde it, they went thither to hym. And there geathered vnto hym all men

all men that were in combraunce and in det and troubled in their hertes and he became a captayne ouer thē. And there were with him vpon a foure hūdred men. And Dauid wēt thence to Mazphah in the lād of Moab, and sayde vnto the kynge of Moab: Let my father and mother I pray the, haue their abydynge with you, tyll I knowe what God will do wythe me. And he left thē with ỹ king of Moab, and they dwelt wt him all the whyle ỹ Dauid kepte him self in holde. And the prophete Gad sayd vnto Dauid: Abide not in castelles, but departe & go to the lād of Juda. Thē Dauid departed and came into the forest Hareth. And Saul hearde of it: for Dauid was knowen & also the men that were with him. And as Saull satt in Gabaah vnder a groue vpō a hye bancke with his speare in hys hand aud al hys men about him, he sayde vnto his seruauntes ỹ stode
B about him. Heare I pray you, you sōnes of Jemini: wil the sōne of Jsai also geue euerye one of you feldes & vineyardes, & make you all captaines ouer thousandes and ouer hundredes: that ye haue al conspired agaynst me, so that ther is none of you that *openeth myne eare, in so moche that my sonne hath made a bonde with ỹ sonne of Jsai, nether is there anye of you that mourneth for me or sheweth it in myne eare: because my sonne hathe set vp my seruaunte to lye a wayte againste me, as it appeareth this daye.

*That is, sheweth me any thinge

Then answered Doeg the Edomite, which had the ouer syght of the seruaūtes of Saul and sayd: I saw the sonne of Jsai, when he came to Nob, to Ahimelech ỹ sonne of Ahitob, which asked counsell of the Lorde for him, & gaue him vitayles, & the swerde of Goliath the Philistine also. Then the Kynge sente to calle Ahimelech the preast the sonne of Ahitob, & al hys fathers house: that is to say, ỹ preastes that were in Nob. And they came al to ỹ king.
C And Saul said: here thou sonne of Ahitob. And he said: here I am my lord. Thē sayd Saull to him: why haue ye conspyred agaynst me, thou and the sonne of Jsai, in so moch ỹ thou hast geuen him vytaile & a swerd, & hast asked coūcel of god for him, that he shulde arise agaynste me and lye awayte as it is come to passe thys day. And Ahimelech answered the kynge and sayd: who is so faythful amonge all thy seruauntes as Dauid & therto the kinges sonne in lawe, and gothe at thy bydding, and is had in honour in thyne house haue I thys day begōne first to aske coūcel of god for him? God forbid that from me: let not the kyng put soche a thyng vn to his seruaunte & on all the house of my father. For thy seruaūt knoweth nothing of all this, ether lesse or moare.

But for al ỹ the kyng sayd: thou shalt surelye dye Ahimelech, both thou and all D
thy fathers house. Then sayde the kynge vnto hys fote men that stode aboute him. turne & slay the preastes of the Lord, both because they haude is wyth Dauid and because they knewe when Dauid fleed and shewed it not to me. But the seruaūtes of the king wold not moue their hādes, to runne vpon the preastes of the Lorde. Then said the King to Doeg: turne thou and smyte the preastes. And *Doeg ỹ Edomite turned & rāne vpon the preastes & slue that same daye foure skore and fyue persones that dyd weare eche man a linne Ephod. And Nob the cytie of the prestes he smote with the edge of the swerd, both man and woman, chylde and sucklynge, wyth ore asse and shepe. 1.Reg.xii.g

But yet one of the sōnes of Ahimelech ỹ sonne of Ahetob, named Abiathar, escaped & fled to Dauid, and shewed Dauid, how that Saul had slaine the lordes preastes. And Dauid sayd vnto Abiathar: I wist it the same day, ỹ Doeg the Edomite which was there wolde tell it Saul. And I am cause of the deethe of all the soules of thy fathers house. Abide wt me & feare not: he ỹ seketh thy soule, shal seke mine, & with me thou shalt be in sauegard.

¶ Dauid deliuereth Keilah. He fleeth into ỹ wyldernes of Ziph. He is comforted of Jonathas. The Ziphites wold haue betrayed him, but he escapethe.

The.xxiii.Chapter.

THē me tolde Dauid saying: Behold, ỹ philistines fighte agaynst Keilah, & spoyle the bernes. Thē Dauid asked ỹ lordes aduise saying: shall I goo and smyte the Philistynes? And the Lorde sayde vnto Dauid: go & smyte the Philistines and saue Keilah. Then sayde Dauids men vnto hym: se we be afrayed here A

here in Juda. What shal we thē be, when we come to Keilah, to the hoste of the Philistines. Then Dauid asked the Lorde agayne. And the lord answered him & sayd: vp & goo to Keilah, for I wyl delyuer the Philistines into thyne handes.

And so Dauid and hys men wente too Keilah and fought with the Philistines, & draue awaye theyr catell and slue a greate slaughter of them. And so Dauid saued the enhabiters of Keilah. And it chaunced whē Abiathar the sōne of Ahimelech fled to Dauid to Keilah that he brought an Ephod in hys hande.

B And it was tolde Saull, that Dauid was come to Keilah. Then sayde Saull: God hath delyuered him into myne hand. For he is shut in, for he is come into a town wyth gates and barres. And Saul called all the people to warre, for to go to Keilah to besege Dauid and hys men. But Dauid had knowledge that Saul ymagened myscheke agaynst him, and sayde therfore
1. Reg. xxx. b. to Abiathar the preest: * Bring the Ephod Then sayd Dauid, O Lorde God of Israel, thy seruaūt heareth that Saull is about to come to Keilah to destroye the cytie for my sake: wyll the men of Keilah deliuer me into his hande? or wil Saul come as thy seruaunt heareth saye? Lorde God of Israel tell thy seruaunt: And the Lord sayd: he wyll come. Thē sayd Dauid: wyl the men of Keilah deliuer me and my men into the hand of Saul? and the Lord said they wyl delyuer you.

Then Dauid and his men which were bpō a. vi. hundred, arose and departed out of Keilah and went whether chaunce draue thē. And when it was tolde Saul, that Dauid was fled from Keilah, he lette the iourneye alone. And Dauid abode in thee wyldernesse in stronge holdes, & in a moūtayne in the wyldernesse of Ziph. And Saul soughte hym all hys lyke, but God delyuered hym not into hys hande. And

C Dauid sawe that Saul was come out, to seke his lyke, whyle Dauid was in the wildernesse of Ziph in a thicket. And Jonathas Saules sōne arose & went to Dauid to the thicket, & strenghted hym in God, & sayde vnto hym: feare not, for the hand of Saul my father shall not fynde the, and thou shalte be kynge ouer Israell, and I muste be nexte vnto the. And Saul my father therto knoweth that it shalbe so. And they made * a bonde both of them to gether before the Lorde. And Dauid taried styll in the thicket, and Jonathas went to hys house. Exo. xxiii. a and. xx. b

Then came the Ziphites to Saul, to Gabaah sayinge: Dauid hydeth hym selfe faste by vs in stronge holdes that are in a thycket in the hyl of Hachilah on the right syde of the wyldernesse. Now therfore syr kynge, come downe wyth all the lust that thy soule hath to come. And our part shall be to delyuer hym into the handes of thee kynge. Then sayde Saul: Blessed are ye in the Lord: for ye haue compassyō on me Go I praye you and marke more dyligētly, & know & se his haunte, where hys fote hath bene, and who hathe sene hym there: D for it is tolde me that he is very sotel. Se therfore and knowe all the lourkyng places where he lourkethe, and come agayne to me wyth certentye, and I wyll go wyth you. And then yf he be in the land, I wyll hunte hym oute wythe all the thousandes of Juda.

And they arose & went to Ziph before Saull. But Dauid and hys men were in the wyldernesse of Maon, in the wylde feelde, on the ryghte hand of the wyldernesse. For when Saul was gone with hys men to seke, it was tolde Dauid. And therfore he wente vnto a Rocke and dwelte in thee wyldernesse of Maon. And when Saull hearde that, he folowed after Dauid into the wyldernes of Maon. And Saul and hys men went on the one syde of the moūtayne, and Dauid and hys men on the other. And Dauid as a man amased, made haste to gette from Saul. For Saul and hys men had compased Dauid & his men round about to take them.

But there came a messenger to Saull sayinge: Haste the and come, for the Philistynes are come in and roue thee lande. Wherfore Saull returned from persecutynge Dauid, and went agaynst the Philistines. And therfore the place is called, * Sela Mahelecoth. And then Dauid went thence and dwelte in stronge holdes at Engadi. That is, the rocke of separation

C Dauid fleeth into Engadi and there hydeth him in a caue. Saul cometh in thether too doo hys easement, and Dauid cutteth of the border of his mantel for

tel for a token, but hureth him not. Dauid gothe out of the caue after Saul and speaketh to him.

The.xxiiii.Chapter.

A WHē Saul was come againe from the Philistines, there were ỹ tolde him saying: beholde, Dauid is in the wildernesse of Engadi. Thē Saul toke thre thousand chosen men out of all Israel, and went to seke Dauid & his mē in the Rockes, where nothing haũted but wild gootes. And he came to the flockes of the shepe by awayes side where was a caue. And Saul wēt in to couer his feate. And Dauid & his men sat a longe by the sides of the caue. And the men of Dauid saide vnto him: se ỹ day is come, of which the Lorde sayd vnto the: Beholde I wyl delyuer thyne enemye into thine hande, & thou shalt do vñ him what it pleaseth the. Then Dauid arose and cut of a lappe of sauls cote priuely. And immedtatly Dauidshert smote him, because he had cut of a lapp of Sauls cote. And he sayde vnto his mē: the lord kepe me frō doyng ỹ thing vnto my master ỹ is the Lordes anointed, to laye myne hande vpon him, seying he is the lordes anoynted. And so Dauid kept of his seruaũtes vñ wordes, and suffred them not to go vpon Saul.

And when Saul was vp out of ỹ caue & gone awaye, Dauid arose and wēt out of the caue and cried after Saul saying: My Lord king. And Saul loked behinde him. And Dauid stouped to the erth & bowed him self, & sayde to Saull: wherefore geuest ỹ an eare to mennes wordes, that say, Dauid seketh the euel? Beholde this day thyne eyes haue sene, howe ỹ the lord had deliuered the this day, into myne hād in the caue. Whē they bad kil ỹ mine eye had compassyon on the: and I sayde: I wil not lay my hādes on my master, for he is ỹ Lordes anoynted. And moreouer my father, se yet the lap of thy cote in my hand. And in as moche as I kylled ỹ not to, when I cut of the lapp of thy cote, vnderstand & se, ỹ there is nether euell nor trebellousensse in me, & that I haue not sinned against the. And yet thou hũtest after my soule to take it. The lord be iudge betwene the & me, and the Lord auenge me of the. But myne hād be not vpō ỹ. Accor dynge to the olde prouerbe, wyckednesse shal procede out of the wicked: But mine hand be not vpon the. After whom arte ỹ come out, thou king of Israel? After whō chasest thou? euen after a deed doggc, & after a flee: The Lorde be iudge & iudge betwene ỹ and me, & se & pleate my cause, and iudge me fre out of thyne hād. Whē Dauid had made an ende of spcakyng al these wordes to Saul, Saul said: is this thy voyce my sōne Dauid? and he lift vp his voyce and wept, & sayde to Dauid: ỹ art ryghteouser then I, for thou haste rewarded me with good, and I haue rewarded ỹ vñ euel. And thou haste shewed this day how that thou hast dealt louingly vñ me, for as moche as when the Lorde had locked me in thyne handes, thou slueste me not. For who shall fynde hys enemye and lett him depart a good way. Wherefore the Lord rewarde the with good, for ỹ thou haste done vnto me this day. And now I wot well that thou shalt be king, and that the kyngdom of Israel shall be stablysshed in thine hande. Swere therfore vnto me by ỹ Lord, ỹ thou shalt not destroy my seade after me, & that ỹ shalte not destroy my name oute of my fathers house. And Dauid & sware vnto Saull, & Saul went home. But Dauid and his men gatt vp vnto an holde.

*Dom rede Roes.

(That is, to do his easement.

note Dauid cut a lape of sauls cote

note Dauid to Saull

The Notes.

a Thys prouerbe is spoken as contemnyng him self and magnyfyinge the kynge. Above in the, xxiiii. b To sweare by the Lorde is, to cal the Lord to wytnesse of that whych we promesse, to thintēt ỹ it maye be stable and sure. ii. Para. xv. c.

Samuel dyeth. Dauid flieth in to the wildernesse of Pharan. He is angry with Nabal: but is pacyfyed by the wysdom of Abigail. Nabal dyeth. Dauid maryeth Abigail.

The.xxv.Chapter.

AND thē Samuell dyed, & all Israel gethered together, & lamented him & buryed hym in his owne house at Rainath.

And Dauid arose & gat him to ỹ wildernes of Pharan. And ther was a man in Maon whose catel was in Carmel, & ỹ mā was exceedyng mighty, & had thre thousād shepe and a thousād gootes. And he was sheryngc hys shepe in Carmell. The name of the man was Naball, & the name of his wyfe was Abigail, and was a womā of good wysdom and bewti full. But the man was churlysshe and of

chrewde condicions, and was a Calebite.
And when Dauid hearde in the wylder-
nesse, that Nabal share his shepe, he sente
oute ten of his younge men, & sayde vnto
thē: get you vp to Carmel and go to Na-
B bal and grete him in my name. And thus
wise saye vnto my frende: peace be to the,
peace be to thine house and peace be vnto
all that thou hast. I haue hearde say that
thou hast sherers. Nowe thy shepeardes
were wyth vs, and we dyd them no spite,
neither was there ought missing vnto thē,
all ỹ whyle they were in Carmel: aske thy
laddes, & they wyll shewe the. Wherefore
let these young men finde fauour in thine
6. Ne. xpl. a. eyes (for we come in a good season) and*
geue I praye the whatsoeuer comethe to
thyne hande vnto thy seruauntes and to
thyne sonne Dauid.

And Dauids yoūgmē came & told Na
bal al those wordes in ỹ name of Dauid &
thē stopped. And Nabal ānswered dauids
seruantes & said: What is Dauid & what
is the sonne of Isai: ther is plentie of ser-
uantes now a dayes, that breake awaye
euery mā frō his master I shuld take my
breed, my water & my flesche ỹ I haue kil-
led for my sherers, and geue it mē whych
I wot not whence they be:

C And Dauids seruaūtes turned their way
and went agayne, & came and tolde hym
accordyng to al those sayinges. Thē Da
uid sayd vnto his mē: girde euery mā his
swerd about him. And they gyrded euery
man his swerde on, & Dauid therto gyrd
on his swerde. And there folowed Dauid
vpon a foure hundred men, & two hūdred
abode by the stuffe.

But one of the laddes tolde Abigaill
Nabals wife sayinge: se Dauid sent mes
sengers vnto oure master out of the wyl-
dernes to salute him, and he railed on thē.
And yet the men were very good vnto vs
and dyd vs no displeasure, neither myssed
we any thyng, as long as we were cōuer-
sāt wt thē, whē we were in the feldes. But
they were a wall of defence vnto vs both
by nyght and also by day, al the while we
were with them keppyng shepe: Now take
D hede & se what thou hast to do, for it is cō-
cluded to do myscheue vnto oure master
and to all hys housholde. And he is vn-
gracyous to speake to. Then Abigaill
made hast and toke two hundred loues &
two bottelles of wyne & fyue shepe readye
dressed & fiue measures of parched corne,
and an hundred bondelles of reasinges, &
two hūdred frayles of figges, & laded thē
on asses, & sayde vnto her younge mē: go
before me, & se I come after you, & tolde
her husband Nabal nothing therof. And
as she rode on her asse and was comynge
downe i a slade of ỹ hyl, Dauid & hys me
came downe agaynst her, & she met them.

And Dauid sayde: in vayne haue I
kept all that this felowe had in the wilder
nesse: so that nought was myssed that per
tayned vnto hym, for he hathe quytte me
wyth euell for good. So & so do God vn
to the enemyes of Dauid, as I wyll not
leaue of all that pertayne to hym, by the
dawnynge of the daye, oughte* that pys-
seth agaynste the walle.

* Is whe
saye not as
moch as a
dog: or, as
some wyll,
nothing of
the males
kinde

When Abigail saw Dauid, she hasted
and lyght of her asse & fell before Dauid
on her face, and bowed her selfe to ỹ grou
de, and fell at hys fete and sayd: Let this
vnhappie deade be counted myne, my lor-
de, and lette thyne handemayde speake in
thyne audyence, and heare the wordes of
thy handmayde. Let not my Lord regard
thys vnthryfftie man Nabal, for as hys
name is, so is he. * Nabal is hys name &
folly is wyth hym. But I thyne hande-
mayde sawe not the younge men of my
Lorde which thou sendest.

* that is, folie

And now my Lord as sure as the lord
lyueth and as thy soule lyueth, the Lorde
hath with holden the frō cōmyng to shede
bloude & from aduengyng thy selfe with
thyne owne hande. Furthermore I praye
god that thyne enemyes & they that entēd
to do my Lorde euell, may be as Nabal.
And now this a blessing which thine hād
mayde hath brought, lett it be geuē vnto
ỹ young men that folowe my Lorde. For
geue the trespace of thyne handemayde ỹ
the Lorde maye make my Lorde a sure
house, because my Lorde fyghteth ỹ bat-
telles of the Lord, and ther could none e-
uel be founde in the in al thy lyfe. And yf
any man rise to persecute the & to seke thy
soule, yt the soule of my Lord be bounde in
a bondell of lyfe wt the Lorde thy God.
And the soules of thy enemyes be slōg in
the midle of a slyng. And moreouer when

a thys

nota for shedyng of blods cam = shed

the Lorde shall haue done to my Lorde al the good that he hathe promysed the, and shall haue made the ruler ouer Israel: thē shall it be noo grudge of conscience vnto the or discourage of herte vnto my Lord, that thou sheddeste blonde causelesse and dydest aduenge thy selfe.

And moreouer whē the Lord shal haue dealt wel wt my Lord, then thinke on thine
F handmayde. Thē said Dauid to Abigail blessed be the Lord God of Israel whych sent the this daye to mete me. And blessed be thy behauour, & blessed be thou which
The child interpr. readeth And ye soule of thine enemies he wyl make too flee, euē as the vnderstād bozlers wt sliges, make a stone to flee out of a slinge
hast kept me this daye frō coming to shed blond & frō aduenging my selfe with mine owne hand. For in dede assure as the Lorde God of Israell lyueth whyche hath kept me backe frō hurting the, except thou haddest hasted and met me, there had not bene left Nabal by the dawninge of ye daye, a pysser agaynst ye wal. And so Dauid receaued of her hād that she brought hym, and sayd to her: go in peace to thyne house. And se I haue obeyed thy voyce & haue receaued the to grace.

And whē Abigaill came to Nabal: behold, he held a feaste in hys house lyke the feast of a King, & Nabals herte was merry wtin him & he was dronke a good. Wherfore she tolde him naught nether little nor more, vntyll the morowe daye. But in thee morning, when the wyne was gone out of Nabal, his wyfe told hym these wordes, &
G hys herte dyed within him, and he became as a stone, and vpon a ten dayes after the lord smote Nabal, that he dyed. And whē Dauid hearde that Naball was dead, he sayd: Blessed be the lord that hath iudged the cause of my rebuke of the hand of Nabal, & hath kept his seruaunt frō euel, and hath turned the wyckednes of Naball agayne vpon hys owne head. And Dauid sent to comē wt Abigail, to thintēte to take her to his wyfe. And whē the seruaūtes of Dauid were come to Abigail to Carmell, thei spake vnto her saying: Dauid sent vs vnto ye, to take the to hys wyfe. And she arose and bowed her selfe on her face to the earth, & sayd: Beholde thy handmayde, to be a seruaūt to wasche the fete of the seruaūtes of my Lord. And Abigail hasted & arose & gat her vp vpō an Asse, with fyue damoselles of hers ye wēt at her fete, & wēt after the messengers of Dauid & was his wyfe. Dauid also toke Ahinoā of Jezrahel, & they were both his wyues. But saul gaue Michol his daughter Dauids wife to Phalti the sonne of Lais of Gallin.

The Notes.

a Blessing for rewarde or present, after the maner of the Hebrues.

b The meaning is, The lyfe of my Lord Dauid shalbe so preserued of the Lord, as it were in the bondel of Gods prouision, in whych are al ye haue lyfes And the lyfe of hys aduersaryes shalbe caste in thee rowling of gods iudgement as it were with a sling and so horybly whyzled, and without hope of reste that they shal not knowe whether to turne them, tyll they be consumed.

c By thys washing of fete is signified that she wolde be so gentyl and so seruysable to Dauid, that she woloe not refuse to washe the fete of hys seruaūtes. Timo. v. b.

¶ Saul sleapeth in hys tente. And Dauid taketh awaye hys speare and a cruse of water, ye stode at hys head.

The .xxvi. Chapter.

AFter that came the Ziphites vnto saul to Gabaah saying Dauid hydeth him selfe in the hyll of Hachilah euē before ye wildernes. Thē Saul arose & wēt to the wildernes of Ziph & thre. M chosen men of Israel with him, for to seke Dauid in the wylderneſſe of Ziph. And Saul pitched in the hyll of Hachilah whi che lyeth before thee wylderneſſe, by thee wayes syde. But Dauid dwelt in the wyl derneſſe. And when he sawe that Saul ca me after hym into the wylderneſſe, he sent out spies and vnderstode that Saul was come of suertye.

Wherfore Dauid arose & wente to the place where Saul had pitched, & beheld ye place where Saul laye wt Abner ye sonne of Ner his chefe captayne. For Saul lay within a round banke, and the people pitched round about him. Thē ānswered Dauid & spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah & brother to Joab saying: who wil go downe wt me to Saul to ye hoste? & Abisai sayde: I wyl B go downe wyth the.

And so Dauid & Abisai came to ye people by night. And beholde, Saul laye slepinge within a rounde banke & his speare pitched in the groūd at his head, Abner & the people lying round aboute him. Then sayd Abisai to Dauid: God hath closed in thyne enemie vnto thyne hande this daye. Now therfore let me smyte hym a felowshyp wyth my speare to the earth, euē one

stroke, and I wyl not smyte him the sec-
de time. But Dauid sayde to Abisai: de-
stroy him not, for who can lay his hād on
ỹ Lordes anointed & be giltles? And Da
uid sayd furtherinore: as sure as the lord
lyueth, the Lorde shall smyte hym, or hys
date shall come to dye, or he shal descende
into battell & there perysshe: but the Lorde
kepe me frō laying myne hand vpon the
Lordes anointed. Now then take a felow
shippe ỹ speare ỹ is at his heed, & ỹ crewse
of water, & let vs go. And Dauid toke the
speare & the crewse of water that were at
Sauls heed, & they gat them awaie, & no
mā saw or wist it or awoke. For they were
al a slepe, because the Lord had sent a slō-
C ber vpō thē. Thē Dauid wēte ouer to the
other syde & stode on the toppe of an hil a
farre of (a great space being betwene thē)
& cryed to the people & to Abner the sonne
of Ner saying: Answerest thou not Ab-
ner? and Abner answered & sayde: Who
art thou that *cryest to the king? and Da
uid sayd to Abner: art not thou a mā and
who is lyke the in Israell? But wherfore
hast ỹ not kept thy Lord the kynge? For
ther came one of the folke to destroye the
king thy lord. It is not good ỹ thou haste
done. As truly as the lord liueth yeat wor
thy to dye, because ye haue no better kept
the lordes anoynted. And nowe se where
the kinges speare is and the crewse of wa
ter that were at his heed.

Then Saul knew Dauids voyce and
said: is this thy voyce my sōne Dauid? &
D Dauid sayde: it is my voyce my Lorde
king. And he sayd therto wherefore dothe
my lord persecute his seruaūt: for what ha
ue I done? or what euel is in mine hand?
Now heare therfore (my lord kyng) ỹ wor
des of thy seruaunt. If the lord haue ste-
red ỹ vp against me, he shal *smel ỹ sauour
of sacrefice. But & yf they be ỹ chyldrē of
mē, cursed be they before ỹ lorde. For they
haue cast me out frō abydyng in the enhe
ritaūce of ỹ lord, sayig: hēce & go serue o-
ther gods. And yet I hope my bloud shal
not fal to ỹ erth before ỹ face of ỹ Lorde,
though ỹ kyng of Israel be come oute to
hūt a flee, as mē hūt ỹ partreges in ỹ moū
taines. Thē sayde Saul: I haue synned,
come againe my sonne Dauid for I wyl
do the no moare harme, because my soule
was precyouse in thyne eyes thys daye.
Beholde, I haue played the fole & haue
erred exceding moche. And Dauid answe
red and saide: Behold ỹ kinges speare: let
one of the younge men come ouer and fet
it. The lord rewarde euery mānes righte-
wesnes & faith: for the Lord deliuered the
into my hād this day, but I wold not lay
mine hād vpō ỹ lordes anointed. And as
thy lyfe was moch set by this time i mine
eyes: so be my lyfe set by in ỹ eyes of the
Lord, that he delyuer me out of al tribula
cion. And Saull sayd to Dauid: Blessed
art ỹ my sonne Dauid, for thou *shalt be
a doer and also able to bryngе to an end.
And so Dauid went his waye, and Saul
turned to his place agayne.

*Shalt. Thou shalt raigne and prosper.

That is Why noyse awaket the kynge.

That is he shal declare mine vnrighteousnesse Wan Opē eyghnes in ỹ sacrifice of Cain. Genesis.

¶ Dauid fleeth to Achis kynge of Geth, which geueth him ze-keleg to dwel in. He kylleth the Philistines. And when Achis demaunded against whom he had roued, he geueth him a forged answere and deceaueth hym properlye.

The .xxvii. Chapter.

Then thought Dauid in hys hert: I maye perysh one day or other by the handes of Israell. There is no better for me, then to flee into the lande of the Philistines, that Saull of verye dispayre to fynde me, maye ceasse to seke me any moare in al the cooastes of Israel: for so I maye escape his hand. And Dauid arose, and he and the sixe hundred mē that were with him went vnto Achis, the sonne of Maoch, kyng of Geth. And Dauid dwelt with Achis at Geth, bothe he & hys men, euery man with hys houshold, and Dauid with hys two wyues. Ahinoam the Jezrahelite and Abigaill Nabals wyfe of Carmell. And when it was tolde Saul that Dauid was fleed to Geth, he soughte no moare for him. And Dauid sayde vnto Achis: If I haue foūd grace in thyne eyes, let me haue a place in some towne in the feldes, that I maye dwell there. For what shulde thy seruaunt dwel in the heed citie of the kingdom with the. Then Achis gaue him Zikeleg the same day for which cause Zikeleg pertaineth vnto the kinges of Juda vnto this daye. And ỹ time ỹ Dauid dwelt in ỹ cōtrey of ỹ Philistines, was a *† yere & foure mo-nethes. And Dauid & his mē went & ranne vpō the Gesurites, the Gerzites and ỹ Amalechites

Amaleckites: which nacions were frō the begynnyng the enhabyters of the lād, as men go to Sur, and so forth to Egypte. And Dauid smot the lande & lefte nether mā ner womā a liue, & toke ỹ shepe ỹ oxē, the asses, camelles, & clothes, & remoued & D came to Achis. And Achis sayde: haue ye not ben arouing this day? And Dauid ā-swered: yes in the south of Juda, & in the south of ỹ Jezrahelites, & in the south of ỹ Kenites. And Dauid saued nether mā nor womā aliue to brig to Geth, for feare lest they shulde tell on thē sayinge: so dyd dauid & so is his maner al ỹ while he dwel te in ỹ cōtrey of ỹ Philistines. And Achis beleued Dauid sayig: He hath made him self * to stynke vnto hys people Israell, & therfore he shalbe my seruaunt for euer.

That is, to be abhorred & counted abhominable.

The Notes.

* ✝ The Chald. interpret foure monethes and certen dayes Of Dauids continuance in that place to the Hebrues them selues dysagree.

¶ The Philistines moue warre agaynst Saul and the Israelites. Saul requireth counsel of God but hath no answere: and then seketh after an enchaunter, whych rayseth him vp the spryte of Samuel.

The .xxviii. Chapter.

A And it chaūced in those dates, that the Philistines gethered their host to gether to warre, entendynge to fight with Israel. And Achis sayd to Dauid: Be sure, thou shalt go out wt me in ỹ host, and thy men also. And Dauid sayde agayne to Achis: then thou shalt knowe, what thy seruaunt cā do. And Achis sayd to Dauid: Then I wyll make the * ✝ kepper of my heed for euer. Samuel was thē dede, & all Israel had lamēted hym & buried hym in Ramath his owne cytye. And Saul had put the wemē ỹ had spyrytes of prophesy & the Sorcerars out of the lād. And the philistines geathered to gether & came and pitched in Sunam. And Saul & al Israell geathered to geather and pitched in Gelboe. And when Saul sawe ỹ host of the Philistines, he was afrayed, & his hert was sore a stonied. And Saul asked councel of the Lord: But the lord answered him not, nether by dreame nor by ✝ Urim, nor yet by prophetes.

Nota Samuel was buried

Then sayd Saul vnto his seruaūtes: seke me a woman ỹ is mastres of a spryte of prophecye ỹ I maye go to her & aske of her. And his seruaūtes said to him: se ther is a wyfe ỹ hath a spryte of Prophesye in her possessiō at Endor. And Saul chaūged his clothes and put on other rayment, & then wente he and two men withe him, & they came to the wife by nighte. And he sayd: prophesie vnto me by the spryte, and bring me him vp whō I shall name vnto the. And the wife said vnto him: Behold, thou knowest what Saul hath done, how B he hath destroyed the wemen that had prophesying spyrytes, & the Sorcerars out of the lād. Wherfore thē * layest thou a net for my soule to kyl me? And Saul swore to her by the Lorde sayinge: As surely as the Lord liueth, ther shall no harme chaūce the for thys thyng. Then said the wife: whom shall I fetche vp vnto the? and he sayde: Bryng me vp Samuel. Whē the woman saw Samuell she cryed wythe a lowde voyce & spake to Saull sayinge: why haste thou mocked me? for thou arte Saul. And the king said vnto her, be not afrayde. But what seyst thou. And the wyfe sayd vnto Saul: I se * a God ascēding vp out of ỹ erth. And he sayd: what faction is he of? And the woman sayde: there cometh vp an olde man wt a mantel vpon him. And Saul perceaued ỹ it was ✝ Samuel, & stouped with his face to the ground & bowed him self. And Samuell sayd to Saul: why haste thou vnquieted me, to make me be brought vp? And Saull answered: I am sore encombred. For the philistines make warre against me, & god is departed frō me & āswered me nomore, nether by Prophetes, nether by dreames. And therefore I haue called the, to tell me what I shal do. Thē said Samuel: wherfore doest thou aske of me? while the lord is gone frō the & is thyne enemye, the lord wyl do the as he sayd by my hād. For the Lord wil rent the kyngdome out of thine hande, & geue it thy neyboure Dauid, because thou obeidst not ỹ voice of the lord, nor executedst his fearce wrath vpō ỹ Amaleckites. Therfore hath the lorde done this vnto the this day. And moreouer the lord wil deliuer Israel wt the, into the hād of ỹ philistines. And to morow shalt ỹ & thy sones be wt me, & the lord shall geue the host of Israel into the hādes of ỹ philistines. Then Saul fell streyght waye flatte on the erth as lōg as he was, & was sore a dread of the wordes of Samuel.

That is, seketh an occasiō, wherby I might be brought to deth.

The chald. the angell of God

C

Nota the D. of God to Saul for his disobedience

D And therto there was no strengthe in him, for he had not eaten al the daye & the nyght before. And the woman came vnto Saul & saw y he was sore troubled, and sayd vnto him. Se, thine hād maide hath obeyed thy voyce & haue put my soule in my hande, & haue rekened vnto thy wordz which thou saydest vnto me. Now therfore herkē thou also vnto ỹ voice of thine hand mayd, & let me sett a morsel of bread before the, & eate & gett the strength to go thy iourney. But he refused it & sayde: I wyl not eate. But his seruaūtes & ỹ wyfe togethether cōpelled him, ỹ he heard theyr voice. And so he arose frō ỹ erth & sat him on a bed. The womā had a fat calfe in the house, & ỹ she hasted & killed it, & toke flower & kneed it, & dyd bake hī swete cakes, & brought thē before saul & before his seruaūtes. And whē they had eatē, they stode vp, and went awaye the same nyghte.

The Notes.

at Keper of his heed for keper of hys body whiche they cal knyght for the bodye.

bt Of Azim is spokē. Numeri. xxii. d. God wolde not ỹ the hye prsaste shoulde geue Saul answere at this tyme, & therefore suffered hym not to se hys wyl in Azim as he was wont to do: or happelye he sawe his wyll but sawe therwyth that he shuld not shewe it vnto Saul. Luke Mume. xxvii. d.

ct S. Austen in the thyrde Tome of hys workes the cccc. and. xviii. lyde affirmeth ỹ it was the deuel in the lykenesse of Samuell.

¶ Dauid goyng with king Achis to fight against Saul is send againe by the meanes of the lordes of the Philistines.

The. xxix. Chapter

A THe Philistines geathered all their hostes to geather vnto Aphec: And Israell pytched by *akōtaine i Jesrahel. And ỹ lordes of ỹ philistines wēt forth by hūdredes & by thousandes. But Dauid & his men came behinde wt Achis Then sayd the lordes of the Philistines: what ar yonder Ebrues? And Achis sayd vnto the lordes of the philistines: Is not this Dauid ỹ seruaunt of Saul ỹ kyng of Israel, which hath bene wt me daies or yeres, & I haue foūd no fault in him sēce he fleed vnto me vnto this daye. Neuertheles ỹ lordz of ỹ philistines were wroth wt him and sayd vnto him: Make this fellow returne, and let him go againe to his place whiche thou haste appoynted hym. For he shal not go wt vs to battel, leste he be an aduersarye to vs in the battell. For wherewythe coulde he better obtayne the fauour of his mayster, thē vpō the heades of our mē. Is this not Dauid to whō they sang in daūces: *Saul slue his thousand but Dauid his. x. thousand? Then Achis called Dauid & sayde vnto hym: As sure as the Lord lyueth ỹ art honest, & it pleaseth me wel ỹ thou shuldest accōpanye me in the hoste, for I haue foūd none euel wt the sence thou cāmest to me vnto this day Neuertheless the Lordes of the Philistines fauour the not: wherfore returne & go in peace, that thou displease not thee Lordes of the Philistines. And Dauid sayde againe to Achis: Why what haue I done and what hast thou founde in thy seruaūt as long as I haue ben with the vnto this daye: that I may not go fight against the enemies of my Lord the kinge.

A Achis answered and said to Dauid: I wot wel thou pleasest me, as it were an Angel of God. Notwithstādinge the Lordes of the Philistines haue sayd, that ỹ shalte not go with them to batel. Wherfore ryse vp early in the morning with thy masters seruaūtes that at come with the. And whē ye be vp early as sone as ye haue light departe. And so Dauid & his men rose early to departe in the morning & to returne into the lāde of the philistines. And the Philistines went vp to Jesrahel.

¶ Dauid returning frō king Achis fyndeth Zikeleg burnt he pursueth after the burners therof, & killeth them and recouereth the praye.

The. xxx. Chapter.

B Vt yer Dauid & his mē were come to Zikeleg ỹ thyrde day the Amalekites had runne in a running vpō the south and vpon Zikeleg, and had smytten Zikeleg & burnt it with fyre, and had taken the women that were therein prysoners, bothe small and great: but slew not a man, saue caryed thē wyth thē & wēt theyr wayes. When Dauid & hys men came to the citie: behold, it was burnt with fyre, & theyr wyues, theyr sonnes & theyr daughters were takē prisoners. Thē Dauid & ỹ people ỹ was with hym lift vp theyr voyces & wept, vntyl they could wepe nomore And Dauids two wiues were taken prysoners also. Ahinoam the Jesrahelite and Abigaill the wyfe of Naball thee Carmelite. And Dauid was in a shrowde strayt: for thee people entended to stone hym because

because ỹ hertes of al the people were vexed for their sonnes and their daughters.

But Dauid toke a good courage to him in the Lord his God and *said to Abiathar the prest Ahimelechs sone: bringe me the Ephod. And Abiathar brought ỹ Ephod to Dauid. And Dauid asked the Lord saying: shal I folow after this company? shall I ouer take them? And he sayd to hym: folowe, for thou shalte ouer take them and recouer the pray.

And he went and the syxe hundred me that were with him, & they came to the ryuer Besor, wher a part of thē abode. But Dauid and foure hundred men folowed: But two hundred abode behinde beynge to wery to go ouer the riuer Besor. Then they found an Egyptian in the felde, and brought him to Dauid & gaue him breed to eate & water to drynke, & gaue hym a few figgs & .ii. clousters of reasiges. And whē he had eatē, his spretes came agayne to him: for he had eatē no bread nor drōck no water in thre dayes and thre nyghtes. Thē Dauid sayd vnto him: to whō belōgest ỹ & whēce art thou? and the lad ānswered: I am an Egyptian and seruaūt to an Amalekite: & my master left me behind, because it is thre dayes a gone ỹ I fel sicke: we came a rouing vpō the south of Cerethis, & vpon them of Iuda & on the south of Caleb. And we burnt Zikeleg wt fire. And Dauid sayd to him: cāst thou bring me to this cōpany? And he sayd: swere vnto me by god, ỹ thou wylte neither kyll me nor deliuer me into ỹ hāds of my master, & I wyll bringe the vnto them. And when he had brought him: se, they laye skatered al abroade vpō ỹ erth, eating & drynking & tryūphing ouer al the great pray ỹ they had carted awaye oute of the lande of the Philistines, & out of the lande of Iuda.

And Dauid layde vpō thē frō the twy light vntil the euē on the morow: so ỹ ther escaped not a mā, saue foure hūdred yōge men which rodde awaye vpon camels and fledde. And Dauid recouered al ỹ the Amalekites had caryed awaye, & hys two wiues: so ỹ there was no person lackinge small or great, sōne or daughter, or of the spoyle of al ỹ they had takē awaye, Dauid brought al agayne. And Dauid toke all the shepe, & the oxen. And they draue the cattel before, & sayde: thys is Dauids praye. And thē Dauid came to the two hūdred mē ỹ were so wery for to folow Dauid whych they made to abyde at the riuer Besor. And they came to mete Dauid & ỹ people that were with him. And whē Dauid came to the people, he saluted thē. Thē answered all the wycked & the vnthryftes of the men that went with Dauid, & sayde because they wente not wythe vs, therfore shall none of the praye that we haue recouered, be geuen vnto thē, saue to euery mā hys wyfe and hys chyldre: whych let them carye away & be walkinge.

Thē sayd Dauid: ye shal not do so (my brethrē) with ỹ the Lord hath geuen vs, & hath preserued vs, & deliuered the cōpany that came against vs, into our hādes. For who shuld herkē vnto you in this matter? But as hys parte is ỹ goeth & fighteth, so good shal his part be, ỹ tarieth by ỹ stuffe thei shal part it a like. And so frō that day forward: was that made a lawe & a costume in Israel, & dureth to this day. When Dauid came to Zikeleg, he sente of hys pray vnto the elders of Iuda & to his frēdes sayēg: se ther a *blessing for you, of ỹ spoyle of ỹ enemies of the lord. He sent to thē of Bethel: to thē of south Ramath: to thē of Gether: to thē of Aroer: to them of Sephamoth: to thē of Esthamo: to thē of Rachal: to them of the cytes of the Jerhameelites: to them of the cytes of the Kenites: to them of Harāmah: to them of Bozasan: to them of Athach: to them of Hebron and to al places where Dauid & hys men were wont to haunt.

¶ The battel betwixt the Philistines and Israell: Saul kylleth hym selfe, and hys chyldren are slayne in the battell.

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And as ỹ Philistines fought against Israel, ỹmē of Israel fled away frō ỹ Philistines, & fel down dead in moūt Gelboe. And ỹ Philistines folowed after Saul & his sonnes, & slewe Jonathas, Abinadab & Melchisua Sauls sonnes. And the battell went sore agaynst Saul, in so moche ỹ shoters wyth bowes had found hym, & he was sore woūded of the shoters. Thē sayd Saul vnto his harnesberer: * draw out thy swerde & thruste me thorowe therwith lest these vncircūcysed come thrust me thorough and make a mockinge

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C Whē the mē of Israel that were of the other syde the valey, & they of ỹ other syde Jordā, heard ỹ the mē of Israel were put to slighte, & that Saull & his sonnes were dead, they left the cities, & ranne away, & ỹ i.Pa.xi.b. Philistines came & dwelt in thē. * On the morow whē the Philistines were come to strippe thē ỹ were slayne, they foūd Saul & his thre sonnes lying in mount Gelboe. And they cut of hys head & stripped hym out of hys harnesse, & sent into the land of the Philistines euery where, to publysh in the houses of theyr Gods & to the people. And they hāged vp his harnesse in ỹ house of Astharoth, but thei hāged vp his carkasse on the walles of Bethsan. Whē the enhabiters of Jabes in galaad heard ther of, what ỹ Philistines had done to Saul, D they arose as many as were men of warre & wēt al night & toke ỹ karkasse of Saul & the karkases of hys sonnes frō the walles of Bethsan & brought thē to Jabes & Je.xxxiii.a * burnt theim ther & toke theyr bones and buryed thē vnder a Tree at Jabes, & fasted seuen dayes.

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A Fter the death of Saul, whē Dauid was returned frō the slaughter of ỹ Amalekites & had ben. ii. dayes in Zikeleg: Behold, ther came a man the thyrde day out of the hoste frō Saul with his clothes rent & erth vpō hys head. And whē he came to Dauid, he fell to the earth & dyd obeysaūce. To whō Dauid sayde: whence comest ỹ? And the other answered him: Out of the host of Israel am I escaped. And Dauid said to him agayn: How hath it chaūced? tel me. And he sayd: ỹ people fled frō the battell: & many of ỹ people are ouerthrowē & dead: & Saull & Jonathas hys sonne are dead therto.

And Dauid sayd vnto the yoūg mā ỹ B told hym: how knowest thou that Saul & Jonathas his sonne be dead? & the young mā that told him, sayd: I was by chaūce in moūt Gelboe. And se, Saul lened vpō hys speare, and the charettes & horsemen folowed him at ỹ heles. And Saul loked backe & called me. And I answered: here am I. And he sayd vnto me: what arte ỹ? and I sayd vnto him: I am an Amalekite And he said vntome: come on me & slee me For anguische is come vpō me & my life is yet al in me. And I wēt on him & slue him: for I was sure ỹ he coulde not lyue, after that he was fallē. And I toke the crowne that was vpō his head & the Bracelet that was on his arme & haue brought them vn to my Lorde hyther.

Thē Dauid toke hys clothes & rent thē, & so dyd all the men ỹ were with hym. And they mourned, wepte & fasted vntyll euē, for Saul & Jonathas his sonne, and for the people of the Lord, & for the house of Israel, because they were ouerthrowen wyth the swerde.

Thē said Dauid vnto the young mā ỹ C brought him tidinges. Whēce art ỹ? And he sayd: I am the sonne of an alyaunte an Amalekite. And Dauid sayde vnto hym: Howe is it that thou waste not afrayed to laye thine hād on the Lordes anoynted, to destroy him? And Dauid called one of his young mē & sayd: Go to & runne vpō him And he smote him ỹ he dyed. Then sayde Dauid vnto him: ‡ thy bloud vpō thyne owne head. For thine owne mouth hath testifyeth agaynst the saying: I haue slayne the Lordes anoynted.

And Dauid sang thys song of mourning ouer Saull & Jonathas hys sonne, & bad to teache the chyldren of Israell the staues therof. And Behold it is written in the *‡ boke of ỹ ryghteous. The glorie of Israel is slayne vpō ỹ hie hilles. Oh how were the mightie ouerthrowen? Tel it not

in

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And Dauid sayd vnto the yoūg mā ỹ B told hym: how knowest thou that Saul & Jonathas his sonne be dead? & the young mā that told him, sayd: I was by chaūce in moūt Gelboe. And se, Saul lened vpō hys speare, and the charettes & horsemen folowed him at ỹ heles. And Saul loked backe & called me. And I answered: here am I. And he sayd vnto me: what arte ỹ? and I sayd vnto him: I am an Amalekite And he said vntome: come on me & slee me For anguische is come vpō me & my life is yet al in me. And I wēt on him & slue him: for I was sure ỹ he coulde not lyue, after that he was fallē. And I toke the crowne that was vpō his head & the Bracelet that was on his arme & haue brought them vn to my Lorde hyther.

Thē Dauid toke hys clothes & rent thē, & so dyd all the men ỹ were with hym. And they mourned, wepte & fasted vntyll euē, for Saul & Jonathas his sonne, and for the people of the Lord, & for the house of Israel, because they were ouerthrowen wyth the swerde.

Thē said Dauid vnto the young mā ỹ C brought him tidinges. Whēce art ỹ? And he sayd: I am the sonne of an alyaunte an Amalekite. And Dauid sayde vnto hym: Howe is it that thou waste not afrayed to laye thine hād on the Lordes anoynted, to destroy him? And Dauid called one of his young mē & sayd: Go to & runne vpō him And he smote him ỹ he dyed. Then sayde Dauid vnto him: ‡ thy bloud vpō thyne owne head. For thine owne mouth hath testifyeth agaynst the saying: I haue slayne the Lordes anoynted.

And Dauid sang thys song of mourning ouer Saull & Jonathas hys sonne, & bad to teache the chyldren of Israell the staues therof. And Behold it is written in the *‡ boke of ỹ ryghteous. The glorie of Israel is slayne vpō ỹ hie hilles. Oh how were the mightie ouerthrowen? Tel it not

in

in Geth: nor publysshe it in thee stretes of Askalon: lest the daughters of the Philistines reioyse, & that the daughters of the vncircumcised triumphe therof. Ye mountaynes of Gelboe, vpō you be nether dew nor raygne, nor feldes whēce heaue offrynges come. For ther the shildes of the myghtye were cast frō them: the shilde of Saul as though he had not bene anoynted with oyle. The boowe of Jonathas and the swerd of Saul turned neuer backe agayne emptye, from the bloude of the woūded and frome the fatte of the myghtye warryowrs.

D Saul & Jonathas louely & pleasaunt in theyr lyues, were in theyr deathes not deuided, men swifter then Egles & stronger then Lyons. Ye daughters of Israel, wepe ouer Saull, whyche clothed you in purple & garmentes of pleasure, and *bordered your raymente with ornamentes of goulde. Howe were the myghtye slayne in battell? Jonathas on the hye hylles was wounded to death: Woo is me for the my brother Jonathas: delectable to me waste thou exceding. Thy loue to me was wonderful, passinge the loue of wemen. Howe were the mightie ouerthrowē, & how were the wepons of warre forlozen.

*That is, decked you with golde ornamētes

Dauyd mor my Jonath lab

nota

The Notes.

a‡ The kentinge of his clothes was a signe of great sadnes, & also of great anger for the zeale of ꝑ Lorde, as in Gath. xxvi. g. And beneth iii. k. v. xiii. b.

b‡ This is the maner of speaking of the Hebrues, for that we saye, thy manslaughter shall cause ꝑ to dye: as it is sayd Psalm. vii. d

*‡ Some thinke that thys boke remayneth non other. Some vnderstande by it thee fyrste boke of Moyses.

¶ Dauid is anoynted in Hebron. The battel of the seruauntes of Dauid and Isboseth.

The. ii. Chapter.

A Fter thys Dauid asked thee Lord saying: shal I go vp in to any of the cyties of Juda? And the Lord sayde: go. And Dauid āswered whither shal I go? He answered, vnto Hebron. And so Dauid went thether wyth hys two wiues also, Ahinoam the Jesrahelite & Abigaill Nabals wyfe the Carmelyte. And the mē that were with hym, dyd Dauid carye vp also, euery man wyth his house. And they dwelte in the townes of Hebron. And the

G men of Juda came and there annoynted Dauid king ouer ꝑ house of Juda. Whē it was tolde Dauid, howe the men of Jabes in Galaad had buried Saul, he sente messengers vnto them & sayd vnto them: blessed are ye vnto the Lorde, that ye haue shewed soche kyndnes vnto youre Lorde Saul, and haue buried hym. Wherfore ꝑ Lord shew you mercy and truth agayne. And I wyll do you good also, because ye haue done thys thing. And now lett youre handes stere thē & playe ye the mē, though your mayster Saul be dead. And finally vnderstande that the house of Juda haue anoynted me kyng ouer them. But Abner

C thee sonne of Ner that was captayne of Sauls hoste, toke Isboseth thee sonne of Saul and brought hym to Mahanaim & made hym kynge ouer Galaad and ouer the Assurites, & ouer Jesrahell: & ouer Ephraim & Ben Jamin & ouer all Israell. And Isboseth Sauls sonne was fourtye yeare olde when he began to raygne ouer Israell, and raygned two yeare. But the house of Juda onelye folowed Dauid. * And the tyme whyche Dauid raygned in Hebron ouer the house of Juda, was. vii. yere & syxe monethes. And Abner the sōne of Ner & thee seruauntes of Isboseth the sonne of Saul went out of Mahanaim, to Gabaon. And Joab thee sonne of Zaruiah & the seruauntes of Dauid wēt out & mett them by the Pole of Gabaon. And they satt downe, the one part on ꝑ one syde the Pole & the othet on the other side. And Abner sayd to Joab: let the young men aryse & playe before vs. And Joab answeted: be it. Then there arose and went ouer:

D twelue of Ben Jamin by nombre whyche pertayned to Isboseth the sonne of Saul and twelue of the seruauntes of Dauid. And they caught eche hys felowe that came agaynste hym, by the head and thruste hys swerde in hys syde, and so fell downe all at once. Wherfore the place was called * Helath Zurim whych is in Gabaon And there beganne an exceding cruell bat tell that same day. But Abner and the mē of Israell were put to the worsse of the seruauntes of Dauid.

That is, ꝑ fylde of the stronge or myghtie.

And ther was thre sonnes of Zaruiah there: Joab, Abisai & Asahel: whych Asahel was as swifte of fote as a wild Roo, & folowed after Abner & * turned nether to the ryghte hande nor to the lefte from Abner. Then Abner loked behynde hym and sayde: arte thou Asahel? And he sayde: ye.

Gen. xxiii. g

E Then

Then sayde Abner: turne the ether to the eight hand or to the left and catche one of the younge men and take the hys spoyle. But Asahell wolde not departe frō hym. And Abner sayd agayne to Asahel: turne from me, for I were loth to smyte ỹ to the grounde. For then how shulde I hold vp my face before Joab thy brother: howbeit he wolde in no wyse departe.

F * Then Abner with the hinder ende of
ii. Reg. xx. d ỹ speare smote him vnder ỹ short rybbes, that ỹ speare came out behynde hym: ỹ he fell downe in the same place & dyed there. And as many as came to ỹ place wher Asahel fel down & dyed, stode still. But Joab & Abisai folowed Abner tyll the sunne wēt downe. And when they were come to ỹ hil Amah that lyethe before Giah in the way ỹ goeth thorow the wildernes of Gabaō, ỹ children of Bēiamin gethered them selues together after Abner on a plumpe & stode stil on ỹ toppe of an hil. Thē Abner called to Joab and sayd: shal ỹ swerd deuoure without ende? knowest ỹ not ỹ bitternes is wont to come in ỹ later ende? how long shal it be, yer thou bydde ỹ people returne from folowing their brethrē?

G And Joab answered: as truly as God liueth, yf ỹ haddest so sayd, thē eue in ỹ morning had ỹ people departed, eche. frō folowinge his brother. And therwithe * Joab
ii. Reyr. g. blew a trōpet, and al the people stode still and pursued after Israell no more, nor fought no more. And Abner & his mē walked all that nyghte by the wylde feldes, & went ouer Jordan, & past thorow al Bethhoron and came to Mahanaim.

And Joab returned frō after Abner & gethered al ỹ people to gether. And there lacked of Dauids seruaūtes nyntene persons & Asahel. But the seruaūtes of Dauid had slayne of Beniamin & of Abners mē, three hūdred & three score mē. And they toke vp Asahel and buried him in ỹ sepulchre of his father in Bethlehem. And Joab and hys men went al nyght, and came in the dawnyng to Hebron.

¶ Abner cōmeth to Dauid & bringeth him hys wife Michol. Joab kylleth Abner. Dauid bewepeth his death and curseth Joab.

The. iii. Chapter.

A THer was long strife betwene the howse of Saull and the house of Dauid. But dauid waxed stronger and stronger, and ỹ house of Saul waxed weaker & weaker. * And i. Sa. xiii. a.
Dauid had children borne him in Hebrō: his eldest sonne was Ammon of Ahinoam the Jezrahelite: the secōde Cheleab of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalom the sonne of Maachah ỹ daughter of Tholmai the kyng of Gessur: the fourth Adoniah the sonne of Hagith: the fyfte Saphatiah the sonne of Abital: the syxt Jethraā by Egla Dauids wife. These were borne to Dauid in Hebrō. And as long as there was battell betwene the house of Saul & ỹ house of Dauid, Abner helde vp the house of Saull, And Saul had a * cōcubyne named Ri- Gen. xxv. a
phah the daughter of Aiah. And Isboseth sayd to Abner. Wherfore lyest thou with my fathers concubine? Then was Abner B
verye wroth for the wordes of Isboseth & sayde: Am I not a * dogges heed, whiche i. Reg. xvii. f
Against Juda haue shewed mercye this day vnto the house of Saul thy father & to his brethren & frendes, & haue not delyuered thē into ỹ hāde of Dauid: seynge ỹ fyndest a fault in me this day for a womā?
* So do God to Abner and so therto: ex- Ruth. i. c
cept that as the lord hath sworne to Dauid, I so do to him, and bryng the kyngdom from the house of Saul, & sett vp ỹ throne of Dauid ouer Israel & ouer Juda, euen from Dan to Bersabe. And he coulde geue Abner neuer a woorde to an- C
swere, because he feared hym.

And Abner sent messengers to Dauid forthwith, saying: whose is the land? & he sayde therto: make a bonde with me, & se, my hād is w the, to bring al Israell vnto the. And Dauid āswered wel sayd, I wil make a bōd wyth the. But one thing I require of the, ỹ thou se not my face, excepte ỹ fyrst bringe Michol Sauls daughter, when thou comest to se me.

And Dauid sente messengers to Isboseth Sauls sonne saying: delyuer me my wyfe Michol whych I maryed wythe an hundred foreskinnes of ỹ philistines. And Isboseth sent and toke her from her husband Phaltiel the sōne of Lais. And her husband wēt w her, and came weping behinde her, tyl they came to Bahurim. Thē sayde Abner vnto him go & returne. And he returned. And Abner had communicatiō

wyth

with the elders of Israel, sayinge: ye haue long gone about ỹ Dauid shuld be kinge ouer you. Now thẽ do it: for the lord hath sayd of Dauid, by ỹ hand of my seruaũt
D Dauid, I wyl saue my people Israel, out of the hãdes of the Philistines, & out of ỹ hand of al their enemies. And like wordes had he with Bẽ Jamin, & then went to tell in the eares of Dauid in Hebrõ al ỹ Israel was content wyth & the whole house of Bẽ Jamin. And whẽ Abner was come to Dauid to Hebrõ & twentie men with him Dauid made him & the mẽ that were with him a feast. Then Abner sayde vnto Dauid: I wyl vp & go gether all Israel vnto my Lord the king, that they may make an appoyntmẽt wyth the, that thou mayst be kyng ouer all that thyne hart desyreth. And so Dauid lett Abner departe, and he went in peace.

And se, the seruaũtes of Dauid & Joab came frõ chasing robbers and brought a great praye with thẽ. But Abner was not with Dauid in Hebrõ: for he had sent him
E away to depart in peace. Whẽ Joab & all the host that was with him were come, mẽ tolde Joab saying: Abner ỹ sonne of Ner came to ỹ king, & he hath sent him away ỹ he is gone in peace. Then Joab went to ỹ kyng & sayde: what haste thou done? Se, Abner came vnto the, why hast thou sente hym awaye, that he shoulde skape quyte? Thou mightest know Abner the sonne of Ner, ỹ he came to flater with the, & to know thy cõuersation & behauoure, & to knowe al ỹ thou doest. And whẽ Joab was come out frõ the king, he sent messengers after Abner, which brought him agayne frõ the well of Sirah vnwetting to Dauid. And whẽ Abner was come agayne to Hebron, Joab toke hym a syde in ỹ gate, to speake with him gilefully, & there smote hym vnder the short ribbes ỹ he dyed, for the blou
F de of Asahel his brother. And whẽ it after warde came to Dauids eare, he sayd: I & my kingdõ are gyltlesse before the Lorde for euer, cõcerning the bloud of Abner the sonne of Ner, It fall therfore on the head of Joab & on all hys fathers house, ỹ the house of Joab be neuer without one or other ỹ hath running issues or wout lepers & goers on crouches, & that fal on ỹ swerd and that lacke bread. And the cause why Joab & Abisai slue Abner was, ỹ Abner had slayne their brother Asahel at Gabaõ in battell. And Dauid sayde to Joab & to all ỹ people that were with him, rent your clothes & put on sacke clothe & mourne before Abner. And king Dauid hym selfe folowed ỹ bere. And whẽ they had buryed Abner in Hebron, the king lift vp his voyce & wept ouer the sepulchre of Abner, & so dyd al the people. And the king lamented ouer Abner & sayde: Abner dyed not as a wycke dieth. Thy hãdes were not manacled nor thy fete brought into gyues: but as men fall before wycked chyldren, so fellest thou. And al the people wept yet more ouer hym.

And whẽ al the people came to eat meat with Dauid, while it was yet day, Dauid sware saying: so do God to me & so therto yf I tast bred or ought elles, tyl the sunne be downe. And the people wist it, & it pleased them, as wel as al other good thinges which the king dyd in the syght of the people. And al the people & al Israell thereto vnderstode that daye how that it was not the kinges mynde, to slee Abner the sonne of Ner. And the king sayd vnto his seruãtes: know ye not, how that ther is a Lorde & that a great fellow this daye in Israell? And I am thys daye tender, though I be anoynted king. And these men the sonnes of Zaruiah be * to good for me too rule? But the Lord rewarde the doer of euel ac cording to his wyckednesse.

* or too strõg

The Notes.

a‡ The puttinge on sack clothe was a signe of great sadnes, as was also the rentinge of theyr clothes. Jonas. iij. b. and Psalm xxxv. d

¶ Baanah and Rechab slay Iboseth the sonne of Saul.

The. iiij. Chapter.

WHẽ Sauls sonne heard that Abner was dead in Hebron, his handes kaynted & al Israell was troubled. Nowe thys Saules sonne hadde twoo men that were become Captaynes ouer the Soudiars, thee one called Baanah & the other Rechab, the sonnes of Remon a Berothite, and of thee chyldren of Ben Jamin: for Beroth was reckned too pertayne to Ben Jamin. And these Berothites fledde too Gethaim and sõiourned there vntyl the same tyme. And Jonathas Saules sonne, hadde a sonne that was lame

lame on hys fete:.b.yere olde was he whē the tydinges came of Saull & Jonathas out of Jesrahel. And hys nource toke him vp & fled away. And as she made haste to flee & was amased, the chyld fel & became halt & was calleth Miphiboseth. And the se sonnes of Remō the Berothite, Rechab & Baanah went, & came in the heate of the daye to the house of Isboseth, as he slepte on a bed at none. And behold they came in to the house as thoughe they wolde haue bought *whete, & smote him vnders̄ short ribbes & fled. For they came into the house as he slept on his bed in his resting chamber, & smote him & slue him & beheded him & toke his head & gat them away thorowe the wylde feld al night. And they brought the head of Isboseth vnto Dauid, to Hebron & sayd to the kyng: beholde there the head of Isboseth Sauls sonne thyne enemye, which sought thy soule. But the lord hath aduenged my Lorde the kinge thys daye, of Saul and of hys sede.

*Lest they shuld haue ben knowē

C

And Dauid answered Rechab & Baanah hys brother, the sonnes of Remon the Berothite & sayd vnto thē: * as surely as the Lord lyueth whych hath deliuered my soule out of al aduersytes: hym *that told me how that Saul was dead, thynkynge too haue brought me good tydynges, I caught & slew in Zikeleg, to geue him a reward for his tidinges bringing. And how moch more ought I so to deale with wycked mē that haue slayne a ryghteouse person in his owne house vpō hys bed. Now therfore thinke ye that I wyll not require his bloud of your hādes & take you ktō yerth: And Dauid cōmaunded his younge men, & they slue thē & cut of theyr hādes & theyr fete and hanged thē vp by the poole in Hebron. And they toke the head of Isboseth and buryed it in thee sepulchre of Abner in Hebron.

D

1.re.xxviij. thregies

C Dauid is yet agayne anoynted kyng: and taketh the arke from Sion. He casteth out the blynde and the lame. He marieth mo wyues and getteth mo chyldren. He striketh the Philistines.

The.v.Chapter.

Then came al the tribes of Israel to Dauid to Hebron and sayd: se, we are thi bones and thy flesche. And therto in time past when Saul was kynge ouer vs, thou leddest Israel in & out. And

A

Sparo.xi.a

the Lord hath sayd to the: thou shalt fede my people Israel, and thou shalt be a captayne ouer Israel. And so all the elders of Israell came to the kinge to Hebron. And king Dauid made a couenaūt with them in Hebron before the Lorde. And they annoynted Dauid kynge ouer Israel. Dauid was thyrtie yeare olde when he began to raygne, and he raygned fourtye yeare. In Hebron he raygned ouer Juda seuen yeare and syxe monethes. And in Jerusalem he raygned thyrtye and thre yeres ouer all Israell and Juda.

Then wente the kinge and hys men to Jerusalem, vnto the Jebusites the enhabiters of the land. And they sayd vnto Dauid: excepte thou take awaye the blinde & thee lame thou shalte not come in hyther, meaninge therby that Dauid shoulde not haue come in thither. Neuertheles Dauid toke the holde of Sion, which is in the cytie of Dauid. Then sayd Dauid the same day. Whosoeuer winneth the walles and the lame and the blynd hated of Dauids. soule. * Wherfore ỹ blind & the lame shal not come into ỹ house. And Dauid dwelt in the towre & called it the citie of Dauid. And Dauid bylt round about it frō Mello inwarde. And Dauid wared great and the Lorde God of hostes was wyth hym. And Hiram kyng of Tire sent messēgers to Dauid wyth Cedar trees and carpenters & Wasons, to bylde Dauid an house Wherby Dauid perceaued that the Lord had stablished hym kynge ouer Israell & had exalted hys kyngdom for hys people Israels sake. And Dauid toke hym mo concubines and wyues out of Jerusalem after he was come from Hebron, and mo sonnes and daughters were yet borne too Dauid. And these be the names of the sonnes that were borne hym in Jerusalem: Samua, Sodab, Nathan, Salamō, Iebahar, Elisua, Nepheg, Japhia, Elisama Eliada, and Eliphalet.

B

Madeth Malbech captayn as it is se de.i. Pa xi.a

But when the Philistines hearde that they had anoynted Dauid kyng ouer Israel, they came al vp to seke Dauid. And as sone as Dauid hearde of it, he gat him to anhold. And ỹ philistines came & layed them a longe in thee valeye of Raphaim. And Dauid asked of the Lorde sayinge: shal I goo to the Philistines & wilt thou delyuer

C

D deliuer them into my hãdes? And the lord sayd vnto Dauid: go for I wil deliuer ỹ Philistines into thy handes. And Dauid came to * Baal Pharazi & smote thẽ there & sayd: the Lorde hath deuided myne enemyes a sondre before me, as a mãn wolde deuyde water. And therefore he called the name of the sayd place, Baal Pharazim. And ther they left their Images and Dauid & his men toke them vp. And the philistines came yet agayne & layd them in ỹ valey Raphaim. And Dauid asked ỹ lord, & he sayde go not. But compasse them on the backside & come vpon them from ỹ Perettrees. And when thou heareste the noyse of a thing going in the toppes of ỹ Perettrees, then moue. For then ỹ lorde is gone out before the, to smite ỹ hoste of the philistines. And Dauid did as ỹ lord cõmaunded hym and smote the Philistines from Gobaah to Gezer.

* Some rede to the playne of Pherazim.

¶ The arcke is brought forth of the house of Abinadab. Ozah is stryken and dyethe because he touched the arcke. The arcke is broughte in to the house of Obed Edom, & from thence into Jerusalẽ. Dauid dauncet h before it, & is therfore despysed of hys wyfe Michol.

The. vi. Chapter.

A Ffter ỹ Dauid chose oute all the chefe yoũg men in Israel to the soume of thirty thousãde, & arose & went and all the folke that were w̃ him of the men of Juda, to fett away ỹ arcke of god vpon which is called the name of the lord of hostes that dwelleth betwene ỹ cherubyns. And they put the arck of God vpõ a new cart and brought it oute of ỹ house of Abinadab that dwelt at Gabaah. And Ozah and Ahio the sonnes of Abinadab draue ỹ new carte. And whẽ they brought it out of that house of Abinadab ỹ dwelt at Gabaah withe the arcke of God, Ahio wente before the arck. And Dauid and al the house of Israell playde before the lorde wythe al maner instrumentes of fyre woode, w̃ harpes, psalteryes, timberelles, kedylles and symbals.

A

And whẽ they came to Nachõs threshing floute, Ozah put his hãd to ỹ arck of god & held it, for the oxẽ stombled. And the lorde was wrath with Ozah & god smote hym in the same place for his faulte, and there he died by ỹ arck of god. And dauid was displeased because ỹ Lord had tẽt Ozah.

B

And the name of the place was called Perez Ozah vntyll this daye. And Dauid was thẽ afraied of the Lorde and sayde: how shuld the arcke of ỹ lord come to my house? And so Dauid wold not bring the arcke of the Lord with him into ỹ citie of Dauid. But caried it into the house of Obed Edom a Gethite. And the arck of the lorde contynued in the house of Obed Edõ the Gethite, thre monethes, & the lorde blessed Obed Edõ and al hys housholde. And whẽ it was tolde kyng Dauid how ỹ the lorde had blessed the house of Obed Edõ & all ỹ pertayned vnto him, because of ỹ arck of god, he wẽt & brought ỹ arck of God frõ the house of Obed Edõ vnto the citie of Dauid w̃ gladnesse. And euer whẽ they ỹ bare the arck of the Lord had gone syxe paces, he offerd an oxe & a fat shepe. And Dauid daunsed before the lorde w̃ al his might in a lynnẽ Ephod gird vnto him. And Dauid and all the house of Israell brought the arcke of the Lord with showtyng and trompet blowyng.

G

And as the arcke of the Lord came intõ the cytye of Dauid, Michol Sauls daughter loked thorow a wyndow & saw king Dauid spryng & daunce before the lord, & therfore dyspysed hym in her hert. And when they had brought in the arcke of the lord, & had set it euẽ in his place, euen in ỹ tabernacle that Dauid had prepared for it: Dauid offered burntofferynges & peaceofferynges before the Lord, & as sone as Dauid had made an ende of offering burntofferynges & peaceofferynges he blessed the people in the name of ỹ lord of hostes, & gaue amõg al the folke, euẽ amõge the hole multytude of Israel, as well to the wemen as vnẽ euerye one a Cake of breed & a pece of flesshe and a flaket of wyne. And so the people departed euery man to hys house.

D

Then Dauid returned to salute hys housholde. And Michol the daughter of Saul came out agaynst him & sayd: Oh how glorious was the king of Israell to day, which stript him self to day before the eyes of the maydẽs of his seruauntes, as a light brained felow is wõt to stripe him self. But Dauid sayd againe to Michol, I wil make spoxte before the lord whiche chose me before thy father & before al his

kynne, cõmaundynge me to be ruler ouer al his people Israell. And I wilbe yet more vile then so and wilbe meke in mine owne syght: & shall for all that of ỹ verye same maydeseruaũtz which thou speakest of, be had in honour. But ỹ sayd Michol daughter to Saul had no childe vnto the daye of her deeth.

¶ Dauid of a good entente, entẽdynge to bylde an house vnto the Lord, is forbidden of God. He prayeth that the promeses of god maye be fulfylled.

The. vii. Chapter.

AND in processe as the kynge dwelt in his house after ỹ the Lord had geuen him rest roũde about frõ all his enemyes, he sayd vnto Nathan ỹ prophet: beholde, I dwell in an house of Cedar trees, but ỹ arcke of God dwelleth in the middes of *curtaines. Then sayd Nathã vnto the kyng: go and do al that is in thyne hert, for the Lorde is wyth the.

*That is, of clothes & hãgiges ỹ were set vp at the maskyng of the tabernacle. Exo. xxvi. a. d

But that same night the word of ỹ lorde came vnto Nathã saying: go & tel my seruaũt Dauid, thus sayth the lord: shalt thou go bylde me an house to dwel in? For I haue not dwelte in any house sence the tyme I brought the chyldren of Israell oute of Egipte, vnto thys daye: but haue walked in a tẽt & in a tabernacle. In anye way where I wẽt among al the childrẽ of Israel, spake I one word wt any of ỹ tribes of Israel which I cõmaũded to fede my people Israel saying: why bild ye not me an house of Cedar trees? Now therfore so say vnto my seruaũt dauid, thus sayth the lord of hostes I toke ỹ out of a shepardes cote frõ folowinge shepe to be a ruler ouer my people Israel. And I was wt the in al ỹ thou wẽtest to, and haue destroyed al thine enemies out of thy syght, & haue made ỹ a great name, lyke vnto the name of the great mẽ of the world. And I wyll appoint a place for my people Israell, & wil plante it & they shall contynew in one place & shall moue no moare, nether shall wickyd people trouble thẽ anye more as they did at the beginning, & sẽce the tyme I cõmaunded Iudges to be ouer my people Israell, & I wyll geue the rest from al thyne enemyes. And the Lord tellythe the that he wyll bylde the an houshold.

And whẽ thy dates be fulfilled & thou layde to rest with thy fathers, thẽ I wil set vp thy seede after the, which shal proceade out of thy body, & wyll stablysh his kyngedome. And he shall bylde an house for my name, & I wyll stablyshe the seate of hys kyngdome for euer: I wylbe hys father & he shalbe my sonne: in so moch ỹ yf he synne, I wyll but rebuke hym wyth soche a rodde as mẽ be rebuked wt and wt soche plages as the childrẽ of mẽ be plaged wt. But my mercy wyl I not take away from him, as I toke it from Saull, whom I put downe before the. And thine house & thy kyngdome shal endure wout ende after ỹ, & thy seate shalbe stablyshed for euer. And when Nathan had told Dauid al these woordes and al thys vision. Then wẽt kyng Dauid & set hym downe before the Lord and sayd: what am I lorde Iehouah, and what is my kynne, that thou shuldest haue brought me this farre forthe? And is this a small thynge in thy sight Lord Iehouah but ỹ thou shuldest speake also of thy seruauntes house for a great while to come? is this a lawe amõge mẽ lord Iehouah? And what can Dauid say moare vnto the, seing *ỹ knowest thy seruaũt Lord Iehouah? Euẽ for thy words sake & according to thine owne † hert hast thou donc all these greate thinges to make them knowen vnto thy seruaunt.

*that is, ỹ chosest thy seruãt amõge al other

Wherfore thou art great O Lord god & there is none like the, nether is ther anye God saue thou accordyng to all ỹ we haue heard wythe oure eares. And what one people in the erth is lyke thy people Israel, which god wẽt & deliuered to be his people, & to make him a name, & to shewe thẽ great & terrible thigz in ỹ erthe, before thy people which ỹ redeemedst to the out of Egipt, cuẽ *frõ ỹ people & frõ their Gods. And ỹ hast ordeined thy people Israel to be thy people for euer. And ỹ Lorde arte their god. And now lord God ỹ thinge ỹ hast said of thy seruaũt and of his house make it good for euer & do as ỹ hast sayd And let thy name be great for euer ỹ men may say, the lord of hostes is the God of Israel: & let the house of thy seruaũt Dauid be stablisshed before the. For ỹ Lord of Hostes God of Israell hast told in the eare of thy seruaunte sayinge. I wyl bilde the an house. And therefore hathe thy seruaũt found in his harte to prayse this

*Or, frõ the people wt their Iunges.

prayer

prayer vnto the. And nowe Lord Jehouah thou art the God, and thy wordes muste be true: for thou hast tolde thys goodnes vntō thy seruaunte. And now go to and blesse the housholde of thy seruaunte, yt it maye continew for euer before the. For thou Lorde Jehouah haste sayde that of thy blessynge the house of thy seruaunte shalbe blessed for euer.

The Notes

a¶ To reast or slepe is often taken for to dye, and that because of the body that must ones agayne be raysed. So dothe. S. Paul call the deed, sleapers. i. Thessal. iiii, d.

b¶ Here for wyll as in the Actes. xiii. g & xvii. d

¶ Dauid ouercometh the Philistines and maketh them to become tributaries. He ordeneth & appoynteth hys officers.

The. viii. Chapter.

AFter that, Dauid bett ye Philistines and subdued them & toke the brydell of bondage out of their handes. And he bette ye Moabites & a measured them wyth a lyne a tmakinge the lye a longe on the erth, & then t meatynge the length of two lynes to sley, & the legth of one lyne to sauc a liue. And so became the Moabites Dauids seruauntes & payde tribute. Dauid smote also Adadezer the sonne of Rehob kynge of Zobah as he wēt to make the ende of his coostes at the ryuer Euphrat. And Dauid toke a thousande and seuen hundred horsemē of his, and twentye thousande fote men and destroyed all his charettes reseruing one hundred of thē. Thē came ye Syrians of Damasco to succoure Adadezer king of Zobah. And Dauid slue of thē two & twentye thousād men & put soudiolires in Syria Damasco. And the Syries became seruauntes to Dauid payeng tribute. And thus ye lord saued Dauid in al ye he went to. And dauid toke ye shildes of gold ye were vpō ye seruaūtes of Adadezer & brought thē to Jerusalē. And therto out of betah & Berathai cyties of Adadezer he brought exceedyng great aboundance of brasse.

When Thoi kynge of Hemath had heard how Dauid had discōfited al the host of Adadezer, he sēt Joram his sonne vnto king Dauid tō salute hym wt peace & to blesse him because he had fought against Adadezer and beate him: for Thoi kept warre with Adadezer, whyche sonne brought vessell of siluer, gold & of brasse wyth him. And thē also kyng Dauid did dedicat vnto the Lorde wyth the syluer & golde that he consecrated of all nacyons whych he subdued: of the Syriens, ye Moabites, the chyldren of Ammon, the Philistines, the Amalekites, and of the spoyle of Adadezer sonne of Rehob king of Zobah. And Dauid made him a name after he returned from the slaughter of the Syriens in the valeye of Salt were he slew. xviii. thousande men. And he put kepers in Edom, eue thorow out al Edom put he soudyours and al Edō became hys seruātes. And ye Lorde kept Dauid what soeuer he toke in hand. And Dauid raigned ouer all Israell and executed ryghte and Justice vnto all hys people. And * Joab ye sōne of Zarutah was ouer the hoste, & Jehosaphat ye sōne of Ahilud was *tre-corder. And Sadoch ye sonne of Ahitob & Ahimelech the sonne of Abiathar were ye preestes, and Saraiah was ye scribe. And Banaiah ye sonne of Jehoiada was ouer the Cerethites and the Pheiethites & Dauids sonnes were chefe rulares.

The Notes.

a¶ To measure with a lyne signifieth, after the maner of a prouerbe, to bring to perfect subiection as it is sayde. Thren. ii. c.

b¶ Making thē ly &c. that is destroying & smiting them downe to the grounde.

c¶ The meating of. ii. lines to slay signifieth ye killing of. ii. partes of thē. And of one to saue a liue signifyeth that Dauid left but one parte of them liuinge, which shulde paye hym tribute. They be maners of speakyng of the Hebrues.

*¶ Some reade, Cronuacier. Some. Chaunceler. The Hebru worde doth properly signifie a monisher & putter in remēbraunce: & one that had in wryting. bothe thynges that were done and that were to do, and as it were the keper of a boke.

¶ Dauid restoreth all ye feldes of Saul, to Miphiboseth the sonne of Jonathas.

The. ix. Chapter.

THen sayd Dauid: is there yet any man left of the house of Saull, that I maye shewe hym mercye for Jonathas sake? And there was of the housholde of Saul a seruaūt named Zibah; which was called vnto Dauid. And the kyng sayd vnto him: art thou Zibah And he sayd: thy seruaunt is the mā. Thē sayd the kyng remaineth ther yet any mā of the kynred of Saul, whō I may shewe the metеye of God vpō? And Zibah sayd vnto the kyng: Jonathas hath yet a sōne which is lame on both fete. And the kyng said vnto hi: wher is he? And Zibah said

vnto the kig:behold he is in the house of Machir:the sonne of Ammiel in Lodaber. Then kyng Dauid sent & fet him out of the house of Machir ꝑ sõne of Ammiel, out of Lodaber. Nowwhen Miphiboseth the sõne of Jonathas the sõne of Saul was come vnto Dauid, he bowed him self and fel on his face. Then said Dauid: Miphiboseth: And he answered. Behold thy seruaũt. And dauid said: feare not for I wil surely shewe the kyndnesse for Jonathas sake & wil restore the al the feldz of Saul thy father, and thou shalte eate meate on mine owne table all waye. And the other bowed him self & said: what is thy seruaũte that thou shuldeste voucheſafe to loke vpon soche a deed dogg as I am.

Then the kyng called vnto Ziba Sauls yoũg mã saying vnto him: I gene vnto thy masters sonne al ꝑ pertained to Saul & to all hys kynne. Se therfore ꝑ thou & thy sõnes and thy seruastes tyll the lande for him, and bring in, ꝑ thy masters sonne maye haue fode to eate. For Miphiboseth thy masters sonne shal eate meate all waye vpon my table. For thys Ziba had fyftene sonnes & twentye seruãtes. Thẽ said Ziba vnto ꝑ kyng: al ꝑ my Lorde hathe sayde vnto hys seruaũt, thy seruaũt shall do. For (sayd the kyng) Miphiboseth must eate vpõ my table, as one of the kynges sounes. Thys Miphiboseth had a sõne ꝑ was younge named Micha, & all that dwelled in the house of Ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Jerusalem, for he ate euer at the kynges table, & was therto hault on bothe legges.

¶ The messengers of Dauid are spitefully & villanously entreated of the kyng of Moab: which thinge Dauid aduengeth.

The. x. Chapter.

It happened after this ꝑ the kig of ꝑ childrẽ of Ammõ died, & Hanõ his sõne raygned in his steade. Thẽ sayd Dauid: I wil shewe kindnes vnto Hanõ ꝑ sõne of Nahas, as his father shewed kindnes vnto me. And ther vpõ Dauid sent to cõfort hym by ꝑ hãd of his seruaũtz ouer ꝑ deth of his father. Now whẽ Dauids seruaũtes were come into ꝑ land of the chyldren of Ammon, the Lordes of the childzen of Ammon said vnto Hanon their Lordr: thynkeste thou that Dauid dothe honoure thy father, because he hath sente to comforte the? Naye, he hathe rather sent his seruauntes vnto the, to searche the cytye and to spye it oute, euen to ouerthrow it.

Wherfore Hanõ toke Dauids seruaũtes and shaued of the one halfe of euerye mannes berd & cut of their garmẽtes euẽ in the myddle, euen harde by ꝑ buttockes of thẽ and sent thẽ awaye. When it was told Dauid he sent agaynste thẽ (for they were mẽ exceedingly a shamed) & saide: tary at Jericho vntil your beerdz be growẽ, & thẽ returne. And whẽ ꝑ childzen of Ammõ saw ꝑ they stancke vnto Dauid, they sẽt & hired ꝑ sõnz of Bethrehob & of ꝑ Sities of Zobah. xx. thousãd fote men & of kig Maacah a thousãd men, & of Istob twelue thousãd mẽ. And whẽ dauid hard of it, he sent Joab & al ꝑ host of strõg mẽ. And the chyldrẽ of Ammõ came out & waged battell before the gate & the Striens of Zobah, of Rehob, Istob & Maacah were by them selues in the feldes.

When Joab saw that the front of the battell was before and after, he chose of all the best of Israel & put them in araye agaynst the Sirtens. And the reste of the people he deliuered in ꝑ hãd of Abisai his brother, which put them in aray agaynste the childzen of Ammon. And he sayde: yf the Sirtes ouercome me, thẽ succour me. But yf ꝑ childzen of Ammon be to good for ꝑ, I will come & succoure ꝑ, quyte the like a mã, & let vs fight lustelye for oure people & for the cities of our god. And the lord do what semith best in his eyes. And forth wt Joab prooceded & the people that was wt him into battel against ꝑ Sirtes, which fled before him. And whẽ ꝑ childrẽ of Ammõ saw ꝑ the Sirtes were fled, thẽ fled they also before Abisai, & entered into the citie. And so Joab returned frõ ꝑ childrẽ of Ammõ & came to Jerusalem. And whẽ ꝑ Sirtens sawe ꝑ they were put to ꝑ worse before Israel they gethered thẽ together. And Hadadezer sent & brought out ꝑ Sirtens ꝑ were beyoũd the ryuer. And ꝑ host of them came, & Sobah the captayne of the host of Hadadezer before them.

And when it was shewed Dauid, he gethered al Israel and passed ouer Jordã & came

came to Helam: where the Sirians put them selues in araye agaynste Dauid and fought wyth him: howe be it the Sirians fled before Israell. And Dauid destroyed seuen hundred charettes of thē & fourtye thousand horsemen, & smote Sobah the captayne of hys hoste, that he therdyed. And when all the Kinges that were seruauntes to Hadadezer sawe that they were put to the worsse before Israel, they made peace with thē and serued thē. And so the Sirians feared to helpe the childrē of Ammon any moare.

¶ The aduoutry of Dauid with Bethsabe ỹ wife of Vrias, Vrias is sylefully slayne. After that Dauid taketh Bethsabe to wyfe.

The. xi. Chapter.

A 2. Par. xx. a

AND it came to passe in the beginning of a new yere, in the times whē kinges are wōt to go forthe to battell, ỹ Dauid sent Joab & hys seruauntes with him & al Israel. And they destroyed the childrē of Ammon, & beseged Rabah. But Dauid taryed styl at Jerusalē. And it chaūced in an euenynge ỹ Dauid arose frō his cowche & walked vpō the rouffe of ỹ kynges palace, & frō the rouffe sawe a very bewtiful womā washyng her selfe. And he sēt to enquyre what womā it should be. And it was answered agayne, ỹ she was Bethsabe the daughter of Eliā & wife to Vrias ỹ Hethite. And Dauid sēt messengers & fett her, & she came vnto hym & he laye wt her. And she was streyght wayes purified frō her vncleānes, & returned vnto her house. And when the woman had perceaued that she had cōceaued, she sēt & tolde Dauid and saide: I am with child. Then Dauid sente to Joab, to send vnto him Vrias the hethite. And Joab sēt Vrias to Dauid. And when Vrias was come vnto him he demaunded how Joab dyd, and how the people fared, and howe ỹ warre prospired. And Dauid said moreouer to Vrias: go downe to thine house & washe thy fete. And Vrias departed out of the kinges place, and there folowed him a seruice frō the kyngs table: But Vrias slept at the dore of ỹ kynges palace wythe all ỹ seruaūtes of his Lorde, and wēt not downe to his house.

Then they told Dauid saying: Vrias descendyd not into his house. Then sayd Dauid vnto Vrias: Seynge that ỹ arke come frō iorneynge, why dooste thou not go downe vnto thyne house? And Vrias said vnto Dauid: ỹ arcke & Israel & Juda dwell in pauylions: & my Lord Joab & the seruaūtes of my Lord lye in tētes vpon ỹ flat earth: & shuld I thē go into mine house, to eate and to drynke & to lye wyth my wife? * By thy life and as sure as thy soule liueth I wil not do that thyng. Thē said Dauid vnto Vrias: * tary here this day also, & to morow I wil lett ỹ departe. And so Vrias abode in Jerusalē ỹ daye & on the morow. And Dauid called hym, and he ate & dranke before hym, & he made him droncke. And at euē he wēt out to lye on his couch wythe the seruaūtes of ỹ lorde, & went not downe to his house. Wherefore on ỹ morow Dauid wrote a letter to Joab and sent it by Vrias. And he wrote in the letter saying: put Vrias in the forefront of the battel where it is most strōg, and come back from him that he maye be smyttē to deeth. And as Jacob beseged ỹ citie he assigned Vrias vnto a place wher he wist ỹ strōg men were. And the men of ỹ citie came out & fought with Joab. And there were certen onet throwen of the people and of the seruauntes of Dauid, and Vrias the hethite dyed also.

Then Joab sent and tolde Dauid all the processe of the warre and charged the messengers saying: when thou hast made an ende of tellyng the story of warre vnto the kyng yt he begynne to fume & saye vnto the: wherfore approched ye so nie vnto the citie to fyght? wyst ye not that men wolde hourle and shote from the walles? who smote Abimelech soune of * Jerobeseth? did not a woman cast a pece of a mil stone vpon hym from of the walles, that he dyed in Thebes? why then went ye nye the walles, then saye thou: thy seruaunte Vrias the hethite is deed also.

And the messengers went and came & shewed Dauid al that Joab had sēt him wyth, and sayde vnto Dauid: ỹ men preuaile against vs, & came oute vnto vs into the feld, & we stack vnto thē, euē vnto ỹ enteringe of the gate. And the shothers shote frō the walles, & some of the seruaūtes of the kyng be deed: And thy seruaūte Vrias the hethite is deed also. Thē sayde

that is, her floures or monethes disease ceased: ỹ wythe is a token ỹ wemē haue cōceyued.

B

That is, Iebōseth, otherwise called Jerobaal

Judi. xix. c

C

ii. Reg. xiii. a

Dauid vnto ȳ messegers, thus wyse sayd vnto Joab, let not that thing trouble the. For the swerd deuoureth one as wel as another: make thy battel more strōg against the citie and destroye it, and se that ȳ courage Joab. And when the wyfe of Vrias had that her husbād was deed, she mourned for hym, & as sone as the mournynge was ended, Dauid sente & fett her to hys house, and she was his wife & bare him a sonne. But the dede that Dauid had committed, displeased the Lorde.

¶ Dauid is reproued for the naughtee of Vrias, & then repenteth. The chylde conceaued in aduoutry dyeth. After it, Salomon borne.

The xii. Chapter.

AND ȳ lorde sent Nathā vnto Dauid. And he came vnto him and sayde vnto hym: there were two men in one cytye, a ryche and a pooze. And the ryche hadde exceadinge greate aboundaunce of shepe and oxen. But thee pooze hadde nothynge saue one litle lambe whyche he bought and norysshed vppe. And it grewe vp with him and hys childzen, and dyd eate of hys owne meate and dzancke of his owne cuppe, and slepte in hys bosome, & was as dere vnto him as his daughter. And there came a straunger vnto the ryche man. And he coulde not fynde in hys hert to take of his owne shepe noz of hys beestes to dzesse foz ȳ straūger ȳ was come vnto him. But toke the pooze mānz lābe & dzessed it foz the mā that was come to him. And Dauid was exceding wzoth wythe the man, and sayde to Nathan: as surelye as the Lorde lyueth the felowe that hathe done thys thynge, *is the chylde of deeth & shall restoze the lambe foure folde, because he dyd thys thynge and because he had no pytye.

*that is, is worthy for dye

Thē Nathā sayd to Dauid: ȳ art the mā. Thys sayth the Lorde God of Israel: I anointed the kyng ouer Israel & rydde the out of the handes of Saul. And I gaue ȳ thy maistres house & thy masters wyues into thy bosome, and gaue the, the house of Israell and of Juda, and wolde yt that had bene to lytle: haue geuen the ewyse so moche moare. Wherefoze haste ȳ despysed the commaundemente of the lorde, to do wyckednesse in hys syghte: thou haste kylde Vrias the Hethite wythe the swearde and haste taken hys wyfe to thy wife, & hast slayne hym with the swerd of the chyldzen of Ammon.

Now therfoze the swerd shal neuer departe frō thyne house, because (sayth the Lorde) thou hast despysed me & taken the wyfe of Vrias the hethite, to be thy wyfe. Thus sayth the Lorde: beholde I wil stere vp euell agaynste the euen of thyne owne house and wil take thy wiues before thine eyes, and geue them vnto thy neyboure, whych shall slepe with them *in the syght of the sunne. And thou dydest it secretlye, yet wil I do this thing before all Israell and in the open sunne lyght.

*that is, in the syghte daye or openlye

C

Then sayde Dauid vnto Nathan: I haue synned agaynst the Lorde. And Nathā sayd agayne to Dauid: the lorde hath put away the synne ȳ shalt not die. Howe be it because in doynge thys deade thou haste geuen the enemyes of the Lorde a cause to rayle, ȳ child that is borne, ȳ shal die surely. And Nathā departed vnto his house. And ȳ lorde stroke ȳ child that Vrias wife bare Dauid and it sickened. And Dauid besought god foz the boy & fasted & went & laye al nyght vpō the erthe. And the elders of his house arose & wēt to hym to take him vp frō the erth. But he wolde not, nether yet eate meate with them.

D

And it hapened the seuenth daye that the child died. But ȳ seruaūtes of Dauid durst not tel him that the child was deed. For they sayd: le, while the chyld was yet alyue, we spake vnto hym, and he wolde not herken vnto oure voyce. How moche moare then wyll he vexe hym selfe yf we tell him that the chylde is deed? But Dauid sawe his seruauntes whysperinge and therby perceaued that the child was deed, & said vnto his seruauntz: is ȳ child deed, And they sayd ye. Then Dauid arose frō the erth and washed & anoynted hym selfe and chaunged his apparel, and went into the house of the lorde and prayed, & after came to hys owne house & bade that they shulde set meate before hym, & he dyd eate. Then sayd his seruaūtes vnto him: what is this ȳ thou hast done? Thou fastedeste and wepeste foz thy chyld while it was a lyue, and

E

nota] nogo cā toll no Gotyer god noyll Gyue more on noyȝt Gyld may Gyue

ue, and as soone as it was dead thou dydest tyse vp & dyddest eate meate. And he
F ānswered: whyle the chyld was a lyue, I fasted & wept. For I thys thought: who can tel whether God wyl haue mercy on me & ye child may liue. But now seing it is dead wherfore should I fast? can I bring him agayne any more? I shall go to him: but he shall not come agayne to me. And Dauid cōforted Bethsabe hys wyfe, & wēt in vnto her & laye with her, & she beare a sonne whose name was called * Salomō, & the Lord loued him. And he sent by the hād of Nathan the prophete & called his name * Jedidiah, of the Lordes behalfe.

Heb. e. Salomoh

that is, beloued of ȳ Lorde.

And as Joab fought agaynst Rabah ȳ citie of the children of Ammon he toke the kinges Towre, & sent messengers to Dauid sayinge: I haue made assawte to Rabah, & also haue take * the castel frō whēce they had theyr water. Nowe therfore gether the rest of the people to gether, & come & besege the citie & take it: lest yt I take it, the victory be ascribed to me. And Dauid gathered al the people together, & wēt to Rabah & assawted it & gat it. * And he toke the kinges crowne frō of his head whyche was set with precious stones. And Dauid ware it on his head. And he brought out ȳ spoyle of the citie in exceding great aboundance. And he brought out ȳ people ȳ was therin & sawed thē & drewe harowes of yrō vpō thē, & shred some of thē with shreding knyues of yrō, & thrust some into fornaces And so he serued al the cities of the childrē of Ammō. And then Dauid & all the people returned vnto Jerusalem.

which was the cheke defence of the cyte.

L Par. xx. b

C Ammon Dauids sonne dekileth his sister Thamar Absalom therfore kylleth Ammon and after fleeth away for feare of hys father.

The. xiii. Chapter.

A Nd it chaūced that Absalom Dauids sonne had a fayre syster nāmed Thamar, whō afterward Ammon another sōne of dauid loued. And this Ammon was so vexed that he fel sycke for the loue of his systet Thamar: for it thought him harde to come by hys purpose of her, seinge she was yet a vyrgyn. But Ammon had a cōpanion called Jonadab the sonne of Samah the brother of Dauid: whyche Jonadab was a verye wyse man. And he sayd vnto him how cometh it that thou being the Kinges sōnne art thus consumed euery morning? mayst thou not tell it me? And Ammon answered hym: I loue Thamar my brother Absaloms syster. Then sayd Jonadab vnto him: lye on thy bedde and fayne thy selfe sycke. And whē thy father is come to se the, say vnto hym, let my sister Thamar come & geue me meate and dresse it in my syght, that I mays se it and eate it of her hand.

And Ammō laye downe & made him self sicke. And whē ȳ king was come to se him Ammō sayd vnto him: let Thamar my syster come & make me a couple of frytters in my syght, that I may eat of her hande. And Dauid sent home to Thamar saying go to thy brother Ammons house & dresse hym meat. Nowe Thamar came to her brother Ammons house he laye. And she toke flowre and made paste and made frytters in hys syght and dyd bake them, and toke a platter and powred them oute before hym. And Ammon wolde not eate, but commaunded to haue oute all men from hym. And they went all oute from hym.

C

Then sayd Ammon vnto Thamar: bringe the meate into the chambre that I maye eate of thyne hande. And Thamar toke the frytters whyche she hadde made, and broughte them into thee chāmbre too Ammon her brother and sette them before hym to eate. And he toke her and sayde vnto her, come lye wyth me my syster. And she answered hym: naye, my brother doo not force me, for it ought not too be so in Israel, doo not thys folly. * For whether shall I goo wyth my shame? And thou shalte be as one of thee fooles in Israell. But speake vnto the kyng & he shall not denye me vnto the.

i Re. xvii. c

Howbeit he wolde not herken vntō her voyce but was to stronge for her and * forced her and laye wyth her. And then Ammon hated her exceadyngelye: so that the hate wherwyth he hated her was greater then the loue wyth whyche he before loued her. And he sayde vnto her: vp and awaye. Then she sayde vnto hym, thys greate vnkyndnesse that thou putteste me awaye passeth the other that thou dyddest vnto me. Netherthelesse he wold not heare

ii. Reg. xiii. c
Deu. xxii. c

D

hey

heare her, but called his lad ꝑ wayted vpō him & sayd: put her out at the dores frō me & bolt the doze after her. And she had a kir tel of diuerse coloures vpō her: for wt soch were the kinges daughters ꝑ were virgi= nes appareled, made strayt vnto thē. Thē his seruaūt brought her out at the dores & C locked the doores after her. And Thamar put ashes on her head & rent her gaye kyr= tell that was on her & putt her hand on her head & so went & as she went cryed. Then Absalom her brother sayd vnto her: hathe Amnon thy brother bene wyth the? Nowe then be styl my syster: for he is thy brother And let not thys thyng greue thyne herte. And so Thamar remayned dis cōforted in her brother Absalōs house. And king Da uid heard of al these thinges & was verye wroth. And Absalom sayde vnto hys bro= ther Amnon nether good nor bad. How be it Absalō hated Amnō because he had for ced hys syster Thamar.

And it happened two yere after ꝑ Absa lom had a shepe shering in Baal Hazor be sydes the tribe of Ephraim, & bad all the kinges sonnes & he came to the king & say de: behold thy seruaūt hath a shepesherin= ge, let the king & hys seruaūtes come wyth thy seruaūt. And the king said vnto Absa lō: Oh naye my sonne let vs not go euery one of vs that we be not chargeable vnto ꝑ. And Absalō laye sore vpō him: how be it he wold not goo, but blessed him. Then sayd Absalō: then lett my brother Amnon go with vs. And the king answered what nedeth it that he go with the. But Absalō made soch instance that he let Amnon goo wyth hym, & all the kynges chyldren.

Then Absalō cōmaunded hys younge men saying: marke when Amnons hert is mery with wyne, & when I byd you smyte Amnon then kyl hym: feare not, for it is I that byd you, be bold ther fore & playe the lusty bloudes. And the young men of Ab= F salom serued Amnō euē as Absalō cōmaū ded thē. And all the kinges sonnes arose & toke eche man hys Mule & fled. And why le they were yet in the way, tydinges came to Dauid that Absalom had slayne al the kinges sonnes, so that none was left a ly= ue. Then the kynge arose and tare his gar mentes and laye alonge on the earth: and all hys seruauntes stoode by wythe theyr clothes rent. Then Jonadab the sonne of Samah Dauids brother answered and sayde: let not my Lorde suppose that they haue slayne all the young men the kinges sonnes, saue Amnon onely is dead. For ꝑ hath bene euer in Absaloms mouthe sence he forced his syster Thamar. Now therfo re lette not my Lorde the kynge take the thinge so greuously to thincke that al the kynges sonnes were dead, when Amnon onelye is dead. G

But Absalō fled. And the youge man ꝑ kept the watche lyfte vp hys eyes & loked about. And behold, ther came moch people by awaye that was behynde hys backe a= long by an hilles side. Thē said Jonadab vnto the kyng: behold, ꝑ kinges sonnes ar come, and as thy seruaunte sayde, so it is. And as sone as he had left speakinge: be= hold, the kinges sonnes came and lifte vp theyr voyces & wept. And therto the king and al his seruauntes wepte exceding lye. But Absalō escaped & wente to Tholmai the sōne of Amihud kyng of Gesur. And the king mourned for his sonne cōtinual= ly. And so Absalom escaped and went to Gesur, & was there. iii. yeres. And by that tyme the king turned hys mynde frō pur suing Absalō. For he had left mournynge for the death of Amnon.

C By the wyld̄ of the womā of Thekoa Absalom is called. The tomekinesse ⁊ Bouche of Absalō, Absa lom fyzeth Joabs cozne. His father kysseth hym. nota

The. xiiii. Chapter.

Whē Joab the sōne of Zaruiah perceiued that ꝑ kinges hert A was turned again to Absalom, he sen te to Thekoa and fette thence a wise woman, and saide vnto her, feyne thy sel= fe to be a mourner, & put on mourning ap parel. And anoynt not thy self wt oyle, but be as a womā ꝑ had longe tyme mourned for ꝑ death of some body, And go to ꝑ kin ge & speake of this maner vnto him. And so Joab taught her what she shuld saye.

And whē the wife of Thekoa was come B to speake with the king, she fel on her face to ꝑ grounde & dyd obeysaūce & sayd: helpe me O king. And the kynge sayd vnto her what ayleth ꝑ? & she ānswered. I am a we= dow, and myne husband is deed. And thy

hande

hādmayde had two sōnes which fought to gether in ỹ feldes wher was noman to go betwene thē, & the one slewe the other. And behold, ỹ whole kinred arose agaynst thy hādmayde & said: deliuer vs him ỹ smote his brother: ỹ we may kil him for ỹ *soule of his brother who he slue, for we wyll de- stroy ỹ heyre also. And so they shal quēche my sparkle which is left ỹ he shal stere vp nether name or issue vpō the erth vnto my husbād. And the king sayd vnto the wyfe ℭ go hōme to thine house, & I wyl geue a char ge for ỹ. And ỹ womā of Thekoa said vn to ỹ king. My Lorde kyng, the trespace be on me & on my fathers house, & the king & hys seate be giltlesse. And thē sayd the kin ge: yf any man saye ought vnto the, bring hym to me, & he shall no more trouble the. Then sayd she: let the king remember hys Lord God, that the next of the bloude gea ther not on heapes to gether to destroye, & ỹ they slaye not my sonne. And he sayde as sure as the Lord lyueth, there shal not one heatre of thy sonnes head fall to the erth.

Then the womā sayd: let thine hādmay ℭ de speake one word more vnto my Lord ỹ kynge & he sayd: saye on. And the woman sayd wherfore then hast thou determyned on thys same maner against the people of god: that the king shuld speake this thing & be fautye therein, so that the kyng shuld not fett home agayne hys banesshed. For we must nedes dye and perysshe as water spylt on the grounde whych cānot be gea thered vp agayne & God wyll not take a- waye the lyfe but fynde the meanes that ỹ banysshed be not vtterly expelled frō hym. And now cōcerning ỹ I am come to spea ke of this thing vnto the king my Lord in the presence of the people: thy handmayde thoughte: suerlye I wyll speake vnto the kyng, paraduenture the kyng wyll heare the request of his handmayde. And the kin ℭ ge shal heare hys hādmayde & delyuer her out of the hande of the mā that wold haue destroyed me & my sonne also out of the en heritaunce of God. Then thine handmay de sayd: I praye God that the word of my Lord the king maye be *immutable. For my Lord the king is as an Angel of God in hearinge of good or badd: and therfore the Lord thy God be wyth the.

Thē the king answered & sayd vnto ỹ womā: hide not frō me I pray the: ỹ thing that I shal aske the. And the womā sayd: let my Lord the kyng say on. Then sayde the king. Is not the * hand of Joab with the in al this matter? And ỹ womā answe- red & sayd: as sure as thy soule lyueth my Lord king, it is * nether on the right hand nor on ỹ lefte that my Lord the kyng hath spokē. For thy seruaunt Joab he bad me, & he put all these wordes euē in the mouth of thyne handmayde. And the turning of my talc another way, ỹ made thy seruaūte Joab. And so I se that my Lorde is wyse euē as an Angell of God, to vnderstande all thinges that are in the earth. Thē sayd the king to Joab: behold, I am content to ℭ do this thing. Go therfore fett home ỹ lad Absalō. And Joab fel to the groūd on his face & bowed him self & * blessed the kyng and sayd: now thy seruaunt knoweth that I haue founde grace in thee syghte of my Lorde the kynge in that he hath fulfylled the request of hys seruaunt. And so Joab arose & went to Gesur & brought Absalō to Jerusalē. Then sayd the king: let hym turne to hys owne house, but se that he co- me not in my presence. And so Absalō wēt to his owne house, but came not in the kin ges presence.

that is, for the death

that is, the counceil.

that is, my lord ỹ king hath swar ued on no syde, but spokē euē ỹ very thin ge as it is. Deute. v. d

℣

that is, pta ysed ỹ king as in Gene xliii. d

Moreouer in al Israel ther was not so goodly a mā as Absalō, or so greatly pray sed, frō the soole of his fote to ỹ top of his head there was no blemisshe in hym. And whē he shaued his head (for at euery yeres ende he shaued it because it was heuye on hym, & therfore he shaued it) ỹ hearre ther of wayed two hundred cycles weyghte of the kynges weyght. And this Absalō had thre sonnes borne hym & one daughter na med Thamar, which was a fayre woman to loke vpon. When Absalom had dwelt ℭ two yeare in Jerusalē wythoute comynge into the kinges presence he sent for Joab, to haue sent hym to the king. But he wol de not come to him. And he sent agayne, & for all that he wold not come. Thē he said vnto his seruaūtes: behold, Joab hathe a parcell of land fast by mine, & hath barlye therin. Go and set it on fyre. And Absalōs seruauntes went & set it on fyre.

Thē Joab arose & came to Absalom vn to hys house & sayde vnto hym: wherfore haue thy seruaūtes burnte my felde wyth fyre

Domi rede, ebrezabis Domine, non poteris.

kyze? And Absalō sayd to Joab: behold, I sent for the desiring the to come, because I wolde haue sent the to the kinge, for to say wherfore am I come from Gesur. It had ben as good for me to haue bidde ther stil. Nowe therfore lett me come to the kinges presence, or else yf ther be anye trespace in me, kyll me. And Joab went to the king & tolde hym. And he sent for Absalō: whiche whan he was come, fell to the grounde on hys face before the kynge. And the kyng kyssed hym.

¶ Absalom maketh insurrection agaynst his father. Dauid is fayne to flee for feare of him

The. xv. Chapter.

AFter thys Absalom gatt hym charetes & horsses & fyfte mē to runne before him. And ther to he vsed to ryse vp earlye in the morninges & to stande by the wayes syde that led to the gate of thee cytte. And all the men of Israell that had cōplaynte & came to ỹ king for iudgemēt he called vnto him & sayde: of what cytye arte thou? And when the other answered: thy seruaunt is of soch a trybe of Israell. Thē sayd Absalom vnto hym: se, thy matter is good & ryghteousse, & yet no man is deputed of the kinge to heare the. Thē Absalom sayde moreouer: Oh, that I were a iudge in the land, & that al mē which haue pleyes & matter in the lawe, shuld come to me. For I wold do them iustice. And also when any mā came nye to hym to do hym obeysaunce, he put forth hys hand & toke hym to hym and kissed hym. And on thys maner dyd Absalom to all Israel that came to the kyng for iudgement, & therwith *stale the hartes of ỹ mē of Israel. And at fourtye yeres ende Absalom sayd vnto the king: let me go I praye the to Hebrō, & paye my vowe which I haue vowed, vnto the Lord: for thy seruaunt vowed a vowe when I was in Gesur in the land of Sitia saying: yf the lord shal bring me agayne to Jerusalē, I wyl serue the lorde. And the kynge sayd: go in peace. And so he arose and went to Hebron.

Then Absalom sent spies thorow oute al ỹ tribes of Israel saying: as sone as ye heare ỹ voyce of the trompett blowe, saye: Absalom raygneth kinge in Hebron. And with Absalom went two hundred mē oute of Jerusalem that were called. And they went wyth pure hertes and wist nothinge of the matter. And Absalom sente also for Ahithophel the Gelonite Dauids counseller, and fet him out of his citie Giloh, whē he sacrifyed sacrifyces. And there was wrought stronge treason. And the people drue to Absalom in great multitude. And there came a messenger to Dauid & sayde: the hartes of the men of Israel are to folowe Absalom. Then sayde Dauid vnto al his seruaūtes that were with him at Jerusalē: vp & let vs flee, for we shall not else escape from Absalom. Make spede to departe: lest he come sodenly & catche vs & bringe some mischeue vpon vs, & smyte the citie with the edge of the swerd. And the kinges seruaūtes sayd to hym: behold thy seruauntes are redy to what soeuer my Lord the kynge shal appoynte.

And the king & al his houshold departed a fote. And he left behindhim. x. wiues that were his * concubines, to kepe ỹ house. And so the kinge & al the people wente out a fote & taryed farre frō ỹ house. And al his seruaūtes went by his syde. And all the Cerethites & all the Pheletheites, & all the Gethites cuen. vi. hundred men whych were come a fote frō Geth, wēt before the king. Then sayd the kyng to Ethai ỹ Gethite, wherfore shouldest thou go with vs also? Returne & abide wyth the kinge, for thou art a straūger & art remoued frō thyne owne place. Thou camest but yesterday and shuld I vnquiet the to daye to go wi vs? I wyl go whether I go. But returne thou & carie agayne thy brethrē. Mercy & truth be with the. And Ethai answered the kyng & sayd: as surely as the lord lyueth, & as surely as my lorde the king lyueth, in what place my Lord the king shalbe, whether in death or lyfe, euen there wyl thy seruaūt be. Then sayd the king to Ethai, come & go forward. And Ethai the Gethite went forth, & all his men, & all the children that were wyth hym. And al the countreye wepte wyth a lowde voyce. And al ỹ people went forwarde the strayghte waye to the wildernes. And behold, Sadock & al ỹ Leuites were wt him & bare the arcke of ỹ appoyntmēt of god. And whē they had set downe the arke of god, Abiathar came vp vntyll the people were all come ouer oute

of

out of the cytie. Then sayd the kynge vnto Sadock. Carye the Arke of God agayne into the citie. Yf I shal fynd fauour in the eyes of the lord, he wyl bring me agayne, & shewe me both it & the tabernacle therof also. But and yf the Lord thus saye: I haue no luste vnto the. Beholde, here am I, lett hym do wyth me what seemeth beste in hys eyes.

The king sayd also vnto Sadock the preest: thou art a Seär. Returne therfore into the citie in peace. And take youre two sonnes with you: Ahimaaz thy sonne, & Jonathas the sonne of Abiathar. And see, I wyll tarye in the feldes of the wyldernesse vntyll ther come some worde from you to be tolde me. And so Sadock & Abiathar carved the Arke of God agayne to Jerusalem, & they tarved ther. And Dauid wēt vp on mount olyuet & wepte as he went, & had his head couered & wēt thetto barefote. And all the people that was wyth hym, had euery man hys head coueted, and as thei went wepte also. And one told Dauid saying: Ahithophel is one of them that haue conspyred wyth Absalom. Then sayde Dauid: O Lord, turne the councell of Ahithophel into folisshnes:

Whē Dauid was come to the top of ỹ mount & had bowed him selfe vnto God: behold, Husai the Arachite came agaynste him wt his coote torne & erth vpō his head Unto whō Dauid sayd: yf thou go withe me thou shalt be a burthen vnto me. And yf thou returne to the cytie: thē shalt thou saye vnto Absalom I wyl be thy seruaūt O king: thus lōg haue I bene thy fathers seruaūt, & now I am thyne. And destroye me the counsel of Ahithophel. And ỹ haste ther with the Sadock & Abiathar the preestes, vnto which thou shalt shew al ỹ thou canst heare out of the kinges house. And behold, ye haue ther with you theyr .ij. sonnes: Ahimaaz Sadockes sonne, & Jonathas Abiathars sonne, by whyche ye shall send me all that ye can heare. And so Husai Dauids frend gatte hym to the cytie. And Absalom also entred into Jerusalē.

The Notes.

*I That is, vnder pretence of iustice toke away their hartes & wāne thē they wil not howel and so deceaued them: that they consented to hym and drue on hys syde.

at Betwene wyues & concubynes, in the olde testament, is this differaūce: wyues had the honours (as they cal it) of ỹ maistresse of ỹ house, Cōcubines were as vnderlinges & keyberars. Theyr chyldren were also legitimate & lawful chyldrē, but might not enheret, only had thei that bequeathes of their father the patrimonie pertayned properly vnto the chyldrē of the wyues. genes. xxv.a

Ziba bringing presentes to Dauid, doth falsely accuse Miphiboseth. Semei curseth Dauid & hurleth stones at him. Absalō by the councel of Ahithophel lyeth with his fathers concubynes.

The .xvi. Chapter.

And whē Dauid was a lyttle past the top of the hyl: behold Ziba the seruaūt of Miphiboseth came agaynst hym wt a couple of Asses sadelled, & vpō the .ij. hūdred loues & one hūdred bōches of Resinges, & an hundred frayles of dryed figges, & a bottel of wyne. Thē sayd the kinge to Ziba: what haste thou there? And Ziba sayd: Asses for the kinges housholde to ryde on, & bread & fruyte for the young men to eate, and wyne to drynke, yf any man faynt in the wyldernesse. Then sayd the king: wher is thy masters sonne? and Ziba sayd vnto the king: beholde, he tarryeth styl at Jerusalē. For he sayd: this daye shal the house of Israel restore me ỹ kingdom of my father. Thē sayd the king to Ziba: behold, thyne ar al that pertayned vnto Miphiboseth. And Ziba answered: I beseche the that I maye fynde grace in thy syght my Lord kinge.

And whē kynge Dauid came to Bahurim: behold, thence came oute a man of the kindrede of the house of Saul named Semei the sonne of Gera & he came oute cursing. And therto he caste stones at Dauid and at al the seruaūtes of king Dauid, al the people & all the men of warre goynge part on his right hand, & part on his lefte. And thus sayd this Semei as he cursed: come forth, come forth, thou bloud sheder & thou vnthryftie mā. The lord hath brought vpon the al the bloud of the house of Saul, in whose stede thou hast raygned, & he hath deliuered the kingdom into the hand of Absalom thy sonne. And thou art wrapped about wyth thyne owne myschefe, because thou art a bloudsheder.

Thē sayd Abisai the sonne of Zaruiah vnto the king: why doth this dead dogge curse my Lord the kinge? let me go & take of the head of him. And ỹ king sayd: what haue I to do wt you ye sōnes of Zaruiah let him curse: for the lord hath bidde hym curse

curse Dauid. And who dare presume to say wherfore doth he so? And Dauid said to Abisai & to al his seruaūtes: behold, my sonne whych came oute of myne owne bowelles seketh my lyfe. Howe moche more then may thys sone of Jemini do it? Suffre hym therfore to curse, for ỹ Lord hath bidde him: haply ỹ Lorde wyl loke on my wretchednes, & do me good for his cursinge this day. And thus as Dauid & his mē wēt by the waye. Semei wēt along on the hilles syde ouer agaynst him, & cursed as he went, and threw stones at hym and cast dust. And the King and al that were with hym came wery, and refreshed them selues there.

And Absalō & al the people of the men of Jsrael came to Jerusalē & Ahithophell with hym. And as soone as he was come: Husai the Arachite went vnto Absalom & D sayde vnto hym: God saue the kyng, God saue the kyng. And Absalom sayd agayn to Husai: is this the kindnesse thou owest to thy frend? Why wentest thou not with hym? And Husai sayd vnto Absalom: nay not so, but whō the Lorde & thys people & al the men of Jsrael chose, his wyl I be, & with him wyll I dwell. And forthermore vnto whō shal I do seruice but cuē to his sonne? And as I was seruāt before wyth thy father, euen so shal I be with the. Thē spake Absalō to Ahithophel geue councel what is best for vs to do. And Ahithophel said vnto Absalom: get the in vnto thy fathers * cōcubines which he hath left to kepe the house. For whē al Jsrael shal heare that thou hast made thy father to stincke, then shal the handes of al that ar with the be strong. And so they pitched Absalom a tent vpō the * toppe of the house. And he went in vnto hys fathers concubynes in the syght of all Jsraell.

And the coūcel of Ahithophel which he coūceled in those dayes, was as a mā had asked councell of God: euen so was al the councell of Ahithophel, both vnto Dauid and also vnto Absalom.

¶ Ahithophel, seing his coūcel disalowed of Husai and forsaken, hangeth hym selfe

The. xvii. Chapter.

THen Ahithophel sayd vnto Absalom: let me A chose out I praye the twelue thousandiē. And I wyll vp & folowe after Dauid by nyght. And I wyl come vppon him whyle he is werye & weake handed, & wyll feare hym, that all the people that are wyth him shal flee. And so wyl I smyte the kyng on ly, & wyl bring agayne al the people vnto the. And when all these men whyche thou sekest are turned to the, al the people shall haue rest. And the saying pleased Absalō well and all the elders of Jsrael. Thē sayde Absalō: call also Husai thee Arachite & let vs heare hys sentence. When Husai was come to Absalom, Absalō spake vnto him saying: Ahithophel hath geuē soch councel: whether it be best we do after hys sayinge or not, tell thou.

Then sayd Husai to Absalom: the coū cell ỹ Ahithophel hath geuen is not good at this tyme. For (sayde Husai) thou know- B west thy father & the mē that are with him how that they be strong men. And they be chafed in theyr myndes, euen as a * Beare robbed of her whelpes. And thy father is a man practised in warre, & wyll not lye a nyghtes among the comen people. Behold he lurketh now in some caue or in some other place. And therto thoughe some of hys men be ouerthrowē at the fyrst brunt, yet they that heare it wyll thynke the people that followeth Absalom be putte to the worse. By the reason wherof the best men thou haste whose hartes are as the hartes of Lyons, shall shryncke thereat. For all Jsrael knoweth that they father is a man and that they whych be wyth hym be chyldren of actiuite.

But my councell is, that all Jsraell be C gathered vnto the, from Dan to Bersabe, as the sande of the see in nombre, & that thou go to batayle in thyne owne person. And we wyll come vpon hym in one place or other, whete we shall fynde hym, & we wyll pytche a felde agaynst hym, euen as thicke as the dewe falleth on the grounde. And ther shal not one of them be lefte, neyther he nor any of all that are wyth hym. Moreouer yf he take a towne then shal al the

Hebr. xvii. D

Abode in ỹ fyld.

The houses were ouer that

Dz send the mē of Jsrael* bryng ropes to that tittie, and we will dzaw it into the ryuer, vntil ther be not one stone found vpon another. And Absalō and all the men of Jsrael said: that the councel of Husai the Arachite was better then the coūcel of Ahithophell. Foz it was cuē the lozdes determynacyon to destroye ỹ* councel of Ahithophel: which was good, that ỹ lozd mygbt bzing euel vpō Absalō. Then sayd* Husai vnto Sadock & Abiathar ỹpzestes: of this & that maner did Ahithophel & the elders of Jsrael coūcel Absalō. And thus & thus haue J coūceled. Now therfoze sēde quickly & shew Dauid saying: tary not al mygbt in the feldz of ỹ wildernes, but gett the ouer, lest the king be deuourcd & al the people ỹ are with hym. Now Jonathas & Ahimaaz abode by ỹ well Rogel: foz they mygbt not be sene to come into the cytye. And a wenche went and tolde them. And they to go and shewed kynge Dauid.

Gay, viii, c and, xix. c

D iii, Kes, xv, g.

E Neuertheless there was a lad saw thē which tolde it to Absalom. But they wēt bothe of thē awaye quyckly & came to a mānes house in Bahurim, whyche had a well in his yarde, into whiche they wente downe. And the wife toke & spzed a couerlet on the top of the wel & strawed theron steaped barleye to dzye. And ỹ thing was not spyed. And whē Absaloms seruaūtes came to ỹ wife to the house & asked where one Ahimaaz & Jonathas were, the wyfe said vnto thē: they begone ouer ỹ litel bzocke of water. And whē they had sought thē & could not finde thē, thē they returned to Jerusalē. And as sone as they were departed, the other came out of ỹ well, & went & tolde kynge Dauid & sayd vnto hym: vp & get you quyckly ouer ỹ water foz soche coūcel hath Ahithophel geuē. Then Dauid arose & al the people ỹ were wb hym, & F they were come ouer Jozdan be ỹ it was day, that ther lacked not one of thē ỹ was not come ouer Jozdā. And when Ahithophel saw ỹ his coūcel was not folowed, he sadelled his asse & arose & gate him home to his owne house and to hys owne cytie, and put hys houshold in ozder and hanged hym self and died, and was buried in the sepulchze of hys father.

Thē Dauid came to Mahanaim. And Absalom passed ouer Jozdā, both he & all the men of Jsraell wb him. And Absalom made Amasa captaine of the host in stede of Joab which Amasa was a mannes sōne named Jethza a Jesrahelite that went into Abigail the daughter of Naah sister to Zaruiah Joabs mother. And Jsraell & Absalō pytched in the land of Galaad. And whē Dauid was come to Mahanaim, Sobi ỹ sōne of Naah out of Rabath the cytie of the childzen of Ammō, & Machir ỹ sonne of Amiel out of Lodabet & Berzelai ỹ Galaadite out of Rogeli bzought beddz, basens, & erthen vesselles: and also cozne, barly, floure & parched cozne, benes & rice honye, butter, shepe & chese of kyne, foz Dauid & al the people that were with hym to eate. Foz they supposed that the people should be hongrye, kayntye, and thurstye in the wylderneſſe. G

¶ Absalom is ouercome in battell. Hz hangeth by ỹ heare on an Oke. He is kylled & put in a ditch. Dauid is so sozowful foz ỹ deth of Absalō ỹ he wepeth

The. xviii. Chapter.

A Nd ỹ kynge nōbzed ỹ people that were with hym, and sett captaynes of thousādes and of hūdzedes ouer them. And he sēt one part of thē wb Joab, & a nother parte wyth Abisai the sōne of Zaruiah Joabs bzother, & the thyrde part with Ethai the Gethite. And ỹ kinge sayd vnto the people: shall J go wb you? And the people answered: naye, foz yf we fle, oure aduersaryes wyl not care foz vs: nether thoughe halfe of vs were slayne, shall they regarde vs. But thou were wozth ten thousande of vs. And therto it is better ỹ thou be readye to succoure vs out of ỹ cytie. Then sayd the kyng: what semeth you best, that wyll J do.

And the kyng stode by the gates syde, & al the people came out by hundzedes & B by thousādes. And the kyng cōmaunded Joab Abisai, & Ethai saying: intreate me gently my sonne Absalō. And al the people heard whē the king gaue all the captaines charge ouer Absalō. And the people wēt out into the felde against Jsrael, & the battel was in ỹ woode of Ephzaim. Wher ỹ people of Jsrael were put to the wozsse before ỹ seruaūtz of Dauid, & ther was a great slaughter ỹ day, euē of twentie thousād men. And ỹ felde was fought in diuerse places, all abzoade vpō ỹ erthe.

And the woodes deuoured moo people yͤ daye than dyd the swerde. And it chaũced Absalom to come before the seruauntes of Dauid rydyng vpon a Mule whyche carryed hym vnder the thycke bowes of a great Ocke. And hys heed caughte in the Oke, & he was lefte betwene heuẽ & erth, and the Mule that was vnder him went hys waye. And one that saw it tolde Joab saying: beholde, I saw Absalom hang in an Ocke: and Joab sayde vnto hym that told him: lo, sawest yͤ him? And why didest not thou there smyte him to the ground, yͤ I shuld haue geuẽ yͤ ten sicles of syluer & a soudyoures gyrdle.

And the man answered Joab: though I had a thousand sicles of siluer tolde in my hande yet wolde I not stretche oute myne hande agaynste the kynges sonne. For we heard vͤ oure eares whẽ the king charged yͤ, Absai and Ethai, saying: spare me the lad Absalõ. Moreouer thoughe I had ieoparded my life & done falsly therto, yet could nought of al the matter haue bene hid frõ the kynge: ye & thou thy selfe woldest be agaynst me. Thẽ sayd Joab* I may not stand tarying with the.

That is, it is not beste yͤ Ioab is with the, & loke yͤ thou shuldest go kyll hym.

And therwythe he toke thre speares in hys hand & thrust thẽ into the hart of Absalom, while he was yet a lyue on yͤ bodye of yͤ tree. And ten seruaũtes that bare Joabs wepõs, turned & smote Absalom and slue him. Then Joab blew a trõpet, & the people returned frõ folowing Israel: for Joab spared yͤ people. And they toke Absalõ & cast him into a great pit yͤ was in yͤ wood, and cast a mightye greate heape of stones vpon him. And all Israel fled euery mã to his tent. And thys Absalom yet in his life tyme, toke & reared vp a pyler, which is yet in kynges dale. For he sayd: I haue no male chylde. And therefore to kepe my name in remẽbrance do I it. And he called ypiler after his owne name. And it is called vnto this day, Absalõs pyller.

Then sayd Amiaaz yͤ sõne of Sadock: let me runne I pray the, & beare the kyng tydinges, how that yͤ Lorde hath iudged him quyte of the hãdes of al his enemies. And Joab said vnto him: thou art no mã to beare tydinges to day: thou shalt beare tydynges a nother tyme: but to daye thou shalt beare none, because yͤ kynges sonne is deed. Then sayde Joab to Chusi: go & tel yͤ kyng what thou hast sene. And Chusi bowed him self vnto Joab & rãne. Thẽ sayde Ahimaaz the sonne of Sadock agaĩne to Joab: come what come wil, let me rũne I praye the after Chusi. And Joab sayd: wherfore shuldest thou rũne my sõne? for & thou rũne thou gettyst no rewarde: wel come what wyl let me runne. And he said vnto him: rũne. Thẽ Ahimaaz rãne by the playne and ouer ranne Chusi.

And Dauid sat betwene the two gates. And the watchmen went vp to the rouffe ouer the gate vnto the walle, and lyft vp his eyes and saw: and behold, there came a man runnyng alone. And the watchmã called & tolde the kynge. And the kynge sayde: yͤ he come alone, ther is tydynges in his mouth. And he came and drew nye. And the watchmã saw a nother man runnyng, and called vnto the porter & sayde: behold ther cometh a nother runnynge alone. And the king answered: he is also a tidinges bringer. And yͤ watchmã said: me thinketh the rũning of the formost is like the rũning of Ahimaaz the sonne of Sadock. And the king sayd: he is a good mã & cometh vͤ good tidynge. And Ahimaaz called and sayd to the kynge: good tydinges, and bowed him selfe to the erthe vpon hys face before the kynge and sayde: blessed be the Lorde thy God which hath *shut vp al yͤ mẽ that lifte vp their hãdes agaynst my Lord the king. And the king saide: is the lad Absalom safe? And Ahimaaz ãswered I saw a greate a do, when the kinges seruaũt Joab sent me thy seruaũt. But I wotte not what it was. And the kyng sayd: turne and stand here. And he turned and stode.

*That is, cut short.

And behold Chusi came and said: tidinges my Lorde the kyng, the Lorde hathe quytte the thys day out of the handes of all that rose agaynste the. And the kynges sayde to Chusi: is the lad Absalom safe? And Chusi answered the enemyes of my lord the kynge & all that ryse agaynst the, to haue the, be as thy lad is. And the king was moued & wẽte vp to a chãbre ouer yͤ gate & wept. And as he wẽt thus he said: my sonne Absalom, my sonne, my sonne, my sonne Absalõ wold to god I had died for the Absalom, my sonne, my sonne.

Dauid

¶ Dauid is restored to hys kingdom, and brought agayne to Jerusalem.

The.xix. Chapter.

A ¶ And it was told Joab, how ye the king wept & mourned for Absalō. And the victory was turned that daye into mourning vnto al the people. For the people heard say that day, how ye kinge sorowed for hys sōne, & the people wēt stealynge into the cytye, as people confoū ded stele awaye, when they flee in battel. And the kynge hyd hys face and cryed w a loude voyce: my sonne Absalom Absalom my sonne my sonne.

And Joab went into ye house to ye king & saide: thou hast shamed thys day the faces of al thy seruaūtes, whych thys daye haue saued thy lyfe, & the liues of thy sōnes & daughters, & ye lyues of thy wyues & cōcubines, in ye louest thine enemyes & hatest thy frendes. Thou hast declared thys day ye thou camest nether for thy lordes nor seruaūtz. For this daye I do per-
B ceaue, yt Absalō had lyued, & all we dyed this day, ye thē it had pleased ye wel. Nowe therfore vp & come out, & speake kindly vnto thy seruaūtes, I swere by ye lord except ye come out, ther wyl not tary one mā with the this nyght. And that wilbe worsse vnto the, thē al the euell that fell on the from thyne youthe vnto thys houre. Then the kyng arose and sat downe in ye gate. And it was tolde vnto all the people, howe the kynge satte in the Gate. And then all the people came before the king. But Israell fled euery man to his tent.

And all the people were at stryfe thorow out al the tribes of Israel saying: the kyng delyuered vs out of the hād of oure enemyes. And he deliuered vs out of the hād of the philistines. And now he is fled out of the lāde for Absalō. But Absalom whō we anoynted ouer vs is deed in bat-
C tel. Now therfore why at ye so stil, that ye bring not the king againe. And king Dauid sēt to Sadock & Abiathar the prestes saying: speake vnto the elders of Juda & say: why shuld ye be the last ye shuld bringe againe ye king to his house, seig ye soch tidinges is come frō al Israel vnto ye kinge euē to his house: ye are my brethrē, my bones and my flesche: wherfore then shuld ye be the last that shulde come to bryng ye kyng home agayne? And saye to Amasa: art thou not my bone and my flesche? And god do so to me & so therto: except thou be captaine of ye host to me for euer in ye roume of Joab. And he bowed the hertes of al the mē of Juda, as a man wolde bowe the herte* of one man: so ye they sēt worde to the kynge, that he shulde returne w all his seruaūtes. And the king returned and came to Jordā. And Juda came to galgal for to go against the king to cōuey him ouer Jordan. And Semei* ye sōne of Gera the sōne of Jemini which was of Bahuri, hasted & came w ye mē of Juda against king Dauid, & a thousād mē of Beniamin w him, & * Ziba the seruaūte of the house of Dauid & hys .xv. sonnes and twentye seruauntes wyth him. And they whypt ouer Jordā before the kyng. And ther wēt ouer a Bott to carye ouer the kynges hou sholde and to do hym pleasure.

Judi. xvi. b
i. Regu. ii. b

ii. re. xvi. c

ii. re. xvi. a

And Semei the sonne of Gera fell be-
D fore the kyng, as he was come ouer Jordan & sayd vnto him: let not my lorde impute wickednes vnto me, ner let hym not remēber the wyckednesse ye thy seruaunte did, whē my Lord the kyng departed out of Jerusalem that the kinge shuld take it to hert. For thy seruaūt dothe know how that I haue done amisse. And therfore behold, I am the first this day of al ye house of Joseph ye am come to mete my lord the king. But Abisai the sōne of Zatuiah ā-swered & sayd: shall Semei not die for ye cause: which cursed the Lordes anointed? And the kyng sayde: what matter is betwene you & me ye sonnes of Zatuiah, ye ye shuld this day beaduersaries vnto me? Ther shal no mā dye thys daye in Israel: for I know that I am this day kynge ouer Israel. And the kyng said vnto Semei: thou shalt not dye, & swore vnto him.

And Miphiboseth the sonne of Saul
E came to mete ye king, & had nether dressed his fete ner shauē his beerde ner washed his clothes from the time the king departed, vntil he came againe i peace. And whē he was come to Jerusalē toward thee kinge, the king said vnto him: wherfore wente not ye w me Miphiboseth? And he said: my lord kig, my seruaūt deceaued me. For thy seruaunte sayde: that I wolde haue

myne Asse sadled to ride therō, for to go to ỹ kig, because thy seruaūt is lame. And he hath therto cōplained on my seruaūt vnto my lord ỹ kig. But my lord ỹ kinge is as an angell of God: do therfore what semeth best in thine eyes. For al my fathers house were but deedmē vnto my lord ỹ kinge: & yet didest ỹ put me amōge thē ỹ eate at thine owne table. What right therfore haue I yet, to crie any more vnto ỹ kyng? And ỹ kig said: it needeth ỹ not to speake any more, for I haue sayde: ỹ thou & Ziba shal deuide ỹ lādes betwene you. And Miphiboseth sayd vnto ỹ kyng: yee let hi take al: for so moche as my lord the kinge is come in peace vnto hys owne house.

¶ And Berselai ỹ galaadite came frō Rogeli & wēt ouer Jordā wt ỹ kyng to accōpanie hi ouer Jordā: which Berselai was a very aged mā, euē foure skore yeres old, & had prouided ỹ kig of sustenaūce while he lay at Mahanaim: for he was a mā of very great substaūce. And ỹ king said vnto Berselai: come ỹ wt me, ỹ I may fede ỹ wt me i Jerusalē. But Berselai said vnto ỹ king of what age am I of, ỹ I shuld go wt ỹ kig into Jerusalē. I am this day foure skore yere old: & therfore cānot decerne sauery frō vnsauery, nether hath thy seruaūt te pleasure in ỹ he eateth or drincketh: nor yet delectaciō in ỹ sōgs of mē or womē. It is no nede ỹ thy seruaūt be a burthē vnto my lord ỹ kynge: let thy seruaūt go a litle way ouer Jordā wt ỹ king: for why shuld ỹ kyng rēder me soche a reward? But let thy seruaūt turne back agayne, ỹ I maye die in mine owne citye, by the graue of my father and mother. But lo here is thy seruaūt Chamaā: let him go wt my lorde the king, & do to hym, what shal please the.

¶ And ỹ kyng āswered: Chamaam shall go wt me. And I wyl do to hym that thou shalt be cōtent wt. And therto whatsoeuer thou shalt require of me, that same wyl I do for the. And al the people wēt ouer Jordā. And whē ỹ king was come ouer Jordā, he kissed Berselai & toke hys leaue of him, & he wēt back againe vnto his owne place. And then the king wēt to Galgal, & Chamaam went wt him. Now al the men of Juda were at the bringing ouer of the king, and but halfe the men of Israel.

¶ Wherfore al the mē of Israel came to ỹ kig & said vnto hym: why haue oure brethren the men of Juda stolen the away & haue brought the kig & his housholde & al Dauids men wt him ouer Jordā? And al the mē of Juda āswered ỹ men of Israel. For ỹ kig is nere of kynne to vs: wherfore be ye angrye for that matter? thynke ye ỹ we eate of the kinges cost, or ỹ the king geueth vs any gyftes? And ỹ men of Israel āswered the men of Juda & said: we haue tē partes in the kynge, & haue therto more right to Dauid then ye. Why then did ye despise vs, that oure aduise had not bene first had in restoryng our kynge agayne? And the wordes of the mē of Juda were fearcer thē the wordes of the mē of Israel

¶ Seba the sōne of Bochri reaseth Israel agaīst Dauid. Joab kylleth Amasa traiterously. The heed of Seba is deliuered to Joab. Dauids treasuers nombred.

The. xx. Chapter.

AND there happened to be an vnthristie felow named Seba ỹ sōne of Bochri a mā of Gemini which blew a trōpet & said: we haue no part i Dauid, nor enheritaūce in the sonne of Isai; O Israel, lette vs departe therfore euerye mā to hys tent. And all Israell went from Dauid & folowed Seba the sonne of Bochri. But the mē of Juda claue fast vnto the king, from Jordan to Jerusalem.

¶ And whē Dauid was come to his house to Jerusalem, he toke the tē wiues his cōcubines ỹ he had left behinde hi to kepe ỹ house, & put thē in warde & mynystred all thynges vnto them: but lay no moare wt thē. And so they were enclosed vnto ỹ day of the death of thē, & liued a widowes life.

¶ Then said the king to Amasa: cal me ỹ men of Juda togeather wt in thre daies & present thy selfe here. And Amasa went to gether the men of Juda together: but taried lōger thē ỹ time which was apoynted him. Wherfore ỹ kig said to Abisai: now shal Seba ỹ sōne of bochri be wors to vs then Absalō. Take ỹ therfore thy *lordes seruaūts & folow after hi: lest he gett hym walled cities & escape vs. And ther wente out after him Joabs mē & ỹ Cerethites & ỹ Phelethites & ỹ mē of mighte. And they departed out of Jerusalē to folowe after Seba ỹ sonne of Bochri. And when they were come to the great stone in Gabaō, Amasa met thē. And Joab had hys garmēt that

*That is Joabs.

ȳ he had about him, gyrd vnto him, & had gird therō a knife toyned fast to his loins, in soche a shethe that as he wēt it fel some times out. And Joab said to Amasa: ar al thinges in rest & peace my brother. And Joab toke Amasa by ȳ chinne wᵗ the righte= hād, as though he wolde haue *kyssed hī. And Amasa toke no hede to the knyfke ȳ was in Joabs hād, wᵗ which Joab smote hym in the short rybbes & shed out his bo welles to ȳ groūd and smote hym but one strocke, and he dyed. pro.xxvii.a

D And thē Joab & Abisai his brother fo lowed after Seba ȳ sōne of Bochri. And one of Joabs mē ȳ stode by hī sayd: what is he ȳ he wolde be as Joab, & what is he ȳ wold be vnto dauid istede of Joab? And Amasa lay walowig in bloud in ȳ midd of ȳ way. And ther was a mā that saw all the people stād styl. And whē he sawe that * al ȳ came by hī stode stil, he rowled Amasa out of ȳ way into the feld & cast a cloth vpō hym. And as sone as he was tōbeled out of the way, al ȳ people wēt after Joab, to folow after Seba ȳ sōne of bochri. 2.Reg.xx.c

E And he wēt thorow all the trybes of Israel vnto Abel, Bethmaacah & al Barim. And ȳ people gethered vnto hī & wēt also after hym. And they came & beseged hī in Abel bethmaacah. And they cast vp a bāc ke against ȳ citie. And it was beseged. Al ȳ people ȳ was wᵗ Joab laborēd busely e to ouer throw the wal. Then cried a wyse womā oute of the citie, heare heare, byd I pray you Joab that he come hither, that I may speake wᵗ hī. When Joab was come the womā said: art thou Joab? And Joab F āswered yam I. And she said to hī: heare ȳ wordz of thy hādmaid? And he said: I am ready to heare. And she said: it hath ben a comē saying in the olde time, men* muste aske of Abel, & then go to and fynysche the worck. Abel is one of the quietest & faith= fullest cities ȳ are in Israel. And ȳ goest a bout to destroy a citie that is as a mother in Israel. Why deuowrest thou ȳ enherit= taunce of the Lord. Understād whether it wyl receas ue peace ac= cordyng to the law of Moyses. Deut.xx.c

And Joab āswered & said: god forbid, God forbid it me, ȳ I shuld ether deuow= re or destroy it. The matter is not so: But there is a mā of mount Ephraim, Seba ȳ sōne of Bochri by name, which hath* lifte vp his hād against king Dauid. Deliuer ys him only, & I wyl depart frō the citie, That is to become ad uersaries enemye

And the womā said vnto Joab: Behold, his heed shalbe throwē thorow the wal to the. And thē the womā wente vnto all the people* in her wisdom. And they smote of the heed of Seba ȳ sōne of Bochri, & cast it to Joab. And he blew a trompet, & they skatered frō the citie, euery mā to his tēte, & Joab returned to Jerusalē vnto ȳ king G * That is counselling thē wysely

And Joab was ouer al ȳ host of Israel. And Banaiah the sōne of Jehoiada was ouer the Cerethites & ȳ Pheletheites. And Adurā was ouer the tribute. And Jehosa phat the sonne of Ahilud was* Recorder. Seua was scrybe. And Sadock & Abia= thar were ȳ prestes. And Ira the Jairite was lykewyse Dauids* preast. *Aboue in this boke ȳ viii.cha.d.

¶ Thre deare yeres. The vēgeaunce of the synnes of Saul lyghteth on his. vii. sonnes, which are han ged. Foure great batelles, which Dauid had agaīst the Philistines. Chald, Ira ter pre. rca deth was prince to hī ȳ is, was great & che fe of coūcel to Dauid: as it were his direc tor & secre tarye.

The.xxi.Chapter.

THen ther fel an hongre in the dayes of Dauid thre yeres, yere by yere. And Dauid en quired of ȳ lord. And ȳ lorde āswered: it is for Sauls sa= ke & ȳ house of bloude, because he slue the Gabaonites. And ȳ king called ȳ Gabaonites & said vnto thē. Now these Gabaō nites ar not of ȳ childrē of Israel, but a rē naūt of ȳ Ammorites, & ȳ childrē of Isra el sware vnto thē. And yet Saul soughte to sley them, for a zele ȳ he had to the chyl= dren of Israel & of Juda. Wherfore Da uid said vnto thē: what shal I do for you= & wherwith shal I content you ȳ ye may *blesse the enheritaunce of the Lord. That is fa uoure & fa ther by. As in Gal.xxvi.a

And the Gabaonites said vnto him: we haue no matter of syluer or of gold wyth Saul or wᵗ his house: nether haue we a= ny mā ȳ we wold kil i Israel. Thē he saide: what say ye ȳ I shal do for you? And they sayd vnto the king: ȳ mā that cōsumed & imagened to bryng vs to nought, him we ought to destroy, that nought of him cōtt= new in any of ȳ costes of Israel, let seuen men of his sonnes be deliuered vnto vs, ȳ we may hāg thē vp vnto the lorde, in Ga= baah of Saul ȳ lordes elect. And Dauid sayde: I wyll geue them you. B

But the king had cōpassion on Miphi boseth the sōne of Jonathas, the sonne of Saul, because of ȳ lordes othe that was betwene thē: ȳ is to saye betwene Dauid & Jonathas ȳ sōne of Saul. But he toke

the two sones of Rezphah ꝑ daughter of Aiah which she bare vnto Saul, Armoni & Miphiboseth, & the fiue sonnes of Michol ꝑ daughter of Saul which she bare to Adriel ꝑ sone of Berselat ꝑ Molathite, & deliuered thē vnto the hādes of the Gabeonites, which hāged thē in ꝑ hill before the lord. And they fel all seuen to geather in ꝑ first dayes of heruest: euē in ꝑ beginnyng of Barley heruest.

And Rezphah ꝑ daughter of Aiah toke Sackclothe & spred it vnder her vpō the Rocke, euē frō ꝑ begining of haruest vntill raine dropped vpō thē out of heuen & suffered nether ꝑ birdes of ꝑ Aire to fal on thē by day nor beastes of the felde by night. And whē it was told Dauid what Rezphah ꝑ daughter of Aiah ꝑ cōcubyne of Saul had done, he wēt & toke ꝑ bones of Saul & of Jonathas his sōne, of ꝑ unē of Jabes in Galaad, which they had stolē frō ꝑ strete of Bethsā, wher ꝑ Philistines had hāged thē in ꝑ dayes whē ꝑ philistins had slaine saul i Gelboe. And he brought thēce ꝑ bones of Saul & the bones of Jonathas his sōne, & they fet away ꝑ bones of thē that were hāged & buryed thē with the bones of Saul & Jonathas his sonne in the cōtrey of Bēiamin, in Zela, in ꝑ sepulchre of Cis his father. And when they had performed al ꝑ the kyng cōmaūded, God was then at one with the lande.

And ꝑ Philistines had yet againe warre wꝫ Israel. And Dauid went downe & his seruaūtes wꝫ him, & fought with ꝑ Philistines. And Dauid wared faintle, & Jesbi of *Nob one of the sōnes of *Haraphah whose speare hed waied thre hūdred sycls of Brasse, & was gyrd with a new swerde thought to haue slaine dauid. But Abisai ꝑ sōne of Zeruiah succoured hi & smote ꝑ philistine & killed him. Thē ꝑ seruaūtes of dauid sware vnto hi sayig. Thou shalt go no more out with vs to battel, that the lighte of Israell be not put out. And ther was yet after this battel wꝫ ꝑ Philistines at *Nob i which Sobochai ꝑ Husathite slew Saph of the sonnes of Haraphah.

And ther was yet ꝑ third battel in Gob, wꝫ the philistines, wher Elhanan the sōne of ꝑ Jaere Orgi, a Bethlehemite slue one goliath a gethite: ꝑ staffe of whose speare was as great as a weuers cloth beame.

* After the greke some redde nob
* Gre. Gesantes

And ther was yet battel in Geth, wher was a mā of a size & had on euery hād. vi. fyngers & on euerye fote. vi. toes. xxiiii. in al. And was also of ꝑ kined of Haraphah, & defied Israel. And Jonathas the sonne of Samach ꝑ brother of Dauid slue hi. These foure were of ꝑ sōns of Haraphah in Geth, & were ouer throwen by the hand of Dauid & by the hādes of his seruātes.

¶ The Canticle or song of Dauid for ꝑ deliuerance from his enemyes.

The. xxii. Chapter.

AND Dauid spake ꝑ wordes of this sōg vnto the lorde, what tyme ꝑ lord had deliuered hi out of the hādes of all his enemies, & out of ꝑ hādes of saul.

And he said: the Lord is my rocke, my castel & my deliuerer. God is my strēgth, & in him wil I trust: my shyld & the horne that defēdeth me: mine hie hold & refuge: O my Sauer, saue me from wronge.

I wyl prayse & cal on the lord, & so shall be saued from myne enemyes. For ꝑ waues of deeth haue closed me aboute, & the flodes of belial haue feared me. The cordes of hel haue cōpased me about, & ꝑ snares of deth haue ouertake me. In my tribulacīō I called to the lord, & cried to my God. And he heard my voyce out of his tēple, & my crye entered into his eares. And ꝑ erth trimbeled & quoke, & the foūdacions of heuē moued & shoke, because he was angrie.

Smoke wēt vp out of his nostrelles, & consuming fyre out of his mouth, ꝑ coles were kēdled of him. And he bowed heuē & came downe, & darckneſſe vnder neth hys fete. And he rode vpon Cherub & flewe: & apered vpon the winges of the wid. And he made darckneſſe a tabernacle round about hym, wꝫ water gethered togeather in thycke cloudes. Of the bryghtnes, ꝑ was before hym, coles were sett on fyre.

The Lord thundred from heuen, & the most hye put out hys voyce. And he shot arowes & skatered them, and hurled lyghtenyng & turmoyled thē. And the bottome of the see appered, and the foūdacyons of the worlde were sene, by the reason of the rebukynge of the Lorde, and thorowe the blastynge of the breeth of hys nostrelles. He sēt from an hye & fet me, & plucked me out of myghtye waters.

He

He delliuered me frō my mightie enemy, & frō the that hated me & were to stronge for me. Whē they had compased me in the day of my tribulatiō, the Lorde stayed me vp. And he brought me out into rowmeth & delyuered me, because he delyted in me.

¶ The lord rewarded me according to my rightwysnes, & according to the pureneſſe of my hādes he dealt with me. For I kept the wayes of the Lord, & dyd no wyckednes forsaking my God. But I had al his lawes in my sight, & turned my face from none of his ordināces. But was pure vnto hi ward, & kept my selfe frō wickednes.

And the Lord dyd to me agayne, according to my righteowysnes, & after my pure nes that I had in his sight. With the holy thou shalt be holy, & wyth the man that is vncorrupte, ÿ shalt be vncorrupt. With ÿ pure ÿ shalt be pure, & with the froward ÿ shalt be froward also. And the people that ar in aduersite thou shalt help. And on the proude shalt thou caste thyne eyes. Thou art my light O Lord, & the lord shal light my darkenesse.

With thy helpe I will runne thorow an hoste of mē, & by the ayde of my God wyl spring ouer a walle. The *way of God is vndefyled, & the word of the lord fined as gold, & he a shilde to al that trust in hym.

Who is a god saue the Lord, and who mightie saue our god? God is my strēgth in warre, & ryddeth the waye cleare before me. And maketh my fete as swyfte as an hindes & setteth me fast vpō my hye hold.

And teacheth my hādes to fight, ÿa bowe of brasse is to weake for myne armes.

And thou hast saued me with thy shyld, & keppest me euer in meakenes. And thou madest me space to walke in, that my fete should not stōble. I followed myne enemies & destroyed thē, & turned not agayn vntyl I had consumed them.

I wasted thē & so clouted thē, that they could not aryse: but fell vnder my fete.

And ÿ compasedest me about wt might to battel, & madest them that rose agaynst me to stoupe vnder me.

And ÿ madest myne enemies to *turne theyr backes to me, & them that hated me, & I destroyed them. They loked for helpe But none came to saue thē vnto the Lord they cryed, but he heard them not.

And I wyl beate them as small as the dust of ÿ erth, & wyl stāpe thē as the dyrte of the strete, & wyll spreade them abroade.

And ÿ delyuerdst me frō the dyssenciō of my people, & kepest me to be an head ouer nacīōs, for the people whych I knewe not be came my seruauntes.

And the alientes crouched vnto me, and obeyed me at a word.

And the alyentes ÿ shrinke away shall trēble for feare in theyr *defenced places.

The lord lyue, & blessed be he that is my strength: & exalted be God ÿ strength that saueth me. It is God that aduēgeth me, & bringethe downe ÿ people vnder me. And delyuereth me frō myne enemies, thou lyftest me vp on hye frō thē that ryse against me, & delyuerest me from the wicked men.

And therfore I wyl prayse the O Lord amōg the heathē, & wil sing vnto thy name. For thy great & manifold sauīg of the kyng, & shewing mercy vnto thyne anoynted, cuē to Dauid, & hys sede for euer.

That is, in ther where they lurke and hide thē selues al though in stronge holdes

The Notes.

at Godly men haue called the Lord by diuerse names according to theyr fayth: ÿ is, as they thought of God within thē selues, & as they also had proued. As Dauid here called him hys Rocke, hys castel, hys delyuer, hys strength, hys shylde, hys horne of defence &c. Psalm. xvij. a.

bt To sing vnto the name of God is a comē maner of speaking to the Psalmist, for to geue thākes & to shewe the verites glory of god, as in ÿ pla. xxix. c

That is, the dedes of God ar vnco rupte

That is, to rēne away ÿ fle frō me

¶ The last communicatiō of Dauid, & the descriptiō of the mighty men to hym belongynge.

The. xxiij. Chapter.

THese be ÿ last sayinges of Dauid. Dauid the sonne of Isai sayd. And ÿ mā is lyft vp on hye, ÿ anoynted of the God of Jacob & pleasant Psalmist of Israel sayd: ÿ spryte of ÿ lord spake in me & his wordes were on my tong. The God of Israel spake vnto me, & the strength of Israel sayd: he ÿ beareth rule ouer mē, he that ruleth iustely atin the feare of God. And he shalbe as ÿ morninge light, whē ÿ sonne shyneth in a morning in which ar no cloudes to let ÿ brightnes, & as the grasse of the earth is by the vertue of the raigne And is not myne house so wyth God? in ÿ he hath made with me an euerlasting coue naunt perfecte in all poyntes: & in that he shall fulfyll al ÿ is healthesome vnto me, & al my desires therto. Wohen the vnthryft men are all of thē as thornes taken out of

theyr

their places, which cānot be take wᵗ hādes
But the mā that shal touche thē muste be
armed with yrō on a longe helue. And thē
shall they be burnt with fyre to syt therby.
B These be the names of the mightie mē ȳ
were about Dauid: ᵇ ✠ Joseb of Sebeth, ȳ
Thachmonite, first of .iii., otherwise called
Adino the Azonite, whyche slue .viii. C. at
one time. And next to hī Eleazar ȳ sōne of
Dodi ȳ sonne of Ahoht, one of the .iii. prin
cipal ȳ were with Dauid, which whē they
defied the Philistines ȳ were ther gathe=
red together in battel (✠ the men of Israel
were gone vp) arose ✠ layed on the Phili=
stines vntil his hād aked ✠ claue vnto the
swerde. And the lord made a great victory
the same daye. And the people returned ✠
wēt after hī only to spoyle. After him was
Sema ȳ son of Ageh the Hararite) which
whē the Philistines were gathered toge=
ther in Lahaia wher was a parcel of land
ful of tyce, ✠ ȳ people were fled for feare of
the Philistines) stode in the middes of the
said ground, ✠ defended it ✠ slue ȳ philisti
nes. And the lord gaue hī a great victory.
And these thre of the .xxx. of the Lordes
wēt down ✠ came to Dauid in the haruest
time vnto ȳ caue Odolō. And the host of
C the philistines had pitched in the valey of
Gaūtes. And Dauid was thē in an hold
And ȳ soudioures of the Philistines were
thē in Bethlehē. And Dauid lōged ✠ sayd
Oh, ȳ I had of the water ȳ is in the wel in
the gate of Bethlehem for to drincke. And
anone ȳ thre mightie brake thorow ȳ host
of the Philistines ✠ fett water oute of the
well of Bethlehē ȳ was in the gate, ✠ toke
✠ brought it to Dauid: Neuertheless he
wold not drinke therof, but offred it vnto
the lord ✠ sayd: the lorde forbid ȳ I shuld
do so, shuld I drinke ȳ bloud of mē ȳ were
in icopardye of theyr lyues? ✠ so he wolde
not drinke it. These thinges did these thre
mightie mē. Thē Abisai the brother of Jo
ab, the sōne of Zaruiah: he was a captayn
ouer the thre, ✠ he lift vpp hys speare a=
gaynst thre. C. ✠ slue thē, ✠ was named wᵗ
the thre. For he was nobler man then the
thre, ✠ was theyr captayne. Howbeit he at
tayned not vnto *those thre in actes.
Understād the first .iii. Thē Banaiah the sōne of Jehoiada the
sōne of a lusty mā valyāt in actes of Kab
zeel, he slue .ii. lyōs of Moab. He wēt dow
ne ✠ slue a lyō in a pyt in tyme of Snowe
And he slue an Egyptiā a goodly mā, whi
che had a speare in his hād. And Banaiah
went downe to him wᵗ a staffe ✠ plucked ȳ
speare out of the Egyptiās hād ✠ slue him
wᵗ his owne speare: Soch thiges did Ba D
naiah the sonne of Jehoiada ✠ was the no
bleste of thirtie: But not lyke to any of the
thre in factes of warre. And Dauid made
him of his coūcel. Asahel the brother of Jo
ab was one of the thirtie. Then Elehanan
the sōne of Dodo of Bethlehem: Semah
the Harodite: Elica the Harodite: Helez ȳ
Paltite: Jra the sonne of Ikes the The=
koite: Abiezer of Anathoth: Mobonai the
Husathite: Zelmon an Ahohite: Maharai
the Netophathite: Heleb the sōne of Baa=
nah an Netophathite: Ithai ȳ sōne of Ri=
bai of Gabaah a citie of ȳ childrē of Bēia
min: Banaiah ȳ Pharathonite: Hedai of ȳ
ryuer of Gaas: Abialbō ȳ Arbathite: As=
maueth a Berhomite: Elihaba a Salabo
nite: * Of ȳ sōnes of Jasē Jonathas, Se
mah ȳ Hararite: Ahiā the sonne of Sarar
an Ararite: Eliphelet the sonne of Ahasbai
the sonne of a Maachathite: Eliam the sō
ne of Ahithophel the Gelonite: Hezrai the
Carmelite: Pharai the Arbite: Igaal the
sonne of Nathā of Zobah: Bani the Ga
dite: Zelec an Amonite: Maharai a Bero=
thite the harnesberer of Joab the sonne of
zaruiah: Jra the Jethrite: Gareb ȳ Jethri
te: Uriah the Hethite: in al thyrtie ✠ seuen.

Somerede Bane Jasē and Jonathas, ȳ son of Dageh the hararite. 1. Par. xi.

The Notes.

a ✠ Understād, sayd, ȳ he wold rayse vp of my stocke a king, which shuld be Messias, ȳ shuld rule in ȳ fea re of ȳ lord: ȳ is. in ȳ true worshipping of the one & true god. For the kingdō of Christ is the kingdō of thē that beleue & worship god, in spyrit & truth: & that kepe his cōmaundemētes, & earnestly & wyth al theyr trust leane to that, that pleaseth hym.

b ✠ Joseb. i. Para xi. e. is he named Isbaā ȳ sonne of Hachamoni. Josephus de antiq. lib. vii. cap. xii. cal leth him Iesbos after some princes, after other som Eusebus: Affirming also ȳ he was oftē wont to rus she into the forward of his enemies, & not leaue figh ting, tyll he had kylled nyne hundred.

c ✠ Not ouer ȳ fyrst thre, but ouer ȳ thre ȳ were in ferioure vnder thē, that is, ouer thē that were of ȳ second degre of Dauids mightie mē or worthies.

¶ Because Dauid cauled ȳ people to be nōbred, is Israel plaged wᵗ pestilēce: so ȳ in .iii. dayes ther died lxx. thousand.

The .xxiiii. Chapter.

AND the Lorde was wroth a=
gaine against Israel, & stered A
vp Dauid against thē saying
go & nombre both Israel and
Juda. And forth with ȳ king
sayde to Joab the captayne of hys Hoste:
go abroade I praye the, thorow out al the
trybes

trybes of Israel, euē frō Dan to Berſabe & nōbre the people that I maye know the nōbre of thē. And Joab ſayd vnto ỹ king I beſeche ỹ the Lorde thy God make the people as many moo as they be: ye & an. C tymes ſo many moo, & that the eyes of my lord ỹ king may ſe thē. But how is it ỹ my lord ỹ king hath a luſt in this thing? not wtſtādyng ỹ kinges wordes preuailed againſt Joab & againſt al ỹ captaynes of ỹ hoſte.

Thē Joab & the captaynes of the hoſte went out frō the king, to telle the people of Israel. And they paſſed ouer Jordā & pitched i Aroer on the right ſyde of the citie ỹ lieth in the myddes of the valey of Gad & ſo forth to Jazer, And thē they wēt to Galaad & to the nether lande of Hodeſi, & frō thence to Dan Jaan, & aboute to Sidon, & came to the ſtronge towne of Tyre, & to al the cyties of the Heuites & of the Cananites, & thē wēt out to the South of Juda euē to Berſabe: And ſo whē they had ben abroade thorowout al ỹ lande they returned to Jeruſalē agayne at the ende of .ix. monethes & .xx. dayes. And thē Joab deliuered vp the rekeninge of the nōbre of the people vnto ỹ king. And ther were foūd in Israel .xx. hūdred thouſand men of might that drew ſwerdes. And the men of Juda were fyue hundred thouſand men.

And Dauids hert ſmote him after that he had nōbred the people. And he ſayd vnto the Lord: I haue ſinned exceedingly in ỹ I haue done. And now Lord take awaye the treſpace of thy ſeruāt: for I haue done foliſhlye. And when Dauid was vp in a morning, the word of the Lord came vnto the prophet Gad Dauids ſeār ſaying: go and ſaye vnto Dauid, thys ſayth the lord I offer the thre thinges, chooſe whych of thē I ſhal do to the.

And Gad came to Dauid & ſhewed him & ſayd vnto him: whether wylte thou haue vij. yeres hūger in thy lād, or that thou flee thre monethes before thyne enemies & thei folowing the, or that ther be thre dayes peſtilence in thy lāde. Now vnderſtand and ſe, what word I ſhal bring agayne to him that ſent me. Thē ſayd Dauid vnto Gad I am in a marueylous ſtrayte. But let me fal I pray the, into the handes of the Lord for moch is his mercy, and let me not falle into the handes of men.

And the Lord ſent a peſtilēce in Israell frō the morning vnto the ende of the tyme apointed. And there died of the people betwene Dan & Berſabe. lxx. thouſand men And whē the angel ſtretched out his hand vnto Jeruſalē to haue deſtroyed it, ỹ lorde had cōpaſſion to do that euel, & ſayd to the Angel that deſtroyed the people: it is ſufficient: let thyne hand ceaſe. And the Angell was at ỹ threſſinge place of Areunah the Jebuſite. Thē ſpake Dauid vnto the lord whē he ſaw the Angel ỹ ſmote the people, and ſayd: loo, it is I that haue ſynned, and I that haue done wickedly. But the ſhepe what haue they done? let I pray the thyne hand be on me and on my fathers houſe.

And Gad came the ſame day to Dauid & ſayd vnto him: go vp & reare an aultare vnto the lord in the threſſing flowre of Areunah the Jebuſite. And Dauid accordinge to the ſaying of Gad wēt vp as ỹ lorde cōmaunded. And when Areunah loked & ſawe the king & his ſeruaūtes coming towarde hym, he went out: & bowed him ſelf to the king flat on his face to the grounde, & ſayd: wherfore is my Lord the king come to his ſeruaunt? And Dauid ſayd: to bye the threſſing flowre of the, for to make an aultare vnto the Lord that the plage may ceaſe from the people.

And Areunah ſayde vnto the kinge: lett my lord the king take & offer what ſemeth him good in his eies: Behold oxē for ſacrifyce, & ſleades & the other inſtrumentes of the oxē for wood. And Areunah ỹ kynges frend gaue al to the king and ſayd moreouer vnto the king: the Lord: the Lorde thy God accept the. But the kinge ſayd vnto Areunah: not ſo, but I wyl bye it of the at a pryce, & wyll not offer ſacrifice vnto the Lord my God that ſhall coſt me nought. And ſo Dauid bought ỹ threſſing flowre, & the oxen for fyftie ſycles of ſyluer. And Dauid bylt ther an aultar vnto the Lorde & offred burntſacrifices & peaceoffringes. And ſo the Lord was agreed wyth the lande. And the plage ceaſed from Israel.

The ende of the ſecond Boke of Samuel: whych they comenly cal the ſecond of the Kinges.

notā Dauyd was ab offryd ~~the~~ my tgrunge

trybes of Israel, euē frō Dan to Berſabe & nōbre the people that I maye know the nōbre of thē. And Joab ſayd vnto ỹ king I beſeche ỹ the Lorde thy God make the people as many moo as they be: ye & an. C tymes ſo many moo, & that the eyes of my lord ỹ king may ſe thē. But how is it ỹ my lord ỹ king hath a luſt in this thing? not wtſtādyng ỹ kinges wordes preuailed againſt Joab & againſt al ỹ captaynes of ỹ hoſte.

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And Gad came to Dauid & ſhewed him & ſayd vnto him: whether wylte thou haue vij. yeres hūger in thy lād, or that thou flee thre monethes before thyne enemies & thei folowing the, or that ther be thre dayes peſtilence in thy lāde. Now vnderſtand and ſe, what word I ſhal bring agayne to him that ſent me. Thē ſayd Dauid vnto Gad I am in a marueylous ſtrayte. But let me fal I pray the, into the handes of the Lord for moch is his mercy, and let me not falle into the handes of men.

And the Lord ſent a peſtilēce in Israell frō the morning vnto the ende of the tyme apointed. And there died of the people betwene Dan & Berſabe. lxx. thouſand men And whē the angel ſtretched out his hand vnto Jeruſalē to haue deſtroyed it, ỹ lorde had cōpaſſion to do that euel, & ſayd to the Angel that deſtroyed the people: it is ſufficient: let thyne hand ceaſe. And the Angell was at ỹ threſſinge place of Areunah the Jebuſite. Thē ſpake Dauid vnto the lord whē he ſaw the Angel ỹ ſmote the people, and ſayd: loo, it is I that haue ſynned, and I that haue done wickedly. But the ſhepe what haue they done? let I pray the thyne hand be on me and on my fathers houſe.

And Gad came the ſame day to Dauid & ſayd vnto him: go vp & reare an aultare vnto the lord in the threſſing flowre of Areunah the Jebuſite. And Dauid accordinge to the ſaying of Gad wēt vp as ỹ lorde cōmaunded. And when Areunah loked & ſawe the king & his ſeruaūtes coming towarde hym, he went out: & bowed him ſelf to the king flat on his face to the grounde, & ſayd: wherfore is my Lord the king come to his ſeruaunt? And Dauid ſayd: to bye the threſſing flowre of the, for to make an aultare vnto the Lord that the plage may ceaſe from the people.

And Areunah ſayde vnto the kinge: lett my lord the king take & offer what ſemeth him good in his eies: Behold oxē for ſacrifyce, & ſleades & the other inſtrumentes of the oxē for wood. And Areunah ỹ kynges frend gaue al to the king and ſayd moreouer vnto the king: the Lord: the Lorde thy God accept the. But the kinge ſayd vnto Areunah: not ſo, but I wyl bye it of the at a pryce, & wyll not offer ſacrifice vnto the Lord my God that ſhall coſt me nought. And ſo Dauid bought ỹ threſſing flowre, & the oxen for fyftie ſycles of ſyluer. And Dauid bylt ther an aultar vnto the Lorde & offred burntſacrifices & peaceoffringes. And ſo the Lord was agreed wyth the lande. And the plage ceaſed from Israel.

The ende of the ſecond Boke of Samuel: whych they comenly cal the ſecond of the Kinges.

notā Dauyd was ab offryd ~~the~~ my tgrunge

The .iij. boke of the Kinges

after the rekening of the Latenistes: whych after the Hebrues is called, the fyrste of the Kynges.

¶ The younge virgin Abisag kepeth Dauid in hys extreme age. Adoniah occupieth the realme vnwyt kynge to hys father. Salomon is anoynted Kinge & then Adoniah fleeth.

The .I. Chapter.

Whē king Dauid was watē olde & stryken in yeares, though they coue red him wt clothȝ, yet he caughte no heate. Wherfore his seruaūtes sayd vnto hym: lett there be sought for my Lord ỹ king a yoūg maidē to wayte vpō him & to cherysshe hym. And let her lye in his bosome, that my Lord the king may get heat. And so thei sought for a fayre Damosel thorowout al the costes of Israel & foūd one Abisag a Sunamite & brought her to ỹ king. And ỹ Damosell was exceding fayre, & cherysshed ỹ kinge & ministred to hī: But ỹ king knew her not.

A But Adoniah ỹ sōne of Hagith exalted him selfe saying: I wilbe king. And he gat him a charet & horsemen and fyfftie men to rūne before hym. And hys father rebuked him not at any tyme nor sayd so moche to hym as why doest ỹ so. And he was therto a goodly mā & his mother bare hym nexte after Absalō. And he comuned with Joab ỹ sonne of Zaruiah & wt Abiathar ỹ priest. And thei holp Adoniah. But Sadock the priest, Banaiah ỹ sonne of Iehoiada, Nathan the prophet, Semei & Rei & the men of might which were wt dauid taried not

B Adoniah. And Adoniah sacrificed shepe & oxen & fatlinges at the stone of Zoheleth which is fast * by ỹ well of Rogel, & bad al his brethē the kinges sonnes & al the men of Iuda ỹ kinges seruaūtes. But Nathā the prophet & Banaiah & the mightie men and Salomon his brother he bad not.

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And Bethsabe wēt in vnto ỹ king into C the chābre. And the king was verye olde & Abisag ỹ Sunamite ministred vnto him. And Bethsabe stouped & made obeysaūce vnto the king. And the kinge sayde: what is thy matter: And she answered & sayde: My Lord thou swarest by the Lorde thy God vnto thyne hādmayde: Salomō thy sonne shal raygne after me & he shal sit vpon my seate. But nowe se, Adoniah is kinge and thou my Lord king wottest it not. And he hath offred oxē, fatlinges & shepe aboundantly, & hath called all the sonnes of the king, & Abiathar the priest, & Joab the captayne of the Hoste. But Salomon thy seruaunt hath he not biddē. And nowe my Lord king the eyes of al Israel wayte on the, to tell them who shal syt on the seat of my Lord the kyng after him. For elles whē my lord ỹ kynge is layde to rest with hys fathers, I & my sonne Salomō shall be *‡ synners.

And behold whyle she yet talked with ỹ king. Nathā the prophete was come. And they told the king saying: here cometh Nathā the prophet. And whē he was come before the king, he made obeysaunce vnto ỹ king vpō his face vnto ỹ groūde, & sayd: My Lord king, hast thou sayde, Adoniah shal raygne after me, & he shall syt vppon my seate: For he is gone downe this daye and hathe offered oxen, fatlynges & shepe D aboundantly, & hath called all the kinges sonnes & the captaynes of the Hoste, & Abiathar the priest. And se, they eate & drinke before him and say. God saue kyng Adoniah. But me thy seruaūt and Sadock the Priest and Banaiah the sonne of Iehoiada, & thy seruaunt Salomon he hath not called. Is this thing done of my lord the kinge & yet woldeste not shewe me thy seruaūt, who shuld sytt on the seate of my Lorde the kynge after hym:

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Then

Then kynge Dauid answered & sayde: cal me Bethsabe. And she came in & stode before him. And ỹ king swate saying. As sure as the Lord (that hath rydd my soule out of al aduersite) lyueth: euẽ as I swate vnto the by the Lord God of Israell saynge: Salomon shal raygne after me, & he shal sytt vpõ my seate for me, so wyl I do thys daye. And Bethsabe bowed on her face to the earth & dyd obeysaunce vnto the kynge and sayde: I praye God my Lorde kyng Dauid way lyue euer. Then sayde king Dauid cal me Sadock the prieste & Nathan the Prophet & Banaiah the sõne of Iehoiada. And when they came before the kyng. The king said vnto thẽ: take wt you the seruaũtes of your Lord, & set Salomon my sonne vpon myne owne Mule and carye hym downe to Gihon. And lette Sadock the Priest and Nathan the prophet anoynte hym there, to be kynge ouer Israell. And then blowe ye wyth a trõpet & saye: God saue king Salomõ. And thẽ come vp after hym, & let him come and syt vpon my seate. For he shalbe kinge in my stede. And hym I haue cõmaunded to be captayne ouer Israel and Juda. And Banaiah the sonne of Iehoiada ãswered the kyng & sayd, Amẽ, & so I praye God that the Lord God of my Lorde the kyng saye so to. And as the Lord hath bene wyth my Lorde the kynge, euen so, I praye God he maye be, with Salomõ and that he make hys seate gloriousser then thee seate of my Lord kinge Dauid.

And Sadock the Prieste & Nathã the prophet & Banaiah ỹ sõne of Iehoiada & the Cerethites & Phelethites wẽt down, & set Salomõ vpõ kinge Dauids Mule & led him to Gihon. And Sadock the Prest toke an horne of oyle out of ỹ tabernacle & anoynted Salomon. And they blew a trõpett, and all they sayde: God saue kynge Salomon. And all the people came vp after hym pypynge wythe pypes and reioysynge greatlye, so that the etth range with the sounde of them.

And Adonias & all the gestes that were with him, heard it euẽ as they hadde made an ende of eatinge. And whẽ Joab hearde the soũde of the trõpet, he said: how happeneth it ỹ there is soche a noyse in the cytie? And as he yet spake, se, Jonathas ỹ sõne of Abiathar the priest came. And Adonias sayd: come for thou art a lusty bloud and bryngest good tydynges. And Jonathas answered and sayde to Adonias: Uerelye oure Lord kynge Dauid hath made Salomon kyng. And the kynge sente wythe hym, Sadock the prest & Nathan the prophet: & Banaiah the sonne of Iehoiada & the Cerethites & the Phelethites, & they haue set hym vpõ ỹ kinges Mule. And Sadock the priest & Nathan the Prophet haue anoynted hym king in Gihon. And as they came vp agayne they reioysed that ỹ cytie dyd sounde agayne. And that is thee noyse that ye haue heard. And therto Salomon sytteth on the seate of the kingdom And moreouer the kynges seruaũtes wẽt in to blesse our Lord king Dauid saying: thy god make the name of Salomõ more fauoure then thyne, and hys seate moare gloryouse then thyne. And the kynge bowed hym selfe vpon the beed. And laste of all thus sayde thee kynge: blessed be thee Lorde God of Israell whyche hath made one to syt on my seate thys daye, euen myne eyes seynge it.

And all the gestes that were wyth Adonias were afrayed & rose vp & went euery mã hys waye. And Adonias fearing Salomon arose & went & caught holde on the hornes of the altare. And it was told Salomõ, how that Adonias for feare of king Salomõ hath *caught handfast by ỹ hornes of the aultar saying: let king Salomõ swere vnto me thys daye, that he wyll not sley his seruaunt with the sword. And Salomon sayde, yf he wilbe a chyld of vertue thet shal not an heare of hym fal to ỹ erth But & yf wickednesse shalbe found in him he shal dye for it. And ther vpon king Salomon sent & fet him downe from the aultare. And he came & dyd obeysaunce vnto kyng Salomon. And Salomon sayd to hym: get the to thyne house.

* Of this, in ỹ nexte chapter.

The Notes.

a¶ Here it appeareth that to be sett vppon the seate, signifieth to beare rule and to haue dominion or iurisdiction, as in manye places here after, and Mathe. xix. b

*¶ That is, shal seame to haue offended & synned agaynste the, when we be depryued frõ the kingdom.

¶ Dauid dieth. Adonias requireth to haue Abisag to his cõcubyne, and therfore Salomõ cõmaundeth to sley hym. Abiathar is putte from his Prieshode. Semei and Joab are slayne.

The .ii. Chapter.

When

A

When the dayes of Dauid were drawē nye, ỹ he shulde dye he charged Salomon his sonne sayinge: I must walke by the way of al the worlde, neuer thelater * be thou strong & quyte thy selfe mānfully. And se that thou kepe the apointment of the Lorde thy God, ỹ thou walke in his wayes & kepe his cōmaundemētes, ordinaunces, lawes and testimonies, euen as it is written in the lawe of Moses: that thou mayst vnderstand al that thou oughtest to do, and all that thou shuldest medyl wyth. That the Lord may make good his promesse which he hath promysed me sayinge: yf thy chyldrē shal take hede to theyr wayes, that they walke before me in truth with al theyr hertes & with al theyr soules * then thou shalt neuer be with out one sittinge on the seate of Israel.

Ioſua.i,b, & xxiii,d Deut.xvii.i.b

iii. Reg.ii, b

* Moreouer thou wottest howe Joab the sonne of Zaruiah hath serued me, and what he hath done to the two captaines of the hostes of Israel: vnto Abner the sōne of Ner & vnto Amasa the sonne of Jether how he slue thē & shed the bloud of warre in time of peace, and put the bloud of warre vppon his gyrdle that was aboute hys loynes and in hys shoes that were on hys
B fete. Deale wyth hym therfore accordyng to thy wisdom & se that thou bring not his
ii, Reg.xx, f. horre head downe to the graue in peace. * And shewe kyndnesse vnto thee sonnes of Berselai the Galaadite, & let them be amōge them that eate at thyne owne table, because they so claue to me when I fledd frō Absalom thy brother.

ii. Reg.xvi, b * And se, thou hast with the, Semei the sonne of Gera the sonne of Gemini of Bahurim, which cursed me with a bytter curse, what tyme I went to Mahanaim. But he came agaynst me to Jordan, & I sware to him by the Lord, saying. I wyl not sley the wyth the swerd. But pardon thou him not. Thou arte a man of wysdom & shalte knowe what to do to hym, se therfore that thou bringe hys horre head to ỹ graue wt bloude.

And so * Dauid rested wyth hys fathers, and was buried in ỹ citie of Dauid. And the dayes whych Dauid raygned vpon Israel, were fourtye yeres: seuē yeres in Hebron, and thyrtie and thre yeere in Jerusalem. * And Salomon sate vppon the seate of Dauid hys father and hys kingdom was stablished mightelye.

Actu.ii,c

C

i, Paralip. xxix. f

After ỹ Adoniah the sonne of Hagith came to Bethsabe the mother of Salomō And she sayde: * Betokeneth thy comyng peace? And he sayde: it betokeneth peace. Then sayde he, I haue a matter to shew ỹ And she sayd: saye on. And he sayde: thou knowest that the kyngdom was myne, & ỹ al Israel put theyr eyes on me, that I shulde raygne, howbeit the kingdom was turned away & geuē to my brother, for it was appoynted him of the Lord: & now I aske a petitiō of the, wherof denye me not. And she sayd vnto hym: tel what it is. Then he sayd: speake I praye the, vnto Salomon the king (for he wil not saye the naye) that he geue me Abisag the Sunamite to wife And Bethsabe sayde: well, I wyll speake for the vnto the kyng.

i, Reg. xvi, b

And ther vppon Bethsabe wente vnto kinge Salomon to speake vnto hym for Adoniah. And ỹ king rose vp against her and bowed hym self vnto her, and sat him downe on hys seate. And there was a seate sett for the kinges mother, & * she satt on hys ryght syde. Then she sayde: I muste desyre a lyttle petition of the: saye me not naye. And the king said vnto her: Aske on my mother: for I wyll not saye the naye. And she sayd: lette Abisag the Sunamite be geuen to Adoniah thy brother to wyfe. And king Salomon answered & sayd vnto his mother: whi doest thou aske Abisag thee Sunamite for Adoniah? but rather aske for him the kingdom, seing he is myne elder brother: Euen for him aske it and for Abiathar the priest, & for Joab the sonne of Zaruiah. Then kyng Salomō swore by the Lord saying: a‡ God do so to me and so therto yf Adoniah haue not spoke thys worde agaynst him self. Now therfore as surely as the Lord liueth which hath stablished me & set me on the seate of Dauid my father, & whyche hath made me an
C house as he promysed me, Adoniah shall dye thys daye. And king Salomon sente by the hand of Banaiah thee sonne of Jehoiada, and smote hym that he dyed.

iii. Reg.i, b

3 Reg. ii, d

And vnto Abiathar the priest sayd the king: get the to Anatoth vnto thyne owne feldes, for thou art worthy of death: but I wyll

wil not at this time kyll the, because thou barest ỹ arck of the lorde Jehouah before Dauid my father & because ỹ sufferedst wyth my father in al his afflictions. And so Salomō put away Abiathar frō beyng prest vnto the lord: to fulfil the wordz of the lorde which he spake ouer the house of Eli in Siloh. Then tydinges came to Joab: for Joab had turned after Adoniah but not after Salomon. Wherupō he fled vnto ỹ tabernacle of ỹ lord & caughte *thandfast on the hornes of the aultare. And it was tolde kyng Salomon how ỹ Joab was fled vnto the tabernacle of the Lord and stode by the aultare. Then Salomō sent Banaiah the sonne of Jehoiada saying: go & smyte him. And when Banaiah was come to the tabernacle of ỹ lorde he sayd vnto him: thus sayth the king, come out. And he sayde naye: But I wyl dye euen here. And Banaiah brought the kyng worde sayinge: thus sayd Joab and thus he answered me.

And the kyng sayd: do euen as he hath sayd: smite him & burie him, & take awaye the bloud (which Joab shed causelesse) frō me & from ỹ house of my father. And the lord bring his bloud vpō hys owne heed, for he smote two men right wyser & better thē he, & slue them with the swerde, my father vnwetyng: euē Abner the sōne of Ner captayne of the host of Israel, & Amasa ỹ the sōne of Jether captayne of the host of
¶ Juda. And their bloud returne vpō ỹ hed of Joab & on the heed of his seed for euer. And prosperite be vnto dauid, & vnto hys seed, & vnto his house, and vnto his seate, of the Lorde for euer.

And Banaiah ỹ sōne of Jehoiada wēt vp & smote him and slue him & buried him in his owne house in ỹ wildernesse. And ỹ kyng put Banaiah ỹ sōne of Jehoiada in his rowme ouer the host, & put Sadock ỹ preast in the rowme of Abiathar.

Then the kinge sente & called Semei, & sayd to him: buylde the an house in Jerusalē & dwell there & se that thou go not once thēce anye whether. For be ỹ sure of it, the daye ỹ goest oute & passeste ouer the riuer of Cedrō, thou shalt die for it, & thy bloude shalbe on thyne owne heed. And Semei sayd vnto the king: it is wel sayd: as my Lord the kyng hath sayde, so wyll his seruaūt do. And Semei dwelt in Jerusalem many a day. And it chaunced at the ende of thre yere ỹ two of the seruaūtz of Semei came awaye vnto Achis sōne of Maacah kynge of Geth. And one tolde Semei sayinge: se, thy seruauntes be in Geth. And Semei stode vp and sadled his asse & gat him to Geth to Achis, to seke his seruauntes, & came & broughtthē agayne from Geth.

But it was tolde Salomon how that Semei had gone from Jerusalē to Geth and was come agayne. And the kyng sēt & called Semei & sayd vnto him: Did I not adiure the by the Lord, & testified vnto the sayinge: be sure when so euer thou goest out & walkest abrode any whether, thou shalt dye for it: And thou āsweredst me, it is good tydinges that I haue herde. Why then hast thou not kept the othe of the Lord, and the cōmaundement that I commaunded the:

And then the kynge sayde to Semei* thou remembrest al the wickednes whych thyne herte knoweth that thou dydeste to Dauid my father. The Lord therfore rēder agayne thy wyckednesse vpon thyne owne heed: & kynge Salomon be blessed, & the seate of Dauid be stablished before the Lord for euer. And the kyng cōmaūded Banaiah the sonne of Jehoiada: whiche went out and smote him that he dyed. And so was the kyngdome settled in the hand of Salomon.

G

*i.Reg.xvi.b.

The Notes.

a‡ God do so and so &c. was a customable othe of the Hebrues, as it is sayde. Ruth. i.c.

*‡ Thynckynge thereby to haue saued hym selfe, and to haue dryuen of hys deethe for a tyme: in lyke maner dyd Adoniah, as in the. i. Chap. of this boke. g.

¶ Salomō taketh Pharaos daughter to wife. The lorde apereth to him and geueth hym wisdom. The pleating of the. i. Harlottes who shuld owne the lyuyng chylde: and Salomons sentence therin.

The thirde Chapter.

Hē Salomō drew affynite wt Pharao king of Egypte, and toke Pharaos daughter, and brought her into the cytye of Dauid vntyl he hadde made an ende of buyldinge hys owne house and the house of the Lorde and the walles of Jerusalem rou-

A
ii. Par. i. a

rounde aboute. Onelye the people sacryfy ced in altars made on hylles, because ther was no house buylte vnto the name of the Lorde vntyl those dayes. And Salomon loued the Lord and walked in the ordinaū ces of Dauid hys father, saue onelye that he sacrefyced & offered incense vpon aul= tars in hylles.

And the king went to Gabaon, to offer there: for that was a great offering place. And ther Salomō offred a thousād burn tofferinges vpō that aultare. And in Ga= baon the Lord appeared to Salomō in a dreame by nyghte. And God sayde: Aske what I shall geue the. And Salomō said thou hast shewed vnto thy seruaunt Da= uid my father great mercy, accordinge as he walked before the in truth & in righteous nes & playnesse of hert wyth the. And thou hast kept for hym thys great mercye, that thou hast geuē hym a sonne to sytt on hys seate: as it is come to passe this day. * And now Lord, my God, it is e that hast made thy seruaunt kinge in stede of Dauid my father. * And I am a young lad and woot not howe to order my self. And thy seruāt is in the myddes of thy people which thou hast chosen, a people that are so many that they cannot be tolde nor nōbred for multi tude. * Geue therfore vnto thy seruaunte an vnderstādyng herte to iudge thy people & to decerne betwene good, and badd. For who is able to iudge this thy so waighte a people?

And it pleased the Lord well, that Sa= lomon had desyred thys thing. Wherfore God sayde vnto hym: because thou haste asked thys thyng & hast not asked long ly fe, neyther hast asked ryches, nor the liues of thyne enemyes, but haste asked the dis= crection to vnderstande equytie. Se, I ha= ue done accordinge to thy petycion: & be= holde, I haue geuen the a wyse and an vn derstandinge herte, so that there was none lyke the before, neyther after the shal anye aryse lyke vnto the. And therto I haue ge uen the that thou askedst not, both richesse and honoure: so that there shall be no king lyke the all thy dayes. And yf thou wylte walke in my wayes, to kepe myne ordinaū ces and commaundemētes as Dauid thy father dyd walke, I wyl lengthen thy day es also. When Salomō awoke, this was hys dreame. And he came to Ierusalem & presented hym selfe before the Arke of the Testament of the Lord, and offred burnt offrynges and peaceofferinges, and made a feast to all hys seruauntes.

Then came there two wemen that were harlottes vnto the kinge and stode before hym. And the one of them sayde: Oh my Lorde I & thys woman dwel in one house And I was delyuered of a chylde wythe her in the sayde house. And the thyrd daye after that I was deliuered, she was dely= uered also: we two beinge together and no straunger wythe vs in thee house saue we two alone. And thys wyues chylde dyed in a nyght, for she had * ouerlayed it. And then she arose at mydnyghte and toke my sonne frō my syde, whyle thyne handmay= de slepte and layde it in her bosome, & putt her dead chylde in my bosome. And when I rose vp in the morninge to geue my chil de sucke: se, it was dead. But when I had loked more dyligently vpon it in the mor= ninge: Behold, it was not my sonne which I dyd beare. And the other woman sayde it is not so: But the lyuinge is my sonne, and the dead thyne. And she sayd agayne: thou sayest vntrue, for the dead is thy son ne, and the lyuinge myne. And thus they pleated before the kinge. Then sayde the kynge: the one sayeth, thys that is a lyue is my sonne, and the dead is thyne. And y other sayth nay: But thy sōne is the dead and the lyue chyld is myne. Then sayd the kyng: bring me a swerde. And they brou= ghte a swerde before the kynge. And then the kinge sayd: Deuyde the lyuing chyld in two, and geue the one halfe to the one, & the other to the other.

Then spake the woman whose the ly= uynge chyld was, vnto the kinge (for her a bowelles yerned vpon her sonne) & said I beseche the my Lorde, geue her thee ly= uyng chylde, and in no wyse slaye it. And the other sayde: it shall be nether mine nor thyne, but deuyde it. Then the kynge an= swered and sayde: * geue her the lyuynge chylde and slaye it not, for she is thee mo= ther therof. And all Israel heard of the iudgemente whych the kynge had iudged and feared the kynge: for they sawe that the wysdome of God was in hym to do iustyce.

The

i. para. c. b

Sapi. xv. a

Sapi. xv. c

Sapi. xv. d

Or smothered.

The Notes.

a‡ By her bowelles are vnderstand the mouing and shrinkinge of her hert. Luke. 1.g

¶ The Princes and rulars vnder Salomon. The purueaunce for his vitayles. The nōbre of hys horses and of hys parables.

The.iiij. Chapter.

A Nd so kyng Salomon was kynge ouer all Israell. And these were hys Lordes: Azariah the sōne of Sadock the Priest: Elihoreph and Ahiah the sonnes of Sisa, scribes, Jeosaphat ỹ sonne of Ahilud, the recorder. And Banaiah the sonne of Jehoiada was ouer ỹ host And Sadock & Abiathar were the prestes And Azariah the sonne of Nathan was ouer the general receauers. And Zabud the sonne of Nathan was a wayter and thee kynges companyon. And Ahisar steward of household: And Adonirā sonne of Abda ouer the trybute.

And Salomon had twelue general receauers ouer all Israell whych sustayned the kyng and his houshold: eche man his moneth in a yeare. Whose names ar these the sonne of Hur in mounte Ephraim: the sonne of Dekarin Makez, in Salem in Bethsames, in Elon & in Bethhanan: thee sonne of Hesed in Aruboth, & to hym pertayned Socoh and all the land of Hepher
B the sonne of Abinadab, whyche had all the regions of Dor, and Tapheth the daughter of Salomon was hys wyfe: Baanah the sonne of Ahilud had Thanach Magedo and al Bethsan which is by Zarthanah beneth Jezrahel, and from Bethsan to Abell Mehulah and vnto beyounde Jecmaam, the sonne of Gaber had Ramoth Galaad, and hys were the townes of Jair the sonne of Manasse which lye in Galaad, & hys was the cooستes of Argob in Basan, thre skore great cyties with walles & Barres of Brasse.

Ahinadab the sonne of Ado had Mahanaim: Ahimaaz hadd Nephthalim, & he had taken Basemath the daughter of Salomon to wyfe: Baanah the sonne of Husai had Aser and Aloth: Jehosaphat thee sonne of Pharuah had Issachar a‡ Semei the sonne of Elah hadde Ben Jamin: Gaber the sonne of Ury hadde thee countrey of Galaad and the lande of Sehon kynge of the Amorites and of Og kynge of Basan, and was alone receauer in thee lande. And Juda and Israell were many euen as the sande of the see in nombre, eatynge, drynckinge, and makynge merye. And Salomō raygned ouer all kyngdōs from the ryuer thorowe out all the land of the philistines vnto the borders of Egipt and they brought presentes & serued Salomon all dayes of hys lyfe. C

And Salomons fode was in one daye thyrtie quarters of manchett floure & thre skore quarters of mele: ten stalled oxen, & twentie out of the pastures & an hundred shepe and gootes, beſydes herttes, buckes and buballes & fatt pultrye. For he ruled in all the regiōs on the other syde Euphrates, frō Thaphsah to Gaza, and also ouer all the kinges on thee other syde the sayde Euphrates. And he had peace wyth al his seruauntes on euery syde. And Juda and Israel dwelt without feare, euery man vnder his vine & vnder his fyg tree frō Dan to Bersabe, al the dayes of Salomon. D

And Salomon had fourtie thousande stalles of horsses for charettes, and twelue thousand horsemen. And the forsayd generāl receauers made purueyaunce for king Salomon and for all that came to kynge Salomons table, euery man his moneth, so that there lacked nothynge. And as for barlye & strawe for thee horsses & beastes they brought vnto the places where the officers were, euery man in hys office.

* And God gaue Salomon wisdom Eccl. xlvii. c
and vnderstanding exceedinge moch and a large hert, euen as the sand a longe by the see bancke: so that Salomōs wysdom exceaded the wysdom of al them of the East countreye and al the wysdom of the Egyptians. And he excelled all men in wysdom, both Ethan the Ezrahite, and Heimā, Chalcol and Dorda the sōnes of Mahol. And hys name spreade abroade among all nacions on euery syde. And Salomon wrote thre thousande Prouerbes, and hys songes were a thousand and fyue. And he disputed of trees, euen from thee Cedar tree that groweth in Libanon vnto the Isope that sprygeth oute of the walle. And he disputed of beastes, fowles, wormes, and fysshes. And there came of all nacyons to heare the wisdom of Salomon, and from all kynges of the earth whych had hearde of hys wysdom.

The Notes.

a¶ Ther was also another Semei, whych Salomon caused to be kylled: of whom aboue in the fyft Chap. of this Boke. g. but he was the sonne of Geras of Baharim.

¶ Kyng Hiram sendeth Cedar timber to the bildinge of the temple. The discription of the workes.

The. v. Chapter.

A ND Hiram king of Tire sent his seruaūtes vnto Salomō for he had heard that thei had anoynted him king in ꝯ rowme of his father. And thereto Hirā was euer a louer of Dauids. * And Salomō sent agayne to Hiram saying: ℣ knowest of Dauid my father, how he could not bylde an house vnto thee name of ꝯ Lord hys God for warre which he had on euery syde, vntyl the Lord had put thē vnder his fote. But now the Lorde my God hath geuē me rest on euery syde, so ꝯ there is neyther aduersarye nor any euel plage. And therfore I am disposed to bylde an house vnto the name of the Lord my god, as he promysed Dauid my father saying: thy sonne whych I wyl put vpon thy seat for the, he shal bylde an house vnto my name. Now then commaunde that they hewe me Cedar trees in Libanō. And let my seruauntes be wyth thyne, & I wyll geue the hire of thy seruaūtes in al soch thinges as thou shalt appoynt, for thou knowest that ther are not among vs that can skyl to hewe tymber lyke vnto the Sidones.

* 3. par. Ki. 5.

When Hirā heard the wordes of Salomon, he reioysed greatly & sayd: Blessed be the Lord this day whych hath set Dauid a wise sōne ouer this mightie people. And Hiram sent agayne to Salomō saying: I haue accept the request whych thou sentest to me for, & wyl satysfye al thy lust, concernynge tymber of Cedar trees & fyre. My seruauntes shal bring thē frō Libanon to the see. And I wyl conueye thē by shyppe vnto thee place that thou shalte sende me worde, and wyl cause thē to be discharged ther, that thou maist receaue thē. And thou shalt do me this pleasure agayne, to minister fode for myne house. And so Hirā gaue Salomō Cedar trees & fyre trees, as moch as he desyred. And Salomon gaue Hiram twētie thousand quarters of wheate to fede hys housholde wythal, & twentie butts of pure oyle. And so moch gaue Salomon to Hiram yeare by yeare.

And the Lord gaue Salomō wysdom as he promysed hym. And there was peace betwene Hiram & Salomon & they were cōfedered together. And kyng Salomō a reysed a tribute thorowout al Israel. And the tribute was. xxx. thousand men, which he sent to Libanō, ten thousand a moneth by course, so that they were one moneth in Libanon and two monethes at home.

And Adoniram was ouer the trybute. And Salomon had thre skore & ten thousand that bare burdens, & thre skore & ten thousande that hewed in the mountaynes besydes the Lordes he had, to ouer se thee worcke, in nombre thre thousand and thre hūdred, which ruled the people ꝯ wrought in the worke. And at the cōmaundemente of the king, thei brought great stones and that fre stones, & hewed therto, to laye in ꝯ foundation of the house. And Salomōs masons & the masons of Hiram did hewe them, wyth thē of the borders. And so they prepared both tymber and stone to bylde the house.

¶ The feame and forme of the Temple Porche and Aultare. &c.

The. vi. Chapter.

A ND it came to passe the foure hundred & foure skore yere after the chyldrē of Israel were come out of the lād of Egipt & the fourth yere of ꝯ raygne of Salomon vpō Israel, and the seconde moneth called * Zif that he begāne to bylde the temple vnto the Lorde. And the house whych Salomon bylt for the Lorde, was thre skore cubites longe and twentie broade and thyrtie cubites hye. And the porche that was before the body of thee temple, was twentye cubytes longe after the measure of thee bredthe of thee house, and ten broade, euen at the very ende of the house. And he made vnto the house wyndowes to open and shutte.

That is, April or there about, some wyll ꝯ it be May.

And vnder ꝯ walles of ꝯ house he made galaryes round about, both round about the tēple and also the quere. And so made sydes round aboute. And the nethermoste galery was. v. cubites brode & the middle galery. vi. And ꝯ third. vii. cubites broade For he made ꝯ walles without whereon ꝯ beames laye, euer thynner and thynner, so that they were not fastened in ꝯ walles of the

the house. And the house was bylt of stone made perfect al ready yer it was broughte thyther, so that there was nether hāmer or axe ether any tole of yron heard in the house, whyle it was in buyldinge.

B And the doze of ỹ middle galery was in the ende of ỹ house on the righte syde. And mē went vp with winding steares into the middle galery, & out of the middle into the thyrd. And so he bylt the house & fynished it, & roufte it wyth beames of Cedar tymber made holowe & ioyned togeather. And thē he bylt chambers ouer al the temple of fyue cubites height, & coupled the house to gether wyth beames of Cedar.

And the word of the Lord came to Salomon, saying: concerning the house whiche thou art in bilding, yf thou wilt walke in myne ordinaunces & execute my lawes, and kepe al my cōmaundemētes, to walke in them: then wyl I make good vnto the, my promes * whyche I promysed Dauid thy father. * And I wyl dwel amonge the chyldrē of Israel and wil not forsake my people Israel. And so therfore Salomon bylte the house and fynisshed it and syled the walles of the house wythin, wyth rybbes of Cedar tree: euen from the pauemēt vnto the roufte dyd he syle it wythin, and borded thee flooze of thee house with plankes of fyre.

And he syled .xx. cubites in the ende of ỹ tēple both flooze & walles with Cedar, and dressed it wythin to be the quere and place moost holy. And the fyrst house, that is to saye, the bodye of the tēple was .xl. cubites longe. And the Cedar of the house wythin was kerued wythe knoppes and grauen wyth flowres, and all was Cedar tymber, so that no stone was sene. And the quere that was wythin thee temple, he prepared to sette there the Arcke of the appoyntmēt of the Lorde. And the quere was twentye cubytes longe, and twentye in bredthe and twentye in heyghte. And he syled it wythe pure goulde, and borded the aultar wyth Cedar.

And Salomon syled the house with in also wythe pure goulde. And he made goulden barres runne a longe the quere, whych he hadde couered wyth gould. And the whole house he ouerlayde wyth gould vntyll he hadde ended it. And the aultare that was in the quere he ouerlayde wythe goulde also.

And wythin the quere he made twoo * Cherubins of olyue tree, ten cubites hye a pece, & euery winge fyue cubites longe: so that frō the vttermost parte of one wynge vnto the vttermost part of the other were ten cubites. Exo. xxv. b

And the other Cherub was ten cubytes hye also: so that bothe thee Cherubes were of one measure and one syse. The heyghte of the one Cherub was ten cubytes, and so was it of the other. And he putt the Cherubes in the myddle of thee ynner house. * And the Cherubes stretched their wynges, so that the one wynge of thee one touched the one walle, and the one wynge of the other touched the other walle. And the other two wynges of them touched one āother in the myddes of the house. And he ouerlayde the Cherubes wyth gould. D Exo. xxv. b

And all the walles of the house rounde about, he garnesshed wyth worcke of Cherubes and paulme trees and grauen flowres, bothe wythin in the queare and wythoute in the temple. And the flooze of thee house he couered wyth goulde bothe wythin, in thee quere and also wythoute in thee temple. And in the enterynge of the queare he made two dozes of olyue tree, wyth the vpper and twoo syde postes fyue square. And the two dozes of olyue tree, he graued wyth grauynge of Cherubes and paulme trees and grauen flowres, & couered them wythe goulde, and layde goulde ouer thee Cherubes and also the paulme trees. And in lyke maner vnto the doze of the temple he made postes of olyue tree .iiii. square, & two dozes of fyre tree, & ethet dooze with twoo foldynge leues and grauen thereon Cherubes Paulmetrees and flowres, and couered them wythe goulde made playne by a ruler.

And thē he bylte the ynner courte wyth thre rowes of hewed stoone & one rowe of Cedar wood.

In the fourth yere of hys raygne was the foundatyon of the house of the Lorde layde, euen in the moneth * Zif, and in the xi. yeare in the moneth * Bull whyche is the .viii. moneth, it was full fynysshed in all that pertayned thereto, and facyoned as it shulde be in all poyntes: And so was he

he seuen yeare in byldinge of it.

¶ The bylding of the house of Salomō. The house of Pharaos doughter. The kozme of the pyllers of Bzalle, of the Bzalen Se. &c.

The. vii. Chapter.

And Salomō bylte his owne house in thyztene yeare space and full fynished it. And he bylte thee house of the wood of Libanon, an hundzed cubytes longe and fyftie bzoade, and thyztie hye, foure square wythe rowes of Cedar pyllars, and Cedar beames along vpō the pyllers. And the rouffe was Cedar aboue an hye vppon the beames that laye an hye on the pyllers, whych pyllers were fourtie and fiue in nomber, fiftene on a rowe, and the spaces betwene the pillers were one agaynst another thze folde. And all the doores with the syde postes were foure square one agaynst another thze folde.

And he made a pozche of pillers fyftye cubytes longe and thyztie cubytes bzoade and yet a pozche before that wyth pyllers, and a thycke pyller before that. Then he made a pozche to sytte and iudge in, syled wyth Cedar thozow out all the pauementes. And his owne house where he kept residence in another courte wythoute that pozche was of the same wozcke. And then B Salomon made an house for Pharaos iii, Re. iii. a daughter * which he had taken to wyfe, lyke vnto that pozche.

And all these thynges were of ryche stones hewed after a measure and sawed wyth sawes wythin and wythout, euē frō the foundation vnto that wheron the beames were layed, and on the oute syde there to towarde the greate courte. And the foūdation was of ryche stones and that mighty great stones of tē cubites and of eyght And aboue were ryche stones hewed accozdynge to the same syse, and also wyth Cedar. And the greate courte rounde aboute was wythe thze rowes of hewed stone and one rowe of Cedar planckes. And lykewyse was it in the ynner court of the house of the Lozde and of the pozche of the temple. * And kynge Salomon sent and fett one ii. Par. iii. c. Hiram oute of Tire, a wedowes sonne of the trybe of Nephthalim, hys father beinge of Tire. Which Hiram was a craftes man in bzalle, and full of wysdomme, vnderstandynge and connynge to wozcke all maner of wozcke in bzalle. And he came to kynge Salomon and wzoughte all hys wozcke. He caste two pyllers of bzalle of xviii. cubytes a pece hye, and a strynge of xii. cubytes myght compasse ether of them aboute. And he made two head peces of molten bzalle to sette on the toppes of the pyllers, of fyue cubites longe a pece, with garlandes of bzayded wozke and whopes of chayne wozcke for the headd peces that were on the pyllers seuen for thee one and seuē for the other. And he made the pillers and for ether of the head peces a garland, C wyth two rowes of pomegranettes to coner them wyth al. And the head peces that were on ỹ toppes of ỹ pyllers were wzoughte wyth lylies in the pozche the space of foure cubites of them. And the pomegranettes aboue & beneth on the wzethzē chaynes that compased the myddle of the head peces were in nōbze two hundzed on ether head pece. And he set vp the pyliers in the pozche of the temple, and when he had sett vppe the ryghte pyller, he called the name thereof Jachin, and when he had set vppe D the lefte pyller he called thee name thereof Boaz. And the toppes of the pyllers were thus wzoughte wythe lylyes, and so was theyz wozkemanshyppe fynished.

Then he caste a see of bzalle, ten cubytes wyde from bzym to bzym and rounde in compase, and fyue cubytes hye. And a strynge of thyztie cubytes myghte compasse it aboute, and vnder thee bzym of it as it were apples compased and embzased the sea of ten cubytes wyde in two rowes cast wyth it when it was caste. And it stode on twelue oxen: of whyche thze looked Northe, thze West, thze Southe, and thze Easte, and the see on hye vpon them, and all theyz hynder partes were inward. And it was an hand bzeadeth thicke, & the bzim wzought lyke the bzym of a cup with flowres of lylies. And it contayned * two thou- * Or, thze. ii. para. iiii sande at Bathes.

And he made. x. botomes of bzalle, foure cubites longe & iiii. cubites bzoade a pece, & thze hie. And the wozkes of the botomes was on this maner ỹ the sydes were as it were flat bozdes betwene the ledges. And on the

Eon the flatte bordes betwene the ledges were lyons, oxen & Cherubes. And vpon the ledges that were aboue & beneth the lyons and oxen, was ioyned pendant worcke. And euerye bottom had foure brasen wheles, whose axelltrees were allo of brasse. And in the foure cornets were vndersetters vnder ỹ lauetorie caste eche ouer agaynst his felow.

And the stalck of the lauetorie was in the middle of the bottome one cubit hye, & a cubyte and an halfe roũd, & it had knoppes ther on in the bare places which were foure square not rounde. And vnder the fydes were foure wheles and theyr axeltrees ioyned fast to the bottome. And the height of euerye whele was a cubyte and an halfe. And the worckeman ſhipe of the wheles was lyke the worcke of a charette whele. And the axeltrees, ỹ nauelles ſpokes & ſhaftes were al moultẽ. And ỹ foure vndersetters in the foure corners were of the verye bottomes.

And vnder the ſtalcke of the lauatorie in the myddes of the bottome was there a rounde fote of halfe a cubyt hye. And ther on playne places and ledges of the ſelfe. And he graued in the playne & alſo on the ledges, Cherubes, lyõs & paulmettees, euery where round about. And on this maner he made the ten bottomes caſt worck: al of one meaſure and one fyſe. Then he made ten lauers of brasſe cõtayning fourtye Bathes a pece, and they were of foure cubites a pece, for euery one of ỹ botomes a lauer. And he put fyue of thoſe bottomes on the right cornet of the temple, and other fiue on ỹ lefte: And put the ſee on the ryght corner of the tẽple Eaſtwarde & towarde the South.

And Hiram made pottes, ſhouelles & baſens, and ſo finiſſhed all ỹ worcke that he made kynge Salomon for the houſe of the Lord: that is to ſaye, two pyllers & two ſkaipes of the hedes that were on the toppes of the two pyllers, and foure hundred põgranetes vpõ two wrethes, two rowes on ether wrethe, to couer the two ſkaipes of the heedes ỹ were on the toppes of ỹ two pillers: And the tẽ bottomes of brasſe wt ten lauers vpõ thẽ: & a ſee wt twelue orẽ vnder it: & pottes, ſhouelles & baſens. And all theſe veſſelles whych Hiram made to kyng Salomon for ỹ houſe of the lord were of bright brasſe. And in ỹ plaine of Jordã dyd the king caſt thẽ eue in the claie of the erth betwene Socoth & Zarthã. And Salomõ left all the veſſelles vnwayed, for the exceding aboundãce of brasſe that was in them.

And Salomon made al the veſſelles ỹ pertayned vnto the houſe of the Lord: the Aultare of goulde, and the table of goulde wheron the ſhewe breed was put: And fyue candelſtyckes, for the rightſyde, and as many for the lefte, before the quere, of pure gouldc: wt flowres, lãpes, & ſnuffers of goulde: and Bolles, Pſalteries, baſõs, ſpones and fyre pannes of pure goulde: and hynges of gould bothe for the dores of the quere, the place moſt holy, & for the dores of the temple alſo.

And ſo was ended al the worck ỹ king Salomon made for the houſe of the Lorde. And then * Salomon brought in the thynges whych Dauid his father had dedycated in ſyluer, gould and other veſſelles, & put them to the treaſure of the houſe of the Lorde. ii. Par. v. a

The Notes.

a Bath, is ỹ name of a certẽ veſſel ỹ contayned lyquore vſed amonge the Hebrues at that tyme of what quantite it was is now vncerten.

¶ The Arcke is borne into ỹ temple. A Cloude fylleth the temple. The temple is bleſſed.

The. viii. Chapter.

THẽ Salomon geathered the elders of Iſrael, al the hedes of the trybes and auntyente Lordes of the chyldren of Iſrael, vnto hym to Jeruſalẽ, to bryng vppe the Arcke of the appoyntment of the Lord out of the cytye of Dauid which is Sion. And al the men of Iſrael aſſembled vnto kynge Salomon to the feaſt that falleth in the moneth * Ethanim whiche is the ſeuenth moneth. And whẽ al the elders of Iſrael were come, the preaſtes toke vp the Arck of the Lorde, & brought it & alſo the tabernacle of witnes & al ỹ holy veſſelles ỹ were therin. And ỹ preſtes & the leuites brought thẽ vp. And king Salomõ and al the congregacõ of Iſrael that were aſſembled & were wythe him before the arcke dyd offer ſhepe and oxen ỹ coulde not be tolde nor nombred for multytude. * that is. September

And ſo the preſtes brought the ark of ỹ

apoyntment of the Lorde vnto his place: euē into the quere of the temple and place most holy, vnder the wynges of the Cherubes. For ỹ Cherubes stretched out their wynges ouer the Arcke, and coucred both it & also the staues thereof a hye vpon it. Howbe it the staues were so longe ỹ the endes of thē appered out of the holy place before the quere, but were not sene without. B And ther they be vnto this day. And ther was ✠nothyng in the Arcke saue the two tables of stone which Moses put ther at Horeb, when the Lord made an appoyntmēt with the children of Israel after they were come out of Egypt.

And when the preastes were come out of the Holy place, then a cloude fylled the house of the Lord, that the preastes could not endure to minister because of ỹ cloud for the glorye of the Lorde had fylled the house of the Lord. Thē spake Salomō: the Lord sayde, ỹ he wolde dwel in darcknesse. I haue bylt the an house to dwel in, & an habitaciō for the to abide in for euer. And the kyng turned his face & blessed al the congregacion of Israel, al the congregacion standyng. And he sayde.

Blessed be the Lorde God of Israell, which hath fulfilled with his *hand, that he spake w̄ his mouthe vnto Dauid my father saynge: from the daye I brought my people Israell out of Egipt, I chose no citie amōg any of the tribes of Israel, to buylde an house, ỹ my name might be ther: But I haue chosen Dauid to be ruler ouer my people Israell.

And it was in the hert of Dauid my father, to bilde an house for the name of the Lord God of Israel. But the Lord God sayde vnto Dauid my father: in ỹ it was in thyne hert to byld an house for my name, thou dydest wel, ỹ thou wast so mynded. Neuertheles thou shalt not bild the house, but thy sōne that shall come out of C thy loynes, he shal bylde an house for my name. And the Lord hath made good his word that he spake. For I stode vp in the rowme of Dauid my father, & sate on the seate of Israel, as the lord promesed, & haue bylt an house for the name of the lorde God of Israell. And I haue prepared therin a place for the Arcke wherin ỹ couenaūt of the lord is, which he made w̄ our fathers, after he had brought thē oute of the lād of Egypt. And Salomō stode before ỹ aultare of ỹ lord in ỹ sight of all ỹ congregaciō of Israel & stretched out his hādes to heuē & said: lord God of Israel, ther is no god like ỹ in heuē aboue or in the erth beneth, ỹ kepest appoyntemente & mercye w̄ thy seruaūtes that walck before the w̄ al their hertes: which also hast kepte withe thy seruaunte Dauid my father, that ỹ promesest him. Thou spakest w̄ thy mouthe & hast fulfilled w̄ thine hāde, as it is come to pas this day. And now Lord God of Israel, kepe w̄ thy seruaūt Dauid my father, that ỹ promesedst hym saying: thou shalt not be withe out one or other before me, sytting on the seate of Israel: Howbe it yf thy children shall take hede to their wayes that they walck before me, as thou hast walcked before me. Now then O Lorde God of Israel, let thy worde be stable which thou spakest vnto thy seruaunt Dauid my father.

☞ But in deade can God dwell on the erth? Behold nether heuē, nor heuē aboue all heuens are able to contayne the: howe moch lesse then this house that I haue bylte? but loke to the prayer of thy seruaunte & his supplicaciō O lord my god, to geue an eare vnto the voyce and prayer which thy seruaunt prayeth before the this day, that thine eies may be opē vpō this house nyght and day, and vpō the place, of whyche thou hast sayde, my name shalbe ther: that thou herken vnto the prayer whyche thy seruaūte shal praye in this place. And herkē vnto ỹ supplicacion of thy seruaūt and of thy people Israel which they shall pray in this place: And heare thou vp vnto heuē thy dwellynge place, & when thou hearest haue mercye. And yf any mā trespace agaynst his neyboure, & his neybour *take an adiuracion to adiure him w̄ al, & ỹ adiuracion come before thine aultare at this house thē herkē thou vp to heuē, & worke & iudge thy seruauntes, that ỹ condēpne the wycked to bring his way vpon his heed, & iustefie ỹ righteous to geue hī accordīg to his righteousnes. Whē thy people Israel be put to ỹ worse before their enemies, because they haue sined agaīst ỹ, & afterward turne againe to ỹ & praise thy name, & praye & make supplicacion vnto the

That is w̄ his power.

That is, yf his neyghbour cause him to swere.

nota supplicatiõ in this house

ꝑ in this house: thẽ heare thou vp to he-
ueñ & be mercyful vnto ꝑ synne of thy peo-
ple Israel & bring thẽ agayne vnto the lãde which thou gauest vnto their fathers.

If heauen be shutt vp, that there be no rayne, because they haue synned agaynst the: yet yf they praie in this place & praise thy name and turne from theyr synnes thorow thy scourgyng of them: then heare thou vp to heauen, and be mercyful vnto the synne of thy seruaũtes & of thy people Israel, that thou shew thẽ a good way to walke in, and geue rayne vpon thy lande that thou haste geuen vnto thy people to enherett.

nota If they praye in this place

If ther chaunce dearth in the land, pestilence, blastyng, or wetherynge of corne, or that ꝑ frutes be deuoured of Grashoppers or Caterpyllers, or yf their enemyes besege thẽ in the land & in their owne cyties, or whatsoeuer plage or sickness chaũce: then heare thou vp to heauẽ thy dwellyng place, al the praiers & supplicatiõs ꝑ shalbe made of al men thorow oute al thy people Israel, which shal knowledge euery mã the plage of his owne hert, & stretch forth his hãdes vnto this house, & be mercyful, and worcke, and geue euery mã according to his wayes (euẽ as ꝑ only knowest euerye mannes herte, for thou knowest the hertes of all the chyldrẽ of Adã) ꝑ they maye feare the as longe as they lyue vpõ theerth which thou gauest vnto their fathers. And lykewyse yf a straunger ꝑ is not of thy people Israel come out of a farre countrey for thy names sake (for they shal heare of thi greet name & of thy mighty hand and stretched out Arme) and therfore yf he come and praye at thys place, heare thou vp to heauẽ thy dwellyng place and do accordyng to all that the straũger calleth to the for: that al nacyons of ꝑ erth may knowe thy name, to feare the as do thy people Israell, and that it maye be knowen that this house which I haue bilte is called after thy name.

E

And whẽ ther go out to battel agaynst their enemyes whether soeuer ꝑ shalt sẽd them, & shall pray vnto the lord towarde the citie which thou hast chosen & toward ꝑ house that I haue buylte for thy name: heare thou their praiers & supplications, vp to heauen, and iudge their cause.

And finally whẽ they shal haue synned
agaynst the (for ther is no mã that sinneth
not) & thou art angrie with them & hast de
lyuered thẽ to their enemyes, that they be
caryed away prysoners vnto the lande of
their enemyes, whether ferre or neare, yet
yf they turne againe vnto their hertes in
the lande where they be in captiuitie, and
returne & pray vnto the in the land of thẽ
that holde thẽ captiue, saying: we haue sin-
ned & haue done wyckedly & haue trespa-
ced, & so turne againe vnto ꝑ with al theyr
hertes and al their soules in ꝑ lãd of their
enemyes which holde thẽ captiue, & praye
vnto the, towarde the land which thou ga
ueste vnto their fathers, and towarde the
cytye whyche thou hast chosen, and house
which I haue bilt for thy name: then here
thou their prayer & supplication vp to he
uẽ thy dwellynge place, & iudge their cau
ses, and be mercyfull vnto thy people ꝑ
haue sinned against the, and vnto al their
trespace ꝑ they haue trespaced agaynst ꝑ,
and get the fauoure in the syghte of them
ꝑ holde them captyue that they may haue
compassyon on them. For they be thy peo-
ple and thyne enherytaunce whyche thou
broughtest out of Egypte frõ ꝑ *fornace Deut. iiij. c.
of yrõ. And let thyne eyes be opẽ vnto the
praier of thy seruaũt & vnto the praier of
thy people Israel, to herkẽ vnto thẽ, in al
that they calle vnto the. For thou dydest
seperat thẽ, to be thine enheritaũce, aboue
al ꝑ nacyõs of the erth, as thou saydest by
the hande of Moses thy seruaunte, whẽ ꝑ
broughtest our fathers out of Egypt O
Lorde Iehouah.

And whẽ Salomõ had made an ende
of prayinge al this praier & supplicacyon
vnto the lord, he arose from before ꝑ aul-
tare of the lorde & from kneling on hys
knees & stretchynge of hys handes vp to
heauẽ & stoode & blessed all ꝑ cõgregacyõ
of Israel with a loude voyce saying. Blef
sed be the lord ꝑ hath geuẽ reste vnto hys
people Israel according to al ꝑ he prome
sed: *so ꝑ there is not one word escaped of i. Reg. viij. b.
al ꝑ Good promises whyche he promesed
by the hand of Moses his seruaũte. And
ꝑ lord our God be with vs, as he was wt
our fathers, & forsake vs not nether leue
vs, but that he bow our hertes vnto hym,
to walcke in all hys wayes, and to kepe
hys

his cõmaundemẽtes, ordinaũces & custo-
mes which he cõmãded our fathers. And
these my wordes which I haue prayed be
fore the lord, be nye vnto ꝑ Lord our god
daye & nyght, that he defende the cause of
hys seruaunt and of hys people Israel e-
uermore, that al nacyons of thee erth may
know that the Lorde, he is God and none
but he. And I pray God that your hertes
may be sounde with the Lorde oure God,
to walke in his ordinaunces & to kepe his
lawes as we do this daye.

And the kyng & al Israel with him, of
fered offeringes before the lord, * And the
peaceofferinges ꝑ Salomõ offered vnto
ꝑ Lord, were. xxii. thousand oxen & an hũ-
dred & twentye thousand shepe: And so ꝑ
kyng & al the chyldren of Israell dedica-
ted the house of the Lorde. And the same
day the kynge halowed the myddle of the
court ꝑ is before the house of the lord: for
there be offered burntofferinges & meate-
offeringes & the fat of the peaceofferingz,
because ꝑ brasen aultare that was before
the Lord, was to lytle to receaue ꝑ burnt-
offerynges and meateofferynges and the
fatt of the peaceofferinges.

And Salomon held that same tyme
an hye feast and al Israell wythe hym, a
mightie cõgregacõ, euen from the coastes
of Hemath vnto ꝑ ryuer of Egipte, before
the Lorde our God, seuẽ dayes & yet seuẽ
dayes, ꝑ is. xiiii. dayes. And the. viii. daye
he sent ꝑ people away. And they blessed ꝑ
kyng & went vnto their tẽtes ioyouse and
glad in herte for al the goodnesse that the
lord had shewed vnto Dauid his seruaũ
te and to Israell his people.

The Notes.

a ¶ The rest myghte be amõge the thzesure where the boke of the lawe was founde. iiii. Regum. xxii. b
i. Para. xxxiiii. c. d.

b ¶ The house of the Lord was ꝑ place where he wolde at ꝑ tyme be worshipped & serued, accordyng as he had commaũded, & was a fygure of the true tẽ ple of God. which is the hertes of the kaythfull: in whyche by kayth he wylbe knowen to be the Lorde God. i. Cor. iii. c.

The Lorde apeareth the second tyme to Salomon. Salomon geueth Townes to Hiram. The Canani tes become trybutaryes. He sendethe Shippes for goulde. He bildeth many cyties.

The. ix. Chapter.

A
ii. Pa. vii c

AND when Salomon had fy-
nisshed ꝑ byldyng of ꝑ house of the lord and of the kinges palace, and of all that his de-
syre, & lust was to make: the Lord apered vnto hym agayne, as he appered to hym at Gabaon. And the Lord said vnto him: I haue heard thy prayer and intercessyõ ꝑ thou madest before me, & haue halowed this house whiche thou haste bylte, to put my name there for euer & myne eyes and myne hert shalbe there perpetually. And yf thou wylte walcke before me, as Dauid thy father walcked, in purenes of hert and playnnesse, to do all that I haue cõ maunded the, and shalt kepe myne ordy-
naũces and customes: then I wyl stablish ꝑ seate of thy kyngdome vpon Israel for euer, as I promesed to Dauid thy father saying: * Thou shalt not be wout one of other vpon the seat of Israel. iii. Reg. ii. b

But & yf ye and youre children shall turne away from after me, & shal not kepe myne ordinaũces which I haue set before you, but shall go & serue other Goddes & bowe youre selues vnto thẽ: then I wyll weede Israel out of the lãd which I haue geuen them. And this house which I haue halowed for my name, I wyll put out of my sight. And Israel shal be a prouerbe & a fable vnto al nacõs. And his house whi che is so hye, * al ꝑ passe by it shalbe asto-
nied & shall hysse & say: why hath the lord dealt on hys maner wt this lãd & wt thys house? And it shalbe ãswered thẽ, because they forsoke the Lorde their God whiche brought their fathers out of the lãd of E-
gipt, & haue takẽ hold vpon other goddes & haue stouped vnto him & serued thẽ: ther fore hath the Lord broughte vpon thẽ all this euell. * Then at the ende of twentye yeres in which Salomon had bylt ꝑ two houses, that is to wete, the house of ꝑ lord & the kynges palace: because Hiram ꝑ kin ge of Tire had supported hi with Cedar, fyrre and goulde, as moch as he desyred: therfore Salomõ gaue Hiram. xx. cytyes in the land of Galile. And whẽ Hirã was come frõ Tire to se ꝑ cytyes which Salo mon had geuẽ him, they pleased hym not. wherfore he said: what cities ar these why che ꝑ hast geuẽ me, my brother? & he called thẽ ꝑ land of Cabull vnto this day. This Hiram had sẽt ꝑ kynge. vi. skore hundred waight of gould. And this is ꝑ summe of ꝑ tribute, which king Salomõ called, to byld the house of the Lorde and his owne house,

Deu. xii. & Iere. xxii. c
ii. Pa. vii d

ii. Par. viii d

G

house, & Melo & the walles of Jerusalē, and Hezer, and Magedo, and Gazer.

For Pharao king of Egipt went vp & toke Gazer & burnt it with fyre, and slue the Cananites ỹ dwelt in the cytie, & gaue it for a present vnto his daughter ỹ was Salomons wyfe. And Salomon bylte Gazer and Beth Horon the nether: and Baalath and Thamar in the wildernes ỹ is in the lande: & al the stooze cities ỹ Salomon had, & cyties for his charettes, & cities for his horsemen & al ỹ hys luste was to bylde in Jerusalē and Libanon & in al the land of his kyngdome.

And all the people that were left of the Amorites, Hethites, Pherezites, Heuites & Jebusites, which were not of the childze of Israel, the childzen of the sayd nacyōs that were lefte in the land, because the childzen of Israell were not able to destroye them, dyd Salomō make trybutaries vnto thys daye. And of the chyldzen of Israell dyd Salomon make no bondemen. But they were men of warre and his seruaūtes and his lozdes & Captaynes & rulars of his charetz & of his horsemē. And these many lozdes ỹ ouersawe the wozcke had Salomon, fyue hundzed and fyftye, whiche ruled the people that wzoughte in the wozcke.

And pharaos daughter came vp out of ỹ cytie of Dauid vnto ỹ house which Salomō had bilt for her. And after ỹ he bylte Melo. And thzise a yere did Salomō offer burntofferinges & peaceofferinges vpon the aultare which he had bilt vnto ỹ lozd, to burne the fat therō: which aultare is before the Lozde.

And when king Salomō had made the house perfect, he made shipz in Aziō Gaber which is beside Eloth, on the bzinck of the red see, in the lād of Edō. And Hiram sent by shippe also of hys seruauntes, ỹ were shypmen & expert in the see, wyth the seruaūtes of Salomon. And they wēt to Ophir & fet frō thēce goulde, to ỹ summe of.xiiij.hundzed & .xxti. talētes, & bzoughte it to Salomon.

¶ The Quene of Saba cōmeth from the vtterm̄ost costes of the land to heare and se the wisdom of Salomō. The yerly reuenues and rentes of Salomon. His throne, vesselles of gould, charettes, horsemen, and aboundaunce of syluer.

The.x. Chapter.

AND ỹ quene of Saba heard of the wysdome of Salomō cōcerning the name of the lozde, and came to proue him wt rydelles. And she came to Jerusalem wt a mightie great multitude of Camelles that bare swete odoures and goulde exceadynge moche, and precyouse stones. And when she was come to Salomō, she comuned with him of al that was in her herte. And Salomon expounded her all her questiōs, that ther was not one thynge hydd from the kynge which he expounded her not.

And when the quene of Saba had sene all Salomons wisdome & the house that he had bylt, & the meate of his table, & the syttinge of his seruauntes, & the stādyng of hys seruytoures & their apparel, & hys buttelers, and hys sacrifyce that he offered in the house of the lozd, she was astonied. Then she sayd to the kyng: the wozd I harde in mine owne lande of thy dedes and wisdom, is true. How be it I beleued it not, tyll I came and sawe it wythe myne eyes. And se, the one halfe was not tolde me: for thy wysdome and goodnes exceadeth the fame which I hearde. Happy are thy men: and happye are these thy seruaūtes, which stande euer before the and heare thy wysdome. And blessed be the Lozde thy God whyche had a luste to the, to sett the on the seate of Israell, because the Lozde loued Israell for euer, and therefore made the kynge, to do enquyre and ryghtwysnesse.

And she gaue the kynge an hundzed & xx. talentes of goulde, & of swete odoures exceding moch, & precyouse stones. There came neuer after soche aboundaunce of swete odoures as ỹ Quene of Saba gaue to kyng Salomō. And therto ỹ shipz of Hirā that bzought goulde frō Ophir, brought from Ophir greate plentye of * Almuge tre & precyouse stones. And king Salomō made of the Almuge trees pyllers in the house of ỹ Lozd & in the kynges palace, & made harpes & psalteries for syngers. There came no moare Almuge trees so, nor was any moze sene vnto this day. And kynge Salomon gaue vnto the Quene of Saba al her desyre that she asked of him: besides ỹ he gaue her wt hys owne

* Som rede coural. Some bzasyll

owne hande. And so she returned vnto her owne countreye wyth her seruauntes.

C The weyght of gould that came to Salomon in one yere, was syxe hundred thre skore & .vi. talentes of gould, besides that he had of chapmē & of marchaūtes of Potycaries, & of al the kinges of Arabie & of the Lordes of the coūtreye. And king Salomon made two hundred bouckelers of beatē gould, vi. C. sycles of gould wēte to a bouckelar. And he made thre. C. shyldes of beaten gould, thre pound of gould goynge to a pece, and putt thē in the house of the wood of Libanon.

And the kyng made a great seate of Iuorye and couered it with precious gould And the seate had sixe steppes. And the toppe of thee Seate was rounde behynde hys backe wythe pomelles on ether syde on the place where he satte, and two lyons stādyng besyde the pomelles. And ther stode .xii. lions on the steppes, syxe on a syde. Ther was none like sene in any kingdom And all kyng Salomons drynkinge vessels were of goulde, & al the vessels of the house of the wood of Libanon were of pure gould. And as for syluer it was nothig D worthe in the dayes of Salomō. For thee see shyppes which the kinge had in the see wyth the shyppes of Hiram, came euerye thyrd yere laden wyth gould, syluer, Iuorye, apes & pecockes. * And so king Salomon exceaded all the kynges of the erth in rychesse & wisdom. And al the world resorted to Salomon, to heare hys wysdō, whiche god had put in his hart. And brought him euery man hys present, vessels of syluer and of gould, & of raymente, harnesse, swete odoures, horsses & Mules, yeare by yeare. And Salomon geathered together charettes and horssemen: so that he had a thousand and .iiii. hundred charettes, and xii. thousand horsemē, whych he bestowed in the charett cyties and wyth the kyng at Ierusalem.

ii, par. xix. c and. a.

* And the kyng made syluer in Ieru- d. Dat. d. salem as plentcous as stones, and Cedar as plēteouse as the mulbery trees ỹ grow in the valeyes. And Salomons horsses came out of Egipt from Keua: The marchauntes fett thē from Keua at a pryce. A charet came out of Egipt for .vi. hundred sicles of syluer, & an horsse for an hundred and fyfftie. And euen so by the handes of the sayde marchauntes, horsses were brought out for all the kinges of the Hethites and for the kynges of Siria.

C Salomō hath seuē hundred quenes and thre hundred Cōcubines, which bring hym to idolatry. His aduersaries rebel agaynst hym. He dieth. Ieroboam his sonne raygneth in hys stede.

The .xi. Chapter.

But kinge Salomon loued many outlādish A she wemen: the daughter of Pharao: and of thee Moabites, Ammonites, Edomites, Zidonites & Hetthites, euen of naciōs of whych the Lorde sayde vnto the chyldren of Israell, se ye come not at thē nor let thē come to you: for surely they wil turne youre hertes after theyr Goddes. Neuerthelesse to sochē Salomō claue & fell in loue wyth them. * And he had seuen hundred * very Quenes and thre hundred concubynes whych turned awaye hys hert. For whē Salomon was olde, hys wyues turned hys hert after other Gods: so that his hert was not perfect with the lord his god as was the hert of Dauid his father.

Cantl. bl. c * After the Chalde.

And Salomon folowed Astharoth the B God of the Zidons, and Milcō the abhominacion of the Ammonites. And Salomon wroughte wyckednesse in the syghte of the Lord & continued not after the lord as dyd Dauid hys father. After that Salomon bylt an aultar for Chamos the abhominatyon of the Moabites in thee hyll that standeth before Ierusalem, and vnto Moloch the abhomination of the chyldren of Ammon. And lykewyse dyd he for all hys outlandische wiues which burnt ensense and offered vnto theyr Gods. Then was the Lord angrye with Salomon because hys herte turned from thee Lorde God of Israell whych appered vnto him twyse, & gaue hym a charge of thys thinge that he shulde not folowe other Goddes. But he kept not that which the Lorde commaunded hym: where vpon thee Lorde sayde to Salomon: for as moche as thys is done of the, & thou hast not kepte myne apoynt ment and myne ordynaunces whych I haue commaunded the, therfore I wyll rent the kingdom from the, and wyll geue it to C thy

C thy seruaũt. Notwithstanding in thy dayes I wyl not doo it, because of Dauid thy father: but wyl take it frõ thy sonne. Howbeit I wyll not take awaye all: But wyll geue one trybe to thy sõne, because of Dauid my seruaunt & because of Jerusalem whych I haue chosen.

And the Lord stered vp an aduersarye vnto Salomon, one Hadad an Edomite and of the kinges lignage of Edom. For whẽ Dauid was in Edõ, & Joab the captayne of ỹ hoste was gone vp to burie thẽ that were slayn: & had slayne al the mẽ childrẽ in Edom. For. vi. monethes dyd Joab remaine ther & al Israel, tyl he had destroyed al the mẽ childrẽ in Edõ. And thys Hadad fled & certẽ other Edomites of his fathers seruaũtes with him, to go to Egipte Hadad being yet a lytle lad. And they arose out of Madian & went to Pharan & toke men wyth them out of Pharan and came to Egipt vnto Pharao kynge thereof, which gaue him an house, & apoynted him vitayles and gaue hym landes.

And Hadad gatte greate fauour in the syghte of Pharao, so that he gaue hym to wyfe the syster of his owne wyfe, ỹ syster of Thahaphnes the quene. And ỹ sister of Thahaphnes bare hym Senubath his sõne. And Thahaphnes wened him in Pharaos house. And he was in Pharaos house amõg the sonnes of Pharao. And when Hadad heard say in Egipt ỹ Dauid was
D layd to slepe with his fathers, & that Joab the captayne of the host was dead also, he sayd to Pharao let me depart, ỹ I may go to myne owne coũtrey. Thẽ sayd Pharao vnto him: what lackest thou here with me, that thou woldest go to thyne owne countrey? And he sayd, nothing: howbeit let me go. And god stered vp another aduersary one Razon the sonne of Eliada, which fled from Hadadezer kiug of Zobah his mayster. Which Razon getherꝯ mẽ vnto hym & became captayne ouer the cõpanie, when Dauid slue them. And they wente to Damasco and dwelte therein, and raygned in Damasco. And he was an aduersarye too Israell all the dayes of Salomon, wythe the euell that Hadad dyd, whych abhorred Israell and raygned in Syria.

And Jeroboam the sonne of Nabat an
E Ephrathite of zaredah (whose mother was called Zeruah & was a widowe & he Salomõs seruaũt) * lift vp his hand against the kyng. And hereof came it, that he lyfte vp his hand agaynst the king. Salomon bylt Melo & mẽded brokẽ places in the citie of Dauid his father. And this felowe Jeroboã was an actiue mã. And whẽ Salomon saw the younge man, ỹ he wrought so lustely in the worke, he made hym ruler ouer al the charges of the house of Joseph And it chaũced at ỹ season, as Jeroboam was gone out of Jerusalẽ, that ỹ prophet Ahiah the Silonite met him by the waye, hauing a new mantel on him, & they twoo alone in the felde. And Ahiah caughte the new mãtel that was on hym & rente it in twelue peces, & said to Jeroboã: take the. x peces. For this sayth ỹ Lord god of Israel: behold, I wyll rent the kingdõ out of ỹ handes of Salomõ & wyl geue ten tribes to the, & he shal haue one, for my seruaunt Dauids sake & for Jerusalẽ the citte whych I haue chosen out of al the trybes of Israel: because they haue forsakẽ me, and haue bowed them selues vnto Astharothe the God of the Zidons, & to Camos ỹ god of the Moabites, and to Milcom the god of the chyldren of Ammon, and haue not walked in my wayes, to doo that pleaseth me, and myne ordinaunces and costumes as dyd Dauid hys father.

Howbeit I wyl take none of the kingdom out of his hande: but wyl make hym cheke al hys lyfe longe, for Dauid my seruãtes sake, which I chose: because he kept my cõmaundementes & ordinaũces. But I wyl take the kingdom out of hys sõnes hand & wyl geue vnto the ten trybes of it: and wyl geue hys sonne one, that Dauid my seruaunt may haue a lyght alway before me in Jerusalẽ, the cytie whych I haue chosen me, to put my name there. And I wyll take the, & thou shalt raygne vpon all that thy soule desyreth, & shalt be kyng ouer Israell. And yf thou shalt herken vn
G to all that I cõmaunde the, & shalt walke in my wayes and do that is ryght in my syght, that thou kepe myne ordinaunces & commaundementes as Dauid my seruaunt dyd: thẽ wyl I be wyth the & bylde the an house that shal cõtinew, as I bylte for my seruaunt Dauid, & wyl geue Israell vnto the. And therwyth wyl I vexe the

* That is rebelled & became aduersarye

the sede of Dauid, but not for euer.

And Salomon sought to kyll Jerobo am wherfore Jeroboā arose & fled into Egipte vnto Sesak kyng of Egipte and continued there vntyll the death of Salomon. And the reste of the Actes of Salomon and all that he dyd, and hys wysdom are wrytten in the * Boke of the Actes of Salomon. And the tyme that Salomon raygned in Jerusalē vpon al Israel, was fourtie yeare. And thē he layed him to rest wyth hys fathers, & was buried in the citie of Dauid hys father, and Rehoboam his sonne raygned in hys stede.

This boke remayneth not

The Notes.

¶ The Prophetes do often prophesye marueilouse thynges not onely by wordes, but also by synes, as here & Esai. xxii. a. Jerem. xlii. a. and. xxviii. a Ezech. xiii. b.

¶ The kingdom is deuyded: and Rehoboam raygneth ouer. ii. trybes, and Jeroboam ouer. x. Aduram is stoned. Jeroboam maketh goulden calues.

The. xii. Chapter.

A AND Rehoboam went to Sichē: for all Israell were come to Sichē to make him king. And whē Jeroboā the sonne of Nabat hearde of it being yet in Egipte: for he fled to Egipt for feare of Salomon, and dwelt in Egipt. And they sent and called him: and so Jeroboam and al the congregation of Israel came & spake vnto Rehoboam saying: thy father made oure youcke greuouse, but now make thou the greuouse seruice of thy father and hys sore youcke which he put vpō vs lyghter, & so we wyl serue the. And he sayd vnto them: depart yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kyng Rehoboā toke councel wyth the olde men that stode before Salomon his father, whyle he yet lyued, & said: what coūcel geue ye to ānswere thys people withal?

B And they sayd vnto him: Yf thou shalt be a seruaunt vnto thys people thys daye and serue thē and answer thē & speake kinde wordes to thē: they wyl be thy seruauntes for euer. But he left the councel that ỳ olde men had geuē hym, & counceled with the young men that were nourished vp wh hym, & had wayted on hym.

And he sayd vnto thē: what councel geue ye, to answere this people withal which haue cōmuned with me sayinge: make the youcke which thy father dyd put vpō vs, lyghter? And the younge men that were brought vp with him, answered hym sayinge this people that haue sayd vnto the: thy father made oure youcke heuye, make thou it vs lighter: thus answere thē. My little finger shalbe wayghtter then my fathers loynes. And nowe where my father put a greuouse youcke vpon you. I wyll make it heuyer. For where my father corrected you wyth scourges, I wyl chastyse you with scorpions. And whē Jeroboam: & al the people were come to Rehoboā the thyrde day, as the king apoynted thē, sayinge: come to me agayne this day thre dayes: the king ānswered the people churlishly & left the aduise that olde men gaue him: & spake to thē after the councel of the younge mē saying. My father made your youc C ke greuouse, but I wyl make it greuouser For where my father chastised you wyth whippes, I wyl chastise you with scorpions. And so the king herkened not vnto ỳ people: for the turning away was of the Lord, * to perfourme hys sayinge, whych ỳ Lord sayd by Ahiah ỳ Silonite vnto Jeroboam the sonne of Nabat. (* 3. Reg. 11.

And whē al Israel saw that the kynge regarded thē not, the people answered the kyng agayne saying: we haue no parte in Dauid, nor enheritaūce in the sonne of Jesai. * To your tentes therfore Israel, and nowe se to thyne owne house Dauid. And so Israel departed vnto their tētes. Howbeit ouer ỳ chyldrē of Israel which dwelt in the citie of Juda, dyd Rehoboā raygne styl. Thē kinge Rehoboam sent Aduram the receauer of the tribute. And al Israell stoned hym to death with stones. But kinge Rehoboā made spede & gatt him vp to hys charet & fled to Jerusalē. And so Israell departed frō the house of Dauid vnto this daye. And whē al Israel heard ỳ Jeroboā was come agayne, they sent & called hym vnto the congregatiō and made him kyng ouer Israel: so ther folowed the house of Dauid, but the tribe of Juda onely * And when Rehoboam was come to Jerusalem, he geathered all the house of Juda and the tribe of Ben Jamin an hūdred and foure skore thousandes of chosen mē and good warryoures, to fyghte agaynst the house of Israel: and to bringe the kyn (* 2. Par. 11.

gedom

kyngdom agayne to Rehoboam the sõne of Salomon.

Then came the word of the Lord vnto Semetah the man of God saying: speake
I vnto Rehoboam thee sonne of Salomon kynge of Juda, and vnto all the house of Juda and Ben Jamin, and the remnaunt of the people and saye. Thus sayth the lorde: go not nor yet fyght agaynst your brethren the chyldren of Israell, but returne euery man to hys house, for this doynge is of the Lord. And they obeyed the word of the Lord and returned and departed according to the worde of the Lord. The Jeroboam bylt Sichem in mount Ephraim and dwelt therein. And wente from thence and bylte Phanuel.

And Jeroboam thought in his hert: now might thee kingdõ returne to the house of Dauid agayn. For yf thys people shal go vp & do sacrifice in the house of the Lorde at Jerusalem, then shal theyr hertes turne agayne vnto theyr Lord Rehoboam king of Juda. And so shal they kyl me and goo agayne to Rehoboam kinge of Juda. *
Wher vpõ the kinge toke councel & made two calues of gould & sayd vnto the people: ye shal not nede to go any more to Jerusalẽ. Behold your Gods Israel whych brought you oute of the lande of Egipte.
G And he put the one in Bethel and the other in Dan. And that doynge was a cause of synne. And the people went before the one as farre as Dan. And he made houses of hill aultars, and made of the lowest of the people prestes which were not of ỹ sonnes of Leui. And Jeroboam made a feast the xv. daye of the. viii. moneth, lyke vnto the feast that was in Juda, and offered on the aultare. And so dyd he in Bethell, to offer vnto the calues that he had made. And he put in Bethell the prestes of the hyll aultars, which he had made. And he offred vpon the aultare whych he had made in Bethel, the. xv. daye of the. viii. moneth, whyche he hadd ymagened of hys owne herte: and made a solempne feast vnto the chyldren of Israel, and wente vp to the aultar to burne sacrifice.

*Hoc dicit Scriptura propter Ephraim. Hoc dicit Scriptura propter Samaritas. Ephraim. xii. d.

¶ Jeroboam sacrifyng vnto Calues is reprehended of the Prophet. His hãd drieth vp whyle he putteth it out against the Prophete. The Prophete is kylled and burned.

The. xiii. Chapter.

AND behold, there came a man
A of God out of Juda with the worde of God, to Bethell, as Jeroboã stode by the aultare to offer, & cried agaynst ỹ aultare at the cõmaundemẽt of the Lord and sayd: aultar, aultar, thus sayth the Lorde: Behold a chylde shalbe borne of the house of Dauid, Josiah by name, whych vppon the shall offer the prestes of the hyll aultars that sacrifyce vpon the, & shall burne mennes bones vpon the. And he gaue thẽ the same tyme a signe sayinge: thys is the sygne of that the Lord hath promysed. Behold the aultar shall rente and the asshes that are in it shall falle out.

And when the kynge heatde the sayB inge of the man of God which he cryed agaynste the aultar in Bethell, he stretched out hys hande from thee aultare sayinge: holde hym. And hys hande whych he putt forth towarde hym, dryed vp, that he coulde not pull it in agayne to hym & the aulter claue and the asshes came oute of the aultare accordinge to the token whych the man of God had geuen at the commaũdement of the Lord. And the king answered and sayd vnto the man of God: Oh pray vnto the Lord thy God & make intercessiõ for me, that my hande maye be restored me agayne. And the mã of God besought the Lorde, and hys hande came to hym agayne as well as before.

Thẽ sayd the king vnto ỹ man of god: come home with me & ref reshe thy selfe, & I wyl geue the a reward. But the man of God answered ỹ kyng, yf ỹ wouldest geue me halfe thine house, I wolde not go w ỹ nether wold I eate meate or drinke water in thys place. For so was it charged me, C thorow the word of God & sayd to me: eate no bread nor drinke water nor turne agayne by the same waye thou wentest. And so he wet another way & returned not by the waye he came to Bethel. And there dwelte an olde Prophet in Bethel, whose sonnes came & tolde hym all the workes that the mã of God had done that day in Bethell, & the wordes which he spake vnto ỹ king they tolde theyr father also. And their father sayd to thẽ: what way wẽt he? for hys sonnes had sene what way the mã of god went whyche came from Juda. Thẽ sayd

he to his sones: sadle mine Asse. And they sadled hym an Asse. And he gat him vppe theron and went after the man of god, and found him sytting vnder an Ocke & sayd vnto him: art thou the man of god that camest frō Juda? And he sayd: yee.

D Then he sayd to him: come home wyth me & eate bread. And the other said agayn I may not returne with the, to go with the nether may I eate bread or drincke water wyth the in thys place. For it was sayd to me by the cōmaundemēt of the Lord, eate noo bread nor drincke water in thys place, nor turne agayne by the waye thou wentest. And the olde Prophet sayd vnto him I am a prophet as well as thou, & an Angel spake vnto me wyth the worde of thee Lord saying: bring hym agayne wyth the to thyne house, and let him eate bread and drinke water, & yet lyed vnto him. And so the other went agayne wyth hym and ate bread in hys house and dranke water.

E And as they sate at the table, the worde of the Lorde came vnto the Prophet that brought him agayne. And he cryed vnto ỹ man of God that came frō Juda, saying: thus saith the Lord: because thou hast disobeyed the mouth of the Lorde, & hast not kept the cōmaūdemēt which the Lord thy God cōmaunded the, but camest backe agayne & hast eatē bread & drōke water in ỹ place in whych he bade that thou shuldest eate noo bread nor drincke water: therfore thy carkasse shal not come vnto the sepulchre of thy fathers.

And whē he had eatē bread & drōke, he sadled an Asse for the Prophete whych he had brought againe. And as he journeyed a Lyon met him by the waye & slue hym, & hys carkasse laye a long in the waye & the Asse stode therby, & the Lyon stode by the coorse also. And men that passed by, sawe F the carkasse caste a longe in the waye and thee Lyon standinge thereby, and wente and tolde it in thee Towne where the olde prophet dwelte. And when the prophete ỹ brought hym backe agayne frō the waye, heard therof, he sayde: it is the mā of God whic disobeyed ỹ mouth of ỹ Lord. And therfore ỹ lord hath deliuered hym vnto ỹ Lion which hath rent him & slayne him, accordinge to the worde of the Lord, whych he sayd to him. And he sayd to hys sonnes sadle me an Asse: & so they did. And he wēt & found the body cast along in the waye & the Asse & the lyon standing therby. And ỹ Lyon had not eaten the carkasse nor burte the Asse. And he toke vp the body of ỹ mā of God & putt it vpon the Asse & brought it agayne, & came to the cytie of the old prophete to lamente hym, and too burye hym. And he layde his body in hys owne graue and lamēted ouer him, Oh my brother. * And when he had buried him, he spake to hys sonnes sayinge: when I am dead, se ye burye me in thee sepulchre wherein thee man of god is buried, & laye my bones by hys. For the saying whiche he cryed at the bydding of the Lord agaynst the aultare in Bethel, & agaynst all the houses of hyll aultares which are in the cyties of Samarie, shal come to passe.

G

Note

* Under old sayinge

Howbeit for al that, Jeroboam turned not frō his wicked way: but turned away and made of the lowest of the people prestes of the hyllaultares. Whosoeuer wold he fylled theyr handes, & they became prestes of the hyllaultares. And thys doing was synne vnto thee house of Jeroboam, euē to destroye it and to put it away frō off the face of the earth.

Jeroboams wyfe asketh coūcel of Ahiah the prophet, which prophecieth vnto her ỹ deth of her child & the destructiō of all the Reaulme. Jeroboam dyeth. Sesak king of Egipt robbeth the house of ỹ Lorde Rehoboam dyeth and Abiam succedeth him.

The. xiiii. Chapter.

A T that tyme Ahiah the sonne of Jeroboam fell sycke. And Jeroboā sayd vnto his wyfe vp a felowshyp & chaūge thyne apparel ỹ thou be not knowen to be the wife of Jeroboam, & get the to Silo. For ther is Ahiah the Prophete whych tolde me * that I shuld be kynge ouer thys people. * And take wyth the ten loaues and cracknelles and a cruse of honye, and go to him: for he wyl tel the what shall come of the ladde. And Jeroboams wyfe dyd so: she arose and went to Silo and came to the house of Ahiah. But Ahiah coulde not see, for hys eyes were waxen dymme for age.

I

xi. Reg. xi. f

xi. Re. viii

And the Lord sayd vnto Ahiah: behold the wyfe of Jeroboā cometh, to question wyth the about her sonne whych is sycke. This wyse & this wyse answere her. And

when

when she came, she feyned her self to be an other woman. But whē Ahiah hearde the sounde of her fete as she came to the doze he sayd: come in ỹ wyfe of Jeroboam, why feynest thou thy selfe to be another? I am sent to the a cruel messenger.

Go & tel Jeroboam, thus sayth the lozd God of Israel: foz as moche as I exalted the from among the comen people & made the prince ouer my people Israel, and dyd rent the kingdom away from the house of Dauid & gaue it the: & thou hast not bene as was my seruaunte Dauid, which kept my cōmaūdemētes & folowed me with all his herte, to doo that onelye whych seemeth right in myne eyes: but hast done euel abo ue al that were before the, and hast gone & made the other Gods & ymages of metall to prouoke me, & hast cast me behynde thy backe: therfoze beholde I wyl bzynge euel C vpon the house of Jeroboam and wil stry ke frō Jeroboam al that *pisseth against Greg.xrv.d the wall, & what soeuer is in prison oz foz saken in Israel, and wyl take away the rē naunt of the house of Jeroboam, as men take awaye a dong hyll, tyll it be cōsumed *And whosoeuer of Jeroboams house Ai.xxi.b, a and.xi.k dye in the towne, hym shal the dogges eat and hym that dyeth in the felde, shall thee fowles of the ayze eate: foz the Lozd hath sayd it, vp & get the to thine house, and as D sone as thy fote entereth the cytte, the ladd shall dye. Howbeit al Israel shal mourne hym and burye hym, foz thys onely of all Jeroboam shall come to the sepulchze, be cause in hym there is founde goodnesse to warde the Lozd God of Israel in the hou se of Jeroboam.

Moreouer the Lozd shal stere hym vp a king ouer Israel which shal destroye the house of Jeroboam in that day. And what is that, that is now in hād? And the Lozd shal smyte Israel, as a rede that groweth in the water is shakē, & wyll wede Israell oute of this good lande whych he gaue to their fathers, & wyll skatter thē beyounde Euphrates, because they haue made them groues to angre the Lozd. And he wyl ge ue Israell vp, because of the synne of Je roboam wherwith he dyd synne and made Israel synne therto.

And Jeroboās wyfe arose & departed E and went to Therzah, and be that she was come to the treshholde of the doze, the ladd was dead. And al Israel burye hym & la mented hym, accozdinge to the wozde of ỹ Lozde whych he spake by the hand of hys seruaunt Ahiah the Pzophet. And the rest of the dedes of Jeroboam, how he warred and how he raygned, are wzitten in the bo ke of the stozyes of the Kynges of Israell And the dayes which Jeroboam raygned were twentie and two yeare. And thē he re sted wyth his fathers, and Nadab his son ne raygned is hys steade.

And Rehoboam the sonne of Salomō F. raygned in Juda and was .xlii. yeare olde when he beganne to raygne, and raygned xvii. yeare in Jerusalem the cytye whyche the Lozde had chosen oute of al the tribes of Israel, to put hys name there. Hys mo thers name was Naamah an Ammonite. *And Juda wzought wyckednesse in the syght of the Lozd and angred hym aboue al that theyr fathers dyd, with theyr synne which they synned. Foz they also made thē hyll aultares & Images & groues on eue rye hye hyll & vnder euery grene tree. And therto ther was a stues of *malechyldzen Rab Salo in the lande, & they dyd accozding to al the abhominations, of the nations whych the Lozd cast out before the chyldzē of Israel And the fyfte yere of king Rehoboā came G Sesak king of Egipte vp to Jerusalem, and toke away the treasure of the house of the Lozd, & the treasure of the kinges hou se and al that was to be had. And he toke away the shyldes of gould *which Salo mon made. In whose steade kynge Reho- iij. Reg. x. boam made brasen shyldes & putt them in the kepinge of the captaynes of the garde whyche wayted at the doze of the kynges house. And as ofte as the kinge went into the house of the Lozde, they of hys garde bare them, and euer brought them agayne into the garde chamber.

The rest of the Actes of kyng Rehobo am & al he dyd, are wzytten in the boke of the Actes of the kinges of Juda. And there was warre betwene Rehoboam and Jeroboam all theyr lyues. And Rehobo- aim layde hym to rest wyth hys fathers, & was buryed wyth hys fathers in the cytie of Dauid. And hys mothers name was Naamah an Ammonite. And Abiam hys sonne raygned in hys rowme.

¶ Wicked Abiam raygneth ouer Juda, & rightwes Asa succedeth in his rowme. The battel betwen Asa and Baasa. Jehosaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa killeth Nadab.

The.xv.Chapter.

A In.xviii. yere of king Jeroboam the sonne of Nabat, rayg
b Paralip. 2 ned kyng Abiã ouer Juda, & ruled thre yere in Jerusalem.
His mothers name was Maacah the daughter of Abesalõ. And he walked in al the symes of his father which he dyd before him, & his herte was not whole with the Lord his god, as the hert of Dauid his father. Neuertheless for Dauids sake did ỹ Lord his God geue him a light in Jerusalẽ, that he set vp hys sonne after hym, to continewe Jerusalẽ. Because that Dauid did that which pleased the Lord & turned frõ nothinge that he commaunded
vi. reg. xi. a. hym all the dayes of hys lyfe, * saue one-
note B ly in the matter of Urias the Hethite. And ther was warre betwene Rehoboam & Jeroboam as longe as he lyued. And the rest of the dedes of Abiam & al that he dyd, are writtẽ in the boke of the dedes ỹ were done in the dayes of the kinges of Juda. And ther was warre betwene Abiam & Jeroboam. And Abiam rested with his fathers, & they buried him in ỹ cytte of Dauid. And Asa hys sonne raygned in hys steade.

The.xx. yere of Jeroboã king of Israel began Asa to raygne ouer Juda, & rueled in Jerusalẽ. xli. yere. And his mothers name was Maacah the daughter of Abesalom. And Asa dyd that semed ryght in the eyes of the Lord, lyke Dauid hys father. And he made theffues of males depart the land, & put awaye al the Idolles that hys fathers had made. And therto he put downe Maacah his mother frõ beeing rule, because she had made an Idol in a groue. And Asa destroyed her Idol & burnt it by the broke Cedron. But he putt not downe the hyl aulters. Neuertheless Asas harte was whole with ỹ Lord al his dayes. And he brought in that his father had dedicat, and the thinges dedicat vnto the house of the Lord, siluer, golde, and Jewelles. And there was warre betwene Asa and Baasa kyng of Israel al theyr dayes.

And Baasa king of Israel went vp agaynst Juda & buylt Ramah, because ỹ he wold let none of Asas people king of Juda, go in or out, The Asa toke al the siluer & gould that was lefte in the treasure of ỹ house of the Lord, & all the treasure of the kinges house & delyuered it vnto hys seruauntes, & sent thẽ to Benhadad the sõne of Tabzemon the sonne of Hezion kynge of Syria that dwelt at Damasco, saying: ther is a bond betwene the & me as was betwene thy father & myne. Therfore I send the both gold & syluer for a gift, that thou go & breake the appoyntmẽte betwene the and Baasa king of Israel, that he may departe from me. And Benhadad herkened vnto kyng Asa and sent the captaynes of the hostes whych he had agaynst the cytyes of Israel, and smote Ahion, Dan, Abel called Beth Maacah & al Cenroth wyth all the lande of Nephthali. And when Baasa heard that, he lefte buyldinge of Ramah and dwelte in Therzah. Then kynge Asa made a proclamacyon thorow out al Juda, that none shoulde be excused. And they toke the stones of Ramah & the tymber wherwyth Baasa hadde buylt, & king Asa bylte therewyth Gabaah in Benjamin and Maspha.

And the remnaũt of al the dedes of Asa and of al his mighte & of all that he dyd, & the cyties whych he bylt, are written in the chronicles of the actes done in ỹ dayes of the kinges of Juda. Neuerthelater in his olde age he was diseased in hys fete. And Asa laide him to rest with his fathers, and was buryed vỹ hys fathers in the cytte of Dauid his father. And Josaphat hys sõne raigned in his rowme. And Nadab ỹ sõne of Jeroboã began to raygne vpõ Israel the second yere of Asa kyng of Juda, & raygned vpon Israell two yere. And he dyd euel in the sight of the Lord & walked in the waye of his father and in hys synne wherwith he made Israel synne. But Baasa the sonne of Ahiah of the house of Issacar cõspired agaynst him, & slue him at Gebethõ a citie of ỹ Philistines for Nadab & all Israell laye at seage before Gebethon. And it was the thyrd yere of Asa kinge of Juda, whẽ Baasa slue him, & raygned in his stede. And as sone as he was kyng, he slue al the house of Jeroboam & left hym naught that brethed, vntil he had put him cleane out, agreing vnto the saying of the Lorde whyche he spake by hys seruaunte

Ahiah

Ahiah the Silonite, for the sinne of Jeroboā wherw̄ he synned & made Israel sinne, and for hys angering wherwyth he angred the Lorde God of Israel.

The rest of the deades of Nadab, and al he dyd, are written in the chronycles of the kinges of Israel. And ther was warre betwene Asa and Baasa kynge of Israel al their dayes.

In the thirde yere of Asa kyng of Juda, Baasa the sonne of Ahiah began to raigne ouer al Israel in Therzah, & cōtynued two yere. And hys seruaūt Zāri captayne of halfe hys charettes, cōspired agaynst him, as he was in Therzah drinkinge of strōg drinck, in the house of Arza stuard of hys house in Therzah. And Zamri came and smote hym & kylled hym the.xxvii. yere of Asa kinge of Juda, & raygned in his stede. And as sone as he was kinge & sat on hys seate, he slue all the house of Baasa & lefte not a pisser agaynst a wall.

exod.xx.b. 1.Reg.xi.b.

And therto he slue all his kynne & frendes, and so Zamri destroyed all the house of Baasa, accordyng to the woorde of the Lord whyche he spake to Baasa thorowe Jehu the Prophet, for al ỹ sinnes of Baasa & synnes of Elah hys sonne, wherwyth they sined & made Israel sinne, to angre ỹ Lord of Israel w̄ their vanities. The rest of the deades of Elah & al he did, ar writtē in the chronycles of the kynges of Israel.

The.xxvii. yere of Asa kyng of Juda, Zamri raygned. vii. dayes in Therzah, ỹ people besegynge Gebethon a citie of the Philistines. And when the people that lay in the seage, hearde saye how Zamri had conspired, and how he had slayne the king also: then all Israell made Amri the captayne of the men of warre kynge ỹ same daye ouer Israel euen in the hoste. And Amri departed from Gebethon and al Israell wythe hym, and beseaged Therzah. And when Zamri saw that the citie must nedes be takē, he went into the palayse of the kynges house, and set the kynges house a fyre vpon hym self and there dyed, for hys synnes whyche he synned in doynge wyckednesse in the syght of the Lord, and for walking in the way of Jeroboam and in hys synnes which he dyd and made Israell synne.

The rest of the Actes of Zamri & the treason that he wroughte, are wrytten in the boke of the chronycles of the kynges of Israell. Moreouer that same season was Israel deuyded in twayne, for halfe the people folowed Thebni the sōne of Gineth, to make hym kynge. And the other halfe folowed Amri. But ỹ people that folowed Amri, preuayled agaynste thē that folowed Thebni the sōne of Gineth. And so

The Notes.

a Mother, for grādmother as Dauid is oftē called father of thē, to whō he was grādfather: as zephora Moses wife calleth Raguel father, which yet was her grandfather Exod. ii. c.

Jehu prophecieth against Baasa, of whom he is slaine. Elah succedeth Baasa. Zamri killeth hys master Elah, & destroyeth the house of Baasa. He is resected and Amri cholē Zamri burnethe hym selfe and his house. Wycked Ahab succedeth Amri, & taketh to wyfe wycked Jezabell.

The.xvi. Chapter.

A Then came the worde of the lorde to Jehu the sonne of Hanani against Baasa saying: for as moch as I exalted the out of the dust & made ỹ captaine ouer my people Israel, and thou hast walked in the wate of Jeroboam and hast made my people Israel sinne, to angre me w̄ their synne: therfore I wil make cleane riddance of Baasa & of al his house, & wil make his house like the house of Jeroboā ỹ sōne of Nabat. * And he ỹ dyeth of Baasa in ỹ citie, him shaldogges eare: and him ỹ dieth in the feldes, shal the fowles of the ayre eate.

* 3.Reg.xiii.c and.xxi.f

B The reste of the deades of Baasa, and what he dyd and his power, are written in the boke of the histories of the kynges of Israel. And Baasa fel on slepe wyth hys fathers & was buried in Therzah. And Elah hys sonne raygned in hys steade. And therto thorow the Prophet Jehu the sonne of Hanani, the worde of the Lord came agaynste Baasa and agaynste hys house, because of all the wyckednesse that he dyd in the syght of the Lord, in angeryng him with ỹ workes of hys handes, that he shulde be lyke the house of Jeroboam, because he dyd kylled Nabat.

C The.xxvi. yere of Asa king of Juda be gāne Elah ỹ sonne of Baasa to raigne ouer Israel in Therzah, and cōtynued two yere. And hys seruaūt Zāri captayne of halfe hys charettes, cōspired agaynst him, as he was in Therzah drinkinge of strōg drinck, in the house of Arza stuard of hys house in Therzah. And Zamri came and smote hym & kylled hym the.xxvii. yere of Asa kinge of Juda, & raygned in his stede. And as sone as he was kinge & sat on hys seate, he slue all the house of Baasa & lefte not a pisser agaynst a wall.

D

so Thebni dyed and Amri raygned.

The.xxxi.yere of Asa kynge of Juda, beganne Amri to raygne ouer Israel.xii. yere & he ruled.vi.yere in Therzah. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer, & bylt in the hyll, and called the name of the citie whych he had built Samaria after ỹ name of Semar ỹ Lord of ỹ hil. And this F Amri wrought wyckednesse in the eyes of the Lorde worse then al that were before hym, and walked in al ỹ wayes of Jeroboam the sõne of Nabat, & in hys sinne wher with he made Israel sinne, to angre ỹ lorde god of Israel wyth their vanities. The rest of the actes of Amri which he did, and his power that he bsed, ar writtẽ in ỹ chronicles of ỹ kynges of Israell. And Amri laid him to rest with his fathers, and was buryed in Samaria, and Ahab his sonne raygned in his steade.

The.xxxviii.yere of Asa kynge of Ju- G da, beganne Ahab the sõne of Amri to raygne ouer Israel, and raygned in Samaria.xxii.yere. And he displeased the Lorde aboue all ỹ were before him. For it semed hym a light thing to walke in the sinne of Jeroboam. But toke Jezabell ỹ daughter of Ethbaal kinge of the Sidonites to iiii Re.x.d wife, and * wẽt & serued Baal and bowed vnto him. And he rered an aultar to Baal in the house of Baal whych he had made in Samaria. And Ahab made a groue, & proceded ferther in angerynge the Lorde God of Israel, then all the kynges of Israel that were before hym.

In his daies Hiel of bethel bilt Jericho. And it * cost him Amrã his eldest sõne whẽ *Of thys Josu.vi.d. he layd the foũdacion, and hys youngeste sõne whẽ he set vp ỹ gates, agreing vnto the woord of the lorde whyche he spake by Josua the sonne of Nun.

¶ Elias is nourished and fedd of Rauẽs, and after is send to the woman of Sarephtha: whose child he rayseth to lyfe.

The.xvii.Chapter.

A Nd Eliah the Thesbite why che was of the Enhabiters of galaad, said vnto Ahab: * as truly as the lord god of Israel liueth, before whome I stã- iii.Re.xvii.c. Jacob.v.d de, there shalbe nether dewe nor raine these yeres, saue as I appoynt it.

And ỹ word of god came to him saying: gett the hence & turne the estwarde, & hyde thy self in the brooke Karith that lyeth before Jordan: drynck of the ryuer for I haue cõmaunded the rauens to fede the ther. And he went and dyd accordyng vnto the worde of the Lorde: he went & dwelte by ỹ brooke Karith that lyethe before Jordan. And the rauens brought hym bred & flesh B euery morynge and euery euenynge, and he dranke of the broke. And it chaũced after a while that ỹ brooke dried vp, because ther fell no raine vpon the erth. Thẽ came the worde of the Lorde vnto him saynge: * vp and gett the to Sarephtha a citie of Luke.iiii.c Sidon, & dwell there. Behold I haue cõmaũded a wydow ther to sustayne ỹ. And he arose & wẽt to Sarephtha. And whẽ he came to ỹ gate of the citie, there was a wedow there geatherynge sticks. And he called to her and sayde: * fet me I pray the, a Iudi.vii.c litle water in a dysshe that I maye drincke. And as she went to fett it, he cryed to her & sayde: brynge me I praye the, a morsel of breed in thine hand. And she answered: as surely as the Lorde thy God liueth, I haue no breed, but euen an handful of Mele in a pitcher, and a litle Oyle i a cruse. And se, I haue geathered a fewe stykes for to wrote go and bake it for me and my sonne, that we may eate it and then dye. Aboue in a pitcher

And Eliah said vnto her: feare not, but C go and do as thou hast sayd: but make me therof a lyttle cake fyrst of al, and bring it out to me: and after warde make for the & thy sonne. For thus saith the Lord god of Israel: ỹ pitcher of Mele shall not be wasted nether shal thy oyle cruse be wyth out oyle, vntyll the Lord haue sent rayne vpõ ỹ erth. And she wẽt and did as Eliah bad. And she & he & her house did eate a good space, & the pitcher of Mele wasted not nether was the oyle cruse without oyle accordyng to ỹ word of ỹ lorde whych he spake thorowe Eliah.

And after these thinges, it happened ỹ the sonne of the wife of ỹ house fell sicke. And his sickneſſe was so sore, ỹ there was no breath left in him. Then sayd she vnto Eliah what haue I to do withe ỹ, O thou man of God? art thou come vnto me, that my sinne shuld be thought on & my sonne slayne? And Eliah said vnto her: geue my D thy sõne. And he toke him out of her lappe

and

Abdiah Jezabel

and caryed hym vp into a loft whet he lay, & layde hym vpon hys owne beed, and cal led vnto the Lorde and sayd: O Lord my God, hast thou bene so euell vnto the wi= dow wyth whome I sojourne, ye thou hast slayne her sonne? * And he stretched him selfe vpon the lad thre times, and called vn to the Lord and sayde: O Lord my God, let the laddes soule come into him againe. And the Lorde heard the voice of Eliah, & the soule of ye lad came into him agayne & he reuyued. And Eliah toke the boye and brought him downe out of the chambre in to the house and delyuered hym vnto hys mother and sayd: se, thy sonne lyueth. The the wyfe sayd to Eliah: now I know that thou arte Gods man, and that the worde of the Lorde in thy mouth, is truthe.

iiij. reg. viij. & Actes. xx.c

nota

he stretched by selfe vpa the lade thre tymes

¶ Eliah is sēd to Ahab. Abdiah hydeth an hundred Prophetes and saueth them. Baal can not heare al= thoughe the people crie very loude. Eliah kylleth al Baals Prophetes: and after obtayneth rayne.

The. xviii. Chapter.

AND at the last ye woord of the Lorde came to Eliah ye third yere sayinge: go shew thy selfe vnto Ahab, that I maye sende raine vpon the erthe. And Eliah wet to shew him selfe vnto Ahab, for ther was a great kampshment in Samaria. Wherfore Ahab called Abdiah ye gouerner of his house: whych Abdiah feared God greatlye: in so moche that when Jeza bell destroyed the Prophetes of the lorde, he toke an hundred of the Prophetes and hid them, fiftie in one caue & fiftye in a no ther, & prouided bred & water for thē. And Ahab saide vnto Abdiah: walke thorowe the land, vnto all fountaynes of water and vnto all brokes, to se whether anye grasse may be found, ye we may saue the horses & the Mules, that we destroye not the bea= stes. And they deuyded the lande betwene them to walke thorow it. Ahab wente one waye by hym selfe, and Abdiah went ano= ther by hym selfe.

nota Abdiah Abdiah hid ye prophetes in a caue

B And it chaunced as Abdiah wēte in the way ye Eliah met hym. And Abdiah knew him & fell on his face and sayde: art not ye my Lord Eliah. And he sayd vnto him: I am he. Go & tell Ahab that Eliah is here. And the other answered: what haue I sin= ned, ye thou woldest delyuer me into ye hād of Ahab, to slay me? As surely as the Lord thy God lyueth there is no nacyō or kyng= dome, whether my Lord hath not sente, to seke the. And when they sayde thou waste not there, he tooke an othe of ye kyngdome and nacyon, because he foūd the not. And now thou sayest: goo tel thy Lorde, Eliah is here. And as sone as I am gone from the, the spryte of ye Lord shall carye the a= way whether I shall not knowe; and then when I haue gone and tolde Ahab, & then he can not fynde the, he shall slay me. And yet I thy seruaunte haue feared the lorde from my young age. Was it not tolde my lorde, what I dyd, when Jezabell slue the prophetes of the lord how I hidde an hūd= dred of ye Lordes Prophetes, fiftie in one caue and as many in another, & prouyded them of bread & water? And yet now thou saiest, goo shew thy Lord, ye Eliah is here, that he shulde slaye me.

C Then Eliah sayde: as truly as the lord of hostes liueth, before whome I stande: I wyll shew my selfe vnto hym this day. And ther vpon Abdiah wēte to Ahab and tolde hym. And Ahab wente agaynst Eli= ah. And whē Ahab saw Eliah, he said vn= to him: art thou he that troubleth Israel? And he sayde: it is not I that trouble Is= rael, but thou & thy fathers house, in that ye haue forsaken the cōmaundemētes of the Lord, & hast folowed Baal. But now sende and geather to me all Israell vnto moūt Carmel & ye prophetes of Baal .iiii. hundred and fyftie, & the Prophetes of ye groues foure hundred, whiche eate of Je zabels table. And Ahab sent for al ye chil= dren of Israel, and gethered ye Prophetes vnto mount Carmel.

To forsake the cōmaū= demētes of God is to trouble the people of god

D And Eliah came vnto all the people & sayde: why halte ye betwene two opynp= ons? If the Lorde be verye God, folowe hym: or yf Baal be he thē folow him. And the people answered him not one woorde. Then sayde Eliah vnto the people: I on= ly remaine of the lordes Prophetes, & Ba als Prophetes are foure hūdred and fyf= tye. Let two oxen be geuen vs, and let thē chose the one and cut him in peces and lay hym on wood, & put no fyre vnder. And I wyl dresse the other and put him on wood, and wyl put no fyre vnder. And call ye on the name of youre god, and I wyll cal on the name of the Lorde. And then the God

that

that answereth by fyre, he is the very god.
*And al the people sayd: it is wel spo-
ken. Then sayd Eliah vnto the Prophe-
tes of Baall, chose you an ore and dresse
hym fyrst (for ye are many) and cal on the
name of your god, but put no fyre vndre.
And they toke the ore ȳ was geuē them & dressed it, & called on ȳ name of Baal frō
morning to none saynge: O Baal heare
vs. But ther was no voyce nor answere.
And they lepte aboute ȳ aulter ȳ they had
made. And at none Eliah mocked thē and
sayde: call lowde (for he is a god: but he is
talking or occupied, or in the way, or hap-
pely he sleepeth) that he may awake. And
they cried lowde, and cutt them selues, as
their maner was, with knyues & launcers,
tyll the bloud folowed on them. And whē
mydday was passed, they prophested vn
tyll it was tyme to offer. But there was
nether voyce ner answere ner any that re-
garded them.

Thē Eliah sayd to all ȳ folke: come to
me. And all ȳ people came to hym. And he
mended the aulter of ȳ Lorde ȳ was bro-
ken. * And he toke .xii. stones accordynge
to the nombre of the .xii. tribes of the son-
nes of Jacob, vnto whom the word of the
lord came saying: * Israel shalbe thy na-
me. And with ȳ stones he made an aultar
in the name of the Lorde. And he made a
gutter rounde about the aulter, able to re-
ceaue two peckes of corne. And he put the
wood in order, and hewed the ore in pe-
ces, and put hym on the wood, & sayd: fyl
foure pitchers wyth water and powre it
on ȳ sacrifice and on ȳ wood. And he say-
de: do so agayne. And they did so againe.
Then he sayd: do it the thyrde tyme. And
they did so the thirde tyme. And the water
ranne rounde about the aulter, & the gut-
ter was ful of water also.

And whē offering tyme was come, Eli
ah the prophete went to & saide: Lord god
of Abraham, Isaac & of Israell, lett it be
knowē thys daye, that thou art the god in
Israel, & ȳ I am thy seruāt, & that I do al
these thinges at thy cōmaundement. Hea
re me O Lorde, heare me, that this people
may know, that thou Lord, arte ȳ God, &
ȳ thou hast turned their hertes backwar-
de. And there fell fire from the Lord & cō-
sumed the sacrifice and the wood and the
stones and the dust, and lycked vp the wa-
ter that was in the gutter. And whē al the
people saw that, they fell on their faces &
sayde the Lord he is God, the Lorde he is
God. Then sayd Eliah vnto thē, lay han
des on the Prophetes of Baal, let not one
of them escape. And when they had taken
thē, Eliah broughte them downe vnto the
brooke Kison, and slue them there.

Thē Eliah said vnto Ahab get the vp
and cate & drynke, for there is a sound of
moch raine. And whē Ahab wēt vp to ea-
te & to drynck, Eliah wēt vp to the toppe
of moūt Carmel. * And bowed him selfe
to yerth, & put his face betwene his knees,
& sayd to hys seruaunt: go vp & looke to-
warde the see. And he went vp and loked,
and said: here is nothyng. And he sayd go
agayne. vii. tymes. And the seuenth tyme
he sayd: beholde, there aryseth a lytle clou-
de out of the see, lyke the palme of a man-
nes hande. Then he sayd: go and saye to
Ahab, put the horsses in the charet, & gett
the downe that ȳ rayne stoppe ȳ not. And
wīn a litle whyle, heuen was blacke wyth
cloudes and wind, & ther was a great rai-
ne. And Ahab rode & wente to Jezrahell.
And ȳ hād of the lord was on Eliah, & he
girded vp his loines & rāne before Ahab,
tyll they came to Jezrahel.

¶ Eliah fleinge from Jezabel is nourished of ȳ An-
gel of God. He complayneth that he is left a lone. &
ȳ they seke his life to. He is cōmaūded to annointe
Hzahel, Jehu and Eliseus.

The .xix. Chapter.

And Ahab tolde Jezabell, all
ȳ Eliah had done, and altoge
ther how he had slaine ȳ pro-
phetes with the swerd. Then
Jezabel sent a messenger vn-
to Eliah sayinge: * so do God to me & so
therto, except I make thy soule like one of
theires, by to morowe thys tyme: when he
saw ȳ, he arose & went for his life, & came
to Berseabe in Juda, & lefte his lad there.
And he went a dayes Journey into ȳ wil
dernesse, and whē he was come sat downe
vnder a Gīnaper tree, and desired for hys
soule, that he mygbt die, & said, * it is now
ynough O lorde, take my soule, for I am
not better then my fathers.

And as he lay and slept vnder the Gī-
naper tree: beholde, ther came an angell &
touched him, & saide vnto him: vp & eate.

And

¶ Ecclesiastici .11. c

Iohn. iiii. a

Gen. xxxii. c

Jezabel
Hzahell.
Jehu

nota

Iona. iiii. a

iii. Reg. xi. a

And he looked aboute hym: and se, there was a loffe of bzoyled bzeade and a cruse of water at his heed. And he ate and dzãcke and layde hym downe agayne to slepe. And the Angel of the Lozd came agayne ỹ seconde tyme and touched him, & said: vp and eate, foz thou hast a long Journey to go. And he arose & dyd eate & dzynck and went in the strength of that meate fourtie dayes and fourtie nightes, vnto Hozeb ỹ mount of God, & entered ther into a caue and lodged ther all nyght.

And then ỹ woozd of the Lozde came to him & sayde what doest thou here, Eliah? And he answered: I haue bene *†thozow angry foz ỹ lozd god of Hostes sake. Foz the chyldzen of Israel haue forsake thy couenãte, & haue bzoke downe thine aulters & slayne the Pzophetes with the swerde, & I onlye am lefte, & they seke my soule to haue it too. And he said come out & stãd before the Lozde. And behoilde, the lozd wẽte by & a mightie stzõge wynde that rent the moũtaynes & bzake ỹ rockes before hym. But ỹ Lozd was not in the wynd. And after the wind came an erthy quake. But the Lozd was not in the erthe quake. And after the erthe quake, came fire: but the lozd was not in the fyze. And after ỹ fyze, came a small still voyce. And when Eliah heard it, he couered his face with his mantle, & went out & stode in the mouthe of ỹ caue. And se, there came a voyce vnto hym and saide: what doest thou here Eliah? And he answered: I was gelouse foz the lozd god of Hostes sake: because ỹ childzẽ of Israel haue forsaken thyne appoyntment and haue cast downe thyne aulters and slayne thy prophetes with ỹ swerde, & I only am lefte, & they seke my soule to haue it. Then ỹ Lozd sayde vnto him: go and turne thy way to the wildernes of Damasco, & go & annoynte Hazaell to be kynge of Syria. And Jehu the sonne of Namsi, annoynte to be kynge ouer Israel. And Elizeus the ¶ sonne of Saphat of Abell Mehulah annoynte to be Pzophete in thy rowme. And whoso escapeth ỹ swerd of Hazael, hi shal Jehu slaie: & yf any man scape the swerde of Jehu, hym shal Elizeus slaie. And ther to I haue lefte me seuẽ thousãd in Israel, of which neuer man bowed his knees vnto *†Baal noz kissed him with his mouth.

And he departed thence and found Elizeus the sonne of Saphat plowyng with twelue pock of oxen before him, and he ẅ the twelue. And Eliah wẽte to him & caste his mãtell vpon him. And he lefte the oxẽ & ranne after Eliah & sayde: let me I pzay the, kysse my father & mother, & thẽ I will folow the. And he layde to hym: go backe agayne, foz what haue I done to ỹ? And he went backe againe from after him and toke a pocke of oxen and slue them, & dzessed the flesshe with the instrumentes of the oxen and gaue it the people, and they dyd eate. And then he arose and went after Eliah and ministred vnto him.

The Notes.

*† Anger is not here takẽ foz soche as is betwene enemies, but soch as proceadeth of feruẽt loue, as whẽ ỹ father is angrye with ỹ sonne not because he wolde him euell: but shewed thereby that he loueth hym better, foz in correctyng him he pzouydeth that he fal not to do wozse. Soche an anger, zeale oz Jealousie had phineches also. Numeri. xxv. b.

at Baall was (as some thynck) a cõmen name of al straung gods, because it cõmẽly signifieth lozd oz master: and therof toke the goddes of the gentyles their names as Baall Phegoz oz phogoz, oz Baall peoz, ỹ is, the Lozde oz master oz Phegoz &c. Psal. cv. e. Roma. vj. a.

¶ The first and second time that Samaria was beseged of Benhadad kyng of Syria.

The. xx. Chapter.

AND Benhadad kyng of Syria geathered all hys hoste together, and. xxxii. kynges ẅ hym, wyth hozse and charett: and wente vp and beseged Samaria and warred agaynst it. And he sent messengers to Ahab kinge of Israell into the cytye, and sayde vnto hym: thus sayth Benhadad. Thy syluer and thy gould is mine, & the best of thy wiues, and the best of thy chyldzẽ be myne. And ỹ kinge of Israel answered and sayde: my lozd king according to thy saying, I am thine wyth all I haue.

And the messengers came againe to Ahab and sayde: thus sayth Benhadad. I haue therfoze sent vnto the, sayinge: delyuer me then thy syluer and thy gould, and thy wiues, & thy chyldzen. Oz elle I wyll sende my seruauntes vnto the by to moroẅ this time: & they shal serch thine house, & ỹ houses of thy seruaũtes, which shal take all that is glozyous in thyne eyes, and bzynge it awaye withe them. Then ¶ the kinge of Israell sent the elders of the land and sayde: take hede I pzay you & se, howe

note Thus Annoynted prophetes

how thys felowe goeth aboute myschcue. For he sent vnto me, for my wyues & my children, and my syluer and my goulde: & I denyed hym nothynge of it. And all the elders of Israel & all the people sayd: herken not to him nor consent.

Wherupon he sayde vnto the messengers of Benhadad: tel my Lord the king all that he sent for the fyrste tyme, that I wyll do: but this requeste I maye not do. And the messengers departed & broughte hym woorde. Then Benhadad sent vnto him and said: thus do the gods to me & so therto, yf ꝑ dust of Samaria be ynoughe for al the people that folow me, that euery man maye haue an handefull. And the kyng of Israel answered and sayde: tell him, let not him that puttethe on hys harnesse bost him self, as he ꝑ putteth it of*. And when Benhadad hearde that tydynges, as he and the kinges were drincking in ꝑ paupilliõs, he sayde vnto hys seruaũtes: put ye in aray. And they put them selues in arate agaynst the cytye.

Underſtãd after the victory obtayned.

C And behold there came a Prophet vnto Ahab kig of Israel, & said to him: thus saith the Lorde. Seyst thou al this great multitude? behold, I wyl deliuer thẽ into thyne hãd this day, that thou mayst knowe ꝑ I am the Lorde. And Ahab sayd, by whome? And he sayd thus sayth the lord: euẽ by the men of the gouernoures of the shires. And Ahab sayd: who shal ioyne batayle? And he sayd, thou. Then he nõbred the men of the gouerners of the shyres: & they were two hundred & .xxxii. And after thẽ he nombred all the people, and all the chyldren of Israell were seuen thousand. And they went out at none whẽ Bẽhadad was a dryncking strõg drincke in the paupilliõs wyth the .xxxii. kinges that holpe hym. And the mẽ of the shyres of ꝑ shires went out fyrste.

And Benhadab sẽt out, & they shewed him saying: ther came mẽ out of Samaria. And he sayd: yf they come out for peace, take thẽ a lyue. And also yf they come for warre, take them yet alyue. And when D those mẽ of the shyres of the shires were come out of ꝑ cytie and ꝑ host after them, they slue euery one of them hys mã. And the Siriens fled, and Israel folowed after them. And Bẽhadad the kynge of Siria scaped on a horse wyth his horsemen. And the kynge of Israel went out & smote horse and charett, & slue a great slaughter of the Sirians.

Thẽ ther came a Prophet to the kinge of Israel, and said to him: go forth & play the man, be wise and take hede what thou doest: for whẽ the yere is about, the kynge of Siria will come agaynste the agayne. Then sayd the seruauntes of the kynges of Siria to him: the goddes of the hylles are their Gods, and therfore they had the better of vs. But let vs fyght with them in the playne, & for what ye wyll, we shall haue the better of them. And this do: take ꝑ kiges away euery mã out of hys place, & put dukes in their rowmes. And do ꝑ nõ bre ꝑ an host, lyke ꝑ hoste ꝑ thou hast lost, & horse for horse & charette for charette, & let vs fight wt thẽ in ꝑ plaine, & for a wager, we get ꝑ better of thẽ. And ꝑ king herkened vnto their voyce and dyd euen so.

And as sone as the yere was about, Bẽhadad nõbred ꝑ Siriens & went vp to Aphek to warre wt Israel. And the chyldren E of Israel were nombred & prouided of vitayle, & went against thẽ, & pitched before them lyke two lytle flockes of kiddes: but the Sirians fylled the countreye. Then there came a man of God & sayde vnto ꝑ kyng of Israell thus sayth the Lord. Because the Siriens say, ꝑ the Lord is but a God of the hilles, & not God of ꝑ valeyes to: therfore will I delyuer all thys greate multitude into thyne hand ꝑ ye may knowe ꝑ I am the lord. And they pytched one ouer against ꝑ other .vii. dayes, and the seuẽth daye ioyned batayle. And the childrẽ of Israel slue of the Sirians an hundred thousãd fote mẽ in one daye. And the rest fled to Aphek into the cittie. And ther fel a wall vpõ .xxvii. thousãd of thẽ that were left. And Benhadad fled & went into ꝑ cittie, from chambre to chambre.

Then sayd his seruauntes vnto hym: behold, we haue hearde saye, that the kinges of the house of Israel are mercyeful kynges. Let vs put sack cloth aboute our loines & ropes about our heedes, & go out to ꝑ king of Israel: happly he wyl saue thy lyfe. And they guirded sack clothe about their loines & put ropes about their heedes, & went out to the kynge of Israel

and

and sayd: thy seruaunte Benhadad sayth, I praye the let me lyue. And he sayd: is he yet a liue? what he is my brother. And they toke the word for good lucke and hastely caught it out of hys mouth & sayd yee thy brother Benhadad. Then he sayd: go and bringe hym. And Benhadad came out to hym, and the other toke hym vp into the chaiett. And Benhadad sayde: the cytyes whych my father toke from thy father, I wyll restore agayne. And thou shalt make streates for the in Damasco, as my father dyd in Samaria. And I wyll make an appoyntment wyth the and sent the awaye. And so made an appoyntment wythe him and sent hym awaye.

Then a certen man of the chyldren of ỹ Prophetes sayde vnto hys felowe wythe the worde of the Lord, smyte me I praye the. And the mā wold not smite him. And he sayde, because thou hast not obeyed the voyce of the Lorde: beholde, as sone as ỹ art departed from me a lyon shal slay the. And as sone as he was departed frō him, *a Lyon found him and slue him. Thē he founde a nother man & saide to him: smite me I pray ỹ. And ỹ man gaue him a good stripe & woūded him. And ỹ prophete wēt forthe & wayted for the kyng by the waye & put asshes vpō his eyes, & put him selfe out of knowledge. And when the kynge came by, he cried vnto him & sayd, thy seruaunt wēt out in the middes of the battel. And se, ther was one beganne to flee. And there came a man to me & sayde: kepe this mā. And if he be missed thy life shalgo for hys, or else thou shalt paye a talente of syluer. And as thy seruaunt had here & there to do, he was gone. And the kyng of Israel said vnto him: euē so shal thy iudgemēt be as thou haste defined it thy selfe.

And he hasted & toke the asshes awaye from his eies: & the kinge of Israel knew him, that he was of the prophetes. And he sayd vnto the kinge, thus saith the Lorde: because thou hast lett go a mā that ought to haue dyed, thy lyfe shal go for hys life, & thy people for his. And the king of Israel wente to his house waywarde & heuie, & entred into Samaria.

¶ Jezabel cōmaundeth to kyl Naboth, for ỹ vineyard that he refused to sell Ahab. Helias reproueth Ahab, and he repenteth.

The. xxi. Chapter.

After these thinges were done, it chaunced that Naboth the Jezrahelite had a vyneyarde in Jezrahel hard by the palace of Ahab king of Samaria. And Ahab spake vnto Naboth saying: lett me haue thy vyneyarde, to make me a gardē of yerbes therof, because it lyeth so nye my house: and I wyll geue the a better vyneyard for it: or yf it playse ỹ I wyl geue the, ỹ worth of it in syluer. But Naboth saide to Ahab: the lord forbidde that from me, ỹ I shulde geue the enheritaūce of my fathers vnto the.

Then wēt Ahab vnto hys house wayward and euel apaide, because of the wordes which Naboth ỹ Jezrahelite had spoken to him saying: I wyll not geue to the, the enheritaūce of my fathers. And he layde hym downe vpon hys becd & turned awaye hys face, and wolde eate no meate. And then Jezabel his wyfe came to hym, & sayde vnto him: why art thou so frowarde, that thou eatest no meate? And he sayd vnto her, I spake vnto Naboth ỹ Jezrahelite, & sayd vnto him: geue me thy vineyarde for syluer, or else yf thou wylte, I wyll geue the another vyneyarde for it. And he sayde: I wyl not geue the my vyneyarde.

Thē sayd Jezabel hys wife vnto him: what a goodly kyngdome wher thou able to make in Israel? vp & eate meate & sette thyne hert at rest, for I wil geuē ỹ the vineyarde of Naboth the Jezrahelite. And she wrote a letter in Ahabs name and sealed it wt his seale, & sēt it vnto the elders & chefe men of hys cytie that dwelt wher Naboth dwelte. And she wrote in the letter saying: proclayme fastynge and sette Naboth on hye among the people, and set two vnthryfte tes before hym, and let thē testifie against hym sayinge: thou dydest curse bothe god and the kynge. And vpon that carye hym out and stone hym to deeth.

And ỹ elders & nobles of his citie, whyche dwelt in hys citie, did as Jezabel had sete vnto thē, & as it was writtē in the letter which she had sent vnto them. They proclaimed fasting, & sett Naboth an hie amōge the people, & ther came in two vnthryfte persones & sate before hym. And ỹ two vnthryfte persones witnessed agaīst Naboth before ỹ people sayinge Naboth did

curse God and the king.* And vpō ỹ they carted him out of the citie & stoned him wt stones to deeth. And then they sente to Jezabel saynge: Naboth is stoned to dethe. Act.vii.g.

¶ And when Jezabell hearde that Naboth was stoned to deeth: she sayd to Ahab: vp and take possessyō of the vyneyard of Naboth, the Jezahelite, which he denied to geue the for syluer, for Naboth is not a liue, but deed. And when Ahab heard that Naboth was deed. He stode vp to go down to the vyneyard of Naboth the Jezrahelite, to take possession of it.

And ỹ word of ỹ lord came vnto Eliah ỹ Thesbite saying: vp & go downe to mete Ahab kyng of Jsrael which is in Samaria Beholde, he is in the vyneyarde of Naboth: for he is gone downe thyther, to take possessyon of it. And saye vnto hym: thus sayth the Lord, thou haste killed & thereto gottē possessyon. And saye moreouer vnto him, thus sayth the Lord: in ỹ place where

¶ dogges lapped the bloud of Naboth, shal dogges lapp euen thy bloud also. And Ahab said to Eliah: hast thou foūd me thine enemye at any tyme? And he sayde yee, because thou art vtterly geuen to worck wickednesse in the syght of the Lorde. Behold, I wil bryng euel vpon the, & wil make cleane riddance of the, & wil destroye vnto Ahab all ỹ pysseth agaynst the walle, and yf ought be preserued or forsaken in Jsrael: & will make thine house, lyke the house of Jeroboam the sonne of Nabat, & lyke the house of Baasa ỹ sonne of Ahiah, for the angeryng wherwyth thou hast angered, and made Jsrael synne.

And therto against Jezabel came ỹ worde of the Lord saynge: dogges shall eate Jezabel, vnder the* walles of Jezrahell. And he ỹ dyeth of Ahab in the towne, him shall dogges eate: and he that dyeth in the feldes, him shal the foules of the ayre eat. For ther was none at all like Ahab, ỹ was so vtterly geuē to woorcke wickednesse in the sight of the Lorde and that because Jezabel his wyfe prycked him forward. And therfore he dyd exceding abhominably, in folowing Idoles, in al thinges like as did the Ammorites which ỹ Lord cast out before the children of Jsrael.

Some reds vallcation. Som valey

Gen.xxxvii.c

When Ahab hearde those wordes, *he rēt his clothes & put sackecloth about his flesshe and fasted, and laye in sack and wēt cōfortlesse. And the word of the lord came to Eliah the Thesbite saynge: seyste thou how Ahab humbleth himselfe before me: because he so submytteth hym selfe before me, I wyl not bringe that euel in his dayes: but in his sonnes dayes, I wyll bringe euel vpon his house.

¶ Foure hundreth false Prophetes do cōcel Ahab and Jehosaphat to warre against Ramoth: only Micheah prophesyeth the truthe, for which he is smitē and put in prison.

The.xxii.Chapter.

And they contynued three yere wythout warre betwene Sitia and Jsrael.* And ỹ third yere Jehosaphat kyng of Juda, came to the kynge of Jsrael. Then sayd the kynge of Jsrael vnto his seruauntes, know ye not that Ramoth in Galaad is ours, and we sytt stylle and take it not oute of the handes of the kyng of Sitia? And he sayd vnto Jehosaphat: wylte thou go with me to batayle, to Ramoth in Galaad? And Jehosaphat sayde vnto the kynge of Jsrael:* I will be as thou art, & my people shal be as thine, and my horsses as thyne. A

ii.pa.xviii a.

iiii.re.iii.a

And Jehosaphat sayde vnto the kyng of Jsrael: aske councell I praye the of the Lord to daye. And then the kynge of Jsrael geathered of the prophetes together, vpon a foure hundred men, and sayde vnto them: shal I go to Ramoth in Galaad to batayle, or be still? And they sayd, go: for ỹ Lord shall delyuer it into the handes of ỹ kynge. And Jehosaphat sayd: is there neuer a Prophet of the Lordes here moare, that we myght enquyre of him? And ỹ kynge of Jsrael sayde to Jehosaphat: there is yet one, by whome we maye aske councell of the Lord, one Micheah the sonne of Jēlah. But I hate hym: for he neuer prophesyeth good vnto me, but euell. And Jehosaphat sayde: let not the kyng say so. Thē the kyng of Jsrael called vnto one of his chamberlaynes and saide: fett Micheah ỹ sonne of Jemlah hyther atonce. B

And the kynge of Jsraell and Jehosaphat the kynge of Juda satte ether in hys seat and their apparell on them, in a voide place beside the entring of the gate of Samaria, & all the Prophetes prophesyenge before them. And Zedekiah the sonne of

Cauaanah

Canaanah made hornes of yron & sayde: thus sayth the Lord: wyth these hornes ỹ shalt wynowe the Syrians vntyl thou haue made an ende of them. And all the Prophetes prophesyed euen so, sayinge: go to Ramoth in Galaad and prosper, for thee LORDE shall delyuer it into the handes of the kynge.

And the messenger that was gone to cal Micheah, sayd vnto him: se, the wordes of the prophetes speake good vnto the kyng with one voyce: let thy wordes I pray the be lyke the wordes of one of them, & speake that is good. And Micheah sayd: as surely as the Lorde lyueth, what the Lorde putteth in my mouthe, that wyll I speake And when he was come to the kynge, the kynge sayde too hym: Micheah, shall we go to Ramoth in Galaad to batail, or shall we be styl? And he sayde vnto hym: * go & prosper, the Lorde delyuer it into the handes of the kynge. And the kinge sayd vnto hym, how often shall I adiure the, that thou tell me nothinge but truth, in the name of the Lorde?

*ij.pa.xviij. b

Thē he sayd I saw al Israel scattered vpō the hylles, as shepe that haue no shepardes. And the Lord sayd: those haue no mayster, let thē returne, euery man to hys house in peace. Thē sayd the kyng of Israel to Jehosaphat: dyd I not tell the, that he wolde prophesye no good vnto me, but euel? And Micheah sayd: here therfore the word of the Lord. I saw the Lord sytt on hys seate & al hys companion of heauē stādinge about him, on his ryghte hand & on hys left. And the Lord sayd: * who shal deceaue Ahab that he may go & be slayne at Ramoth in Galaad? and one sayd on thys maner & another on that. Thē came forth a spryte and stode before the Lord & sayde I wyll deceaue hym. And the Lord sayd: wherewyth? And he sayde: I wyll go oute and be a false spyrite in the mouthes of all his Prophetes. And the Lord sayde, thou shalt deceaue him & also preuayle go forth and do euen so. Nowe therfore beholde, the Lorde hath putte a lyinge spryte in the mouthe of all these thy Prophetes: when in verye dede the Lorde hathe spoken euel towarde the.

D

*ij.pa.xviij. a

Thē Sedechiah the sōne of Canaanah went to & smote Micheah on the cheke, & sayd: how is the spryte of the Lorde gone from me, to speake in the? And Micheah sayd: behold, thou shalt se in that day, whē thou shalte go frō chambre to chambre to hyde the. And the king of Israel sayd: take Micheah and carye hym backe agayne vnto Amō the gouernour of the cytte, and vnto Joab the kynges sonne, & saye: thus sayth the kynge. Put ye this felow in the preson house and fede hym wyth bread & water straytlye, vntyll I returne in peace

E

Then Micheah sayde, yf thou come sake agayne, the Lorde hathe not spoken in me And he sayde moreouer, herken to ye people euery one of you.

And so the kynge of Israel & Jehosaphat the king of Juda wēt vp to Ramoth in Galaad. And the king of Israel said to Jehosaphat *chaūge the & get the to warre: but put on thyne owne apparell. And ỹ kynge of Israel chaunged hym selfe, and went to battell also. But the kyng of Syria had cōmaunded the captaynes of hys charettes of whych he had. xxxij. sayinge: fyght nether wyth small or greate, saue wt the kynge of Israell onely. And when the Captaynes of the charettes sawe Jehosaphat, they thought he had bene the kynge of Israel, and therfore turned to hym too fyght. But Jehosaphat cryed oute. And when the captaynes of the charettes sawe that he was not the kynge of Israell, they turned backe from hym.

that is, disguyse the

And a certen man drew a boowe *ignorantly and smote the kynge of Israel betwene the rybbes of his harnesse. Wherfore the kinge sayde vnto the dryuer of hys charet, turne thy hand and carye me out of the host, for I am hurte. And the battel encreased that daye, & the kyng continued in his charet before the Syrians, and died at euē. And the bloud ranne out of the woūd into the botome of the charet. And ther wēt a proclamation thorow out the hoste after the sunne was downe sayinge: euery man to hys cytie & to hys owne countrey. And when the kynge of Israel was dead, they came to Samaria and buried hym there. And whyle they washed the charett in the pole of Samaria, the dogges licked vppe hys bloude, and harlottes washed him according vnto the worde of the Lord whiche he spake.

That is at vnwares or at al aduētures: entēding nothinge lesse thā to haue kylled the kynge

F

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*ij.pa.xviij. b

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D

*ij.pa.xviij. a

Thē Sedechiah the sōne of Canaanah went to & smote Micheah on the cheke, & sayd: how is the spryte of the Lorde gone from me, to speake in the? And Micheah sayd: behold, thou shalt se in that day, whē thou shalte go frō chambre to chambre to hyde the. And the king of Israel sayd: take Micheah and carye hym backe agayne vnto Amō the gouernour of the cytte, and vnto Joab the kynges sonne, & saye: thus sayth the kynge. Put ye this felow in the preson house and fede hym wyth bread & water straytlye, vntyll I returne in peace

E

Then Micheah sayde, yf thou come sake agayne, the Lorde hathe not spoken in me And he sayde moreouer, herken to ye people euery one of you.

And so the kynge of Israel & Jehosaphat the king of Juda wēt vp to Ramoth in Galaad. And the king of Israel said to Jehosaphat *chaūge the & get the to warre: but put on thyne owne apparell. And ỹ kynge of Israel chaunged hym selfe, and went to battell also. But the kyng of Syria had cōmaunded the captaynes of hys charettes of whych he had. xxxij. sayinge: fyght nether wyth small or greate, saue wt the kynge of Israell onely. And when the Captaynes of the charettes sawe Jehosaphat, they thought he had bene the kynge of Israel, and therfore turned to hym too fyght. But Jehosaphat cryed oute. And when the captaynes of the charettes sawe that he was not the kynge of Israell, they turned backe from hym.

that is, disguyse the

And a certen man drew a boowe *ignorantly and smote the kynge of Israel betwene the rybbes of his harnesse. Wherfore the kinge sayde vnto the dryuer of hys charet, turne thy hand and carye me out of the host, for I am hurte. And the battel encreased that daye, & the kyng continued in his charet before the Syrians, and died at euē. And the bloud ranne out of the woūd into the botome of the charet. And ther wēt a proclamation thorow out the hoste after the sunne was downe sayinge: euery man to hys cytie & to hys owne countrey. And when the kynge of Israel was dead, they came to Samaria and buried hym there. And whyle they washed the charett in the pole of Samaria, the dogges licked vppe hys bloude, and harlottes washed him according vnto the worde of the Lord whiche he spake.

That is at vnwares or at al aduētures: entēding nothinge lesse thā to haue kylled the kynge

F

The reſt of the dedes of Ahab, & all he dyd, & the Iuorye houſe which he made, & the cyties that he buylte, are wrytten in the boke of the chronicles of the kinges of Iſrael. And whē Ahab was layd to reſt with his fathers, Ohoziah hys ſonne raygned in hys ſteade.

Iehoſaphat the ſonne of Aſa began to raygne vpō Iuda, ỹ fourth yere of Ahab king of Iſrael, & was .xxxv. yere olde whē he began to raygne and raigned .xxv. yere in Ieruſalē. And hys mothers name was Azubah the daughter of Selahi. And he walked in al the wayes of Aſa hys father & bowed not therfrō. But did ỹ was right in the eyes of the Lord. Onely he dyd not put the hyllaulters out of the waye: for the people offred & burnt theyr ſacrifices yet, in the hyllaulters. And he had peace wyth the kyng of Iſraell.

And the reſte of thee dedes of Ichoſaphat, and the might that he vſed, and how he warred, are wrytten in the Boke of thee Chronicles of the kynges of Iuda. And the remnaūt of the ſtues of the males, whyche remayned in thee dayes of hys father, he put cleane out of the lande. There was then no kinge in Edom, the kyng was but a debyte. And Iehoſaphat made ſhyppes in the ſee, to goo to Ophir for goulde, but they went not: for the ſhippes brake at Aſion Gaber. Then ſayde Ohoziah the ſonne of Ahab vnto Iehoſaphat: let my ſeruauntes go wyth thyne in the ſhyppes. But Iehoſaphat wold not. And Iehoſaphat layde hym to ſlepe wyth his fathers, & was buried wythe hys fathers in the citte of Dauid his father. And Iehoram hys ſonne raygned in hys rowme.

✠

¶ The ende of the thyrd boke of the Kinges as the Latenistes reken, the Hebrues call it the Fyrſte of the Kynges.

¶ The. iiij. boke of the Kinges/as the Latenistes recken: whych the Hebrues call the ſecond of the Kinges.

¶ Ohoziah falleth & is hurt & aſked councel of Beelzebub whych way he may come by health. The captaynes ouer fiftie with theyr ſouldiares are burnte with fyre frō heauen, by the prayer of Helias, Ohoziah is reproued of Helias, and dieth, & Iehoram his brother ſucceedeth hym.

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And Ohoziah fel thorow a latteſe window out of an vpper chābre that he had in Samaria, & fel ſycke. Thē he ſent meſſengers ſayinge vnto thē: go and enquyre of at Beelzebub the God of Akaron, whether I ſhall recouer of thys dyſeaſe. But the Angell of the Lorde ſpake too Eliah thee Thesbite, vp and go agaynſt the meſſengers of the kyng of Samaria & ſay vnto them: Is it becauſe there is no God in Iſraell, that ye go to aſke thorow Beelzebub the God of Akaron. Therfore thus ſayth the Lord: thou ſhalte not come downe frō the bed on whych thou arte gone vpp, but ſhalt die. And Eliah departed.

And the meſſengers turned back agayn vnto him. And he ſaid vnto thē: why ar ye thus come agayne? And they ſayde vnto hym there came a man agaynſt vs & ſayd vnto vs: goo and turne agayne vnto the king that ſent you, & ſay vnto him. Thus ſayth ỹ lord. Is it becauſe there is no God in Iſrael, that thou ſendeſt to enquire thorow Beelzebub ỹ God of Akarō? Therfore thou ſhalte not come downe frō the bed on whyche thou arte gone vppe, but ſhalt ſurelye

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suerly die. And he sayd to the: what maner a man was that which met you & told you these wordes? And they sayd vnto hym: it was an hearry mā & gyrde wyth a gyrdle of a skinne about his loynes. And he said vnto them: it is Eliah the Thesbite.

Thē the king sent vnto him a captayne ouer fyftie w̄ his fyftie. And whē the captayne was come to him, behold: he sat on ẏ toppe of an hyl. And the captayne said vn to him: man of God, the king biddeth the come downe. And Eliah answered & sayd to the captayne ouer ẏ fyftie: yf I be a mā of God, fyre come downe frō heauē & consume the & thy fyftie. * And ther came fire downe frō heauē & deuoured him and his fyftie. And the king wēt agayne & sent to hym another captayne ouer .l. wyth hys .l. which answered & said vnto him: O mā of God, thus sayth ẏ king make hast & come downe. And Eliah answered & sayd vnto thē: yf I be a mā of God, thē let fyre come downe frō heauē & cōsume the & thy fyftie And there came fyre downe frō heauē and consumed hym and hys fyftie.

And the king sent agayne the thyrd captayne ouer fyftie. And when the thyrd captayne ouer fyftie was come vp too him, he fel on his knees before Eliah & besoughte him & sayd vnto him: Oh mā of God, lett my lyfe & the life of these fyftie thy seruaūtes be precious in thy syght. Behold ther came fyre downe frō heauē & burnt vp the two fore captaynes ouer fyftie with theyr fyfties. But let my lyfe nowe be precious in thy syght. Then sayde the angell of the Lord vnto Eliah: goo downe with him, & be not afrayd of him. And he went downe wyth hym vnto the kynge.

And he sayd vnto the king, thus sayth ẏ Lord: for as moch as thou sentest messengers to aske thorowe Beelzebub the God of Akarō, as though ther had ben no God in Israel to aske thorow his word: therfore thou shalt not come of the bed on which thou art ascēded, but shalt suerly dye. And so he died according to the word of ẏ Lord which Eliah spake, & Jehoram was made king in his stede, ẏ second yere of Jehorā sōne of Jehosaphat king of Juda, becāuse he had no sonne. The reste of thee dedes of Ohoziah which he dyd, are writtē in the chronicles of the kynges of Israell.

The Notes.

a & The scripture of costume nameth the Goddes of the Gentyles by infamouse names as in thee Psalme, cv. e, Beelzebub signifieth the god of a flee. Luke, xi, c

¶ Eliah deuideth the waters with his mātel. He is takē vp into heuē. The bitter & venemouse waters ar healed by the salt that Eliseus putt into thē. The chyldren that mocke Eliseus are rent in peces.

The. ij. Chapter.

A And it chaūced whē the Lorde wold take vp Eliah to heauē in a whorlewind, that Eliah & Eliseus were goying frō Galgal. And Eliah sayd to Eliseus, tarye here I praye thee, for thee Lorde hath sent me to Bethel. Vt Eliseus said: *as surely as the Lord lyueth and as thy soule liueth, I wyl not leaue the. And whē they came to Bethel, the chyldrē of the prophetes that were at Bethell came oute to Eliseus & sayd to hym: knowest thou not how that the Lord wil take away thy master frō the this daye? And he sayd, I knowe it to, holde your peace. r. Re. xxviij b.

B Thē said Eliah to Eliseus: tary heare a felowship, for the Lord hath sent me to Jericho. And he sayd: as surely as the lord lyueth, & as surely as thy soule liueth, I wil not leaue the, and so they went to Jericho. And the chyldrē of the Prophetes ẏ were at Jericho came to Eliseus and sayd vnto hym: art thou not ware that ẏ Lorde wyl take away thy master frō ẏ this day? And he āswered: I know it also, hold your peace. And Eliah sayd to him: tary I pray the here, for the Lorde hath sent me to Jordā. But he sayd: as surely as the Lord lyueth and as thy soule lyueth, I wyl not leaue ẏ And so they went both of them to geather. And fyftie men of the sonnes of the Prophetes went & stode in syght a farre of, as they two stode by Jordan.

And thē Eliah toke his mātel & wrapte it together & smote the water, and it deuided it selfe, parte the one waye & parte the other, & they two wēt ouer on the drye lād And as sone as they were ouer, Eliah sayde to Eliseus, aske what I shal do for the yer I be takē awaye frō the. And Eliseus sayd: let me I praye the, haue thy spyryte *‡double in me. And he said: thou hast asked an harde thinge. Neuertheles yf thou se me whē I am taken away frō the, thou shalt haue it so: yf thou do not, it shall not be. And as they went walking & talkinge

and talking: behold, ther came a charett of fyre & horsses of fyre & put them a sondre. ℭ And Elias went vp in the whorlewynd to heauen. And Eliseus sawe & cried: O my father, O my father, the charet of Israell and the horsmē therof, & saw him nomore and therfore toke hys owne clothes & rent them in two peces.

And thē he toke vp the mantell of Elias that fell frō hym, & wente backe agayne & stode by Jordās syde, & toke the mantel of Elias that fell frō hym, & smote the water and sayd: wher is the Lord God of Elias where is he? And when he had smitē ꝑ water it deuided part this waye & part ꝑ way and Eliseus went ouer. And the chyldren of the Prophetes of Jericho whych sawe hym frō a farre, sayde: the spryte of Elias doth reste on Eliseus, and wente agaynst hym & bowed to the earth vnto hym. And they sayde vnto hym: see, there be amonge thy seruaūtes fyftie lustye men: let thē go and seke thy master: happely the spryte of the Lorde hath taken hym vp & caste hym vpon some mountayne or in some valeye, And he sayde: sende not. Neuertheless yet they laye vpon him, tyll he was a shamed, and sayd: sende, and they sente fyftye men whych sought hym thre dayes & thre nyghtes, but founde him not. And they came agayne to him, for he taried at Jericho. And he sayde to them, dyd I not saye vnto you that ye shulde not go.

Thē the mē of Jericho said to Eliseus behold the citie standeth pleasantly as my Lorde seyth, but the water is naught and the ground barē. And he sayd: bring me a newe cruse and put salte therein. And they brought it to hym. And he wente vnto the spryngs of the water & cast the salt in thyther, & sayd thus sayth the Lorde: I heale thys water, ther shall not come henceforth ether deathe or barennesse. And the water was helthsome euer after according to the saying of Eliseus whych he spake.

And he went frō thence vp to Bethell. And as he was goyng vp in the way, ther came lytle laddes out of the citie and mocked him, and said to him: go vp thou bald head, goo vp thou bald head. And he turned backe and looked on them and cursed them in the name of the Lorde. ¶ And ther came twoo Beares oute of the wood and tare. xlii. of the boyes. And he wente from thence to mount Carmel, and from thence went agayne to Samaria.

The Notes.

*‡ That is, that the same spyrite may do more by my preaching than it hathe done by rhyme or that I may haue stil. partes more than the other Prophetes that shal receaue the same spyrite.

a‡ The contēpt of godlye mē, chefely preacher, is an offence most grieuous: whose authorite ought to be most holy & reuerēt to al the people whō he? receaueth or agayne sayth, receaueth or reiecteth god. Fathers whyle the correct not ꝑ wātonnes of their cyldē, whyle they hold thē not vnder nourtour, whyle they sucker thē to, I cast a clooke with euery mā, & lett thē attempt euery thing vnpunished, the Lord punisheth them with the chyldren many wayes.

ℭ The kinges of Israel Juda & Edom lack water, whē they shuld fyghte agaynst Moab: whyche they obtayne through ꝑ prayer of Eliseus. The kinge of Moab leseth the fylde & after sacrifieth hys sonne.

The. iii. Chapter.

Iehorā the sōne of Ahabbegā to raygne vpō Israel in Samaria the. xviii. yere of Jehosaphat king of Juda, & cōtinued. xii. yere. And he wrought that was euel in the syght of the Lord but not lyke hys father or hys mother, for he put awaye the ymage of Baal that his father had made: Neuertheless he contynued in the synne of Jeroboam the sonne of Nabat whych made Israell synne: and shronke not therfrom.

And Mesa king of Moab whych was riche of shepe (& was wont to render vnto the king of Israel an hūdred thousand lābes & as many rāmes with the wolle) rebelled againste the kinge of Israell after the death of Ahab. And king Iehorā wēt out of Samaria the same season, & nōbred al Israel. And thē wēt & sent to Iehosaphat king of Juda sayinge: the king of Moab hath rebelled againste me, wilt thou go wt me agaynst the Moabites to battell? And he sayd: I wyl go, & wyl be as thou, & my people shalbe as thyne, and my horsses as thyne. And he sayd: what way shal we go? And the other answered: the waye thorow the wyldernesse of Edom.

And ꝑ king of Israel toke hys iourneye with the king of Juda & the king of Edō And whē they had cōpased the way seuen dayes, ther was no water for the hoste nor for the cattel that they had with thē. Then sayd the king of Israel: Alasse, the Lorde hathe called togeather these thre kynges to delyuer thē into the handes of the Moabites. But Iehosaphat sayde: is there

hers

heare no prophete of the Lordes, that we may enquire of the Lord by him? And one of the kyng of Israels seruaũtes answered and sayde: here is Eliseus þ sonne of Saphat which *powred water on the handes of Eliah. And Jehosaphat said ẏ word of the Lord is with him. And so the kinge of Israel, and Jehosaphat and ẏ kyng of Edom went downe to him.

*That is, þ serued him & wayted on hym.

And Eliseus sayd to the king of Israel: what haue I to do wt the? Gette the to the prophetes of thy father & of thy mother. And ẏ kyng of Israel sayd vnto him: Oh naye, but hathe the Lorde called these thre kynges to delyuer thẽ into the handes of the Moabites? And Eliseus said, as sure as the Lorde of hostes lyuethe (in whose syght I stãd) and it were not that I regarde ẏ presẽce of Jehosaphat ẏ king of Juda, I wold not loke toward the, nor yet se ẏ. But now bryng me a mynstrel. And as the minstrel played, the hand of the Lorde was vpõ him. And he said: thus biddeth ẏ lord, make this broke ful of dyches. For thus saith the Lord: ye shal se nether wind nor rayne, and yet this broke shalbe filled wt water, that ye maye drincke, and youre beastes & youre catell also. And this is yet but a small thing in ẏ sight of ẏ lord: But he wyll geue the Moabites in to your hãdes also. And ye shall destroye all stronge townes and all goodlye cytyes, and shall falle all pleasaunte trees and stoppe al the welles of water, and marre all good plattes of grounde wythe stones. And in the mornyng about offeryng tyme there came soche a water ẏ waye frõ Edom ẏ the contrey was filled with water.

Syr sonde sayde Bryngeme nota a mynstrell

And whẽ al the Moabites heard that ẏ kynges were come to fight against them, they gethered together, frõ the youngest ẏ was able to put on harnesse and so vpwarde, and wayted in the borders.

And they beyng vp erly in the morning, ẏ sonne arose & shone vpõ the water. And whẽ ẏ Moabites sawe ẏ water a farre of, as red as bloude, they sayd: it is bloud, the kinges haue fought together & one slaine another. Now therfore ye Moabites gett you to the spoyle. And whẽ they came to ẏ Hoste of Israel, the Israelites stode vp & laide on the Moabites, ẏ they fled before thẽ: And so they entred ẏ lãd & destroyed ẏ Moabites. And they ouerthrew the cities, & on euery good parcell of land, cast euery man his stone & ouer couered it, & stopt al the welles of water, and felde al the good trees. And as lõg as the stones therof dyd remaine in ẏ walles of *Bricke ẏ slingers went vpon it and bette it.

*Some redd of Hareseth.

And whẽ the kyng of Moab saw, that the battel was to strõge for him, he toke wt him seuẽ hũdred men ẏ drew the swerde, to haue brokẽ vp vnto the kyng of Edom. But they could not. And thẽ he toke his eldeste sonne ẏ shulde haue raigned in his steade, & offered him for a burntcoffering vpõ ẏ walles. And thet came so great wrath vpõ Israel, ẏ they departed from him and returned to their owne land.

¶ God geueth a certen poze womã oyle & floure by Heliseus. Heliseus obtained of god a childe for hys Hostesse: wyich dieth & is after raised to lyfe thorow him. He maketh swete the potage: & multiplieth the loues.

The. iiij. Chapter.

And ther cryed a certen womã of the wiues of the childrẽ of the Prophetes vnto Eliseus sayig: thy seruaũt my husbãde is deed, & ẏ knowest that thy seruaunt dyd feare the Lorde.

A

And the creditor is come to fett my two sonnes, to be his bondemen. And Elisseus sayd to her: What shal I do for the? Tell me, whathast thou in thine house? And she sayde thine handmayde hath nothinge at all in her house, saue a pytcher wyth oyle. And he sayd: Go & borow the in other places, of all thy neyboures, emptye vesselles and that not a fewe. And thẽ go and shutt the doze to the and to thy sonnes, & powre out into all those vesselles, and putte the full alwaye a syde.

And she wẽt frõ him, & shut the doze to her & to her sõns. And they brought to her, & she powred out. And when the vesselles were ful, she said to her sonne: bryng yet a vessel. And he sayd: ther is no mo. And thẽ the oyle ceased. Then she came & tolde the mã of god. And he said: go & sel the Oyle and paye thy creditor. And liue thou & thy chyldren of the rest.

B

And it fell on a day, that Elisseus came to Sunam, where was a ryche woman ẏ toke him in for to eate breed. And as ofte as he came that waye, he turned in thither

to eate breed. And she sayde vnto her husbande: se, I perceaue that the man of god is perfecte, & cometh alway by vs. Let vs make hym a chambre wyth a lytle wall, & let vs set him there a beed, a table, a stole & a candelstycke ỹ he maye turne in thither, when he cometh to vs.

And it fortuned one a tyme ỹ he came
C thyther & turned into the chambre and lay there. Then he sayde to Gihezi his seruaũt: cal this Sunamite. And he called her, & she came before him. And Eliseus sayde to him, saye to her I pray the: se, thou hast made all thys prouision for vs, what shal we do for the? woldeste thou be spoken for to the king or to the captaine of ỹ host? And she sayde * I dwell amonge myne owne people. Then he sayde, what is to be done for her? And Gihezi sayd: Verely she hath no chylde, and her husbande is olde. And he sayd: call her. And he called her. And she came and stode at the doore. Then he sayd: by soch a tyme, as sone as ỹ frute can liue, thou shalt embrace a sõne. and she saide, Oh naye my Lorde thou mã of god do not lie vnto thine hãdmaid. And ỹ wife conceaued and bare a sonne ỹ same season that Eliseus had said vnto her as sone as the frute coulde haue lyfe.

And when the ladd was great, it fell on a daye, that he went out to his father, to ỹ haruestmẽ. And there he cõplayned to his
D father, my heed, my heed. And his father sayde to a ladd, carye hym to his mother. And he toke him & brought him to his mother. And he sat on her knees til none & thẽ dyed. And she caryed hym vp & layd hym on the bedde of the man of god, and shut ỹ doore to him, & wẽt out, and came to her husbãde and sayde: sende me one of ỹ young men & an asse that I maye rũne to the mã of God. And he saide: wherfore wylt thou go to him to daye, whyle it is neither newe mone nor Saboth daye. And she sayd: be content. Then she sadelled an Asse & sayd to the ladd: leade awaye and make me not cease rydyng, vntyll I byd the.

And so she went & came vnto the man of god, to moũt Carmel. And whẽ the mã of God saw her a farre, he sayde to Gihezi hys seruaunt: se, wher oure seruaunte cometh. Now rũne against her, * & aske her, whether it be all well wyth her, and wyth her husbãd and with the lad. And she sayde: all is wel. Thẽ she wente to the man of god vp to ỹ hil and caught him by ỹ fete. And Gihezi wẽt to her, to thrust her away. But the man of god said: let her a lone, for her soule is vexed, and the Lord hath hyd it from me and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my lorde? dyd I not saye, that thou shuldeste not brynge me in a foles Paradyse.

Then he sayde to Gihezi: gyrde vp thy loynes, and take my staffe in thyne hãde & awaye. If anye man mete the, salute hym not. And yf any salute the, ãswere him not agayne. And put my staffe vpon the boy. Not withstandynge the mother of ỹ chylde sayde: * as sure as the Lorde lyueth, & as thy soule lyueth, I wyl not leaue the. And then he arose and folowed her. Gihezi went before them and put the staffe vpon the ladd. But there was nether voyce nor attending. And then he wẽt agayne against his master and told hym saying: it hath not awaked the ladd.

When Eliseus was come to ỹ house: Beholde, ỹ ladd was deed & layde vpon hys bed. And he went in & shut the doore to the lad & him, & prayed vnto the Lord. * And he wẽt vp & laye vpon the ladd, & put hys mouth on hys mouth, and his eyes on hys eyes, & the palme of his handes on the palme of hys hãdes, and spred him self vpõ ỹ lad that the flesh of the child waxed warme. And wẽt agayne & walked once vp & downe in ỹ house, and thẽ went vp & spred him self vpõ him. And thẽ the lad neesed seuẽ times & opened hys eyes. And he called gihezi & said: cal for this Sunamite. And he called her. And whẽ she was come to hi, he said: * take thy sõne. Thẽ she wẽt & fel at his fete & bowed her self to the groũd, & toke vp her sõne & wẽt out. Whẽ Eliseus was come to Galgal agayne, there was a dearth in the lande, and the children of the prophetes dwelt wyth him. Then he sayd to his seruaũt, put on a great pot, & make pottage for ỹ children of ỹ prophets. And one wẽt out into the felde, to geather herbes, & found as it were a wylde vyne, and gethered therof Coloquintydaes his lappful, & came & shred thẽ into the pott of potage, they vnwetynge. And they powred out for the men to eate. And whẽ they had

tasted

That is, I am cõtẽt wt that I haue

In ỹ nexte Chap. b

1. Reg. xxviii. b.

nota

Eliseus lay vp on ỹ ladd ỹ was deed

ff. xx. xxvii. b. Actu. xxx.

nota take ỹ pan

Luk. vii. c.

G

tasted of ỹ pottage, they cryed out & sayd: there is deeth in the pot thou mā of God, & could not eate therof. Thē he sayd: bryng meale. And he cast it in to the pot & sayde: fyl for the people that they maye eate, and there was no harme in the pot.

There came a man from Baalsalisa and broughte the man of God bredde of fyrst frutes, euen .xx. loues of barleye, and new corne in a cloth he had. And Eliseus bade put it before the people that they myghte eate. Then hys mynister sayd: what shulde I set this before an hundred men? And he sayde: sett it before the people and lette them eate. For thus sayth the Lorde: they shal eate and leaue. And he sett it before them, and they eate and left according to ỹ worde of the Lorde.

¶ Naamā ỹ Syriē is healed of his leprosie. Giezi is stricken with a leprosie because he toke money & rayment of Naaman.

The. v. Chapter.

A NAaman captayne of the Host to ỹ kig of Syria, was great wt his master & well takē: for thorow hym the Lorde saued Syria. And he was an actiue man, and yet a leper. And there had gone a companie of Soudyoures oute of Syria a rumyng, and had broughte oute of the contreye of Israel a lytle mayde, whyche was with Naamās wife. And the Damosell sayde vnto her ladye: I wolde my master were with a prophet that is in Samaria: he wolde deliuer hym of hys leprosye. And she went & told her husband saying: thus & thus saith ỹ maide ỹ is out of ỹ lāde of Israel. And the king of Syria said: go thy waye, and I wyl sende a letter vnto the kyng of Israel. And he went & toke wyth hym ten talentes of siluer & .vi. thousande peces of goulde, and ten chaung of rayments. And he brought the letter to ỹ kyng of Israel cōtaynynge thys tenoure. Now when this letter is come vp to ỹ: Beholde I haue sent Naaman my seruaunt to the, that thou shuldest rydde him of his leprosie. And when the king of Israel had reade ỹ letter, he rent hys clothes & sayd: * am I god, to sley & to make a lyue, that he shuld sende to me, for to delyuer a mā frō his leprosie. But consider I pray you & se, how he pyketh quarelles wt me. And whē Eliseus the man of God, hard howe that the kyng of Israell had rente hys clothes, he sent to the kynge sayinge: Wherfore hast thou rent thy clothes? let him come to me, that he maye knowe that there is a prophete in Israel.

And Naaman came with his horses & his charet, and stode at ỹ dore of Eliseus. Thē Eliseus sent a messenger saying: go & washe the in Jordā seuē tymes, and thy flesh shall come agayne to the as before, & thou shalte be cleane. And Naaman was wroth and wēt awaye, and sayd: Behold, I thought in my selfe, he wold haue come out, & stande & call on the name of the lord hys God, & put hys hande on the place of the dysease, and so take awaye ỹ leprosye. Are not Abanah and Pharphar, riuers of Damasco, better then al the waters of Israel? Myghte I not rather washe in them and be cleane? And so he turned and departed in an angre. Then came his seruauntes and communed wt him and sayd: Father yf the prophet had bydd the done some great thyng, oughtest thou not to haue done it? How moche rather then shuldeste thou do it, while he saith to ỹ onlie, wash & be cleane. * Then he wēt downe & washed seuen times in Jordā, as the mā of God bade, & his flesh chaunged, lyke vnto the flesh of a lytle boye, and he was cleane. Luke. iiii. e.

Thē he turned agayne the mā of God & all his companye with him, and came & stode before hym & sayde. Behold I know that there is no God in all the worlde, but in Israel. And now I pray the take a blessing of thy seruaūt. But he said * as surely as ỹ lord lyueth before whome I stand, I wyll receaue none. And the other wolde haue cōstrained him to receaue: but he wolde not do it. And Naaman sayde, yf thou wylte not: yet I praye the, maye there not be geuen to thy seruaunte the burthen of two mules of erthe. For thy seruaunt wyl hencefoorthe offer nether burntesacryfice nor offeryng vnto anye other God, then to the Lorde. But herein the Lord be mercyful to thy seruaunte, for whē my master goeth into the house of Remō to worshyp there, he * leaneth on myne hād, & I muste worshippe in the house of Remon, lett the Lorde I praye the be mercyfull vnto thy seruaūt in this case. And he sayd to hi: go in peace. And when he was departed from hym

Deu. xxiii. f. — 2. Reg. xviii. a — That is he tarieth and wayteth for me

him a furlong of grouñd, Gihezi ỹ seruañt of Eliseus the mã of god, said: se, my master hath kept of, this Syrien Naaman ỹ he wold not receaue of his hand ỹ he offered. As surely as the Lorde lyueth I wyll runne after him & take somewhat. And so Gihezi went after Naamã. And whẽ Naamã saw him come running after hym, he came downe of ỹ charet against him & said: *is al well? And he sayd yee.

iiij.Re.iiij.d But my master hath sent me sayinge: se, ther be two young men come to me out of Ephraim of the chyldrẽ of the prophetes: geue thẽ I pray the, one talẽt of siluer & a couple of good garmẽtes. And Naa-
G mã saide: auenture and take two talentes of syluer in two bagges, with two goodly garmentes, & delyuered them vnto two of his seruañtes, to beare it before hym. And he went in the darcke & toke it of their hãdes & bestowed it in the house, and lett the men go, and they departed.

Then he wente & stode before hys master. And Eliseus sayd to him: whence cometh Gihezi? And he sayde: thy seruaunte wẽt no whether. And he said: wẽt not mine herte wt the, when the man turned & came of his charet agaynst the? Is it a tyme to receaue siluer & to receaue garmẽtes, oliue trees, vyneyardes, oxen, shepe men seruañtes and maydeseruauntes? The leprosye therfore of Naamã cleaue vnto the, & vnto thy seede for euer. * And he wẽt out frõ him a leper as white as snow.

¶ Eliseus maketh yron to swimme aboue the water. The Syriens besiege Israel, so that. ii. wemẽ agree together to eate their owne chyldren.

The. vi. Chapter.

A THen sayde the children of the prophetes vnto Heliseus: se, the place wher we dwel wt ỹ is to lytle for vs. Let vs ther take euery mã a beame & byld vs a place ther, to dwel in. And he said: goo ye. And one sayde: begynne I praye the, and go with thy seruauntes. And he sayde: I will, and so wente with them.

And when they came to Iordan, they cutt downe wood. And as one was heuinge of a beame, ỹ axe heed fel into ỹ water. And he cryed oute & sayde: Alasse master:
B for it was lẽt me. And the mã of god said: Where fel it? And he shewed him ỹ place. And he cut an helue and cast it in thyther, and made the axe heed swimme. And he sayde: take it vp to the. And the other stretched his hand and caught it.

And the king of Syria fought against Israell, and toke councell wythe his seruauntes saying: In soche a place and in soch a place wyll I pytche. And the man of God sent vnto the kyng of Israel sayinge: Beware thou go not by soche a place, for there are the Syrians gone downe. And the kynge of Israel sent to the place whyche the man of God tolde hym and warned him of, & saued him self ther more then once or twyse.

And the hert of the king of Syria was troubled therwith, ỹ he sent for his seruañtes & sayde to them: * wyl ye not shewe me whych of vs telleth the kynge of Israell. And one of his seruauntes sayd: naye my Lorde kyng: Eliseus the prophet that is in Israel, he tellyth the kyng of Israel the wordes that thou speakest in thy slepyng chambre. Then he saide: go and spie wher he is that I may sende & fet him. And one
G told the kynge sayinge: se, he is in Dothã. And he sẽt thyther horse & charettes and a great host. And they came thither by night and compased the towne about.

And whẽ the seruañt of the mẽ of god rose vp erly and was gone oute: Beholde: ther was an host rounde about the towne wt horses and charettes. Then sayde hys lad to him: Alasse master, what shal we do? And he sayde: feare not, ther are mo wyth vs then wt them. And Eliseus prayed and
D sayde: Lorde open the eyes of the younge man, & he sawe. And beholde, ỹ mountayne was full of horses and charettes of fyre rounde about Eliseus. And when the soudiars came downe to him, Eliseus prated vnto the Lorde and sayd. Smite thys people with blindnesse. And he smote them wt blyndnes accordyng to the desyre of Eliseus. Thẽ Eliseus sayd vnto thẽ this is not ỹ way, nor this is not ỹ towne: But folow me and I wyll bryng you out to the mã ye seke. And he ledd them to Samaria.

E Whẽ they were come to Samaria, Eliseus sayde: Lord, open their eyes & let thẽ se. And the Lorde opened their eyes ỹ they saw. And behold they were in ỹ middes of Samaria. And then sayde the kynge of Israell vnto Elizeus when he sawe them:

shall

shal I smyte the? shal I smyte the father
And he sayd: smyte the not. But smyte the
thou takest wyth thyne owne swerde and
with thyne owne bowe. But set bread and
water before them, & let them eate & drinke
and go to theyr master. And he made grea
te ordinaunce before them. And when they
had eaten and droncke, sent the away, and
they went to theyr mayster. And so ỹ Sou
dyoures of Syria came noo more into the
lande of Israel.

After this Benhadad kynge of Syria
geathered all the hoste, and wet & beseged
Samaria. And ther arose great dearth in
Samaria: for they had beseged it, vntyll
an Asses head was worth foure skore sy=
cles of siluer, & the fourth part of a * Cab
of doues dong worth fyue sycles. And as
the kyng of Israel walked vpon the wal=
les ther cryed a womã to him, saying: help
my Lord king. And he sayd: Nay, the lord
helpe the. But wherwith shuld I help the,
wyth corne or wyne? Then sayd the kyng
to her: what ayleth the? And she answered
thys womã here said to me, bring thy sõne
and let vs eate hym to daye, & we wyl eate
myne to morowe. * And so we dressed my
sonne & dyd eate hym. And I sayde to her
another day, bring thy sonne that we may
eate him. But she hath hid her sõne. Whe
the king hearde the wordes of the woman
he rent his clothes euẽ as he was walking
on the walles. And when the people loked
vpõ him: se, he was clothed in sack vnder.
Thẽ he sayd: God do so & so to me: yf the
head of Eliseus the sõne of Saphat tarie
on him thys day. And as Eliseus satte in
hys house and the elders wythe hym: thee
kyng sent one from hym. But yet the mes=
senger came at him, he sayde to the elders:
se you not how the sonne of thys murthe=
rar hath sent, to take of myne head? be cir=
cũspect therfore whẽ the messenger cometh
and shut the doze, & thrust him backe ther=
with: for the sounde of hys maysters fete
foloweth hym. And whyle he yet talked w
them: Behold the messenger was come vn
to hym. And he sayde: behold, thys euel is
of the Lord, what moare shall we loke for
of the Lorde.

¶ Eliseus prophesieth plentyousnes of vitayles and other thiges to Samaria. The Syrias rũne awaye & haue no mã folowing thẽ. The Lord that wold not beleue the woꝛd of Heliseus is troden to death.

Cab was a certẽ vessel vsed at ỹ tyme, as we now vse shoutels or soch lyke

Deu xxviii c. Ezech. xiii. b

The. viii. Chapter.

Then Heliseus sayd: heare the
woꝛde of the Lorde: for thus
sayth the Lorde: to morowe
thys tyme a bousshell of fyne
flowre shalbe solde for a sicle
& two boushelles of Barleye for a nother
in the gates of Samaria. Then a greate
Lorde on whose hande the king leaned, an
swered the man of God and saide, though
the Lord wold make windowes in heauẽ,
yet wold not this be. And he said agayne:
Beholde, thou shalte se it wyth thyne eyes
and shalt not eate thereof.

And ther were foure lepers set with out
the gate of Samaria. And they sayd eche
to hys cõpanion, what sytt we here vntyll
we die? though we thought that we might
come into ỹ cytie, yet is the dearth so great
in ỹ citie, that we shal ther dye. And yf we
tarye here, we ar but dead also. Now ther=
fore come & let vs fle to the Host of the Sy
rias: Yf they saue our lyues, we shal lyue
And yf they kyll vs, thẽ are we dead. And
so they arose in the darke to go to the host
of the Syrians. And whẽ they were come
to the syde of the Hoste of Syria: se, there
was no man there.

For the Lord had made the hoste of the
Syrias heare a noyse of charetes & a noy
se of horses, & the noyse of a great Hoste.
In so moch that they sayd one to another:
se, the kynge of Israel hath hyred against
vs, the kynges of the Hethites & the kyn=
ges of Egypte, to come vpõ vs. And vpõ
that they arose and fled in the darke, & left
theyr tentes, theyr horses, theyr Asses and
the felde they had pitched euen as it was,
and fled for theyr lyues. And when these le
pers came too the edge of the Hooste, they
went into a tente and dyd eate and drinke
and caryed thence syluer, gould & raymẽt
and wente & hyd it: and came agayne and
entered into another, and caryed thence al
so, and went and hyd it.

Then they sayd one to another: it is not
wel that we doo, for this daye is a daye to
bring tidinges. And yf we hold our peace
& tarye tyl it be daye light, we shal finde a
mischeue. Now therfore come, let vs go &
tel the kynges housholde. And so they wẽt
and called to the porter of the citie & tolde
them sayinge: we came to the Pauylyons
of

of the Sirians: & se ther was no mā ther, neyther voyce of man, but horsses & Asses tyed, & the tentes euen as they were.

Then the porters called & tolde the kinges house within. And the kmg arose in ỹ night and sayd to his seruauntes: I wyll shewe you, how the Sirians haue serued vs. They know that we ar oppressed with hungre, & therfore ar gone out of theyr pauilions to hyde thē selues in the felde saytinge: They wyll come out of the cytie, and thē we shal catche thē a lyue & get into the cittie. And one of his seruaūtes answered & sayd: Let mē take fyue of the horsses that remayne & are left in the cittie. Behold they are as good as all thee multitude that are left in the cytie: and as good as al the multitude of the cytie that are consumed, and let vs send and se. And they toke two charettes of horses, & the kinge sente after the Hoste of the Siriens sayinge: go and se. And they folowed after them euen vnto
D Jordan: & se, all the waye was full of clothes and vesselles which the Sirians had cast from them for haste.

And the messengers returned and told the kyng. And then the people went oute & robbed the tentes of the Sirians. And so a bushel of flowre was solde for a sycle, & two busshulles of barley for a sycle, accordynge to the worde of the Lorde. And the kyng set the Lorde on whose hand he leaned, to kepe ỹ gate. And the people troade hym in the gate, that he dyed, accordyng to the sayinge of ỹ mā of God whych he sayd when the king came downe to him. And it came to passe accordīng to the word of the man of god to the king sayinge: two bushelles of barleye for a sicle & a bushel of flowre for another shalbe to morowe thys tyme in the gates of Samaria. And the Lord answered the man of God and sayd though the Lord made wyndowes in heauen, yet wolde thys not be. And the other sayde: Beholde, thou shalt se it with thyne eyes, & shalt not eat therof. And so it chaūced: for thee people troade hym vnder fete in the gate, that he dyed.

¶ Eliseus prophesieth vnto the Sunamite ỹ dearth of vii. yeare. After the death of Benhadad raygneth Hazael in Siria. Jehoram the sonne of Jehosaphat raygneth in Juda. Edom falleth frō Juda. Ohozias succedeth Jehoram.

The. viii. Chapter.

THen spake Eliseus vnto thee womā whose sonne he had restored to lyfe againe, sayinge: vp & go both thou and thyne house, & sotourne where thou thinkest best, for the Lord wil cal a dearth which shal come on the lande seuen yeare. And the woman arose & dyd after the saytinge of the man of God, and wēt both she and her household & sotourned in the land of the Philistines seuē yere. And at ỹ seuē yeares ende, when the womā was come agayne out of the lād of the Philistines she went out to speake to the king for her house and for her land. And the kinge was talkinge wyth Gihezi the seruaunt of the mā of God sayinge: tel me I praye the, al the greate dedes whyche Eliseus dyd. And it chaunced as he was telling the kyng how he restored a dead body to life againe that the womā whose sonne he recuyued, cryed to the kyng for her house and land. Then sayd Gihezi: My Lord kynge, thys is the woman and thys is her sonne whych Elizeus brought to lyfe agayn. And the king asked the woman, and she tolde him. And so thee kynge sente wythe her one of hys Chamberlaynes sayinge: restore all that pertayneth to her, wyth all the fruytes of the felde, sence the daye she lefte the lande vnto thys tyme.

After that Eliseus went to Damasco, Benhadad the kynge of Siria beynge sicke. And one tolde the kynge sayinge: The man of God is come hether. Thē sayd the kyng to Hazael: * take a present with the and goo agaynst the man of God and aske the Lord by hym whether I shall recouer of thys my disease or no. And Hazaell went to mete him and toke presentes with hym, euen of all the good thinges of Damasco, as moche as fourtie Camels could beare, and came & presented hym self before hym & sayd: thy sonne Benhadad king of Siria hath sent me to the, sayinge: shal I recouer of thys my disease.

C iii. reg. xix.

And Eliseus said to him: go and say to him, thou shalt recouer, howbeit the Lord hath shewed me that he shall surelye dye. And the man of God began * to loke earnestly, in so moche that he was a shamed: and the man of God wepte. And Hazaell sayde: why wepeth my Lorde? And he answered

D

* to haue a sad & sorowful countenaunce

answered: for I know that thou shalt doo euel vnto the children of Israel: their strōg cities thou shalt set on fyre, & their young men thou shalt slaye wyth the swerde, and shalt dashe oute the braynes of their sucking children, and all to teare their wemen wyth chylde.

And Hazael sayd: what is thy seruaūte which am but a dog, that I shulde do this great thing? And Eliseus sayd for ỹ Lord hath shewed me, that thou shalt be king of Syria. And so he departed frō Eliseus & came to hys mayster, whiche sayd to hym. What sayd Eliseus to the? And he sayde: he tolde me that thou shuldeste recouer. And on thee morowe he toke a roughe cloth and dypte it in the water and spred it on hys face, and he dyed, & Hazael raygned in hys steade.

The fyfte yere of Jehorā sōne of Ahab king of Israel, Jehosaphat being yet kig of Juda, Jehorā the sonne of Jehosaphat king of Juda, began to raygne. xxxij. yere olde was he whē he began to raygne, & he raygned. viij. yere in Jerusalē. And he walked in the way of the kinges of Israel, as did the house of Ahab for the daughter of Ahab was his wyfe, & he dyd that displeased the lord. Neuerthelater the Lord wold not destroye Juda because of Dauid hys seruaūt, as he promysed hym to geue hym a light in hys children all waye.

And in his dayes Edō fel away frō vnder the hand of Juda, & make thē a kyng of their owne. And Jehorā went to Seir, & all hys charettes with hī. And he rose by night & layd on the Edomites, whych compased him in, & ỹ captaines of hys charet & the people fled into their tentes. And so the Edomites slipte away frō vnder the hand of Juda vnto thys day. And thē Lobnah slipt away to, euen that same tyme.

The rest of the dedes of Jehorā & al he dyd are writtē in the chronicles of the kinges of Juda. And Jehoram rested wō hys fathers & was buried wyth his fathers in the citie of Dauid. And Ozias hys sonne raygned in his steade. The. xii. yere of Jehorā sonne of Ahab, king of Israel, did Ochozias the sonne of Jehorā king of Juda begin to raygne. Two & twentie yere olde was Ochozias whē he begāne to raygne, & raigned one yere in Jerusalē, his mothers name was Athaliah daughter of Amri, king of Israel. And he walked in the way of the house of Ahab: for he was a sōne in law to the house of Ahab.

And Jehorā the sonne of Ahab wēte to warre with Hazael king of Syria, at Ramoth in Galaad, and the Syrians wounded hym. Wherfore kyng Jehoram went backe agayne, to be healed in Jesrahell of the woundes whych the Syriās had geuē him at Ramoth, whē he fought wyth Hazael kyng of Syria. And Ochozias the sonne of Jehoram king of Juda wēt downe to se Jehoram sonne of Ahab in Jezrahel because he was sycke.

The Notes

at Hazael brought this weat clothe to him, as though he wold therwith haue coled him, & eased hī of his feruent heate: but dyd in dede strangle hym, after Josephus. He had heard of the prophet ỹ Benhadad shuld recouer, & so shuld it haue bene longe or he had raygned: therfore dyd he ryddе hym, to thyntent that he myght soner come by the kyngedom.

Jehu is made king of Israel, and kylleth Jehorā the king therof, & Ochozias kynge of Juda also: and therto causeth Jezabel to be caste downe fro the of a wyndowe, whom dogges eate.

The. ix. Chapter.

E

And Eliseus the prophete called vnto one of the children of of ỹ prophetes, & sayd to him gyrde vppe thy loynes & take this boxe of oyle in thyne hād and get the to Ramoth in Galaad, & when thou comest thether, thou shalt there se Jehu the sonne of Jehosaphat thee sonne of Namsi, & go to him, & make him aryse vp frō among hys brethren, and carye hym to a secrete chamber. And take ỹ boxe of oyle and powre it on hys heade and saye, thus sayth the Lord: I haue anoynted the to be kynge ouer Israel. And thē open the doze and flee, & tary not. And the seruaūt of the Prophet get hym to Ramoth in Galaad, & whē he came, the captaynes of the hoste were sytting tygether. And he sayd: I haue an errand to the. Sir captayne. And Jehu sayde, vnto whyche of all vs? And he he sayde: to the. O captayne. And he arose and went into the house.

A

B

And the other powred the oyle on hys head and sayde to hym, thus saith ỹ Lord God of Israel: I haue anoynted the to be kynge ouer Israel the people of the lorde that thou slaye the housholde of Ahab thy mayster. For I (sayth the Lorde) wyl aduenge the bloude of my seruaūtes the prophetes, & the bloude of all the seruauntes

Jezabel. of the Lorde, of the hand of Jezabel (for ỹ whole house of Ahab shall be destroyed) and I wyll destroye vnto Ahab what pis-sheth agaynste the walle, and so moche as the presoned or that is forsaken in Israel, and wyll make the house of Ahab lyke the house of Jeroboam sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah. And as for Jezabell the dogges shall eate her in the felde of Jezrahell, and none shall burye her. And he opened the doze and fled.

And when Jehu was come oute to the seruauntes of his Lord, they sayd to hym: is all peace? Wherfore came this mad fe-low to ỹ? And he sayd to him: ye know the persõ and his cõmunicatiõ. And they said: it is not so. But tel vs a felowshippe. And he sayd, thus and thus spake he to me say inge. Thus sayth the Lord: I haue anoin ted the to be kynge ouer Israell. And they hasted and toke euerye man his mantell & put vnder hym on an hye bẽche at the top of steppes, & blewe a trompett and sayde: Jehu is kynge. And so Jehu the sonne of Josaphat the sonne of Namsi cõspired agaynst Jehoram. And Jehorã had bene wayting at Ramoth Galaad, and all Is-rael with him, for feare of Hazael kyng of Syria, and was returned to be healed in Jezrahel, of ỹ woundes which the Syriãs had geuẽ him as he fought wyth Hazaell kynge of Syria.

Then sayde Jehu: If it be youre myn-des, then let no man escape out of the citie, to goo & tell in Jezrahell. And Jehu rode and wente to Jezrahell: for Jehoram laye there, and Ohoziah kynge of Juda was come to Jehoram. And ỹ watcheman that stode on the towre in Jezrahel, spied the cõ pany of Jehu as he came, and sayd: I se a compañe. And Jehorã said: take an hors-man and sende agaynst them, and let hym aske whether it be peace. And ther wẽt one on horsbacke agaynste him and said: thus sayth the kyng: is it peace? And Jehu an-swered: what hast ỹ to do wt peace? turne and come after me. And the watchmã tol-de saying: the messenger came to them but he cometh not agayne.

Then he sent out another on horsback, which came to them and sayde, thus sayth the kyng: is it peace? And Jehu answered wat hast thou to do with peace? turne and come after me. And the watchman tolde sayinge: he came to them, but he comethe not agayne, & the dryuyng is lyke the dri-uing of Jehu the sõne of Namsi, for he dri ueth as he were mad.

Then sayd Jehoram, make redye. And they made readye his charet. And Jehorã kyng of Israel, & Ohoziah kyng of Juda wẽt out ether in hys charet agaynst Jehu, and mett him in the furlong of Naboth ỹ Jezrahelite. And when Jehoram saw Je-hu, he sayd: is it peace Jehu? And he sayd, what peace shulde there be, so long as the whordomes of thy mother Jezabell & her wytchcraftes are so greate? And Jehoram turned his hand and fled, & said to Ohozi-ah, there is falshed Ohoziah. And Jehu toke a bowe in hys hande and smote Jeho-ram betwene the shoulders, that the arow came out at hys breast. And he fell downe thre folde in his charett. Then he sayde to Badakar a lorde of hys, take & caste hym in the plat of grounde of Naboth ỹ Jez-rahelite. For I remembre as I & thou roa-de to gether after Ahab hys father, how ỹ Lorde spake these wordes agaynste hym: I haue sene yesterdaye the bloude of Na both & of his sonnes, sayde ỹ Lord, and I wyl quyte him in this groũd, sayth the lor de. Now therfore take and cast him in the plat of grounde accordyng to the word of the Lorde. And when *Ohoziah the kyng of Juda sawe that, he fled the waye to the *garden house. And Jehu folowed after him in his charet at the going vp to Sur by Jeblaam, and he fled to Magedo and ther died. And his seruaũtes carted him to Jerusalẽ, & buried him in his sepulchre wi his fathers in ỹ cytye of Dauid. And in ỹ xi. yere of Jehoram sonne of Ahab, begãne Ohoziah to raygne ouer Juda. And whe Jehu was come to Jezrahell, Jezabel her de of it, & starched her eies & tired her heed & looked out at a wyndowe. And as Jehu entered at ỹ gate she said: had Zamri pea ce which slew his master? And he lyfte vp his eyes to the wyndow & saide, who is of my syde who? And there loked out to him two or thre lordes that were chãberlaines. And he said: Throw her downe. And they threw her downe. And he sprinkled of her bloud

bloude vpon the walles & on the hozses, & troade her vnder fote.

And then whē he was come in & had eaten & dzoncke, he sayde: go & vysyt I pray you, yonder cursted creature, & burye her, foz she is a kynges daughter. And when they came to burye her, they fouīd no moze of her, then the skulle and the two fete & the two handes. And they came agayne & tolde hym. And he sayde: it is the wozde of the Lozde which he spake by the hande of
ii. Reg. xxi c his seruaūte Eliah ỹ Thesbite saying: * in ỹ feld of Jesrahell shal dogges eate the flesh of Jezabel, & ỹ carkas of Jezabel shal be dong vpō ỹ erth, in ỹ feld of Jezrahel, ỹ men shal not saye, this is Jezabel.

¶ Jehu causeth the.lxx. sonnes of Ahab to be slaine, & after that.xlii. of hys brethzē. He findethe a meane also to kil all the pzeastes of Baal. After his deethe hys sonne sayneth in hys steade.

The.x. Chapter.

AHab had.lxx. sonnes in Samaria. And Jehu wzote letters, & sent to Samaria vnto the elders that were Lozdes of Jezrahel, and to them that a+nourced vp Ahabs chyldzē saying: now at the comyng of these letters to you, ye haue wythe you youre maisters sonnes, & ye haue wythe you charettes and hozses, & a stronge citie and harnesse. Therfoze chose the best, & him ỹ most pleaseth you of your maisters sonnes, & put hym on his fathers seate, & fight foz youre Lozdes house. And they were exceedynglye afrayde, and sayde: se, two kinges were not able to stande befoze him, how shall we then stande? And ỹ gouernoure of the kynges house and of ỹ cytie and of the elders and the nources sente to Jehu sayinge: we are thy seruauntes and wyl do al that thou shalte byd vs: we wil make no man king: but do thou what semeth good in thyne eyes.

B Then he wzote another letter to thē saying: If ye be myne & wyl obeye my voyce, then take the heedes of your maisters sonnes and come to me to Jezrahel, by to moztow thys time. And ỹ kinges sōnes were. lxx. personnes wyth the greate men of the cytye whych nourisshed them. And whē ỹ letter came to them, they toke the kynges chyldzen and slue them in nombze. lxx. personnes, and put theyz heedes in cophines and sente them to hym to Jezrahell. And there came a messenger and tolde him sayīng: they haue bzought the heedes of ỹ kinges sonnes. And he sayd: lett thē put thē on two heapes in the enteryng of the gate, tyll it be daye.

And in the mozning he wēt out & stode C and sayd to all the folke, ye be righteouse: foz se, I conspired against my master and slue him: But who slue these? * consydze i. Reg. xxi. d now how there is nothyng of the Lozdes wozde fallē to the erthe, which he spake agaynste the house of Ahab: foz the Lozde hathe done that he spake to his seruaunte Eliah. And so Jehu slue al ỹ remayned of ỹ house of Ahab, in Jezrahell, & all ỹ were great wyth him, & hys companyons & hys pzeastes, vntyll he had lefte hym naughte remayne. And he arose and departed & wēte to Samaria. And as Jehu was come euen to the house wher the sheperdes * binde their shepe by the hye waye syde, he met wythe the bzethzen of Ohoziah kynge of Juda, and sayd what are ye? & they saide, the bzethzen of Ohoziah are we, and go to salute the chyldzen of the kyng and of the Quene. And he said: take them a liue. And they toke them a lyue, & slue thē at the wel besyde the house wher the shepardes bynd their shepe, in nomoze. xlii. personnes, that he lefte none of them.

* That is, where they shere their shepe foz euen thē do they also bind thē.

And when he was departed thence he D met with Jehonadab the sonne of Rechab compynge agaynst hym. And Jehu saluted hym and sayd to hym: is thyne hert right, as myne hert is with thyne. And Jehonadab sayde, ye that it is. If it be, then gyue me thyne hande. And he gaue hys hande, and the other toke him vp to him into ỹ charet and sayd: go wt me & se the zeale I haue to the Lozd, & made him ride wt him in hys charet. And when he came to Samaria, he slue all that remayned vnto Ahab in Samaria, tyll he had wypte hym out, according to the sayīng of ỹ lozd whiche he spake to Eliah.

After that Jehu gēathered all the people to geather & sayd to thē: * Ahab serued iii. Reg. xvi. g Baall a lytle: But Jehu shal serue hym a good. Nowe therfoze calle vnto me all the prophetes of Baal & al his seruaūtes & al his pzeastes, ỹ none be lackyng. Foz I haue a great sacrefice to do to Baal: & yf any

be misséd, he shal not liue. But Jehu did it for a sotelitie, to destroye the seruaũtes of Baal. Wherfore Jehu sayd: Apoynt a solépe feast for Baal, & they proclamed it. Then Jehu sent thorow oute all Jsraell. And al the seruaũtes of Baall came, that ther was not a man left behynd that came not. And when they were come in to the tẽple of Baal, the temple was ful from one ende to another.

Thẽ he sayd to the keper of the vestrie, bringe forth garmentes for the seruauntes of Baal. And he brought thẽ out garmẽtes. And Jehu went wt Jehonadab sõne of Rechab in to the house of Baal: and sayde to the seruauntes of Baall: searche and loke that there be none here wt you of the seruauntes of the Lord, but ỹ seruaũtes of Baal onlye. And they went in, to offer sacrefyce & burntofferinges. But Jehu appointed him foure skore men without & sayd: If any of the men which I shal bringe vnto your hãdes escape, he that letteth him go shall dye for hym.

¶ And as sone as he had made an ende of offeryng of burntsacrefyce, he sayde to thẽ of the garde & to the Lordes: go in & sleye thẽ, let none come oute. And they smote thẽ wt the edge of the swerde. And the garde & the Lordes cast them out, & went vnto the cytte of the house of Baal, & fette out the Jmage out of the house of Baal & burnt it. And they brake ỹ Jmage of Baal, and brake the house of Baal, & made a sege of it euer after. And so Jehu destroyed Baal out of Jsrael. But frõ the synnes of Jeroboam the sonne of Nabat which made Jsrael synne with the goulden calues in Bethel and Dan, Jehu departed not.

Then the Lorde sayd to Jehu, because thou haste lustelye done that pleaseth me, and hast done to the house of Ahab al that was in myne hert, therfore shall *thy chyldren in the fourth generacyon sytt on the seate of Jsraell. But Jehu cared not to walcke in the law of the Lorde god of Jsrael with al hys herte: for he departed not from the sinnes of Jeroboam which made Jsrael synne.

In those dayes the Lorde begamme to cut Jsrael shorte, for Hazaell slue them in all the coostes of Jsraell, from Jordan Eastwarde: euen all the lande of Galaad the Gadites, the Rubenites and the Manassites, from Aroer vpon the ryuer of Arnon, with Galaad and Basã. The reste of the actes of Jehu, and all he dyd, and all his powre, ar writtẽ in the chronicles of the kinges of Jsrael. And when Jehu was layde to rest with his fathers, they buryed hym in Samaria, and Jehoahaz his sonne raygned in his stead. And the tyme that Jehu raigned vpon Jsrael in Samaria, was .xxviii. yere.

The Notes.

a‡ They be here called nources (as it were) that were in dede coũcelars & rulars of ỹ thinges pertayning to the comen wealthe: because they also prouyded for the children all soche thynges as were conuenient for them.

¶ Athaliah putteth to death al the kinges sõnes, except Jehoaz the sõne of Ohoziah which is hidden & after her deeth is made kynge.

The .xi. Chapter.

AND Athaliah ỹ mother of Ohoziah, when she saw that her sonne was dead, she arose and slewe all the seede of the kyngdom. But Jehosaba ỹ daughter of kynge Jehoram and syster of Ohoziah, toke Jehoas the sonne of Ohoziah & stale hym from amonge the kynges sonnes that were slaine, and hys nource with him, out of a sleppynge chambre, and hydd hym from Athaliah, that he was not slayne. And he was wyth her, hyd in the house of the Lorde. vi. yere. And Athaliah dyd raygne ouer the land.

And the seuenth yere Jehoiada sente & fett the rulars ouer hundredes wt the captaynes and them of thee garde, and toke thẽ into him into the house of the lorde, and made a bonde with them, and toke an othe of them in the house of the Lord, and shewed thẽ the kinges sonne. And he cõmaũded thẽ saying: this is that ye must do: one third part of you shal come on ỹ Saboth daye and kepe the watch of ỹ kynges house: And another thirde parte shalbe at the gate Sur: and another thyrde parte shall be at the gate behynde the garde chambre, and so shal ye kepe the watche of the house *of Jesah, & two porcions of you: that is, all that goo oute the Saboth daye, shal kepe the wacth of the house of the lorde about the kynge, and shal compase the kynge rounde aboute, euerye man wythe hys wepen in hys hande. And whosoeuer cometh

2.reg.xv.c

G

B after ỹ gesse The Chaldee be not destroyed

Jehoas. Amaziah Jehoiada.

cometh wyth in the ranges shall dye for it. And se that ye be with the kynge as he goeth out and in.

And the captaynes ouer the hundredes did al thynges as Jehoiada the preast cõmaũded: & toke euery mã his men, that is, them that came in the Saboth daye with them that went oute the Saboth daye, & went to Jehoiada the preest. And the preast gaue to the captaynes ouer hundredes the speares and shyldes that were kyng Dauids & had remayned in the tẽple. And the garde stode euery man with his wepon in his hand rounde aboute the kynge, frõ the right corner of the tẽple to the lefte a long by aultare & the temple. And he broughte out the sonne of the king & put the crowne vpon him, and delyuered him the *witnes, and made hym kynge and anoynted hym. And they clapte their hãdes and sayd: god saue the kynge.

¶ that is, the law of god Deu. xvij.

And when Athaliah heard the noyse of the runnynge of the people, she came to the people in to the house of the Lorde. And when she saw the kynge stande by a pyller (as the maner was) and thee syngers & the trompettes by the kyng, and all the people of the lande reioysynge, and the blowyng of the trompettes, she rente her clothes & cryed, treason treason. And Jehoiada the preast commaunded the Captaines of the hundredes that had the rule of the hoste, & sayde to them: haue her oute wythoute the ranges, and yf any folowe her, let hym dye wt the swerde: for the preast sayd, she may not be slayne in the house of the lorde. And they layde handes on her, and she went the way that the horses of the kynges went out and was slayne there.

not be slayne in the house of the Lord

And Jehoiada made a bonde both betwene the Lord and the king, & betwene the people and the Lorde, that they shuld be y Lordes people: & also betwene the kyng & the people. Then all the people of the lande wente into the house of Baall, and destroyed hys aultares, and brake downe his Images lustely, and slue Mathan the preast of Baal before the aultar. And the preast set watchmen in the house of the lorde, & toke y rulers ouer hũdredes & the captaines & the gard & al the people of y land: And they brought the kyng from the house of the Lord & went the waye of the gate of the garde of the kinges house. And he sat him downe on the seate of the kynges. And all the people of the Lord reioysed, & the cytye was in quyette. And they slue Athaliah wythe the swerde in the house of the kynge.

¶ Jehoas maketh prouision for the repayryng of y temple. He is kylled by .ii. of his seruauntes, & Amaziah raygneth in hys steade.

The .xii. Chapter.

A

Ehoas was seuen yere olde whẽ he was made kinge. And he begãne to raygne the seuenth yere of Jehu, & raigned fourtye yere in Jerusalem. Hys mothers name was Zebiah Bersabe. And he dyd that pleased the Lorde, as longe as Jehoiada the Preaste enformed hym. But they toke not awaye the hilaulters, for the people slue and offered styll in the hillaulters.

And Jehoas sayde to the preaste: all the syluer y is dedicat & brought to the house of the Lorde in curraunt money, that is to saye, the moneye that euery man *is set at, with al the moneye that euery mãnes hert geueth him to bryng into y house of y lorde, let y preastes take it to thẽ, euery mã of his aquayntaunce, and lette thẽ repayre y broke places of the tẽple in al places whet ought is found decayed.

* That is halfe a shecle after y law of Moses, Exx. b.

B

Neuertheles the preastes had not mẽded vnto the .xxiij. yere of Jehoas, y was decaied in the temple. Then kyng Jehoas called for Jehoiada the preast & for the other preastes also, and sayd to thẽ: why repayre ye not the broken places of the temple? Now therfore se y ye receaue no more money of your aquayntaunce, but deliuer it to repayre the temple wyth all. And the preastes consented to receaue no more money of the people: But that it shuld go to y mendynge of the temple.

Then Jehoiada the preast toke a cofer and bored an hoale in the lyd of it, & put it beside the aultare on the tyghte syde as a man comethe in to the house of the Lorde. And into y dyd the preastes that kepte the dores, put all the moneye y was broughte into the house of the Lorde. And whẽ they saw that there was moche money in the cofer *the kinges scribe and the hie preest came, & knyt vp the money y was found in y

* iij. Reg. xxij.

house of the Lord, after they had tolde it.

And they gaue thee money by sommes into the handes of the worcke mē that had the ouersyghte of the house of the Lorde: and they broughte it oute to the carpēters and buylders that wroughte vppon thee house of the Lorde, and to masons and hewers of stoue, to bye tymber and fre stone to repayre the decayc in thee house of thee Lorde, and all that, that needed repayring in the house: howe beit there was not made in the house of the Lorde, booles of syluer, shredinge knyues, basens, trompettes or any other instrumentes of gould or siluer, of the moneye that was brought for the house of the Lorde. For they gaue that to the worckemen, to repayre therewythe the house of the lord. Moreouer they reckened not wyth the men into whose handes they delyuered that moneye to be bestowed on worckemen: But they dyd it euen of fydelite. Howbeit trespace money & synne moneye myght not be brought into the house of the Lorde, for it was the priestes.

Then came Hazael king of Siria, and fought against Geth & toke it, & apoynted him selfe to go vp to Jerusalem. But Jehoas kynge of Juda toke all the dedicate thinges that Jehosaphat, Jehoram & Ochoziah hys fathers kynges of Juda, had dedicate, and that he hym selfe had dedicated, and all the gould that could be found in the treasure of thee house of thee Lorde and of the kinges house, and sent it to Hazael kynge of Siria: and so he departed from Jerusalem.

The remnaunt of the actes of Jehoas and all he dyd, are wrytte in the chronicles of the kinges of Juda. And hys owne seruauntes arose & wroughte treason, & slue Jehoas in thee house Melo, in thee waye downe to Sela. Jozabar the sōne of Semaath and Jehozabad the sonne of Somer his seruaūtes, smote him that he dyed And they buryed hym wythe hys fathers in the cytie of Dauid. And Amaziah hys sonne raygned in hys steade.

¶ Jehoahaz the sonne of Jehu is delyuered into ỹ handes of the Syryēs, & dyeth. Joas hys sonne raygneth in hys steade. Eliseus dyeth.

The. xiii. Chapter.

IN the. xxiii. yeare of Jehoas sonne of Ochoziah kinge of Juda, Jehoahaz the sonne of Jehu was made kynge ouer Israell in Samaria, and continued. xvii. yeare. And he wrought wickednes in the syght of the Lorde: for he folowed the synne of Jeroboā the sonne of Nabat whych made Israel sinne, & departed not therfrō. Wherfore the Lordes was angry wyth Israel, and deliuered them into thee hande of Hazaell king of Siria, & into the hand of Benhadad the sonne of Hazael al thyr dayes.

But Jehoahaz besought the Lorde, & the Lorde hearde hym. For he had sene the oppression of Israell, howe the kynge of Siria oppressed them. And therfore the Lorde gaue Israell a delyuerer and they went out frō vnder the handes of the Syrians. And the chyldren of Israell dwelte in theyr tentes as before tyme. Neuerthelesse they departed not from thee synne of the house of Jeroboam whych made Israell synne, but walked therein. And there remayned a groue also in Samaria styll: But ther were left of the people to Jehoahaz, but fyftie horsemen and ten charettes and ten thousande fotemen for the kynge of Siria hadde destroyed them and made thē lyke thressed chaffe. The rest of the actes of Jehoahaz, & al he dyd & hys power are wrytte in the chronicles of the kynges of Israell. And Jehoahaz rested wyth his fathers, and they buried him in Samaria and Joas hys sonne raygned in his steade. In the. xxxvii. yeare of Jehoas kynge of Juda, begame Joas the sonne of Jehoahaz to raygne ouer Israel in Samaria, and contynued syxtene yeare, and dyd vnhappely in the syghte of the Lorde and departed in nothing frō the synnes of Jeroboam the sōne of Nabat that made Israell synne, but walked therein.

The remnaunt of the actes of Joas & all he dyd, and hys power, how he fought wyth Amaziah kynge of Juda, are wrytten in the chronicle boke of the kynges of Israel. And when Joas was layde to rest wyth hys fathers, Jeroboam sat vpō his seate. And Joas was buried in Samaria amonge the kynges of Israell.

When Eliseus was fallen sycke of the sycknesse whereof he dyed, Joas kyng of Israell came to hym and wepte to hym, & sayd: O father, father the charet of Israel & the horsemen of the same. And Eliseus sayd

Joas.
Jehoas.
Amaziah
Azariah

said vnto him, bring boow & arowes. And he brought to him boow and arowes. And he sayde to the kynge of Israell: put thyne hand vpon the boow, & whē he had put his hand vpon ỹ boow, Eliseus put hys handes vpon the kinges handes. Thē he said, opē a wyndow eastwarde: and he opened. D And Eliseus said: shote, and he shott. And he sayd: the arowe of helpe of the lord, and the arowe of helpe agaynste the Syrians, for thou shalt bete the syriens in Aphek til thou haue consumed them.

Then he sayde: take arowes: and he toke. Then he sayde to the kynge of Israell, smyte the grounde: and he smote thryse and ceased. And the man of god was angrie with him & sayde: thou shuldeste haue smitē fyue or syxe tymes, and thē thou haddest consumed them: wher now thou shalt bete them but thryse.

+ 1 nota ỹ bonoh of Jehsent

When Eliseus was deed and buryed the soudyares of the Moabites came into the lande, the yere folowynge. And it chaū ced as they were buryeng a man, that they spyed the Soudyares, and therfore caste the man into the sepulchre of Eliseus. And as sone as the man came and touched the bones of Eliseus, he reuiued and stode vp on hys fete.

And Hazael oppressed Israel, al the dayes of Jehoahaz. But the Lorde had mercye on them and pitied them and turned to thē, because of his appoyntmēt made with Abrahā, Isaac & Jacob, and wolde not destroye them, ether cast them frō him as yet. And when Hazel king of Syria was deed, Bēhadad his sonne raygned in his steade. And when Joas the sōne of Jehoahaz wēt agayne & toke out of the hande of Benhadad sonne of Hazael, the cytyes whyche he had taken awaye out of the handes of Jehoahaz his father, withe warre. And thre times dyd Joas beate him and brought ỹ cytyes of Israel agayne

¶ Amaziah the kyng of Juda putteth to deeth ỹ mā quellers of his father: and after smyteth Edō. Joas kyng of Israel taketh Amaziah and robbeth ỹ tēple of the Lord Joas dieth and Jeroboam his sonne succeadeth in his rowme: and after him raigneth zacharias. Amaziah is kylled in Lachis, & Azariah raygneth in his steade.

The. xiiij. Chapter.

In the second yere of Joas sonne of Jehoahaz kynge of Israel raygned Amaziah the sōne of Joas kīg of Juda: he was. xxv. yere olde whē he began, & raigned. xxix. yere in Jerusalē, his mothers name was Jehoadan, and was of Jerusalem. And he dyd that pleased the Lorde, yet not lyke Dauid his father: but dyd in all thynges as Joas his father dyd. Nether toke they awaye the hillaulters. But the people slue and offered styll in the hillaulters. And as sone as the kyngdome was setelled in his hand, he slue his seruātes that kylled the kynge hys father. But the chyldren of those murtherars he slue not, as it is wrytten in the boke of the law of Moses, where the Lorde commaunded saying: * the fathers shal not dye for ỹ children, nor the children for the dedes of their fathers: But euery mā shalbe slayne for hys owne synne.

A iii. pa. xxv. a

B

deu. xxiiij. c ii. pa. xxv. a

* And he slue of ỹ Edomites in ỹ salt valeye ten thousande, & toke the towne Sela with strength of battell, & called the name of it Jekthoel euer after.

iiij pa. xxv. c

After ỹ Amaziah sent messengers to Joas the sonne of Jehoahaz sonne of Jehu kynge of Israell saynge: come, lette vs se eche other. But Joas kyng of Israel sēte agayne to Amaziah kynge of Juda saying: A thistell in Libanō sent to a cypresse tree in Libanō saying: geue thy daughter to my sōne to wyfe. But ỹ wild beastes in Libanō wēt and troade downe the thistell. Because thou haste beaten the Edomites, therfore thyne hertriseth. Be glorious: but tarie at home. For what neadeste ỹ to prouoke to mischeue, that thou shuldest be ouerthrowen and Juda with the.

C

But Amaziah wolde not heare. And so Joas kinge of Israel went vp, and he and Amaziah kynge of Juda sawe ether other at Bethsames in Juda. And Juda was put to the worse before Israel, & they fledd euery man to his tēte. And Joas kynge of Israel toke Amaziah kynge of Juda, sōne of Jehoas sonne of Ohoziah, at Bethsames. And thē he wēt to Jerusalem, & brake downe of the walle of Jerusalem from ỹ gate of Ephraim to ỹ corner gate, foure hundred cubytes. And he toke al the golde & syluer & all the vessels that were foūd in the house of the Lord, & in the treasure

D

treasure of the kynges house, and hostages therto: and then returned to Samaria agayne.

The rest of the actes of Joas whych he dyd, and his powre, and how he fought wᵗ Amaziah kyng of Juda, are written in the Chronycles of the kynges of Israell: and Joas layde hym to reste with his fathers and was buryed at Samaria amonge the kinges of Israel: and Jeroboam hys sone raigned in his rowme.

E Amaziah the sonne of Jehoas kyng of Juda lyued after ỹ deeth of Joas sone of Jehoahas kynge of Israell, fyftene yere. And the remnaunt of the dedes of Amaziah, are wrytten in the chronicles of the kinges of Juda. Whē they cōspired great treason agaynste hym in Jerusalē, he fled to Lachis. And they wente after hym to Lachis and slue hym there. And they brought hym on an horse and he was buried at Jerusalē wᵗ his fathers inthe citie of Dauid.

ii.pa.xxvi.a *And al the people of Juda toke Azariah, which was .xvi. yere olde, & made him kynge for hys father Amaziah. And he bylte

F Ailath and brought it agayne to Juda, after that the kynge was layde to rest wythe his fathers.

The .xv. yere of Amaziah sonne of Jehoas kynge of Juda, was Jeroboā sonne of Joas made kynge ouer Israel in Samaria, and raygned .xli. yere, and wrought wyckednesse in the syght of the Lorde: for he turned in nothyng from the synne of Jeroboam the sonne of Nabat whyche made Israell synne. He restored the costes of Israel from the enterynge of Hemath vnto the see, in the wilde feldes, according to the worde of the Lorde God of Israell whyche he spake thorow hys seruaūt Jonah ỹ sonne of Amithai ỹ prophete, whiche was of Geth Opher. For the Lorde had sene how that the affliction of Israel was exceadyng bytter, in so moche that the presoned and the forsaken were at an ende. And ther was no helper vnto Israel. And the Lord had not yet sayde that men shulde put out the name of Israell from vnder heauen. And therfore he holpe thē by the hād of Jeroboam the sonne of Joas.

The rest of the deedes of Jeroboā, & al he dyd, and his powre howe he foughte, & howe he restored Damasco and Hemath to Juda in Israel are wrytten in the boke of the chronycles of the kynges of Israel. And Jeroboam layde hym to reste wythe hys fathers and wyth the kynges of Israell, and Zachariah hys sonne raygned in his steade.

Jotham
Selum
Manahē
Phakeiah
Phakeh
Hosea

¶ Azariah ỹ king of Juda becometh Leprous. And Jotham raigneth for him. Selum killeth Jeroboam & succeadeth him in the kingdom. After Selum raygnethe Manahem, after Manahem Phakeiah, after Phakeiah Phaketh. After Phakeh Hosea, after Hosea Jotham and after Jotham Ahaz.

The .xv. Chapter.

In the .xxvii. yere of Jeroboam kyng of Israel, Azariah sōne of Amaziah kynge of Juda beganne to raygne. Syxteene yere olde was he whē he was made kinge, and he raigned .lii. yere in Jerusalem, hys mothers name was Jecheliah, and was of Jerusalem. And he dyd ỹ pleased the Lorde in al thynges as did his father Amaziah: saue that they put not the Hyllaulters awaye: for the people offered and burned stil in the hylaulters. And the Lorde smote the kynge, that he was a leper vnto the daye of hys dethe, and dwelte in an house at lybertye, and Jotham the kynges house gouerned the house & iudged the people of the lande. The reste of the dedes of Azariah and al he dyd, are written in the chronicles of the kynges of Juda. And Azariah laid him to slepe with his fathers, and they buryed him with hys fathers in the citie of Dauid, and Jothā his sonne raigned in his steade.

ii.pa.xxv.a

In the .xxxviii. yere of Azariah kyng of Juda, was Zacheriah the sonne of Jeroboam made kinge vpon Israel in Samaria, and raygned syxe monethes, and * dyd that displeased the Lorde, as did hys fathers, and turned not frō the synnes of Jeroboam the sonne of Nabat whych made Israell sinne. And Selum the sonne of Jabes conspired agaynste hym, and smote him before the people, and killed him, and raygned in his steade.

gen.xxxix.a

The rest of the dedes of Zachariah are written in the chronicles of the kynges of Israel. This is the saying that the Lorde spake vnto Jehu, saying: *thy sōnes shall syt on the seate of Israel in the fourth generacion. And it came so to passe.

iiii.Reg.x.c

Selum

Selum the sonne of Jabes beganne to raygne the thyrtie and nyne yeare of Azariah kynge of Juda, and he raygned a moneth in Samaria. For Manahem the sonne of Gadi, came vp frō Therzah and wente to Samaria and smote Selū the sonne of Jabes in Samaria, and slue hym, and raygned in hys steade. The reste of thee dedes of Selum and thee treason, which he conspired are wrytten in the chronicles of the kinges of Israell. The same tyme Manahem destroyed Thaphsah, & all that were therein, and the costes theredf from Therzah (because they opened not to hym, he smote and rent al the wemen wyth chylde.

The.xxxix. yeare of Azariah kynge of Juda, beganne Manahem thee sonne of Gadi to raygne vpon Israell, and continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde, and turned not all hys dayes from the synne of Jeroboam the sonne of Nabat which made Israel synne. And Phul kyng of Assiria came vpon the lande. And Manahem gaue Phul a thousand talentes of syluer, to helpe hym to stablische his kyngdō. And Manahem raysed the money in Israel, vpō al men of substaunce, for to geue the kynge of Assyria fyftie sycles of syluer a pece. And the king of Assiria turned back agayne & taried not there in the lande.

E The rest of the dedes of Manahē and all he dyd, are wrytten in the chronicles of the kynges of Israell. And whē Manahē was layd to rest with hys fathers Phaketah hys sonne raygned in hys steade.

The fyftieth yeare of Azariah kyng of Juda, began Phakeiah the sonne of Manahem to raygne ouer Israell in Samaria, and continued two yere, and wrought wyckedlye in the syghte of the Lorde and lefte not of from the synnes of Jeroboam sonne of Nabat which made Israel synne And Phaketh ȳ sonne of Romeliah a Lorde of hys conspired agaynst hym and slue hym in the palayse of the kynges house, wythe Argob and Arieh and fyftye men with hym that were Galaadites: and whē he hadde kylled hym, raygned in his rowme. The reste of Phakeiah and all he dyd F are wrytten in the chronicles of the kinges of Israell.

And the fyftie and two yeare of Azariah kynge of Juda, beganne Phakeh the sonne of Romeliah to raygne ouer Israel in Samaria and continued.xx. yeare, and dyd euell in the syght of the Lorde, & turned not frō the synnes of Jeroboam sōne of Nabat that made Israel synne, In the dayes of Phakeh kynge of Israell, came Teglath Phalasar kynge of Assiria, and toke Aion, Abel, Beth, Maacah, Janoah, Kades, Hazor, Galaad, Galile, and all the lande of Nephthali, and caryed thē away to Assyria.

And Hosea the sonne of Elah conspyred treason agaynste Phakeh thee sonne of Romeliah and smote him and slue him and raygned in his stead in the twentie yeare of Jotham the sonne of Ozias. The reste of the actes of Phakeh, and al he dyd are wrytten in the storyes of the kinges of Israell. Otherwise Azariah, or as som wyll Uzziah. G

The second yeare of Phakeh sonne of Romeliah kynge of Israel, beganne Jotham the sonne of Ozias king of Juda to raygne. Fyue & twentie yeare olde was he when he began to raygne, and he raygned xvi. yeare in Jerusalem. His mothers name was Jerusa thee daughter of Zadok. And he dyd that was ryghte in the syghte of the Lorde: euen in al thinge as dyd hys father Ozias, dyd he. But they putte not awaye the hyllaulters: for the people offered and burnte incense styll in the hyllaulters, he bylt the hyghest doze in the house of the Lorde. The reste of the dedes of Jotham and all he dydde, are wrytten in the Chronicles of the kynges of Juda. In those dayes the Lord beganne to sende agaynste Juda, Razin the kyng of Syria and Phakeh the sonne of Romeliah. And Jotham rested with his fathers and was buried with his fathers in the citie of Dauid hys father, and Ahaz hys sonne raygned in hys steade.

¶ Ahaz king of Juda cōsecrateth his sonne in fyre & hath many battels agaynst the king of Israell. He causeth an alter to be made lyke vnto it of Damasco. In ȳ stede of Ahaz raygneth Hezekiah his sonne

The.xvi. Chapter.

In the.xvii. yere of Phakeh sonne of Romeliah kyng of Israell, Ahaz sonne of Jotham kynge of Juda, beganne to raygne, twētye yere olde was he xvii. Ahaz alias xxviii.a.

he,

he, when he was made kynge: and raygned syxtene yeare in Jerusalem, and dyd not that was ryght in the eyes of the Lorde hys God, lyke Dauid hys father: But wente in the waye of the kinges of Israell, and thereto he offred hys sonne in fyre after the abhominatyon of thee heathen whyche the Lorde cast oute before the children of Israell. And he offered and burnt the fatte in the hyllaulters and on the hylles and vnder euerye grene tree. * Then Clap. viii.

B Razin kynge of Syria and Phakeh sonne of Romeliah kyng of Israell came vp to Jerusalem to fyghte. And they beseged Ahaz, but coulde not ouercome hym. At thee same tyme Razin kynge of Syria brought Ailath agayne too Siria. and rydde the Jewes thence. And the Sirians wente too Ailath and dwelte therein vnto thys daye.

Then Ahaz sente messengers to Teglath Phalasar kynge of Assyria, saying: I am thy seruaunte and thy sonne, come and delyuer me oute of thee hande of thee kynge of Siria, and oute of the hande of the kynge of Israell, whyche are rysen agaynste me. And Ahaz toke the syluer and the gould that was found in the house of the Lorde and in the treasure of the kynges house, and sente it for a rewarde to the kynge of Assyria. And the kynge of Assyria herkened to him, and went to Damasco, and toke it, and caried the people away to Kir and slue Razin.

And kynge Ahaz wente agaynst Teglath Phalasar kynge of Assyria, to Damasco. And when he sawe a certeyne aultare that was at Damasco, he sente to Uriah the Prieste thee patern of the aultare and the facyon of all thee workemanshyp thereof. C And Uriah the Prieste made an aulare in all poyntes lyke too thee patern whyche kynge of Ahaz hadde sente from Damasco, and had fynished it by the kinges comynge from Damasco. And when the kynge was come from Damasco and sawe the aultare, he wente to it and offred there on. And he burnte hys burnteoffringe and sprinkeled the bloud of hys peaceofferynge, and powred hys drinckeoffringe and sprinkeled the bloude of his peaceoffringes vpon the sayd aultare. And the brasen aultare that was before the Lord, *‡ he fette from before the house, from betwene the aulter and thee house of thee Lorde and putte it on thee Northesyde of the sayde aulter.

And thee kynge commaunded Uriah the Prieste sayinge: vpon the greate aulter sette on fyre, in the morning burnteoffrynges, and in the euen meateoffringes and thee kynges burntsacrifyce and hys meateoffring, and the burnteoffringes of all the people of the lande and theyr meat offerynges and theyr drynckeofferinges, and powre thereon all the bloude of al maner offeringes. But the brasen aultar shal be for me, to enquyre with. And Uriah the Prieste dyd all thynges as kynge Ahaz commaunded hym. And kinge Ahaz brake the sydes of the botomes and toke thee lauers from of them, and toke downe thee see from of the brasen oxen that were vnder it, and putt it vpon a pauemente of stone. And therto the pulpit for the Saboth that they hadde made in the house, and the kynges entric wythoute turned he to thee house of the Lorde, for feare of the kynge of Assyria. The reste of the dedes of Ahaz whyche he dyd are wrytten in the Chronicles of the kynges of Juda. And Ahaz layde hym to reste wyth his fathers, and was buryed wyth hys fathers in the cytie of Dauid: and Hezekiah hys sonne raygned in hys rowme.

The Notes.

*‡ That is, he remoued it oute of the temple, that it shulde not stande betwene the aultar and the house of the Lorde.

Hosea kynge of Israell is taken. And he and all hys realme brought to the Assyrians.

The. xvii. Chapter.

N the. xii. yeare of Ahaz king of Juda, Hosea sonne of Elah begāne to raygne in Samaria vppon Israell, and cōtinued nyne yeare, and dyde that displeased the Lorde, but not so euell as dyd the kynges of Israel that were before hym. And Salmanasar king of Assyria came vppon him, and Hosea became hys seruaunte and gaue hym presentes. And the kinge of Assyria founde treason in Hosea, because he hadde sente messengers to Sua kynge of Egypte, and sente no presentes vnto the kyng of Assyria, as he was yearely woonte to do. Therfore the

kynge

kyng of Assyria beseged him & put him in
prison. * And then the kyng of Assyria ca
me thorowout al the lande, & came to Sa-
maria & beseged it thre yere. And in the .ix.
yere of Hosea, ỹ king of Assyria toke Sa
maria & caryed Israel away vnto Assiria
& put them in Hala, in Habor on the ryuer
B of Gozā, & in the cities of the Medes. For
the childzen of Israel had synned agaynst
the Lord their God whych brought them
out of the lād of Egipt, frō vnder the hād
of Pharao kyng of Egipt, & feated other
Gods. And they walked in the ordinaūce
of the hethen which the Lord cast out befo
re the chyldzen of Israel, & in the thynges
which the kiges of Israel had made. And
☞ the chyldzē of Israell wrapte them selues
in thinges that were not well to warde the
Lord theyr God. And they bylt thē hylaul
ters in al theyr cyttes, bothe in the *towres
where they kepte watche and also in thee
stronge townes. And they made them Ie-
mages and groues on euery hye hyll and
vnder euery grene tree. And there they sa-
crificed in the hylaulters, as dyd thē hethē
whych the Lord caryed away at theyr com
myng, and wrought wicked dedes, to an-
ger the Lord wyth al. And they serued Ie-
dolles, whereof the Lord had sayd to thēt
ye shal not do so.

And the Lorde testefied to Israell & to
Juda, by al the prophetes & by all ỹ seers
saying: Turne frō your wycked wayes &
kepe my cōmaundemētes & mine ordinaū
ces accordynge to all the lawes whyche I
commaūded youre fathers, and as I sent
to you by my seruauntes the Prophetes.
C Notwythstandinge they wolde not heare,
☞ but hardened theyr neckes, lyke to the nec-
kes of theyr fathers that dydde not beleue
the Lord theyr God. And they refused his
ordynaunces and hys appoyntment that
he had made wythe theyr fathers, and the
wytnesse whych he had wytnessed to them
and folowed vanite and became vayne, ly
ke to the hethen that were rounde aboute
them, of whych the Lord had chatged thē
that they shoulde not doo lyke them. But
they lefte thee commaundementes of thee
Lorde theyr God and made them Imma
ges of metall, euen two calues: and made
groues and bowed thē selues vnto all the
*Hoste of heauen, and serued Baal. And

Gili. Regū xviii. b.

In ỹ towres where. &c. ỹ is, in al places, both great and small.

that is, Tar ces, or pla- netes.

they sacrefyced theyr sonnes and theyr
daughters in fyre, and vsed wytchecrafte
and enchauntementes, and were solde too
worcke wyckednesse in thee syghte of thee
Lorde, for to angre hym.

Wherfore the Lorde was exceadinge
wroth wyth Israel & put them out of hys
syght, that there was lefte but the trybe of
Juda onely, & thereto Juda kepte not the
cōmaundementes of the Lorde theyr god ☞ D
but walked in the ordinaunces of Israell
whych they had made. Therfore the Lord
cast vp al the sede of Israel and vexed thē
and deliuered them into the hādes of spoy
lers, vntyl he had cast thē out of hys sight
And Israel deuided them selues, from the
house of Dauid, and made Jeroboā thee
sonne of Nabat kyng. Which Jeroboam
thrust Israell awaye from the Lorde and
made thē synne a greate synne. And so the
chyldzē of Israel walked in all the synne
of Jeroboam whych he had set vp, and de
parted not therfrom, vntyl the Lorde had
putte Israell awaye oute of hys syghte,
as he sayde by all hys seruauntes the pro
phetes. And so he translated Israel out of
theyr land to Assyria, euē vnto thys daye.

And the kinge of Assyria brought frō
Babilon and from Cutha, and from Aua
and from Hemath and from Sepharua-
im, and putt them in the cyttes of Sama- C
ria in steade of the chyldzē of Israel. And
they possessed Samaria and dwelte in the
cyttes thereof. But at the beginninge of
theyr dwelling, they feared not the Lorde.
Wherfore the Lord sente lyons vpon thē
whych slue them. Then men told the king
of Assyria, sayinge: The nations whyche
thou hast translated and put in the cytyes
of Samaria, knowe not the maner of the
God of the land, and therfore he hath sent
lyons vpon them, which slaye them, becau
se they knowe not the maner of the God of
the lande.

Then the kyng of Assyria cōmaunded
saying: carye thether one of ỹ priestes why
che ye brought thence, & let him go & dwel
thet, & teache them the facion how to serue
the God of the contrey. And thē one of the
priestes which they had caried thence, wēt
& dwelt in Bethel, & taught thē howe they
shulde feare the Lorde. Howbeit euery
nacion made theyr owne Gods & putt thē
in the

in the houses of the Hilaultares which the Samaritans had made, euerye nacyon in their cities where they dwelt. The men of Babilon made Sototh, Benoth. The mē of Cuth made Nergell. They of Hemah made Asima. The Euites made Nebahaz, and Tharthak. And the Sepharuaites burnt their chyldren in fire vnto Adrammelech and Anamelech, ꝑ gods of the Sepharuaites. And thoughe they feared the Lorde, yet they made them preastes of the loweste of the people, for the Hillaulters, whyche sacrifyced for them in the houses of the Hillaulters. And so they feared the Lorde, and yet serued theyr owne Godes after the maner of the people from whēce they were brought.

Sototh. Benoth Nergel Asima Nebahaz Tharthak. Anamelech

Unto this day they do after the old maner: they nether feare the lord, nether do after their owne ordynaunces and customes, and after the lawe & cōmaundement whych the Lord commaunded the chyldrē of Jacob whose name he called Israell, & made an appoyntment with them & charged thē sayinge: feare not any other gods, nor bowe your selues to thē nor serue thē, nor sacrifyce to them: but to the lord whiche brought you out of the land of Egipt wt greate powre & a stretched oute arme: him feare & to hī bow & to him do sacrifice And ꝑ ordynāces, customes, law & cōmaūdement whiche I wrote for you, se that ye be diligent to do for euermore, & feare not any other goddes. And the appoyntmēt ꝑ I haue made with you, se ye forget not, & that you feare none other goddes: but the Lorde youre God ye shall feare, & he shal delyuer you out of the handes of al youre enemyes. How be it they hearde not, but dyd after the old maner. And euen so dyd these naciōs feare ꝑ Lorde & serue their Images therto: & so dyd their childrē & their childrens childrē to. Euen as did theyr fathers, so do they vnto this daye.

G

The Notes.

a Not to feare the Lord, is, to lyue carelesse and to serue their lustes and apetites, & not to set by god and his law, as it is sayde. Psal. liiii. d.

¶ Hezekiah king of Juda putteth downe ꝑ brasen serpēt, & destroyeth ꝑ Idolles. Salmanasar bringeth Israel to ꝑ Assirias. The blasphemy of Senaherib.

The. xviii. Chapter.

A 4. reg. xvii. a

In the thyrde yere of Hosea sōne of Ela, kig of Israel raigned Hezekiah sonne of Ahaz kinge of Juda. Twentye and fyue yere olde was he, when he beganne to raigne, & raigned. xxix. yere in Jerusalem. His mothers name was Abi the daughter of Zacharias, and he dyd that pleased the Lord in all thynge, lyke to Dauid his father. He put awaye the Hyllaulters & brake the ymages & cut downe ꝑ groues, & al to brake ꝑ brasē serpent that Moses made. For vnto those dates the childrē of Israel did burne sacrifyce to it, & called it * Nehustan. He trusted in the Lorde God of Israell, so ꝑ after him came none lyke him amonge all the kynges of Juda, nether amonge them that wente before hym. He claue to the lord and departed not from him, but kept hys commaundementes which the Lorde cōmaunded Moses. And the Lord was wyth hym. And what soeuer he toke in hāde he dyd it wyselye. And he rebelled agaynst the kynge of Assyria & serued hym not. He bett ꝑ Philistines euē vnto Azah & the costes therof, bothe in castels of garrisons and stronge cities to.

B That is, a thinge of brasse

And the fourth yere of kyng Hezekiah, C which was the seuenth yere of Hosea sōne of Ela king of Israel, came Salmanasar king of Assyria vpō Samaria & besieged it. And they toke it at the ende of thre yere, which was the sixte of Hezekiah: that is to saye the nyntbe yere of Hosea kyng of Israel, was Samaria wonne. And the kynge of Assyria dyd carye awaye Israell vnto Assiria, and putt thē in Halah & in Habor on the ryuer of Gozan, & in the cytyes of Medes: because they wolde not herken vnto the voyce of the lord their god. But trāsgressed hys appointmēt, & al that Moses the seruaunt of the Lord cōmaunded, and wolde nether here nor do.

* The. xiiii. yere of king Hezekiah came Sennaherib kynge of Assiria agaynst al the strong cytyes of Juda and toke them. Wher vpon Hezekiah kyng of Juda sent to ꝑ kyng of Assyria to Lachis saying: I haue offēded. But depart frō me, & what ꝑ putteste on me that wyl I beare. And ꝑ kinge of Assyria apointed vnto Hezekiah kinge of Juda thre hundred talentes of syluer & thirtie talentes of gould. * And Hezekiah gaue hym all the syluer that was founde in the house of the Lorde and also in the treasure of the kynges house. And the

ilij. reg. xviii. a esa. xxxvi. a eccl. xlviii. c

ilij. reg. xii. d.

in the treasure of the kinges house. And
D ſayd season Hezekiah rent of the dores of
the tẽple of the Lord & the pyllets, whyche
the ſayd Hezekiah king of Juda couered
ouer, & gaue thẽ to the king of Assyria.

And the kyng of Assiria sent Tharthã
and Rabsaris & Rabsakeh frõ Lachis to
kyng Hezekiah wyth a great Hoste to Je-
rusalẽ. And they went vp & came to Jeru-
salem, & wẽt & stode by the conduyte of the
vppermost pole which is in the way to the
fullers felde, and called to the kynge. And
ther came oute to them, Eliakim the sonne
of Helkiah stuarde of housholde & Sob-
nah the scribe, & Joah the sonne of Asaph,
the recorder. And then Rabsakeh sayde to
them. Tel ye Hezekiah, I praye you: thus
sayth the great kynge the kyng of Assiria
What confidence is this that thou haste?
thou wylt happely speake a lyghte worde,
that thou hast councell and powre to ma-
E ke warre. On whom then doest thou trust
that thou rebellest agaynst me? doest thou
truste to the staffe of thys broken rede E-
gypt, on whych yf a man lene it wyl runne
into his hãde & perce it. For euẽ so is Pha
rao kyng of Egipt vnto all that truste on
him. * Yf ye saye vnto me, we truste in the
4.pa.xxxvi.c Lorde oure God. Is not that he whose hil
aulters & other aultars to, Hezekiah hathe
put downe, & hath sayd to Judaand Jeru
salem, bowe your selues before this aulter
here in Jerusalem.

And now toyne thy selfe to my lord the
kyng of Assyria, & I wyll delyuer the two
M. hors s, yf thou be able to set rydets vp-
põ thẽ: (and yf thou be not) howe then arte
thou able to resiste one of the leste Dukes
of my masters seruaũtes? or trustest thou
to Egipt for charettes & horsemen? More
ouer thinkest thou ỹ I am come without
the biddinge of the Lorde to thys place to
destroye it? naye: the Lord sayd to me, goo
vp to thys land & destroye it. Then sayde
Eliakim the sonne of Helkiah & Sobnah
& Joah, to Rabsakeh: speake, we praye the
F to thy seruaũtes in the Syrias language,
for we vnderstand it: & talke not wyth vs
in the Jewes tõge, in the eares of ỹ people
that ar on the walles. And Rabsakeh sayd
vnto thẽ: hath my mayster sent me only to
thy master & to the, to speake these wordes
or rather to the men that kepe the walles,
that they shal eate theyr owne dyrte & drin
ke theyr owne pisse wyth you.

And so Rabsakeh stode and cryed with
a lowde voyce in the Jewes lãguage, and
spake saying: heare the saying of the great
kynge, the kyng of Assyria. Thus sayth
the kinge: let not Hezekiah begyle you, for
he is not able to delyuer you oute of myne
hand: nether let Hezekiah make you truste
to the Lorde saying: the Lord shall surely
rydd vs, and this cytie shal not be delyue-
red into the handes of the king of Assiria
Herken not vnto Hezekiah, for thus sayth
the kyng of Assyria. G

Deale kindely wyth me, & come oute to
me. And thẽ eate euery mã of his owne vy
ne, & of his owne fygg tree, & drinke euery
mã of the water of his owne welle, tyl I co
me & fet you to as good a land as youres
is: a land of corne & wyne, a lande of bred
and vyneyardes, a lande of olyue trees, of
oyle and of honye. And ye shall lyue & not
dye. And hetkẽ not vnto Hezekiah for he
wyl begyle you, sayinge: the Lord shal de
lyuer vs. For haue the Gods of the nacti-
ons delyuered any God his land, out of ỹ
hand of the king of Assiria? where are the
Gods of Hemath & of Arphad? where are
the gods of Sepharuaim of Ana and A-
uah? dyd they delyuer Samaria oute of
myne hãdes? what god of any lãd hath de
liuered his lãd out of myne hãd, ỹ the lord
shuld deliuer Jerusalẽ out of myne hand.

But the people helde theyr peace & an-
swered not hym a word: for the kyng had
commaunded saynge: answere hym not.
Then Eliakim the stuarde of houshold
and Sobnah the scribe and Joah the son
ne of Asaph the recorder, came to Hezekiah
wyth theyr clothes rent & told him the wor
des of Rabsakeh.

¶ The Angel of the Lord kylleth an hundred fourty
thore & fyue thousand men of the Assyrians. Senna
herib is kylled of hys owne sonnes.

The. xix. Chapter.

Whẽ king Hezekiah heard ỹ, he rent hys clothes & putte on sacke & went to the house of ỹ lord. Furthermore he sent E- liakim stuard of houshold, & Sobnah the scribe, and thee elders of thee Prestes clothed in sack, to Isaiah the pro phet the sonne of Amoz. And they sayd to hym, thus sayth Hezekiah: thys daye is a A Esa. xxxvii. 8.

a day of tribulatiō, rebuking & rayling. E
uē as whē the chyldrē ar ready to be borne
& the mothers haue no power to be deliue-
red. Oh that the Lord thy god wold heare
al the wordes of Rabsakeh whō the kyng
of Assiria his master hath sent to rayle on
the lyuing God, & to rebuke him with wor
des which the Lord thy God hath hearde.
Wherfore lyfte vp thy prayer for the rem
naūt that are left. Whē the seruauntes of
king Hezekiah were come to Isaiah: Isa-
iah sayd to thē. So shal ye say to your ma
ster, Thus sayth the Lord: be not afrayde
of the wordes ỹ heardest, wherwith the yoūg
men of the king of Assyria haue rayled
on me. For I wyl send hym a blast that he
shal heare tydinges, and so returne to hys
owne lande: And I wyll ouerthrowe hym
with the swerd, euē in hys owne lande.

And Rabsakeh wēt backe agayne and
foūd the king of Assiria fighting agaynst
Lobnah: for he had hearde, how ỹ he was
departed frō Lachis. And he heard tydin-
ges of Therhakah king of the blacke Mo
res, how that he was come out to fyght a-
gaynst him. And ther vpon he departed &
sent messegers vnto Hezekiah sayig, thus
saye to Hezekiah king of Juda, let not thy
God cacie the out of the way, in whō thou
so trustest saying: Jerusalē shal not be de
liuered into the hād of the king of Assiria
Behold, thou hast heard what the kinges
of Assiria haue done to al lādes, how they
haue vtterly destroyed thē. And how then
shuldest thou escape? hath the gods of the
hethen delyuered them which myne aunse
tries haue destroied: as Gozan, Haran, Re
zeph, & the children of Eden which were in
Thelasar? where is the king of Hemath, ỹ
king of Arphad, the kinge of the cytie of
Sepharuaim, and the kinge of Ana and
the kyng of Iuah.

Whē Hezekiah had receaued the letter
of the hand of the messengers & had red it:
he went into the house of the Lord & layde
it abroade before the Lord. And Hezekiah
prayed before the Lord & sayd: Lord god
of Israel which dwellest betwene the Che
rubes, thou art god alone ouer al the king
domes of the earth, & thou hast made both
heauē & earth. Lord, bowe thine eares and
heare: Opē Lord thine eyes & se: & heare ỹ
wordes of Sennaherib which hath sente
to rayle on the lyuing god. But of a truth
Lord, the kinges of Assyria haue destroy-
ed naciōs & theyr lādes, & haue sett fyre on
theyr Gods. For they were noo Gods, but
the worke of the handes of mā: euē wood
and stone. And therfore they destroyed thē
Now therfore Lorde our God, saue thou
vs out of his hand, ỹ al the kingdōs of the
earth may know, that thou Lord art God
alone. And Isaiah the sonne of Amoz sent
to Hezekiah saying: thus sayth the Lorde
God of Israel, that, that thou hast prayed
to me cōcerning Sennaherib king of As-
syria, I haue heard it. Thys is the thing
ỹ the lord saith of him: he hath despysed ỹ,
O virgin daughter of Sion: he hath sha
ked his head at the, ỹ daughter of Jerusa
lem, whō hast thou rayled on, & whō haste
thou reuyled? Against whō hast thou ex-
alted thy voyce, & hast lyfte vp thine eyes
so hye? Euen agaynst the holy of Israell.
By the ** hād of thy messēgers thou hast
rayled on the Lord & sayde: with the mul-
titude of my charettes, I am come vp to
the heyght of the mountaynes euen along
by the sydes of Libanon, & haue cut of the
hye Cedar trees & ỹ lustie fyre trees ther-
of. euen to the wood of Carmel ỹ belōgeth
therto. I haue digged & dronke straunge
waters, & haue dried vp with the sooles of
my fete poles enclosed.

But hast thou not heard how I haue or
deyned soche a thing a great whyle a goo,
& haue prepared it frō ỹ beginning? And
now I bring it forth & it shalbe to destroy
& to bring strong cyties in to rude heapes
of stones. And the enhabiters of thē shall
be of little power, & faynt herted & cōfoun
ded. They shalbe lyke the grasse of ỹ feld
& grene erbes, & as the heye on the toppes
of the houses whych wethereth or it come
to any heyght. I wote wher thou dwellest
& thy coming out & goying in know I to,
and howe thou settest vp thy brystelles a-
gaynste me. And because ỹ settest vp thy
brystelles agaynst me, & that thy raginge
is come vp to myne eares: therfore I wyll
put a rynge in thy nose & a bytt in thy
lyppes, and wyll bringe the backe agayne
the same waye thou camest.

And this shalbe a sygne vnto the: eate
this yeare of the frutes of the sede that fel
out, & the next yere, that wareth of it selfe.

And

And the thyrd yere sowe ye & reape, plant
vyneyardes & eate the frutes therof. For
the * daughter of Juda that is escaped &
The Gree. lefte, shall yet agayne take rottinge downe
ke bode house. warde & bare frute vpwarde. For oute of
G Jerusalē shal go a remnaunt, & a nombre
that shal escape out of mounte Sion: the
Aboue.xviii. zele of the Lorde of *Hostes shall bringe
c. thys thinge to passe.

Wherfore thus sayth the Lord, of the kyng of Assyria: he shall not come to thys cytie, nor shote arowe into it, nor come before with shyld nor cast anybācke against it: but shal goo backe agayne the waye he came, & shal not come at his citie sayth the Lorde. For I wyll defende thys citie & saue it, for myne owne sake & for Dauid my seruauntes sake.

And the selfe same nyght the Angel of the Lord wēt out & smote in the Hoste of ỹ Assyrians an hundred foure skore & fyue thousand. And whē they were vp early in the morning: behold, they were al dead corses. And so Sennaherib kyng of Assyria auoyded and departed & wēt agayne, and dwelte at Nintueh. And as he was in hys deuotiō knelinge in thee house of Nisroch hys God, Adramelech and Sarasar smote hym wyth the swerde. And they escaped into the lande of Ararat, & Asarhadon his sonne raygned in hys steade.

The Notes

*I By the hand of the messengers, is a maner of speakinge of thee Hebrues, for that we saye, by the mouth of thy messengers.

aI To put a ring in theyr noses, is to pacifie or to tame theyr furye, or to let them too doo that they thincke. Job.xl.d.

C Hezekiah is sicke and receaueth the sygne of hys healthe by the dyal of Ahaz. He receaueth rewardes of Berodach, & is reprehended of Esaiah because he shewed hym the treasure. He dyeth & Manasseh hys sonne raygneth in hys steade.

The.xx.Chapter.

In those dayes was Hezekiah sicke vnto the death. And the
A ppbet Esaiah sonne of Amoz
Esay.xxxviii. came to him and said to hym.
f. Thus sayth the lord: put thy
Esa.xxxviii. ne household in an order, for thou shalt die
& and not lyue. And Hezekiah turned his face to the walle & besought the Lorde saying: Oh lord, remēbre yet how I haue walked before the truly & wyth a perfect hert, and haue done that whiche is good in thy syght, and wepte a great peace.

And Esaiah was skarce gone out into ỹ middle of the citie, but that the worde of ỹ Lord came to hym saying: turne agayn & tell Hezekiah thee captayne of my people. Thus sayth the Lord God of Dauid thy father. I haue harde thy prayer and sene thy teares. Beholde, & I wyl heale the, & B
this day thre dayes thou shalt go vp into the house of the Lord. And I wyl lengthe thy dayes yet.xv.yere, & wyl delyuer both the & this cytie out of the hāde of the king of Assyria, and wyll defende this cytie for myne owne sake, & for Dauid my seruaūtes sake. And Esaiah sayd: bring a lumpe of kygges. And they brought & put it on the sore, and he recouered.

Thē sayd Hezekiah to Esaiah: what is the signe, ỹ the Lorde wyl heale me, & ỹ I shall go vp into the house of the Lord the thyrd daye? And Esaiah sayde: thys signe shalt thou haue of the Lorde, that the Lorde wil do that he hath spokē: shal the shadow go forward ten degrees, or go backe agayne ten degrees? And Hezekiah sayd: it is a light thing for ỹ shadow to go downe ten degrees. Therfore I wil not ỹ: but let the shadowe goo backeward ten degrees.
And Esaiah the Prophet called to ỹ Lord ecc.xlviii.d
*and he brought the shadow ten degrees backwarde by whych it had gone downe, in the dyall of Ahaz.

*The same season Berodach Baladā C
the sonne of Baladan kynge of Babilon esa.xxxix.a
sent letters & presentes vnto Hezekiah, for he harde howe that Hezekiah was sycke. And Hezekiah harkened vnto them & shewed them al that was in the spicery house and hys syluer & gould & odoures & precious oyntmētes and his armorye & al that was found in hys treasure: there was nothinge in hys house or in all hys realme, that he shewed them not.

Thē came Esaiah ỹ prophet vnto king D
Hezekiah & sayd to hym: What saye these men & from whence come they to the? And Hezekiah sayd: they be come from a farre countreye, euen frō Babilon. And he said: what haue they sene in thy house? And Hezekiah sayd: all ỹ is in my house haue they sene: there is nothing among my treasure that I haue not shewed them. And Esaiah sayd to Hezekiah: heare the worde of ỹ Lorde. Beholde the day shal come, that al that is in thyne house & that thy fathers haue

layde vp in store vnto this daye, shalbe caried to Babilō, & nothing shalbe left saith the Lorde. And of thy sonne that procedeth out of the, whych thou begattest, shall ther be carped awaye, and shal be made chamberlaynes in the palace of the king of Babilon. And Hezekiah sayde to Isaiah: welcome be the word of the Lord whych thou haste spoken: so that peace and truthe be kepte in my dayes.

The remnaūt of ỹ dedes of Hezekiah & al his power, & howe he made a pole and a conduite & brought the water into the cytie, are writtē in the boke of the chronicles of ỹ kinges of Juda. And Hezekiah layd him to rest with his fathers, & Manasseh his sonne raygned in his steade.

¶ Wicked Manasseh restoreth agayne the Idolles and after dieth, in whose steade Amō hys sonne succedeth, which is kylled of hys owne seruauntes: After hym raygneth karthfull Iosiah

The.xxi.Chapter.

MAnasseh was twelue yere old whē he began to raygne and raygned.lv.yere in Jerusalē his mothers name was Haphzibah. And he dyd that displesed the Lorde, euē after the abhominatiōs of the Hethen whych the Lord cast out before the chyldrē of Israel. And he wente & buylt the hyllaulters agayne, whych Hezekiah hys father had destroyed. And he rered vp aulters to Baal and made groues as dyd Ahab kyng of Israell. And he bowed hym selfe vnto all the *Hoste of heuē and serued them. And he buylt aulters in the very house of the Lorde, of whych the Lord had sayd: *in Jerusalē I wyll putt my name. And he buylte aulters vnto al ỹ Hoste of heauē, euen in two courtes of the house of the Lorde. And he offred his sōne in fyre, and obserued dismal dayes, & vsed witchcraft and mayntened worckers with spyrytes, & tellers of fortunes: & wroughte moche wickednesse in the syght of the Lorde to angre hym.

And he putt an ymage of a groue ỹ he had made, euē in the very temple of which the Lord had sayde to Dauid & to Salomon hys sonne, *in thys house & in Jerusalē which I haue chosen out of al trybes of Israel, wil I put my name for euer. Neither wyl I make the fete of Israell moue any moare out of the lande whych I gaue they fathers: so that they wylbe diligente to do al I haue cōmaunded thē, & al ỹ law that my seruaunte Moyses commaunded them. But they herkened not: for Manasseh had led thē out of the waye, to do more wyckedlye then dydde thee Hethen people whych the Lorde destroyed from before ỹ chyldren of Israell.

And the Lord spake by his seruaūtes the Prophetes, sayinge: because Manasseh kyng of Juda hath done soch abhominacions, & hath wrought wickedly aboue al ỹ the Amorites which were before him dyd: & hath made Juda synne also with his Idolles. Therfore thus saith the Lord god of Israel. * Behold, I wyl bring soche euel vpō Jerusalē & Juda, ỹ thee eares of al ỹ heare it, shall tingle at it. And I wyll stretch ouer Jerusalē the squaring line of Samaria & the plometh of ỹ house of Ahab. And I wyl wepe oute Jerusalē, as a man wold wipe a dishe, & whē he hath wyped it turneth it vpsedowne. And though I leaue a remnaūt of myne enheritaunce, yet I wyl deliuer them into the handes of thē that hate them, & they shalbe robbed & spoyled of al they enemyes: euen because they haue done wyckedlye & haue angred me, sence the tyme they fathers came out of Egypte vnto thys daye.

And therto Manasseh shed inocēt bloud exceedinge aboūdantly, in so moche that he replenished Jerusalē in al corners, beside his synne wherwith he made Juda synne and to do euel in the syght of the Lorde.

The rest of the actes of Manasseh & all he did & his synne that he sinned, ar writtē in the boke of ỹ chronicles of ỹ kynges of Juda. And Manasseh layde hi to slepe wt hys fathers, & was buried in the gardē of his owne house, euē in the gardē of Oza: & Amon his sonne raygned in hys steade.

Amon was.xxii.yere olde whē he began to raygne, & he raygned two yere in Jerusalem. Hys mothers name was Mesalemeth thee daughter of Haru of Jathbah. And he dyd that displeased the Lorde as his father Manasseh did. And he walked in all the waye that hys father walked in, and serued thee Idolles that hys father serued, & bowed hym selfe to them. And he forsoke the Lord God of his fathers and walked not in the waye of the Lorde.

And

And the seruauntes of Amon cõspired against him, & slue him in his owne house. But the people of the lãd slue al that cõspired against king Amon, & made Josiah his sõne kinge in his stede. The rest of ỹ actes of Amõ which he did ar wrttẽ in the chronicle of ỹ kiges of Juda. And thei buried hi in his sepulchre in ỹ gardẽ of Oza, & Josiah his sonne raygned in his steade.

¶ After Josiah heard of ỹ boke of the lawe ỹ was found in the tẽple, he sendeth to Oldah the Prophetisse for counsel.

The.xxii. Chapter.

Josiah was.viii. yere old whẽ he began to raygne, & he raigned.xxxi. yeare in Jerusalem. Hys mothers name was Jdidah the daughter of Adaiah of Bezecath. And he dyd that semed rycht in the syghte of the Lorde, & walked in all the wayes of Dauid hys father, & bowed nether to the right hand or to the lefte.

And the.xviii. yere of his raygne kyng Josiah sent Saphã the sonne of Azaliah the sonne of Mesulã the scribe to ỹ house of the Lord, saying: go to Helkiah the hye priestc, & lett him summe the syluer that is brought into the house of the Lord, which thekepers of the dores haue gathered of ỹ people, & lett them delyuer it into the handes of the werkmẽ that haue ỹ ouersyghte of the house of the Lord, whych shal geue it to thẽ that worke vpon the house of the Lord, to repayre ỹ decayed places thereof, euen vnto carpẽters and masons, and for to bye tymber and hewe stone to repayre the house. Howbeit lett no rekeninge be made wyth them of the moneye that is delyuered into theyr handes, but lette them doo it of theyr conscience.

And Helkiah the hie priest sayd to Saphan the scribe. I haue found the boke of the law in the temple of the Lord, and Helkiah gaue the boke to Saphan, & he red it And then Saphan the scrybe wente to the king and brought hym word agayne, and sayd: thy seruaũtes powred out the syluer that was found in the temple, and haue deliuered it vnto the workemẽ that haue the ouersyght of the house of the Lorde. Furthermore Saphan thee scribe shewed thee kyng saying: Helkiah the priest hath delyuered me here a boke. And Saphan redde it before the kynge.

And the kyng as sone as he had heard the wordes of the boke of the lawe, he rent hys clothes & cõmaũded Helkiah the preest & Ahikam the sonne of Saphan & Achobor the sonne of Michaiah, and Saphan the scribe, and Asahiah a seruaunte of the kynges, saying: go ye & seke of the Lorde for me and the people and for al Juda, cõcerninge thee wordes of thys boke that is founde. For it is a great wrath of the Lorde that is kendled vpon vs, that oure fathers haue not herkened vnto the wordes of thys Boke, to do in all poyntes as it is wrytten therein.

And Helkiah the hye preest & Ahikam, Achobor, Saphan, Asahiah wẽt vnto Oldah the Prophetisse wyfe of Selum thee sonne of Tekuah the sonne of Harahã keper of the robes, whych Prophetisse dwelt in Jerusalem in the second warde, & communed wyth her. And she said to thẽ: thus sayth the Lord god of Israel. Tel the mã that sent you to me: thus sayth the Lorde: beholde I wyl bring euel vpon this place and on the dwellers therin: euen al the wordes of the boke which the kynge of Juda hathe red, because they haue forsaken me and haue burnte offeringes vnto other Goddes, to anger me wyth all the * workes of theyr hãdes. Therfore is my wrath kyndled agaynste thys place, and shal not be quenched.

* that is, their Images.

But to ỹ king of Juda which sent you to enquyre of ỹ Lord, so shal ye saye: thus sayth the lord God of Israel, as touching the wordes which thou heardest. Because thyne herte dyd melte & thou mekedest thy self before me the lord, whẽ thou heardest what I spake against this place & the enhabiters of the same, how ỹ it should be destroyed & made a curse: and tarest thy clothes and weptest before me: of that also I haue heard saith the Lord. And therfore se I wyl receaue ỹ vnto thy fathers & wyl set the vnto thy graue in peace, thine eyes shal se none of the euel which I wyl bring vppon thys place. And they broughte the kynge worde agayne.

The Notes

a Receaue the vnto thy fathers, that is, vnto the same sayth s rychtewysenes that thy fathers are receaued to: whiche maye be called the bosome of Abraham, Luke. xvi. f

¶ Josiah readeth Deuteronomie before the people He putteth downe the Idolles, after he had kylled ỹ

preastes therof, He kepeth passouer. He was killed in Mageddo, and his sone Jehoaaz raigneth in his steade after he was take, his sonne Jehoakim was made kynge.

The. xxiii. Chapter.

A AND then the kynge sentt and geathered vnto hym al the elders of Juda and of Jerusalem. And the kynge wente vp in to the house of the Lorde, and all the men of Juda and all the enhabitoures of Jerusalem wyth him, & the Preastes and the Prophetes and all the people both smalle and greate. And he red in the eares of them all the wordes of the boke of the couenaunt, whych was found in the house of the Lorde. And the kyng stode by a piller and made a couenaũte before the Lord that they shuld walke after the Lorde, and kepe hys commaundementes and hys wytnesses and hys ordynaunces wythe all theyr hertes and all their soules, and make good the wordes of the sayd appoyntment ẏ were writtẽ in the forsaide boke. And al the people consented to the appoyntmente.

And the kyng commaunded Helkiah ẏ hye preast and the inferioure preastes and the kepers of the doze, to bryng out of the temple of the Lorde, all the vesselles that were made for Baal & for the groue & for all the* Hoste of heauen. And he burnt thẽ without Jerusalem in ẏ feldes of Cedron & caryed the asshes of them in to Bethell.

* Aboue xvii. c.

B And he put downe ẏ* ‡ Camarites which ẏ kinges of Juda had set to burne offerynges in ẏ hilaulters in ẏ cities of Juda roũde about Jerusalem and also thẽ ẏ burnt sacrifices vnto Baall to the sunne & to the mone & to the planetes, & to all the hoste of heauen. And he brought out the groue frõ the temple of the Lorde without Jerusalẽ vnto the broke Cedron, and burnt it at the broke Cedrõ & stãpte it to pouldre, & * cast the dust therof vpõ the graues of the people of the countreye. And he brake downe the celles of the malehores that were in the house of the Lorde, where ẏ weimen woue lytle houses for the groue.

* This did he to the detestation of thẽ ẏ hadde worshipped thẽ in theyr lyfe tyme.

And he brought al the preastes oute of ẏ cities of Juda, and defyled the hillaulters wher the preastes dyd burne sacrifyce, euẽ frõ Gabaa to Berſabe. And he brake downe the Hillaulters of the Gates, that were in the entringe of the gate of Josua ẏ gouernoure of the cytie, whiche were on ẏ left hande of the gate of the cytye. Neuerthelesse the preastes of the hillaulters myghte not come at the aulter of the Lord in Jerusalẽ, saue only thei did eate of ẏ swete breade amonge their brethren.

And he defiled ‡ Thopheth also, whyche is in ẏ valey of the childrẽ of Hennom, because no man shulde offer hys sonne or hys daughter in fyre to Moloch: he put downe ẏ horses that the kinges of Israell had geuẽ to the sonne at the entring of the house of the Lord, in the chambre of Nathãmelech the chamberlayne whych was * of Paruarim, & burnt the charettes of the sonne with fire. And the aulters that were on ẏ topp of the parcloure of Ahaz whych ẏ kigz of Juda had made, & ẏ aulters whyche Manasseh had made in the two courtes of the house of the Lorde, the kyng brake downe, & ranne thence and cast the dust of them into the broke Cedron.

C

* that is, of ẏ Suburbes.

And the hillaulters that were before Jerusalem on the ryght hand of the mounte ‡ Mashith, which Salomõ kynge of Israel built to Astharoth the abhomynacyõ of the Zidons and to Chamos the abhomynacion of the Moabites, and to Milchom the abhomynaciõ of the childrẽ of Ammõ, ẏ kynge defiled: & brake the ymages & cut downe the groues and fylled the places wt the bones of men.

* Downe kede mounte of Vses.

Moreouer the aulter that was at Bethel, the hillaulter made by Jeroboam the sonne of Nabat whych made Israell synne: bothe the aulter and also the hyl he brake downe and burnt the hill and stampte it to powder, and burnte the groue. And as Josiah turned him selfe, he spied thee graues ẏ were in the moũte and sent & fett the bones out of the graues & burnt them vp on the aulter & poluted it accordyng to the worde of the Lorde that the man of God had proclaymed, which openly had denouced the same thynges.

D

note

A grand stone

Thẽ ẏ kynge sayde: what meaneth yonder graue stone that I se. And the men of the cytye tolde hym, it is the sepulchre of the man of God, whych came from Juda and openly denounced the selfe same thynges that thou hast done to ẏ aulter of Bethel. And he sayde let hym be: se ẏ no man

mouę

moue his bones. And so hys bones scaped wyth the boones of a Prophete that came out of Samaria.

And thereto al the houses of the hylaultes of the cyties of Samaria whyche the kinges of Israel had made, to anger with all: Iosiah put out of the way & dyd to the in all poyntes as he dyd in Bethel. And he sacrificed al the Prestes of the hilaultes that were there euen vppon the aulters, & burnt mens bones vpon them, and returned to Jerusalem.

And ỹ kinge cõmaunded all the people saying:* kepe ỹ feast of passeouer vnto ỹ lorde your god, as it is writtẽ in ỹ boke of this couenaũt. For ther was no passeouer holde lyke ỹ, frõ the dayes of the iudges ỹ iudged Israel, & thorow oute al the dayes of the kinges of Israel & of Juda. And in the .xviii. yere of king Iosiah was this passeouer holden to the Lord in Jerusalem.

And therto workers w̃ spyrites, sothsayers, Images of witchcraft, ydoles & all other abhominaciõs ỹ were spied in ỹ land of Juda & in Jerusalẽ, Iosiah put out of the way, to make good the wordes of thee lawe, whiche were written in the boke that Helkiah the priest found in the house of ỹ Lord: like vnto him was ther no kinge before hym, that turned to the Lord wythall his hert, withall hys soule & al his myght, according to al the lawe of Moses, nether after hym arose there any soch.

Notwithstanding the Lord turned not frõ his scarce & greate wrath wherwith he was angrie agaynst Juda vpõ al the prouocatiõs that Manasseh prouoked hym. But the Lord sayd: I wyll putt Juda to, out of my syght, as I haue done Israel, & wyl cast of this cittie Jerusalẽ which I haue chosen, & ỹ house of which I haue said, my name shalbe there.

The rest of the dedes of Iosiah & al he dyd are writtẽ in the boke of the stories of the kinges of Juda.

* In hys dayes Pharao Necoh kynge of Egipt went against the king of Assiria to the ryuer of Euphrates, And King Iosiah went agaynst him, and was slayne of hym at Magedo when he hadd sene hym. And his seruaũtes carted hym dead from Magedo & brought him to Jerusalẽ and buried hym in hys owne sepulchre. And ỹ people of the land toke Iehoahaz ỹ sõne of Iosiah & anoynted hym and made him kynge in hys fathers rowme. Otherwise Iechonias

And Iehoahaz was .xxiii. yere olde whẽ he began to raygne and raygned thre monethes in Jerusalem. Hys mothers name was Hamitall the daughter of Jeremiah of Lobnah. And he dyd that displesed the Lord, in al thinges as his fathers had done. And Pharao Necoh putt hym in bondes at Reblah in the lande of Hemath* in the tyme of his raygne in Jerusalẽ, & putt the land to a tribute of an hũdred talentes of syluer & a talent of golde. And Pharao Necoh made Eliakim the sõne of Iosiah kynge in the towne of Iosiah hys father and turned his name to Iehoakim, & toke Iehoahaz away whych when he came to Egipte dyed there.

And Iehoakim gaue the syluer and the gold to Pharao: howbeit he taxed the lãd to geue the moneye at the cõmaundement of Pharao & as euery man was sett at, so he requyred the syluer & the goulde of the people of thee lande, to geue Pharao Necoh. Iehoakim was .xxv. yeare olde when he beganne to raygne, and he raygned .xi. yeare in Jerusalem. Hys mother was named Zebdah thee daughter of Phadaiah of Ramah. And he dyd that was euell fauoured in the syght of the Lord, like in all thinges as dyd hys fathers.

The Notes

*† That is the maisters of Baal so called, because they were cladde wyth blacke clothes, or smokye: Camarim signifieth, smoked, or burnt or blacke monckes of Baal: and so do the Iewes call them.

a† He defyled Topheth, ỹ is, he openly shewed ỹ Topheth was defyled, vncleanes typthye. Tophety was a place nye vnto Jerusalẽ in thee valeye of the sunnes of Hinnom. in whych were cast dead carkases, and all vncleane thinges.

b† Some reade in the nyght of offence Some of corruption or perdicion, rebukyng thereby the buildinge whych they had cher buylded to worship Idolis in.

¶ Iehoakim dieth, & after hym succedeth Iehoachin Jerusalẽ is besieged of the Babilonians. Iehoachin yeldeth him selfe to the kyng of Babiló. And in hys rowme came Mathaniah, whych he was called Zedekiah.

The .xxiiii. Chapter.

In his dayes came Nabuchodonozor king of Babilõ, & Ieoakim became his seruaunt thre yere, & thẽ turned & rebelled agaynst him. And ỹ Lord sent vppon him men of warre out of Caldeye, oute of Syria, out of the Moabites, and frõ the chyldren of Ammon, and sent them

G
The Greke reade, ỹ he shoulde not raygne.

them into Juda, to destroy it, accordyng to the sayyng of ỹ lord which he spake by his seruaũtes thee prophetes. Only at the bidding of the lord happened it so to Juda, to put thẽ out of his sight, for ỹ sinne of Manasseh accordyng to al he dyd: and for ỹ innocẽt bloude that he shedde and fylled Jerusalẽ w̃ innocent bloude, which ỹ Lorde wolde not forgeue.

B The rest of the dedes of Jehoakim and al he dyd, are wrytten in the chronycles of the kynges of Juda. And Jehoakim laide hym to slepe w̃ hys fathers, & Jehoacin his sonne raigned in his steade. But ỹ kinge of Egipt came now no more out of his lande: for the kynge of Babilon had takẽ from the ryuer of Euphrates, all that pertayned to ỹ kyng of Egipt. Jehoacin was xviii. yere olde when he begãne to raigne, & raygned in Jerusalem thre monethes. His mothers name was Nehusta ỹ daughter of Elnathan of Jerusalem. And he dyd ỹ dysplesed the eyes of the Lord in al poyntes as his father dyd.

*In his time came ỹ seruaũtes of Nabuchodonozor kynge of Babilon, to Jerusalem and the cytie was beseged. And Nabuchodonozor came to the cytie as his seruaũtes were yet a besegyng of it. * And Jehoacin the kynge of Juda came out to the kyng of Babilon, w̃ hys mother, hys seruauntes, his Lordes & his chãberlaynes. And the kyng of Babilon toke him, in the eyght yere of hys raygne.

Daniel. i. a

C hester. ii. a

And he caryed out thence al the treasure of the house of the Lorde, and the treasure of the kynges house, and brake al the vesselles of golde whyche Salomon king of Israel had made, in the temple of the Lorde, as the Lord had sayd. And he caryed away all Jerusalem, and al the Lordes and all the men of myghte, to the nombre of ten thousande in to captyuytie and all craftes men and Joyners, none remaynyng saue

D the poore people of the land. And he caried awaye Jehoacin to Babilon, & the kinges mother, & the kinges wiues, & his chambraynes, & the myghtie of ỹ lande caryed he away frõ Jerusalẽ to Babilon. And al the mẽ of actiuite to ỹ nũbre of seuen thousãd, & craftesman and ioyners a thousand, all strong & apte for warre, dyd ỹ kyng of Babilon bring to Babilon to dwell. * And ỹ

ii. pa. xxv. ch Jere. xxv. a.

kyng of Babilõ made Mathaniah hys fathers brother, kynge in his steade, & chaũged his name and called him Zedekiah.

Zedekiah was. xxi. yere olde when he begãne to raigne & he raigned a. xi. yere in Jerusalẽ. Hys mothers name was Hamital ỹ daughter of Jeremiah of Lobnah. And he did euel in the syght of the lord, in al poyntes like to Jehoakim. For through ỹ wrath of the Lord it so chaunced to Jerusalem & Juda, vntyll he had cast them oute of hys sight. And the sayde Zedekiah rebelled agaynst the kynge of Babilon.

¶ By the rebellyng of zedekiah is the towne of Jerusalem beseaged of Nabuchodonozor. The towne & the temple are bothe burnt. The sonnes of zedekiah are slayne before his eyes, & after ar his eyes put out. Juda is brought to Babilon, and after is Jehoacin exalted.

The. xxv. Chapter.

A Wherfore in the ninthe yere of hys raygne, the tenthe day of the tenthe monethe came Nabuchodonozor kynge of Babilon wythe all hys power to Jerusalem: and pitched agaynste the towne and made engynes agaynste it on euery syde. And the citie continued beseged vnto the. xi. yere of kynge Zedekiah. And the nynthe day of the fourthe monethe of that yere, there was so greate hongre in the cytie, that there was no sustynaunce for the people of the lande.

And therto the citie was broke vp: wherfore all the men of Armes fled by night, by away thorow a gate, betwene two walles harde on the kynges garden: the caldeyes lyenge aboute the cytye.

B And ỹ kyng wẽt straycht towarde the desert. And ỹ host of the caldeyes folowed after hym, & toke him in the deserte of Iericho, all his armie beynge scatered awaye frõ him. And whẽ they had taken him they brought him to Nabuchodonozor ỹ kinge of Babilon to Reblah. where they * treasoned withe him. And they slue the sonnes of Zedekiah before his eies, and put out the eyes of Zedekiah, and fettered hym, and caryed hym to Babilon.

that is they enprehẽded hym & fought faute with hym because he had rebelled & brake ẽ his othe

And the seuẽthe day of the fifth monethe which was in the nyntenth yere of kynge Nabuchodonozor kynge of Babilon came Nabusaradan seruaunt of the kynge of Babilon and * cheke Marshal, vnto Jerusalem: & burnte the house of the Lorde

Some trade cheke of the cokes. Some cheke captayne

and

Lorde and the kynges house and all the houses of Jerusalē, and all greate houses burnt he w̄ fire. And al the host of the Caldeyes that were w̄ ỹ cheke Marshal: brake dowṅe ỹ walles of Jerusalē roundc about. And the rest of ỹ people that were left te in the citie, & them that were fledd to the kinge of Babilon, and the remnaūt of the ¶ tomen people, Nabusaradan ỹ cheke Marshall caryed awaye, & lefte of the poore of the lande to dresse the vynes and to tyl the grounde.

And the pyllers of brasse that were in the house of the Lorde and the botomes, and the brasen see that was in the house of the Lorde the Caldeyes brake, and caryed the brasse of them to Babilon. And the lauers, shouelles, * dressyngeknyues, ladelles, and the mynistring vesselles of brasse, they caryed awaye. And the firepannes, & basens that were ether of golde or syluer, thē toke the cheke Marshal away with the two pillers and the see of brasse and the botomes whyche Salomon had made in the house of the Lorde. The brasse of al these vesselles was wythoute wayghte. The height of the one piller was .xviii. cubites, and the heed theron was brasse and thre cubites long with a wrethe & pomegranetes rounde about vpon the heed, all of brasse. And of the same fassiō was the second pyller with a wrethe.

Some rede instrumentes of musyche

D

¶ And the cheke Marshal toke Saraiah the cheke preste, and Zophoniah the hyeste preste saue one, & thre kepers of the doze. And out of the citie he toke a certayne chābrelayne that had the ouersyght of the me of warre, and fyue men that were euer in ỹ kynges presence, whyche were founde in the cytye and Sopher the captayne of the host that taughte the people of the lād to make warre, & thre skoze men of the people of the land that were founde in the cytie also. And Nabusaradā the cheke Marshall toke them & brought thē to the king of Babilon to Reblah. And the kyng of Babilō smote them and slue them at Reblah in the lād of Hemath. And so Juda was caried awaye out of their lande.

¶ And ouer the people that remayned in the F lande of Juda, whyche Nabuchodonozor kīng of Babilon lefte, he set Godoliah the sonne of Ahikam thee sonne of Saphan.

And when all the captaynes of the men of warre and the men hearde that the kynge of Babilō had made Godoliah gouerner: there came to Godoliah to Mazphah: Ismaell the sonne of Nathaniah and Johanā the sonne of Kareah & Sariah the sone of Thanehumeth ỹ Netophathite & Jezoniah ỹ sone of Maachati & their mē. And Godoliah sware to them and to theyr men and sayde to them: feare not ye the seruaūtes of the Caldeyes. But dwelle in the lande and serue the kyng of Babilon and ye shalbe in good condycion.

But it chaūced the seuenth monethe after, that Ismael the sōne of Nathaniah ỹ sonne of Elisama of the kynges blonde came, & ten men with hym and smote Godoliah that he died: and so did he the Jewes & the Caldeys ỹ were w̄ hym at Mazphah. Therupon al the people bothe smalle and greate and the captaynes of the men of warre arose & wēt to Egipte: for they were afrayed of the Caldeyes.

G

Notwithstanding yet the .xxxvii. yere after Jehoacin kyng of Juda was caried awaye, the .xxvii. daye of the twelueth monethe, dyd Euilmerodach kynge of Babilō lifte vp the heed of Jehoiacin kyng of Juda out of the prysone house, and spake kyndelye to hym and set hys seate aboue the seate of all the kynges ỹ were withe hym in Babilon, & chaunged hys presō garmētes. And he dyd euer eate breade before him al the dayes of his life. And a cōtinual portiō was assigned hi of ỹ king, day by daye as longe as he lyued.

¶ The ende of the fourth boke of the Kinges, which after the Hebrues is the second.

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Notwithstanding yet the .xxxvii. yere after Jehoacin kyng of Juda was caried awaye, the .xxvii. daye of the twelueth monethe, dyd Euilmerodach kynge of Babilō lifte vp the heed of Jehoiacin kyng of Juda out of the prysone house, and spake kyndelye to hym and set hys seate aboue the seate of all the kynges ỹ were withe hym in Babilon, & chaunged hys presō garmētes. And he dyd euer eate breade before him al the dayes of his life. And a cōtinual portiō was assigned hi of ỹ king, day by daye as longe as he lyued.

¶ The ende of the fourth boke of the Kinges, which after the Hebrues is the second.

of Hur the eldest sone of Ephrata: Sobal the father of Kariath Jarim: & Salma ỹ father of Bethlehem: & Hareph the father of Beth Geder. And Sobal the father of Kariath Jarim had sonnes, a & euen ỹ halfe kinrede of Menuah.

The kyndredes of Kariath Jarim were ỹ Jethrites the Puthites the Semathites and the Maserites. And of them came the Zarathites and the Esthaolites. The sonnes of Salma, Bethlehem & Netophathi that were the glorye of the house of Joab and halfe the Manathites and of the Zaraites. And so were the kindredes of ỹ wryters that dwelte at Jabes, the Tirathites, the Simeathites and Suchathites whyche ar ỹ Kenites: that came of Hemath the father of Beth Rechab.

The Notes.

a Some reade, that sawe the halfe of the manlyons: meaning therby ỹ Sobal had many sonnes, by whō he saw to ruled, and owned, the one halfe of the prouynce. By the manlyons, they vnderstande, the houses wherin the Shepardes, husbandmen, or vine dressers dwelt. The place of whyche he owned the one halfe: myghte be Menuah or (as some wyl) Menahut.

¶ The Genealogie of David in Hebrō & i Jerusale

The. iii. Chapter.

B THese are ỹ sonnes of David which were borne hym in Hebrō: the eldest Ammon of Ahinoam ỹ Jesraelitesse. The secōd Daniell by Abigaill the Carmelitesse. The third Absalō ỹ sonne of Maacah daughter of Tholmai kynge of Gesur. The fourthe Adonias the sonne of Hagith. The fifte Saphatiah by Abital. The sixte Jethraam by Eglah hys wyfe. These. vi. were borne him in Hebrō where he raygned seuē yere & sixe monethes. And in Jerusalem he raygned. xxxiii. yere.

B And these were borne hym in Jerusalē: Samua, Sobab, Nathan and Salomō: these. iiii. of ỹ daughter of *Bath Sua & ỹ daughter of Ammiel. Thē Jebahar * Elisama, Elphalet, Nogeh, Nepheg, Japhia, Elisama, Eliada, & Eliphelec: nyne in nūbre. These are all the sonnes of David, beside the sonnes of hys concubynes & Thamar theyr syster.

Otherwise Bethsabe
Otherwise Elisua.

C Salomons sonne was Rehoboam, whose sonne was Abiah: and Asa was his sonne, and Jehosaphat hys sonne: whose sonne was Joram: & his sonne was Ohozias, and Joas was sonne to him. And his sonne was Amazias, and hys sonne was Azarias, and his sonne was Jotham. And Ahaz was hys sonne, and Hezekias was sonne to him, and Manasseth was his sone. And Amon was hys sone, And Josias was sonne to hym. And the sonnes of Josias were, the eldest sonne Johanan, the seconde Jehoakim, the third Zedekias, and the fourth Selum. The sonnes of Jehoakim were Jeconias his sonne, whose sonne was Zedekias.

The sonnes of Jeconias the prisoner were Salathiell, Melchiram, Phadaiah, Senazer, Jecamias: Hosama and Nadabiah. The sonnes of Phadaiah were Zorobabel and Semei. The sonnes of Zorobabel, Mosolam, Hananiah & Salumith their syster, and Hasubah, Ohell, Barachias, Hasadiah, Josab Hesed, fyue in noumbre. The sōnes of Hananiah: Phaltias and Jesaiah, whose sōne was Raphtiah, & hys sonne Arnan, and his sonne was Obdiah, and hys sonne Sechanias. The sonne of Sechanias was Semaiah. And ỹ sōnes of Semaiah were Hatus, Jegall Bariah, Naariah Saphat and Hesa, sixe. And the sōnes of Naariah were Elioenai, Hezekias & Azricam, thre. And the sōnes of Elioenai were Hodaiah, Eliasib, Pheleiah, Akub, Johanan, Dalaiah and Anani, seuen.

¶ The Genealogye of the sonnes of Juda and Symeon.

The. iiii. Chapter.

THe sonnes of Juda: Phares, Hezron, Carmi, Hur and Sobal. And Reaiah the sonne of Soball begatt Jahath. And Jahath begatte Ahimai and Laad whyche are the kynredes of the Zareathites. And of these came the father of Etam, Jezraell, Jesema and Jedebos, & theyr syster called Zalelphuni: And Phanuel father of Gedor: And Eser the father of Husah. These are the sonnes of Hur the eldest sōne of Ephrata father to Bethlehem. And Aschur the father of Thekua hadd two wyues: Halaah and Naarah. And Naarah bare hym Ahusam, Hepher, Themani & Hahastari. These were the sonnes of Naarah. And the sonnes of Halaah were Zareth, Jsoar and Ethnan. And Coz begat Anub & Zobebah, and the kynredes

A Ge. xxxviii. and. xlvi. q.

B

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A Ge. xxxviii. and. xlvi. q.

B

the kynredes of Aharhell the sonne of Haruim. And Jeabes was nobler then hys brethren. And his mother called hys name Jeabes sayinge: because I bare him with sorowe. But Jeabes called on the God of Israell, sayinge: Yf thou shalte blesse me, and enlarge my costes, and shalt let thyne hande be with me, and wilte kepe me from euell that it vexe me not. And God sente hym hys desyre.

Calub the brother of Suah begat Mahir, whych was the father of Esthon. And Esthon begat Beth Rapha & Phaseah and Thehenah the father of ỹ cytie of Nahas whych are the mẽ of Rechah. The sonnes of Kenas: Othniell & Saraiah. And the sonnes of Othniel were Hathath.

And Maonothi begatte Ophrah. And Saraiah begat Joab the father of thẽ of the valeye of craftesmẽ, so called because they were craftesmẽ. And the sõnes of Caleb the sonne of Jephoneh were Hiru, Ela and Naem. And the soune of Ela was Kenas. And ỹ sõnes of Jehaleleel were Ziph and Ziphah, and Thiria & Asareell. And the sonnes of Ezra: were Jether, Mered, Epher, Jalon, Thahat, Mariam & Samai, and Jesbah the father of Esthamoa.
D And his wife Jehudiah bare Jared the father of Gedor, & Heber the father of Socoh, & Jeuthiel the father of Zonoah. And these were the sonnes of Bethiah ỹ daughter of Pharao whiche Mered tooke. The sonnes of the wyfe of Hodia the syster of Nahan thee father of Keilah were Hagarmi & Esthamoa the Maachathite. The sõnes of Symon were Amnon and Rinah, Benhanan & Thilon. And the sonnes of Jesi were Zoheth and Benzoheth.

* The sonnes of Selah the sonne of
ge.xxxviii.a Juda were Er the father of Lecah, & Laadah the father of Maresah, and the kynredes of the housholdes of them that wroughte bysse in the house of Asbea. And Jokim and the men of Cozebah, and Joas & Saraph, which were inhabited in Moab, but returned to Lehem and to Debarim Aikim. These were potters and dwelte amonge trees and hedges and were in thee kynges worke and dwelt euen there.

The sonnes of Simeon: Namuel, Ja
E min, Jarib, Zerah & Saull, whose sonne was Selũ, & the sonne of hym was Mabsam, and his sonne was Masma. And the sonne of Masma was Hamuell, and hys sonne was Zachur, & ỹ sonne of him was Semei. Semei had syxtene sonnes & syxe daughters. But hys brethren had not many chyldren, neyther were the kynredes of thẽ lyke to the chyldren of Juda, in multitude. And they dwelte at Bersabe, Moladah & at Hasar Sual, at Balaah, Ezem, Tholad, Bathuel, Hormah and at Ziceleg: at Bethmarcaboth, Hasar, Susim, Bethberet and Saarim. These were their cyties vnto ỹ raygne of Dauid. And their villages were Etam, Ain, Remon, Tochẽ F and Asan, fyue townes and al theyr villages that were rounde aboute the sayde cyties vnto Baal. This is the habitacion of them and theyr genealogie.

And Mosobab, Jemlech, Josah ỹ sonne of Amasiah: & Joel & Jehu the sõne of Josabiah, the sonne of Saraiah the sõne of Asiel: & Elioenai, Jakobah, Jsohaiah: Asaiah: Adiel, Jsimiel and Banaiah: Ziza the sonne of Sephei the sonne of Alon the sonne of Jdaiah thee sonne of Zemri the sonne of Sannaiah. These are soch as came by name, heades of theyr kynredes. And the aunciẽt housholdes of thẽ syde in multitude.

And they wente as farre as Gador, e-
G uen vnto the east syde of the valeye, to seke pasture for theyr cattel. And they founde fatte pasture and good and a wyde lande bothe quyet and fruytefull: for they of Ham dwelte there before. And these now afore wrytten by name wente in the dayes of Hezekiah kynge of Juda, and smote ỹ tentes of them and thee habitacyons that were founde there, and destroyed them vtterlye vnto thys daye, and there dwelte in theyr rowmes: because there was pasture there for theyr shepe.

And therto there went of the sayd chyldren of Simeon fyue hundred men: Phalthiah Naariah Raphiah and Oziell the sonnes of Jesi beynge theyr heades: and smoote thee reste of thee Amalekites that were escaped and they dwelte there vnto thys daye.

¶ The Genealogie of Rubẽ and Gad & of the halfe trybe of Manasseh

The. v. Chapter.

A Gene. xlix. a. Exodi. vi. b. Numer. vi. a.

THe sonnes of Rube the eldest sonne of Israel: for he was ỹ eldest.* But because he defyled his fathers bed, his birthright was geue vnto the sonnes of Joseph the sonne of Israel, & so he is not rekened vnto the byrth ryghte. For vnto Juda which was mightie amõg his brethren, was geuen the principalitie before hym. But the byrtheryghte was geuen Joseph. The sonnes then of Ruben the eldest sonne of Israel, were Henoch, Phalu Hezron and Carmi.

The sõnes of Joel: Samaiah, & hys sonne Gog, & hys sonne Semei, and hys sonne Micah, and thee sonne of hym was Reaiah, and hys sonne was Baal, & Beerah was hys sonne. Wohyche Beerah Thiglath Phalneser kyng of Assyria caryed awaye: for he was a greate Lorde amonge the Rubenites. But vnto hys brethren in theyr kynredes, when they ar rekened after theyr byrth, were Jeiel & Zacharias the chefe heades.

And Bala the sonne of Azan the sonne of Sema the sonne of Joel, dwelte in Aroer and so forthe vnto Nebo and Baalmaon. And eastwarde he enhabited vntyl the wyldernesse, euen vpon the ryuer Euphrates, for theyr cattel was mothe in the B lande of Galaad.

And in the dayes of Saull they warred wyth the Hagarites which were ouerthrowen by theyr handes. And they dwelt in theyr tentes thorowe out al the eastland of Galaad.

And the chyldren of Gad dwelte ouer agaynst them in the lande of Basan, euen vnto Salcah. And in Basan Joel was the chefest and Saphan the nexte, then Jaanai and Saphat. And theyr brethrẽ in the aunciente housholdes of them, were Michaell, Mosolam, Seba, Jorai, Joacan, Zia, Eber & Senen. These were the chyldrẽ of Abihail the sonne of Huri the sonne of Jeroah Galaad the sonne of Michaell the sonne of Jesisai the sonne of Jahado the sonne of Buz. Ahi was the sõne of Abdiell the sonne of Guni the head of an auncient housholde amonge them. And they dwelte in Galaad and in Basan and her townes: & in all the Suburbes of Saron, euen vnto the ende of theyr borders.

And they were al rekened by kynredes in the dayes of Jotham kinge of Juda, & C in the dayes of Jeroboam king of Israel. The sonnes of Ruben of Gad & of halfe the trybe of Manasseh, euen of fyghtinge men able to beare shylde and swerde, and shotte wyth boowe, and taughte to make warre, were foure & fourtie thousande seuen hundred & thre skore that went out to battel. And they fought with the Hagarites & with Jetur, Naphas & Nodab. And they were holpe agaynst them, & the Hagarites were delyuered into theyr handes & al that were with the Hagarites. For they cryed to God in thee battel, and he hearde thẽ, because they trusted to hym. And they toke of theyr cattell fyfftie thousande Camelles, and two hundred and fyfftie thousande shepe, and two thousand asses, & of the people an hundreth thousand: for there fell manye dead because the warre was of God. And they dwelte there in theyr steades vntyll the tyme that they were caryed awaye.

And the chyldren of halfe thee trybe of Manasseh dwelt in the land, from Basan D vnto Baal Hermõ & Samir & vnto moũte Hermon, & they were manye. And these were the heades of the aunciente housholdes of thẽ: Epher, Jesi, Eliel, Azriel, Jeremiah, Hodaiah, Jehadiel, men of great power, men of name & heades of the auncient housholdes of them.

But whẽ they hàd trãsgressed agaynst thee God of theyr fathers and had gone a whoringe after the Gods of the people of the land, which God destroyed before thẽ, God stered vp the spyrite of Phul king of Assyria and the spyryte of Thiglath Phalneser Kyng of Assyria, and caryed awaye the Rubenites, the Gadites and the halfe trybe of Manasseh, and broughte them vnto Helah, Habor, Hara and to thee Ryuer Gozan, where they remayne vnto this daye.

The Notes

a‡ Thys worde, hys sonne, must ye styll referre to the name that goeth nexte before it, as one shulde saye Gad, the sonne of Sephaiah, Semei the sonne of Gad, & cetera.

¶ The Genealogie of the sonnes of Leui.

The. vi. Chapter.

THe sonnes of Leui: Gerson, Cahath and Merari. The sõnes of Cahath: Amram, Jzahar, Gen. xlvi. a

hat, Hebron & Oziel. The children of Am
ram: Aaron, Moyses and Miriam. The
sonnes of Aarō: Nadab, Abihu, Eleazar
and Ithamar.

Eleazar begat Phinehes. Phinehes be-
gat Abisue. Abisue begat Boki. Boki be-
gat Ozi, Ozi begatt Zarahiah. Zarahiah
begat Meraioth. Meraioth begat Amari
ah, Amariah begat Ahitob, Ahitob begat
Zadoc, Zadoc begat Ahimaaz. Ahimaaz be
gat Azariah. Azariah begat Johanā. Jo-
hanā begat Azariah which ministred in ỹ
tẽple that Salomon bylt in Jerusalem.

Azariah begat Amariah. Amariah be-
gat Ahitob. Ahitob begat Zadoc, Zadoc be-
gat Selū. Selū begat Helkiah. Helkiah
begat Azariah, Azariah begatt Saraiah,
B Saraiah begat Jehozedec which Jehoze
dec whē the Lord carted awaye Juda and
Jerusalē by the hād of Nabuchodonozor
went wyth them.

Gen. vi. c. *The sōnes of Leui now ar these: Ger
som, Cahath & Merari. And these be the
names of the sonnes of Gerson: Lobni &
Semei. And the sonnes of Cahath were
Amram, Izahar, Hebron & Oziel. The sō
nes of Merari: Moholi & Musi. These
are the kyndredes of Leui concerning theis
auncient fathers.

The sōnes of Gerson was Lobni, & his
sonne Jahath, & his sonne Zimah, and his
sonne Joah, and his sonne Ido, & his son
ne Zerah, and hys sonne Jeathrai. The
sonnes of Cahath: Aminadab & his sonne
Careh, and his sonne Assir, and hys sonne
Elcanah, and his sonne Abiasah, and hys
sonne Assir, and Thahath was his sonne,
& Uziel hys sonne, and Oziah his sonne, &
Saul was hys sonne.

The sonnes of Elcanah: Amasai, Ahi-
moth & Elcanah. The sonnes of Elcanah
Zophai whose sonne was Nahath, & his sō
ne Eliab and Jeroham his sonne, and El
canah hys sonne, & Samuell the sonne of
him. And the sonnes of Samuel: the el-
dest Vasni and then Abiah.

The sonnes of Merari: Moholi, & his
C sonne Lobni, & hys sonne Semei, and his
sonne Oza, & his sonne Samaa, and his
sonne Hagiah, and his sonne Asaiah.

These be they which dauid set for to sin
ge in the house of the Lorde, after that the
arcke had reste. And they ministred before
the dwelling place of the tabernacle of wit
nes with syngynge, vntyll Salomon had
buylt the tẽple of the Lorde in Jerusalem
And thē they wayted on theyr offyces, ac-
cording to the order of thē. These are they
that wayted with theyr chyldrē of ỹ sōnes
of Cahath: Hemā a singer, which was the
sonne of Joel, the sonne of Samuel. The
sonne of Elcanah, the sōne of Jeroham, the
sonne of Eliel: the sonne of Thoah, the son
ne of Zuph, the sonne of Elcanah, thee son-
ne of Mahath, the sonne of Amasai, ỹ son
ne of Elcanah, the sonne of Joell, the son-
ne of Azariah, the sonne of Zophonias: ỹ
sonne of Thahath, the sonne of Assir, ỹ sō-
ne of Abiasaph the sonne of Corch: the sō-
ne of Izahar, the sonne of Cahath: the son
ne of Leui: the sonne of Israell.

And his brother Asaph stode on his righ
te hand, which was the sonne of Barachi-
ah, the sonne of Samaa: the sonne of Mi
chael, the sonne of Baasaiah, the sonne of
Melchiah, thee sonne of Athanī, the sonne
of Zarah, the sonne of Adaiah: the sonne of
Ethan: thee sonne of Zimah, thee sonne of
Semei: the sonne of Jahath, the sonne of
Gersom, the sonne of Leui.

And theyr brethrē the sonnes of Mera
ri stode on the left hande: Ethan the sonne
of Chusi, thee sonne of Abdi, thee sonne of
Maloch: the sonne of Hasabiah, the sonne
of Amaziah, the sonne of Helkiah: the son
ne of Amzi, the sonne of Boni, thee sonne
of Somer: the sonne of Moholi, the sōne
of Musi, the sonne of Merari, thee sonne
of Leui.

Theyr brethrē the Leuites were apoin
ted vnto all maner seruice of ỹ tabernacle
of ỹ house of god. But Aaron & his sōnes
burnt vpō the aulter of burntoffringes &
on the aulter of incense, & were appoynted
vnto al that was to doo in the place moste
holy, & to make an attonemēt for Israel in
al poyntes accordinge as Moses the ser-
uaunt of God had commaunded.

These are the sonnes of Aarō: Eleazar,
whose sonnes was Phinehes, & his sonne
Abisue: & hys sonne Boki, & thee sonne of
hym Ozi, & his sonne Zarahia: & the sonne
of hym Meraioth, & hys sonne Amariah,
and the sonne of hym Ahitob: & Zadoc hys
sonne, and Ahimaaz hys sonne.

And these ar the dwelling places of the

in theyr townes & coostes: I meane of the
sonnes of Aaron of the kynred of the Caa
thites, for so theyr lot fell. They gaue vn=
to them Hebron in the land of Juda wyth
the Suburbes rounde aboute it. But the
countreye and vyllages pertayning ther=
to, they gaue to Caleb the sonne of Jepho
nch. And to the sonnes of Aaron thei gaue
C the Frantheseb cytyes, Hebron and Lob=
nah, wyth theyr Suburbes, and Jathir &
Ethemoa wyth theyr Suburbes: and Hi
len with her Suburbes, and Dabir with
her Suburbes: and Asan wyth her Su=
burbes, and Bethsemes wyth her Subur
bes. And oute of the trybe of Ben Jamin
Gabee and her Suburbes, Alemath with
her Suburbes, Anathoth wyth her Su=
burbes: so that al theyr cyties amõg theyr
kynredes were. xiii.

And vnto the sonnes of Cahath the rẽ=
naunt of the kinne of the trybe, were cities
geuen out of the halfe trybe of Manasseh
by lote, ten cyties. And vnto the sonnes of
Gerson amonge theyr kynredes were ge=
uen oute of thee trybe of Jssacar and oute
of the trybe of Asser and oute of the trybe
of Nephthali: & oute of the trybe of Ma=
nasseh in Basan, thyrtene Cytyes. And
F vnto thee sonnes of Merari were geuen
by lotte amonge theyr kynreddes oute of
the trybe of Ruben, and oute of thee trybe
of Gad, and oute of the trybe of Zabulõ,
twelue cytyes.

And the chyldren of Jsrael gaue the Le
uites soch cytyes wyth theyr Suburbes,
and that by Lott, oute of the trybe of thee
chyldren of Juda and of the trybe of Sy
meon & out of the trybe of the chyldren of
Ben Jamin: euẽ the sayd cyties that are te
hersed by name.

And cõcerninge the sonnes of Cahath,
the cities of theyr costes were of the trybe
of Ephraim.* In whych trybe they gaue
Josue. xxi.b vnto them the cyties of Refuge: Sichem
in mount Ephraim wyth her Suburbes,
& Gaser wythe her Suburbes, Jecmaam
with her Suburbes, Bethhoron with her
Suburbes, Alon wythe her Suburbes,
and Geth Remon with her Suburbes.
And oute of the halfe trybe of Manasseh,
Aner wyth her Suburbes, & Baalã wyth
her Suburbes among the kynredes of ỹ
remnaunt of the sonnes of Cahath.

And vnto thee sonnes of Gerson were
geuẽ out of the kyndred of the halfe trybe
of Manasseh: Golon in Basan wythe her
Suburbes & Astharoth with her Subur
bes. And out of the tribe of Jssacar, Kedes
wyth her Suburbes, Daberah wyth her G
Suburbes, Ramoth with her Suburbes
and Anem wyth her Suburbes. And out
of Asser, Masal wyth her Suburbes, Ab
don wyth her suburbes, Hukok wyth her
Suburbes & Rohob wyth her suburbes.
And out of the trybe of Nephthali, Kedes
in Galilea with her Suburbes, Hamõ wi
her Suburbes, and Kariath Jarim wyth
her Suburbes.

And vnto the reste of the chyldren of
Merari were geuẽ out of the trybe of Za
bulon, Remono with her suburbes & Tha
bor wythe her suburbes. And on the other
syde Jordan by Jericho euen on the easte
syde of Jordan were geuen thẽ out of the
trybe of Ruben: Bosor in the wildernesse
wyth her suburbes Jahezah wyth her su=
burbes, Kademoth wythe her Suburbes,
Mephath wyth her suburbes. And out of
the tribe of Gad, Ramoth in Galaad with
her suburbes, Mahanaim with her subur
bes, Hesebon wythe her suburbes, & Jezer
wyth her suburbes.

¶ The genealogie of Jssacar, Benjamin, Nephtha
li, Manasseh, Ephraim, and Asar.

The. vii. Chapter.

THe sonnes of Jssacar: Thola,
Phuah Jasub & Samron, A
toure. The sonnes of Thola
Ozi, Rephaiah Jeriel, Jatha
mat, Jebsam & Samuel whi
che were heades in the aũcient housholdes
of Thola and men of myght among their
kynreddes: the numbre of thẽ in the dayes
of Dauid, were two & twentye thousande
and syre hundred. The sonnes of Ozi:
Jzrahiah. Thee sonnes Jzrahiah:
Mychaell, Obadiah Joell, Jesiah, fyue
head men in all. And among them in theyr
kynreddes and auncient housholdes syxe
and thyrtie thousand mẽ prepared to warre: for they hadde manye wyues and son=
nes. And of theyr Bzethren amonge all B
the kynreddes of Jssacar were rekened of
men of warre foure skore and seuen thou
sande in all.

The sonnes of Benjamin: Bale, Bochor
and

and Jadiael, thre. The sonnes of Bale: Ezbon, Ozi, Oziel, Jerimoth and Uri, fyue heades auncient houses and menne of myghte, and were in nombre. xxii. thousande and. xxxiiii.

The sonnes of Bochor: Zamirah, Joas, Elieser, Elioenai, Amri, Jerimoth, Abiah, Anathoth & Alamath. All these are the
C chyldre of Bochor, & were rekened in their kindredes with the heades of the auncient housholdes of them that were men of power, twentie thousand & two hundred. The sonnes of Jediael: Balahan. The sonnes of Balahā: Jeus, Bē Jamin, Ahud & Chanaanah, Zethan, Tharsis & Ahisahar. All these are the sonnes of Jediael and aunciente heades and men of myght. xviii. thousande and two hundred that went oute to battell. And Suphim and Huphim were the chyldren of Ir. And the Husites were the chyldren of Aher.

The sōnes of Nephthali: Jahaziel: Guni Jezer & Selū, the chyldrē of Balahah. The sonnes of Manasseh: Azriel whyche Aramiah hys concubyne bare: she bare also Machir ỹ father of Galaad. And Machir gaue to Huphim & Suphim wyues. And the name of his syster was Maacah And the name of another sonne was Zalphahad. And Zalphahad had daughters And Maacah the wyfe of Machir bare a sonne & called hys name Phares, & the name of hys brother was Sares & his sonnes were Ulā & Rekē. The sōnes of Ulā was
D Badan. These ar the sonnes of Galaad ỹ sonne of Machir the sonne of Manasseh And his sister Melcath bare Jethud, Abiesser & Mahalah. And ỹ sōnes of Semeida were Ahaian, Sechem, Lekechi & Aniam.

The sonnes of Ephraim: Suthalah, whose sonne was Bared, & Thahath hys sonne, & hys sōne Eladah, & Thahath his sonne: & Sabad hys sonne, & Suthelah hys sonne, and Ezer & Elead. And the mē of Geth that were borne in thee lande, slue the, because they were come downe to take
E awaye theyr cattel. And Ephraim theyr father mourned manye a daye and hys brethren came to comforte hym.

And he wēt into his wife which cōceiued & bare hym a sonne, & he called thee name of it Bariah because it wēt euell with hys housholde. And his daughter was Sarah which built Bethoro the nether & also the vpper, & Ozan Sarah. And Raphah was his sonne: whose sonne was Reseph, wyth his brother Thalch, whose sōne was Thahan, & hys sonne Laadan, and hys sonne Ammihud, & his sonne Elisama, & hys sōne Nun and hys sonne Josua.

And theyr possession & habitacion was F.
Bethel & the townes that longed therto, & vnto the east of Naeran, & on ỹ west syde of Gazer wyth the townes therof, and Sichem with the townes of the same, and Ahdaiah with her townes, and a longe by the borders of the chyldrē of Manasseh, Bethsean wyth her townes, Thaanach wythe her townes, Magedo wythe her townes & Dod with her townes. In those dwelt the chyldren of Joseph the sonne of Israel.

The sonnes of Aser: Jomnah, Jesuah Isuai, Bariah & Serah theyr syster. The sonnes of Bariah: Heber & Melchiel whiche was ỹ father of Barsaith. And Heber begat Japhlet, Somer, Hotham & Suah theyr syster. The sonnes of Japhlet: Phisah, Banahal and Asauath. These are the chyldren of Japhlet. The sonnes of Somer: Ahi, Rohagah, Jahubah and Eram. G
And the sōnes of hys brother Helem were Zophah, Jemna, Seles and Amal. The sonnes of Zophah. Suah, Harnepher, Suall, Beri, Jamrah, Beor, Hod, Samma, Silsa, Jethran & Beera. The sonnes of Jether, Jephoneh, Phaspah, & Ara the sonnes of Dla: Arch, Haniel & Rezia. And these were thre chyldren of Aser & heades of auncyente houses and pure felowes & men of myghte and thee head Lordes. And when they were numbred in araye to battel, they were in numbre. xxvi. thousande men.

¶ Another genealogie of thee sonnes of Benjamin.

The. viii. Chapter.

BEn Jamin begat Bale his eldest sonne, Asbal the seconde Aharah the thirde, Nohah the fourthe & Raphah the fyfte. And the sōnes of Bale were Adar, Gera, Abihud, Abisua, Naamā, Ahohah. Gera, Sephuphan & Huram. And these are the sonnes of Ahud auncīt heades among the enhabiters of Gabaa whyche caryed thē to Manahath: Naamā Ahiah and Gera, whych Gera caryed them

thē awaye & begat Oza & Ahihud. And he begat Saharaim in the coūtrey of Moab after he had sent thē awaye, Husim & Baarah was hys wyues. And he begat of Hodes his wife Jobab, Zebia Mosa, Malchā, Jeuz, Sachiah & Mirma. These are hys sonnes beyng auncient heades.

And of Husim he begat Ahitob & Elpha
B al. The sōnes of Elphaal were, Eber, Misaam, & Samad which buylt Ono, Lod, & the townes longyng therto: & Barach & Sama which were aūcient heades amōg the enhabiters of Ailon, & they draue oute awaye the enhabiters of Geth. And Haio, Sesac, Jerimoth Sabadiah, Arod, Edar Michael Jespha, & Joha, the sōnes of Bariah: Zabadiah, Mosolā, Hezeki, Heber, Isamari, Jesliah, Jobab the sōnes of Elphaal. And Jaktin, Zecri, Sabdi, Elianai, Zelethai, Eliel, Adaiah, Baraiah Zamareth the sōnes of Semei. And Jesphā, Eber, Eliel, Abdō, Zecri, Hanan, Hananiah, Ailan, Anthothiah, Jephdaiah & Phanuel ar the sōnes of Sesac. And Samari, Soboziah, Otholiah, Jersiah Eliah & Zechri are the sonnes of Jerohā. These were
C aūcient heades in theyr kinredes & dwelte in Jerusalē. And at Gabaō dwelleth * the father of Gabaon whose wife was called Maacah. And his eldest sonne was Abdō thē zur, Cis, Baal, Nadab, Gedur, Ahaio & zacher. And Makeloth begat Samaah And these also dwelt w̄ their brethrē in Jerusalē ouer agaynste thē. And Ner begat Cis, & Cis Saul, & Saul begat Jehonathā, Melchisua, Abinadab & Isbaal. And
D the sōnes of Jehonathā was Meribbaal & Meribbaal begat Micah. And ꝑ sōnes of Micah were Phithō, Melech, Tharca & Ahaz, Ahaz begat Jehoadah. And Jehoadah begat Elmoth, Asmoth & zamri. And zamri begat Moza. And Moza behat Banah, whose sōne was Raphah, & his sonne was Elasah, & hys sonne Azel. And Azell had sixe sonnes whose names ar these: Esricā, Bochzu, Ismael, Sariah, Obdiah, & Hanan. All these were thee sonnes of Azel. And ꝑ sōnes of Esek his brother were Ulā his eldest, and Jeus ꝑ seconde & Elphelet ꝑ third. And ꝑ sōnes of Ulam were mightye mē & boowmē & had many sōnes, & sonnes sonnes, an hundred & fyfty. All these are the sonnes of Ben Jamin.

* After the greec, some reade Abigabaon

¶ Of the preastes, Leuites, and of their offices.

The. ix. Chapter.

And al Israel were nūbred by kynredes: & le, they be wryt- A
ten in the boke of the Kinges of Israel. And Jnda were caried away to Babilō for their offences. And the olde enhabiters ꝑ dwelt in theyr owne possessiōs & cyties were Israel, the priestes, Leuites & Nathinetites But in Jerusalem dwelte of the chyldren of Juda, of the chyldren of Ben Jamin & of the chyldren of Ephraim and Manasseh. Othai the sonne of Amihud the sonne of Amri the sonne of Omrai of the sonne of Bont * of the chyldren of Pharez, thee sonne of Juda, And of Siloni, Asiah the eldeste and his sonnes. And of the sonnes of Zarah, Jeuel wyth theyr brethren. vi. hundred. lxxx. Gdze, xlvi

And of the sonnes of Bē Jamin: Salo
B the sonne of Mosolam the sonne of Hodu tah, the sonne of Hasnuah, & Jobaniah ꝑ sonne of Jerohā. And Elah the sonne of Uzi the sonne of Mochori. And Mosolā the sonne of Saphatiah the sonne of Raguel the sonne of Jebaniah with other their brethrē in theyr kynredes, ix. hundred fyftie & sixe. And al these were honorable heades in the auncient housholdes of them.

And of the Preastes: Jedaiah, Jehoiarib & Jacin: Azariah the sonne of Helkiah the sonne of Mosolam, the sōne of zadock the sōne of Maraioth thee sonne of Ahitob the chefest in the house of God. And Adaiah the sonne of Jerohan the sōne of Phashor the sōne of Melchiah. And Maasi the sonne of Adiel the sonne of Jehezrah the sonne of Mosolā the sōne of Mosolamoth the sōne of Emer, w̄ other their brethren heedes in the aūcient housholdes of thē, a thousand seuen hundred and thre skore actiue mē in the worck of the seruice of the house of God.

And of the Leuites: Semeiah the sōne
C of Hasub, the sonne of Esricam, the sonne of Hasabiah of the sōnes of Merari. And Bacbaker the Carpenter and Galal. And Mathaniah the sonne of Micah, the sōne of Zecri the sonne of Asaph. Obdiah the sonne of Semeiah the sonne of Galal the sonne of Jduthun. And Barachiah the sōne of Asa the sonne of Elcanah ꝑ dwelt in

the

the villages of the Netophathites.

The porters were Selum, Acub, Talmō & Ahiman & their brethren, Selum being the chefe. For vnto ỹ time they had watched at the kynges gate eestward in ỹ tentes of the childrē of Leui by cōpanies. And Selū the sonne of Core the sōne of Abiasaph ỹ sonne of Core which his brethren the Corehites in the house of their fathers had their busynesse & office to kepe the doore of the tabernacle: for their fathers in the Hoste of ỹ Lorde kept the entering. ¶ D And Phinehes ỹ sonne of Eleazar was ruler ouer thē before ỹ Lord whiche was with him. And Zacharias ỹ sōne of Meselamiah kept the doore of the tabernacle of wytnesse. All these were chosen felowes to kepe the tresholdes, two hundred and twelue, & were numbred in their villages. And thē dyd Dauid and Samuell the sear institute in their fidelite. And their childrē had the ouersyght of the gates of ỹ house of ỹ Lorde and of the house of the tabernacle, to kepe them.

In foure quarters were the kepers: towarde the east, west, north, and south. And their brethren that were in the countre came in their wekes as their course came aboute wyth them. For the Leuites were cōmytted to be principall porters of fydelyte. And they had the ouersyght of the vestries and treasures of the house of God, and laye all nyght round aboute the house of God: because the kepinge therof pertayned to them and to open it euerie mournynge. And certen of them had the rule of the mynystrynge vessels and brought thē in and out by tale. And of them were certē apoynted to ouerse the vesselles and al holy ornamentes, and of the floure, wine, oyle, frākincēse & swete odoures. But certaine of the sonnes of the prestes were sett to make swete sauoures.

And Mathathiah one of the Leuites, the eldest sonne of Selum: the Corathite, had ỹ ouersight of the thynges that were baken in the frynge panne. And other of their brethren the sonnes of Cahah had ỹ ouersight of the shewbred, to prepare against all sabothes. These are ỹ syngers aūcient heedes among the Leuites deuyded by chambres: for they had to do both day & night. These were the auncient amōge the Leuites in their generacyons. And these dwelt at Jerusalem.

And in Gabaon dwelte Jeuell the *father of Gabaō, whose wife was called Maacah. And his eldest sonne was Abdō, & ē Zur, Cis, Baall, Ner & Nadab: Gedor, Ahio Zacharias & Mykeloth. And Mykeloth begat Semaā. And they also dwelt wyth their brethren at Jerusalem, cuē harde by them. And Ner begatt Cis, & *Cis Saul. And Saul begat Jehonathā, Melchisua, Abinadab & Eshaal. And the sōne of Jehonathā, was Meribbaal. And Meribaal begat Micah, & the sōnes of Micah were, phitō, Melech & Thaharea. And Ahaz begat Jaarah. And Jaarah begatt Alamath, Asmoth, Zamri. And Zāri begat Moza. And Moza begat Baana whose sōne was Raphaia, & his sōne was Eleasah, & his sōne Azel. And Azel had sixe sōnes whose names are these: Ezricam, Bochru, Ismael, Sarias, Obdiah & Hanan. These are the sonnes of Azel.

Some rede Abigabaō.

G 1. reg. ix. a. 1. Pa. viii.

¶ The battel of Saul agaynst the Philistynes: in whych he dyeth and hys sonnes also.

The. x. Chapter.

And the Philistines fought agaynst Israel. And the mē of Israel fled before ỹ Philistines & were ouerthrowē & slayne in Mount Gelboe. And ỹ philistines folowed Saul & his sonnes & slue Jehonathan, Abinadab and Melchisua the sonnes of Saull. And the battell wēt sore against Saul, in so moche that ỹ shotters met him, & he was wounded of ỹ shotters. Then sayde Saul to his weponbearer *draw thy swerde & thrust me thorow therwythe, that these vncyrcumcysed come not and do me shame. And his wepōbearer would not, but feared exceedyngly. Wherupon Saul caught a swerde & fel vpon it. And whē his harnesbearer sawe ỹ Saul was deed, he fel on a swerde also and dyed.

A 1. reg. xxxi. a

Iud. ix. g 1. reg. xxxi b

B

And thus Saull and hys thre sonnes and all hys house died together. And whē all the men that dwelt in the valeyes, saw how they fled, and that Saull and hys sōnes were deed they forsoke theyr cytyes & ranne away, and the philistines came and dwelt in them.

C

And on the morow whē ỹ Philistines came

came to strype the deed bodies, they founde Saul and hys sonnes ouerthrowen in mount Gelboe. And when they had stript hym they toke hys deed and hys harnesse and sente them in to the lande of the Philistines rounde aboute to shewe tydynges vnto theyr Gods and to the people. And they put hys harnesse in ỹ houses of theyr Gods. But hys skulle they hanged in the house of Dagon.

D And when al they of Jabes in Galaad hearde al that the Philistines had done to Saul, al ỹ mẽ of warre arose & fet awaye the body of Saul, & ỹ bodies of his sõnes and brought them to Jabes & buryed the bones of thẽ vnder an ocke in Jabes, & fasted seuen dayes.

And so Saul dyed for his trespace that he trespased agaynst the Lorde, in that he kepte not the worde of the Lorde, and in that he asked councell of a woman that wrought with a spyryte, & askd not of the lorde. And therfore the Lord kylled hym & turned the kyngdome vnto Dauid the sonne of Jesai.

¶ After the deeth of Saul is Dauid annoynted in Hebrõ. The Jebusites rebel agaynst Dauid, frõ whi che he taketh ỹ towre of Sion. His men are nõbred.

The.xi. Chapter.

A .ii. Reg. v, a

THẽ al Israel gethered thẽ selues to Dauid vnto Hebron, & sayde: se we by thy bones & thy flesh. And moreouer in tyme past, euẽ whẽ Saul was king, thou leddest Israel out and in. And the Lord thy God sayde vnto the: ỹ shalt fede my people Israel, & thou shalt be captaine ouer my people Israel. And when al the elders of Israel were come to the king to Hebron, Dauid made a couenaunte wt them there before the Lorde. And they annoynted Dauid kynge ouer Israel accordinge to the woorde of the Lord by the hãde of Samuel.

B And Dauid & al Israel went to Jerusalem whyche is Jebus: for there dwelte the Jebusites thee enhabiters of the land. And ỹ enhabiters of Jebus sayde to Dauid, thou comeste not here. Neuerthelater Dauid wanne the castel of Sion, whych is called ỹ cytye of Dauid. Then sayde Dauid: whosoeuer smyte the Jebusites first, shalbe ỹ pryncipal captayne & a lord. And Joab the sonne of Zaruiah wẽt first vp, & was therefore ỹ chefe captayne. And because Dauid dwelte in the castel, therefore it was called the citte of Dauid. And he built ỹ cytte on euery side euẽ from Mello rounde aboute. But Joab repared the reste of the cytte. And Dauid prospered & waxed greate, and the Lorde of Hostes was wyth hym.

*These are the principal mẽ of powre ỹ clawe to Dauid in his kyngdome wyth al Israel to make hym kyng vpõ Israel according to the word of the Lord. And this is the nũbre of the mighty men which Dauid had: Jsabaam the sonne of Hachamoni the chefe of .xxx. he lyfte vp his spere agaynst thre hũdred & slue thẽ at one time. C .ii. Reg. xxiii.

And after him Eleazar the sõne of Dodo an Ahothite which was one of ỹ thre mighty est. He was with Dauid at Phasdamin where the Philistynes were gathered to battell. And there was there a parsell of ground ful of barley, and the people fled for feare of the philistines. And they stept forth into the myddes of the furlong & sawed it and slue the Philistines. And ỹ lord gaue a great victorye.

And the thre of ỹ .xxx. chefe wente to a D rocke to Dauid at the caue Odolam. And the hoste of the Phylystines had pytched in ỹ valey of Raphaim. And Dauid was in an holde. And there was a garison of the Philistines at Bethlehẽ that same tyme. And Dauid longed & sayd: *Oh that one wolde geue me of the water of the wel of Bethlehẽ that is in ỹ gate, for to drincke. And the thre brake thorow the Host of the philistines and drew of the water of ỹ well of Bethlehem ỹ was in the gate, & toke it & brought it to Dauid. Neuertheles Dauid woolde not dryncke of it, but offered it to the Lorde, & sayde: God forbyd it me, that I shuld do thys thyng, ỹ I shuld dryncke the bloude of these men that haue put their liues in Jeopardye (for with the Jeopardie of their liues they brought it) and therfore he wolde not drinck it. This dyd the thre myghtyest. .ii. Reg. xxiii. nota the bloude

And Abisai the brother of Joab was E captayne of the thre, and he lyfte vp hys spere agaynste .iii. hundred and slue them, and had a name amonge the thre. And he was moche more noble then anye of the thre, and was theyr captayne. But was

not

not lyke to any of the thre in actes.

Banaiah the sonne of Jehoiada ꝑ sone of a stronge man ꝑ had done great dedes & was of Cabzeel: he slue two strog lions of Moab, & went downe and slue a Lyon in a pit in time of snow. And he slue an Egipcian whyche was a man of a size, euen fyue cubytes longe, and in his hãde had a speare lyke a weuers beame. And the other went to hym with a waster and plucked the speare out of the Egipcians hãd, & slue hym withe his speare. Soche thynges dyd Banaiah the sonne of Jehoiada, and had a name with the thre mightiest, & was the glozyousest of thyrtye: but attained not vnto the thre. And Dauid made hym of hys secret councell.

nota a spere lyke a weuers beame

And these were the best men of warre of the hoste: Asahel the brother of Joab and Elhanã the sonne of Dodo out of Bethlehem. Samoth the Harozite, Helez ꝑ Pharonite: Ira the sonne of Akes ꝑ Thekuite, Abieser ꝑ Anathothite: Sobacai the Husathite, Ilai the Ahohite: Maharai ꝑ Nethophathite & Heled the sonne of Baanah the Nethophathite: Ithai ꝑ sõne of Rebai of Gabaah that pertaineth to the chyldrẽ of Beniamin: Banaiah the Pharathonite: Haurai of the ryuer of Gaas, & Abiell the Arbathite: Azmoth the Baharumite, Elhaba the Saalbonite. The sõnes of Hasem the Gezonite, Jonathan the sonne of Sagah, an Hararite: Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur. Hepher the Mecharathite, Ahiah the Pholonite: Hezro the Carmelite and Naarai ꝑ sõne of Azbai: Joel the brother of Nathã: Mibahar the sõne of Gari: Zelec an Ammonite & Naharai a Berothite ꝑ bearer of the harneste of Joab ꝑ sõne of Zaruiah: Ira the Iethrite & Gareb a Iethrite Uriah the Hethite, zabad ꝑ sonne of Ohelai: Adina the sonne of Siza a Rubenite & an heed amonge the Rubenites and .xxx. aboute him: Hanan the sonne of Maacah and Josaphat a Mathanite: Ozeah an Atharothite: Sama and Jaiel the sonnes of Hothan an Aroerite: Jediael the sonne of zamri and Joha his brother Thozites: Eliel a Mahumite. And Jeribai and Josaiah the sõnes of Elnaam and Jethmah a Moabite. Eliel and Obed and Jasiell of Masobaiah.

¶ What they were that went with Dauid whe he fledde from Saul.

The .xii. Chapter.

AND these folowenge came to Dauid to Zikelag, whyle he yet *kepte hym selfe close for feare of Saul the sonne of Cis: and they were of the mẽ that socoured the battell, wepened wythe boowes, & couilde handle stones, arowes & bow as well wyth the lefte hand as wythe the ryghte, and were of Sauls brethrẽ, euen of the trybe of Beniamin. The chefeste were Ahiezer and Joas the sonnes of Samaah a Gibaonite, & Jaziel a Phalite, the sonnes of Azmoth. Baracah and Jehu of Anathoth. And Ismaiah a Gabaonite as myghty as any of thyrtie and moare myghtye to. And Jeremiah, Jehaziel, Johanan & Josabad of Gedor. Eleusai, Jerimoth Baaliah Samariah and Saphatiah: Haraphites Elcanah, Jesiah, Azrael, Joczer, Joseboã of Karchim. And Joelah and zabadiah the sonnes of Jeroham of Gedor.

* that is: hild him selfe

And of the Gadites there separated thẽ selues vnto Dauid whe he kept an holde in ꝑ wyldernes, mẽ of myght & men apte for warre & could hãdle shilde and speare, whose faces were lyke the faces of Lyõs, & they were therto as swyft as the Roes of the mountaynes: Ezer the fyrst, Obdiah the second, Eliab ꝑ thyrd, Masmãnah the fourthe Jeremiah the fyfte, Ethi the syxt, Eliel the seuẽth, Johanã the eyghte, Elsabad ꝑ .ix. Jeremiah the tenth, & Machbanai the .xi. These were of the sonnes of Gad & were captaynes ouer the men of warre, thee small ouer an. C, & the greate ouer a thousand. These ar they that went ouer Jordã in the fyrst monethe, when he had fylled ouer al hys bancke. And they put to flyght the of the valey both of the eastsyde and also the West.

B

And ther came of the chyldren of Beniamin & Juda to ꝑ holde of Dauid. And Dauid went out to them & answered and sayde to thẽ: If ye be come peasably vnto me, to helpe me, myne hert shalbe to gether wyth you. But and ꝑ you come to begyle me and to be mine aduersary, seyng there is no wyckednes in mine hãdes, the God of oure fathers loke thereon & rebuke it.

C

And

And the spirite came vpon Amasai a captayne ouer.xxx. and he sayde, thyne are we Dauid, & on thy side thou sonne of Jesai: *peace be with ỹ, & peace be with thine helpers, for thy God helpeth the. Then Dauid receaued the & made thẽ heedes of companyes of the men of warre.

Tho.xii.d

D And there fell of Manasseh to Dauid whẽ he went with the Philistines agaynst Saul to battel, *but holpe them not. For the lordes of the Philistines toke counsel and sent him away saying: he wyll fall to his master Saul to the Jeopardye of our heedes. And as he went to Zikelag ther fel to hym of Manasseh: Ednah Jozabad, Jediell, Michael, of Jozabad, Elihu and Zalthai, heedes of the thousandes of Manasseh. And they holpe Dauid agaynste those rouers. For they were al mighty mẽ and Captaynes in warre. And there came one or other to Dauid daye by daye to helpe him: vntyll it was a great Hoste, lyke ỹ Hoste of God.

1.Re.xix.a

And this is the nũbre of the heedes prepared to battell, ỹ came to Dauid to Hebron, to turne ỹ kingdõ of Saul to hym, accordynge to the mouthe of the Lorde.

The chyldren of Juda that bare shyld & speare were syxe thousande and eyghte hundred trymmed to warre. Of the chyldren of Simeon, men of mighte to warre, E seuẽ thousande and one hundred. And of the chyldren of Leui were foure thousand and syxe hundred. And Jehoiada was the cheke of thẽ of Aaron & with hym thre thousande and seuen hundred. And Zadock a yõg mã of great power had hys fathers household wyth Captaynes. xxii. And of ỹ childrẽ of Beniamin the brethren of Saul, were thre thousãd. And a great part of thẽ dyd yet folow the house of Saul.

And of the childrẽ of Ephraim, were. xx. thousand and eight hũdred, mẽ of myghte and named men in the housholdes of their fathers. And of ỹ halfe trybe of Manasseh. xviii. thousande which were appoynted by name to go to make Dauid kyng.

F And of ỹ childrẽ of Jssacar which were mẽ that had vnderstanding in ỹ right time to know what Jsrael ought to do: The heades of thẽ were two hũdred, and all their brethrẽ at their wil. And of Zabulon ỹ wẽt out wyth the Hoste and prouided in the araye to battell withe all maner of wepons of warre, fyftye thousande that kept in ordre wythe one accorde. And of Nephthali a thousande Captaynes, and wythe them with shylde & speare. xxxvii. thousãd. And of Dan prepared to battell, were. xxviii. thousande and. vi. hundred. And of Asser ỹ wẽt out vẽ the host to make battel, fourtye thousand. And of ỹ otherside Jordã, of the Rubenites, Gaddites & of the halfe trybe of Manasseh wyth all maner of instrumentes of warre an hundred and twẽtye thousande.

G All these beynge men of warre able to ordre the arate, came to Hebron with pure herte, to make Dauid kynge vpon al Jsrael. And therto al ỹ rest of Jsrael was of one accorde to make Dauid kynge. And there they were with Dauid thre dayes eatyng & drynckyng: for their brethren prepared for them. Moreouer they that were nie to the, as Jssacar, Zabulõ and Nephthali brought bread on asses, Camels, mules & oxen, & meate: flourre, figges, reasynges, wyne, oyle, oxen, & shepe aboũdãtlye. For there was myrthe in Jsrael.

¶ The arcke is brought agaĩne frõ Kariath Jarim to Jerusalem. Ozas dyeth.

The. xiii. Chapter.

A And Dauid counceled with ỹ Captaynes of thousandes & hũdredes, and with al the lordes, and sayde vnto all the cõgregacyon of Jsrael: Jf it seme you good and also to be of the Lord our God: Let vs take & sende vnto the rẽnaunt of oure brethren thorow out al the lãd of Jsrael, & to the preastes and Leuites with thẽ in their cytyes and suburbes, & geather thẽ to geather to vs. And let vs bringe agayne the Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacyon was cõsent so to do, for the thyng semed good in the eyes of al the people.

B And Dauid geathered all Jsrael together frõ *Sihor in Egypt vnto Hemath, to bring the arcke of the lord frõ Kariath Jarim. And Dauid wẽt vp & al Jsrael to Baalah, & so to Kariath Jarim ỹ is in Juda, to fet thẽce the arcke of the God & lord that sitteth on the Cherubes. Wobere hys name is called on. And they caryed ỹ arck

* That is Nilus.

C

of God in a new cart out of ỹ house of Aminadab. And Oza & his brother draue ỹ carte. And Dauid & all Israel played before god with al their myght, with syngin ge, harpes, psalteries, tymbrelles and trõpettes. And whẽ they came on ỹ threshyng flowre of Chidon, Oza put forth hys hãde to holde the arcke, for ỹ oxen stombled. And the lord was wroth wt Oza & smote hym, because he put hys hãde to the Arck. Wnp ther he dyed before god. And Dauid was displeased, becãuse ỹ Lord had rẽt a rẽt in Oza, and called the sayd place* Perez Oza vntõ this daye. And Dauid was so afraied of God that day, that he sayde, how shal I bringe the Arck of god whoim to me. And so Dauid brought not ỹ Arck home to him to ỹ cytie of Dauid: But turned it into the house of Obed Edom a Gethite. And ỹ Arck of God was with Obed Edom in his house, thre monethes. And ỹ Lord blessed the house of Obed Edõ & al that he had.

D that is, twee deuision of Oza.

¶ Hyram sendeth wodde & workemẽ to Dauid. Dauid begetteth chyldrẽ after he had taken him wiues He hath. vi. victoryes of the Philistines.

The. xiiii. Chapter.

After that Hirã kyng of Tire sent messengers to Dauid & tymbre of Cedar trees wythe masõs & Carpenters, to buyld hym an house. Wherby Dauid perceaued that the Lorde had prepared hym to be kyng vpõ Israel, in ỹ his kingdome was lifte vp an hye, because of hys people Israell. And Dauid toke yet moo wyues at Jerusalem & begat mo sõnes & daughters. And these at the names of his children which he had borne him at Jerusalem: Samua, Sobab, Nathan, & Salomon: Jebhar, Elisua & Eliphalett, Noga, Nepheg & Japhiah. Elisama, Baliada and Eliphelet.

A 2. Reg. v. b.

B And whẽ it was knowne among the philistines that Dauid was anoynted kynge vpon all Israel, all the Philistines wente vp to seke Dauid. And Dauid hearde of it & went out agaynst them. And the Philistities came & praunced in the valeye of Raphaim. And Dauid asked god saying: shall I go agaynst the Philistines & wylt ỹ deliuer them in to mine hãdes? And the Lord sayd to hym: go, for I wyll delyuer C thẽ into thyne hand. And when they were

come as ferre as* Baall Pharazim, Dauid bett them ther. And Dauid sayd: god hath deuided myne enemies with mine hãde as a mã wolde deuyde water. And therfore they called the name of the sayde place Baall Pharazim. And they lefte theyr Gods there, whyche Dauid badde to be burnt with fyre.

Some rede the playne or valey

And the Philistines came agayne & rãne abroade in the valeye. Then Dauid asked God: And God sayde to hym: go not after thẽ, but turne away frõ them, & come vpõ them straight frõ the peeretrees. And when thou hearest a sounde go in the toppes of the peerettees, thẽ go out to battell for God wyll go out before the to smyte ỹ hoste of the Philistines. And Dauid dyd as God commaũded him. And they smote the hoste of the Philistines al the way frõ Gabaon to Gazer. And ỹ fame of Dauid went out into all landes, and the lord made all nacyons feare hym.

D

¶ The Leuites bring agayne the Arck of the couenaunt of the Lord. Dauid daunsing before it is despysed of hys wyfe Michol, the daughter of Saul.

The. xv. Chapter.

And Dauid made hi houses in ỹ citie of Dauid, & prepared a place for ỹ arck of god, & pytched for it a tente. And then Dauid sayd, ỹ arcke of god ought not to be caried but of the leuites. For thẽ hath the lord chosẽ to beare ỹ Arcke of the Lord and to minystre to him for euer. And therfore Dauid gethered al Israel to Jerusalem, to fetche the arcke of ỹ Lord vnto ỹ place which he had ordeyned for it. And Dauid brought togeather ỹ chyldrẽ of Aaron & the Leuites. Of the sonnes of Cahath: Vriell the chefe, and of hys brethren an hundred and. xx. And of the chyldrẽ of Merari: Asaiah the chefe, & of his brethrẽ. ii. hundred and. xx. And of the sõnes of Gerson Joel the chefe, & of hys brethren an hundred and thirtie. And of the chyldrẽ of Elizaphan: Semeiah the chefe & of hys brethren two hundred. And of the sonnes of Hebron Eliel the chefe, & of his brethrẽ. lxxx. And of the sonnes of Oziell, Aminadab the chefe, & of hys brethren an hundred and .xii.

A

Wnd Dauid called to Zadock and Abiathar ỹ prestes, & to the Leuites Vriel, Asaiah Joel, Semeiah, Eliel & Aminadabi and

B

& sayde vnto thē: ye are ỹ principall heedes of the Leuites, sanctefye therefore youre selues & your brethren, and bryng the Arcke of the Lord God of Israel vnto ỹ place ỹ I haue prepared for it. For because ye were not there at the fyrst tyme, the Lorde oure God made a rent among vs, for that we sought hym not as the fassiō ought to be. And the preastes and the Leuites sanctefied them selues, to fett the Arcke of the Lorde God of Israel. And ỹ chyldrē of the Leuites bare ỹ Arcke of God vpon theyr shoulders wythe staues theron as Moses commaunded accordynge to the worde of the Lorde.

And Dauid spake to the cheke heedes of the Leuites, that they shulde appointe of their brethren to synge wt instrumentes of musycke psalteries, harpes & cymbales that sounded, and to synge on hye wt Joyfulnesse. And the Leuites appointed Hemā the sōne of Joell: and of hys brethren, Asaph the sonne of Barachiah. And of the sōnes of Merari their brethrē: Ethā the sōne of Cusaiahu. And wt thē their brethren of the secōd degree: Zachariah, Ben, Jaaziel, Semiramoth, Jahiel, Uni, Eliab, Banatah, Maasiah, Mathathiah, Eliphelehu, Makaniah, Obed Edō and Jaiel, porters. Heman, Asah and Ethan sange wyth cymbales of brasse to make a sounde. And Zachariah, Oziel, Semiramoth, Jehiell, Ani, Eliab, Maasiah & Banatah sange wt psalteries on an * Almoth. And Mathathiah, Eliphelehu, Makeniah, Obed Edō, Jeiel, & Ozaziah sang wt harpes an eyght aboue to courage wt all. And Conaniah ỹ cheke of the Leuites was master of ỹ song and taught to syng, for he was a mā of vnderstandynge.

And Barachiah and Elcanah kept ỹ doore of the Arck. And Sacaniah, Jehosaphat, Nathanael, Amasai, Zachariah. Banatah and Eliezer Preastes were blowers wyth trompettes before the Arcke of God. And Obed Edō and Jahiah were kepers of the doore of the Arcke.

* And Dauid and the elders of Israel & the Captaynes ouer thousādes wēt to fett the Arcke of the appoyntement of the lord out of the house of Obed Edō with gladnesse. And when God had holpe the Leutes that bare the Arcke of the appointmen te of the Lorde, they offered. vii. oxen & vii rammes. And Dauid had on hym a nalbe of bisse, and so had the Leuites that bare ỹ Arck, and so had the syngers, and Conaniah ỹ ruler of the sōg & of ỹ singers. And Dauid had moreouer vpō him an Ephod of lynen. And all Israel brought the Arcke of the Lordes couenaunt wt showtyng & blowynge of hornes, & wyth trompettes and symbales that sounded, and with psalteries and harpes.

And as the Arcke of the appoyntmente of the Lord came into the cytie of Dauid, Michol the daughter of Saull loked out at a wyndowe: and when she sawe kynge Dauid daunsyng and playinge, she despised hym in her hert.

After the Arcke was brought with great solempnytie and melodie, Dauid ordeyneth mynstres, that is to wete, Asaph and his brethren to minister before the Lord. He hym selfe loueth and praysethe the Lorde God of Israel.

The. xvi. Chapter.

When they had brought in the Arcke of God they set it in the tente that Dauid had pitched for it. And they broughte burnte sacrefyce and peaceofferynges before god. And whē Dauid had made an ende of offerynges of burntoffe-rynges and of peaceofferynges, he blessed the people with the name of the lorde. And he dealt all Israel borhe man and woman a cracknell of bredde, a pece of flesh and a messe of soppes.

And he appoynted certen of the Leuites to mynystre before the Lord, and to repete, and to thanke and prayse the Lord god of Israel: euē Asaph the cheke, & next to hym zachariah then Jeiell, Semiramoth, Jehiel, Mathathiah, Eliab, Banatah, Obed-Edō, and Jeiel with Psalteries & harpes. But Asaph wyth soundynge cymbales & Banatah & Jahaziel preastes with trompettes contynually before the Arck of the couenaunt of God.

And that same tyme Dauid dyd apointe chefelye to thanke the Lorde by Asah & hys brethren. * Thanke the Lord, calle on hys name, make hys Actes knowen among the people.

Synge vnto hym and play vnto hym: and recorde al hys wonderful dedes Prayse hys holy name, and lett the hertes of the that

Of. alamuth it is the name of an instrumēte of musyck.

1. Re. vi. c.

Ps. cxlv. a Isaie. xii. b

that seke the Lorde reioyse. Seke the Lorde and hys strengthe: Seke hys presence alwaye.

Remembre hys maruelles whyche he dyd, and his wonders, & the iudgementes of his mouth: The seed of Israell are hys seruaũtes: the chyldren of Jacob are hys chosen. He is the Lord our God: & in al ãdes are his iudgemẽtes. Thynk on his appoyntmẽt euer, & on the worde he cõmaunded to a thousand generacõs. Of his couenaũt to Abrahã, & of his othe to Isaac: which he set before Jacob for a decree, & to Israel for an euerlastyng couenaũt, saying: to ỹ I wyl gyue the lãd of Canaã, to be ỹ porciõ of yourenheritaũce. Whẽ you were a smalle companye in numbre, euen but a few, and thereto straungers therein. And they wẽt frõ people to people, & from one kyngdom to another nacion. He suffered no mã to do thẽ wronge: But rebuked kinges for their sakes. Touch not myne anoynted, nor do my prophetes any harme.

Psa.xcv.a * Synge vnto the Lorde all the erth: and shew from daye to daye his victories.

Tel amonge the hethen of his glorye: & amõg al nacyons of his wõderful dedes.

For great is the Lord and to be praised exceedingly: & terrible is he aboue al gods.

For al the gods of the hethẽ are Idoles: But the Lorde made heauen.

Prayse & honoure are in hys presence: strength and gladnes are in his place.

Asscribe to ỹ lord ye kinredes of people, Asscribe to the lord Glorye and strength.

Geue honoure vnto the Lordes name: bringe presẽtes and come before hym, and dowe to the Lorde in holy apparell.

* Al the erth feare him, he stablyched ỹ erth that it cannot moue. The heauen reioyse and the erthe be glade, and lette men tel amonge the nacions that the Lord is a kynge.

Al the erthe for all the dwellers in the earth

Let the see thunder and his fulnesse, & let the feldes reioyse and al that is therin.

Moreouer let ỹ trees of ỹ wood synge at the presence of the lord: for he cometh to iudge the erthe.

Thanke the Lorde for he is Good, and hys mercye lasteth euer: and saye: saue vs o God oure sauyoure & geather vs to gether & delyuer vs from amonge the hethẽ, to thanke thy holy name, & to praise the prayse that becometh the. Blessed be the Lorde God of Israell for euer and euer, and all nacyons saye * Amen, so prayse the Lorde.

Or Amẽ, ye haue, nu, vc

And he lefte ther before the arck of the Lordes couenaũt, Asaph and his brethrẽ. to ministre before the arcke euermore day by daye. And Obed Edom wyth hys brethren thre score and eyght, and Obed Edom the sonne of Iduthun & Osah to be porters. And Zadock the preast wyth hys brethrẽ ỹ preastes set he before the tabernacle of the Lord at the hylaulter of Gabaõ, to offer burntofferinges vnto ỹ Lord vpon the burntofferynge aultare perpetually at morynyng & euenynge, accordynge to al that is writen in the lawe of the Lorde whych he commaunded Israel. And wythe Heman and Iduthun, & other ỹ were chosen & named by name, to thanke the Lord ỹ hys mercye lasteth euer. And wt the sayde Heman and Iduthun were trompettes & soundyng symbales, & instrumentes of the melodye of God. And ỹ sonnes of Iduthũ were porters. And then, al ỹ people departed, euery mã to his house: and Dauid returned to salute hys houshold.

¶ Dauid is forbyddẽ to bylde an house vnto ỹ lorde, because of the bloudeshedinge that he had shed. Christ is promesed vnder the figure of Salomon.

The.xvii. Chapter.

And as Dauid dwelte in hys house he said to Nathã ỹ prophete: loo, I dwell in an house of Cedar tree: and the arck of the Lordes couenaũt dwelleth vnder curtaynes. And Nathã said to Dauid: do all that is in thyne herte, for God is wyth the.

2.reg.vii.a

But the same nyght ỹ worde of God came to Nathã saying: go and tel Dauid my seruaunt, thus sayth the Lord, ỹ shalt not bylde me an house to dwel in. For I haue dwelt in no house sẽce I brought oute ỹ chyldren of Israell vnto this daye: But haue gone frõ tent to tẽt & frõ one tabernacle to a nother. Nether in anye place whersoeuer I haue walked thorow out al Israel, spake I euer one worde to any of the iudges of Israel which I cõmaũded to fede my people, saying: why byld ye me not an house of cedar tree? Now therfore thus saye vnto my seruaũt Dauid: thus sayth the Lord of Hostes I toke the oute of

of the pasture frō after thepe, ꝯ thou shuldest be captayne ouer my people Israell. And I haue ben with the in al thou tokest in hand, & haue weded out al thyne enemyes out of thy syght, & haue made ꝯ a name lyke the name of ꝯ greatest mē of the erth. And I wyl ordayne a place for my people Israel & wil make it fast, & they shal dwel vnder it & shal moue nomore. Nether shal the chyldrē of wickednesse vexe them any more as at the beginning, and sence the tyme I commaunded iudges to be ouer my people Israel, & wyl bringe vnder al thyne enemyes (for I tolde the that the Lorde wolde buylde the an house.)

But whē thy dayes be expired, ꝯ thou must go after thy fathers, I wil set vp thi sede after the, whiche shalbe of thy sonnes & wyl settle his kingdō. He shal buyld me an house, & I wyll stablyche hys seate for euer. I wylbe hys father & he shall be my sonne, & I wyll not put my mercye awaye frō him as I dyd frō him that was before the. But I wyll sett hym in myne house & in my kyngdom for euer, & hys seate shalbe sure for euer.

C

Whē Nathā had told Dauid accordig to al these wordes, & to al this vision, king Dauid wēt & sate him before ꝯ Lord and sayd: what am I O Lord God & what is myne household, ꝯ thou hast promoted me thus ferre. And yet this semed lyttle in thyne eyes O God. But ꝯ thou shuldest speake of thy Seruauntes house for a greate whyle to come: & hast loked vpō me as vpon a mā of hye degree O lord god. What cā Dauid desyre more of the, wherin thou shuldest make thy seruāt more glorious? Thou knowest thy seruaūt: And lord for thy seruaunt sake, euē according to thyne owne hert thou hast done al this magnificēce, to shew al bounteousnesse Lord, ther is none like the, nor any God saue thou, according to al that we haue heard with our eares. Moreouer what nacyon on the erth is lyke thy people Israel, which God wēt and redemed to be hys owne people, & too make the a name of excellentie & terriblenesse, wyth castynge out nacyons from before thy people, for euer, and thou Lorde art become theyr God.

D

And now Lord the thing ꝯ hast spoken cōcerninge thy seruaunt and hys house be true for euer, and do as thou hast sayde. And thy name contynue & ware great for euer, that it be sayde: the Lord of hoostes, the god of Israel is God in Israel, and ꝯ house of Dauid thy seruaunt be stable before the. For thou Lord hast told thy seruaūt, that thou wilt buyld hym an house. And therfore thy seruaūt hath foūd in his hert to praye before the. And now lorde ꝯ art the verye God, and hast promised this goodnesse vnto thy seruaūte. Nowe therfore go to and blesse ꝯ house of thy seruaūte, that it maye contynue before the for euer. For what ꝯ blessest O Lorde that is blessed for euer.

¶ The Battelles of Dauid agaynst ꝯ Philistines

The. xviii. Chapter.

And after ꝯ Dauid bet ꝯ Philistines & subdewed them, & toke Geth & the townes ꝯ lōged therto, out of ꝯ hādes of ꝯ Philistines. And he bet the Moabites, and ꝯ Moabites became Dauids seruauntes and payde hym trybute. And Dauid bet Hadadezer kynge of Zobah vnto Hemah, as he wēt to bringe his dominion vnto the riuer Euphrates. And Dauid toke frō hym a thousād charettes & seuen thousand horsemen & twētie thousande fotemen, and brake all ꝯ charettes, saue that he reserued of them an hundred. Thē came the Stries of Damasco to helpe Hadadezer king of Zobah. And Dauid slue of the Striens. xxii. thousād, and put garisōs in Siria Damasco: And the Stries became Dauids seruaūtes & brought hym trybute. For the Lorde helpe Dauid in all that he went to.

A

And Dauid toke ꝯ shyldes of gould ꝯ were on the seruauntes of Hadadezer and brought thē to Jerusalē. And frō Theba hath & Chū, cytes of Hadadezer, brought Dauid exceadinge moch brasse. Wher vō Salomon made the brasen see and the pillers and the vesselles of brasse.

A

And whē * Thou king of Hemath, hearde how Dauid had betē al the host of Hadadezer kynge of Zobah, he sente Hadurā hys sonne to king Dauid, to salute hym and to blesse him, because he had foughte vō Hadadezer & bratē him (for Thou had warre vō Hadadadezer) and sent al maner of Iewelles of goulde, syluer & brasse vō hym.

C

Otherwyse Thoi. 1. Reg. xviii. c.

him. And kinge Dauid dedicated thē also vnto the Lord wt the syluer & goulde yt he brought frō al nacīōs, frō the Edomites, frō the Moabites, frō the chyldrē of Ammō, frō the philistines, & frō the Amalecht
D tes. And Abisai ỹ sonne of Zaruiah slue of the Edomites in the salt valey .xviii. thousand, & put Soudiares in Edō, & al Edō became Dauids seruaūtes: for the Lorde kept Dauid in al that he toke in hād. And Dauid raigned ouer al Israel & did right & equite vnto al his people. And Joab the sonne of Zaruiah was ouer the host, & Jehosaphat thee sonne of Ahilud recorder, & Zadock the sonne of Ahitob & Abimelech the sonne of Abiathar were the prestes, & Susa was scribe, & Banaiah the sonne of Jehoiada was ouer thee Cerethites & the Phelethites, and the eldest sonnes of Dauid wayted at the kynges hande.

Hanon kyng of the sonnes of Ammō doth great iniurye to the seruauntes of Dauid.

The .xix. Chapter.

A
K. Regū. 1, 8

After this it chaūced that Nahas king of ỹ chyldrē of Ammon dyed, & hys sonne made kyng in his steade, Thē sayd Dauid, I wyl shew kindnes vnto Hanon the sonne of Nahas, because his father dealt kyndly with me: And ther vpō Dauid sente messengers to comforte him ouer the death of his father. And whē the seruauntes of Dauid were come into the land of the chyldren of Ammon to Hanon to comfort him, the Lordes of the childrē of Ammon sayde to Hanon: thynkeste thou that Dauid doth honoure thy father in thy sight, that he hath sent cōforters vnto the? Naye, but it is to searche and ouerthrow & to spye out the land, that hys seruauntes be come vnto the.

Wherupō Hanō toke Dauids seruātes
B & shaued thē, & cutte of theyr cootes harde by theyr bottockes & sente thē awaye. And ther wēt ỹ tolde Dauid howe the mē were serued. And the king sente to mete thē (for the men were exceadingly a shamed) and sayd: tarye at Jericho vntil your beardes be growen, and then returne.

And when the chyldrē of Ammō sawe ỹ they stāke in the nose of Dauid, Hanon, & the chyldrē of Ammō sent a thousand talentes of syluer to hyre thē charettes and horsemē out of *Mesopotamia & out Syria Maacah and out of Zobah. And they hyred .xxxii. thousande charettes, & the kinge of Maacah & his people, which came & pytched before Medba. And the chyldren of Ammon geathered thē selues together frō their cyties & went out to battell. And
C as sone as Dauid hearde of it, he sent Joab wyth al the hoste of strong men. And ỹ chyldrē of Ammō came out & putte thē in araye to battel before the gate of the cytie. And the kynges that were come kepte thē by them selues in the felde.

*Ebre. aram Naharim

When Joab saw that the front of the battel was before hym & after, he chose out of al the youth of Israel & put thē in aray agaynst the Syrias. And the rest of ỹ people he delyuered vnto Abisai hys brother, that they shuld put them selues in aray agaynst the childrē of Ammon & sayd: Yf ỹ Syrians be to strong for me, succour me, and yf the chyldren of Ammon be to good for the, I wyl helpe the. Plucke vp thyne herte & lett vs playe the men for our peoples sake and for the cyties of our God, & the Lorde do what semeth hym beste. And
D Joab and the people that were wyth hym drue nye to the Syrians, to fyghte, & they fled before hym. And when the chyldren of Ammō saw that the Syrians were fled, they ranne awaye lykewyse frome Abisai his brother & gat them into the cytie. And Joab came to Jerusalem.

And when the Syriens sawe that they were put to the worse of Israell, they sent messengers and fet out the Syriens that are beyonde the ryuer wyth Sophach the Captayne of thee Hoste of Hadadezer before them. Whych when it was tolde Dauid, he geathered al Israell, and wēt ouer Jordan & went & set vpon them. And Dauid put him selfe in araye against the Syriens, and they fought wyth hym. But the Syriens fledde before Israel, and Dauid destroyed of the Syryens .vii. thousande charettes, and sluc fourtie thousand fotemen, and kylled Sophach the Captayne of the Hooste. And when thee Seruaūtes of Hadadezer saw that they were putte to the worse of Israel, they made peace with Dauid and serued hym. Neyther wolde the Syryans helpe thee chyldren of Ammon any more.

¶ The thre most victorious battels of Dauid.

The.xx.Chapter.

A ii. Reg. fi. a

AND the yere folowing about the tyme that kinges go oute a warrefare, Joab caried out ỹ armye of ỹ host & destroyed the coũtrey of the chyldren of Ammõ, & wẽt & beseged Rabah & destroyed it: But Dauid boade at Jerusalẽ whyle Joab smote Rabah and destroyed it: * And Dauid toke the crowne of theyr king of his head, & found therin the wayght of a talẽt of gould, & ther were precious stones in it, & it was set on dauids head. And he brought out also the spoyle of the cytye which was exceding moche. And he brought out the people that were in it & tamed thẽ with sawes & harowes of yron & with brakes, & so dealt Dauid with al ỹ cytyes ¶ of the childrẽ of Ammõ. And then Dauid and al the people came agayne to Jerusalẽ. * After that there arose warre at Gazer with the Philistines. At which tyme Sobocai ỹ Husathite slue Saphai that was of the chyldren of * Raphaim, & they were subdewed. And ther was battel agayn wt the Philistines, and Elhanan the sonne of Jair slue Lahemi the brother of Goliah ỹ Gethite, whose speare was lyke the beame of a weuer. And there chaunced yet agayn warre at Geth, where was a man of a syze D wyth. xxiiii. fyngers and toes. vi. on euery hande, and. vi. on euery foote, and was the sonne of Haraphah and defyed Jsraell. And Jehonathã the sõne of Samaa Dauids brother slue hym. These were borne of Haraphah at Geth and were ouerthrowen by thee hande of Dauid and of hys seruauntes.

1. Re. xii. g.

Gen. xiiii.a

¶ The people are punished with pestilence, because Dauid caused thẽ to be nombred: so that ther dyed lxx. thousand men.

The.xxi.Chapter.

A AND Satan stode vp against Jsraell, & persuaded Dauid to numbre Jsraell. And Dauid sayd to Joab & the rulers of the people, go ye & numbre Jsraell frõ Berseabe to Dan, and bringe it to me that I maye knowe thee numbre of them. And Joab answered: the Lorde make thy people an hundred tymes so many mo as they be be. But my Lord kynge are they not al my Lordes seruaũtes? why then doth my Lorde require this thynge? why shulde my Lorde be a cause of trespace to Jsraell?

Neuertheles the kinges wordes preuayled agaynst Joab. And Joab toke his way & went thorowoute al Jsrael, & came to Jerusalẽ & gaue the nũbre of the count of the people vnto Dauid. And al Jsrael were in nũbre a thousand thousande & an hũdred thousand men that drue swerde: & Juda was. cccc. lxx. thousand men ỹ drue swerde. But the Leuites & Benjamin he coũted not amõg thẽ. For the kinges dede semed abominable to Joab. And the Lord was displeased wyth thys thinge, & smote Jsrael. Then sayd Dauid to God: I haue synned exceedingly in doyng this thing Neuertheless yet do away the wickednes of thy seruaunte, for I haue done aboue measure foolyshlye.

And ỹ Lord spake vnto Gad Dauids seer of visyõs saying: go & tel Dauid saying. Thus sayth the Lord: I geue the the choyse of thre thinges: chose the one of thẽ that I may do vnto the. And Gad came to Dauid & sayd vnto him: Thus sayth the Lord. Chose the ether thre yeres famishement, or thre monethes to be consumed of thyne aduersaries, ỹ swerde of thine enemies ouertaking the: or else the swerde of the Lord thre dayes & pestilẽce in the land, the Angel of the Lord destroying thorowout all the costes of Jsrael. And nowe aduyse thy selfe what word I shal bring agayne to him that sent me. And Dauid sayde to Gad, I am in an exceding straite. But let me fal into the hãdes of the Lord, for passing great is his mercy, & let me not fal into the handes of men.

And the Lord sent pestilẽce vpõ all Jsrael, so ỹ ther were ouerthrowen of Jsrael lxx. thousand mẽ. And god sent the Angel to Jerusalẽ to destroye it. And as he was about to destroy, the Lord beheld and had cõpassion on the wretchednesse, and sayde to the Angel that destroyed, it is ynough, now cease thyne hãd. And the angel of the Lord stode by the threshing floure of Ornan the Jebusite. And Dauid lyft vp his eyes & sawe the Angel of the Lord stãd betwene the erth & heauẽ with a drawẽ swerde in his hand stretched oute towarde Jerusalem. Then fell Dauid and the elders

¶ of

of Israel clothed in sacke vpō theyr kates And Dauid sayde vnto God: Is it not I that cōmaunded to nūber the people? And I am he that haue synned & done euell in dede. But what haue these shepe done? let thyne hande therfore O Lorde God, be on me and on my fathers house, & not on thy people to destroye them.

And the angel cōmaunded Gad to say to Dauid, that Dauid shuld go & rere vp an aulter vnto the Lorde, in the threshinge floure of Oznan thee Jebusite. And Dauid went at the sayinge of Gad which spake in the name of the Lorde. And Oznan turned about and sawe the Angel, and his foure sonnes wyth hym, & hyd thē selues: for Oznan was threshing whete. And Dauid came to Oznan. And whē Oznan loked & saw Dauid, he wēt out of the threshing floure & bowed hym selfe to Dauid with his face to the grounde.

And Dauid sayde to Oznan: geue me the place of thee threshinge flowre, that I may buyld an aulter therin vnto the Lord Let me haue it for as moche moneye as it is worthe, that the plage may cease frō the
D people. And Oznan sayde to Dauid: take it to the, and let my Lord kyng do that semeth good in his eyes. Se, I geue the oxen for a burntsacrifice, & the threshing sleades for wood, & wheate for meate offring: I geue it all. But kynge Dauid sayde to Oznā: not so, but I wil bye it for as moch money as it is worth. I wyl not take that whyche is thyne, for thee Lorde, and offer burntoffringes wythout coste.

And so Dauid gaue to Oznan for the place sicles of goulde. vi. C. by wayghte. And Dauid buylt ther an aulter vnto the Lord & offred burntoffringes & peaceoffringes. & called vnto the Lord & he heard him frō heauē in fyre vpō the aultar of burntoffringe. And the Lord cōmaunded the Angel to put vp his swerde agayne in to the shethe of it. At that tyme whē dauid saw, ỹ the Lord had heard him in the threshing flowre of Oznan the Jebusite: he vsed to offer ther. For ỹ tabernacle of ỹ Lorde which Moses made in the wildernesse, & the aulter of burntoffring were at ỹ season in the hyl at Gabaō. And Dauid could de not go before it to seke God, because he was afeerde of the swerde of the Angell of the Lord. And Dauid sayd: this is ỹ house of the Lord God, & this is the burntcofringe aulter for Israel.

¶ Dauid wylleth hys sonne Salomon to bylde the temple of the Lord: whych thynge he hym selfe was forbidden to do.

The. xxii. Chapter.

A
And Dauid cōmaūded to gether the straūgers ỹ were in ỹ land of Israell, & sett hewers to hew stone, to build the house of God. And Dauid prepared plentie of yron for nayles to the dores of the gates & to ioyne wyth al, & aboū dance of brasse without waighte, & of Cedar trees without nūbre. For the Zidons and they of Tire brought moche Cedar wood to dauid. For Dauid thus thought Salomon my sonne is younge & tender, B and thee house that is to be buylte for the Lorde, muste excede in greatnesse, that it maye be spoken of and praysed in all landes. I wyll therfore make ordinaunce for it. And so Dauid prepared aboundaunce before hys death.

And he called Salomō his sōne & charged him to buyld an house for ỹ Lord god of Israel: And Dauid sayd to Salomō: *my sonne, I had in myne hert to buylde 11. Reg. 5. an house vnto ỹ name of the lord my god. 1. Reg. 8. But the word of the Lord came to me saynge: thou hast shed moche bloude, & haste made many battels. Thou shalt not bylde an house for my name, for thou haste shed moche bloud to the erth in my sight. Behold a sōne shalbe borne the which shall be a mā of rest, for I wyl geue him reste frō al hys enemyes round about. And his name shalbe * Salomō: for I wil sende rest and Salomō is as moch to say by interpretacīō as peaceable peace vpō Israel in his daies, He shal bylde an house for my name, & he shall be my sonne, & I wylbe his father, & wyl stablish the seat of his kingdō vpon Israell for euer. Now my sonne, the Lord be with the, ỹ thou mayste prosper & buylde the house of the Lord thy God, as he hath sayd of ỹ And the Lord geue the wisdō & vnderstāding, & make ỹ gouernour of Israell, & to kepe the law of the Lord thy god. For thē thou shalt prosper: If ỹ shalt be diligēt to do the ordinaūces & lawes whych the lord charged Moses with, to deliuer to Israel. Plucke vp thyne hert & be stronge, dread not nor be discouraged. Beholde in myne

aduersite I haue prepared for thee house of the Lord an hūdred thousand talentes of gould & a thousand thousād talētes of syluer, & as for brasse & yrō it cānot be nū-bred, it is so moche. And I haue prepared timber & stone, & ÿ shalt prouide more ther to. Moreouer ÿ hast workemen ynough & masōs & carpeters to worke in stone & timber, & al maner of wise mē for whatsoeuer worke it be. And of gould, syluer, brasse & yron ther is no number. Up therfore & set vpō it, & the Lorde shalbe with the.

D And Dauid cōmaūded al the Lordes of Israel, to helpe Salomō his sōne saying: Is not ÿ Lord your god with you? & hath he not geuē you reste on euery syde? for he hath geuē the enhabitours of th' lād into myne hand, and the land is subdued before the Lord & before his people. Now therfore set your hertes & youre soules, to seke the Lord your god. And vp & buylde ye ÿ tēple of the Lord God, to bringe the arcke of the couenaunt of the Lorde, & the holye vesselles of God into thee house so buylte for the name of the Lorde.

¶ Dauid being old, ordeyneth Salomō kinge he causeth the Leuites to be nūbred, and assigned them to theyr offices.

The.xxiii. Chapter.

A Kl. Reg. i. c

AND whē Dauid was olde & stryken in yeres, he made Salomō his sonne king ouer Israell. And thē he gathered together all ÿ lordes of Israell with the Prestes & the Leuites. And ÿ Leuites were nūbred frō. xxx. yere & aboue, & the tale of them in men polle by polle was xxxviii. thousand. Of whiche xxiiii. thousand were set to further the worcke of the house of the Lord. And. vi. thousand were officers & Judges. Foure thousand were porters & foure thousand praysed the lord with soch instrumētes as Dauid had made to prayse wyth all.

And Dauid put an order amōg the chil dren of Leui: Gerson, Cahath & Merari: Of the Gersonites was Laadā & Semei The sonnes of Laadā: ÿ cheke was Jehiel & thē Zethā and Joel, thre. The sonnes of Semei, Salomith, Haziel, and Harā, thre These were the aunciēt heades of Laadā And the sonnes of Semei were also Jahath, Zinah, Jaus & Bariah: these foure were the sonnes of Semei. And Jahath was the cheke, Zinah the seconde. But Jaus and Bariah had not many sonnes, and therfore they were rekened for one auncient housholde.

The sonnes of Cahath: Amram, Izahar, Hebrō & Uziel, foure. * The sōnes of Amram: Aaron & Moses. And Aarō was appoynted to cōsecrate in the place moost holy, with hys sonnes for euer: & to burne the offringes before the Lord, and to minister, & to blesse in hys name for euer. And as for Moses the man of God, hys children were named wyth thee trybe of Leui. The sonnes of Moses: Gerson & Eliezer. And of the sōnes of Gerson: Sabael was the cheke. The sonnes of Eliezer: Rohabiah the cheke. And Eliezer had no nother sōnes: But the sōnes of Rohabiah were verye manye. And of the sonnes of Izahar: Salomi, the cheke. The sonnes of Hebron Jeriahu the fyrst, Amariah the second, Jahaziel the thyrde & Jecmaam the fourthe. The sonnes of Uziel: Micah the first and Jesiah the seconde. The sonnes of Merari: Mahali & Musi, the sonnes of Mahali: Eleazar & Cis. And Eleazer dyed & had no sonnes, but daughters only, which theyr brethrē the sonnes of Cis toke. The sonnes of Musi: Mahali, Eder, & Jerimuth, thre. These ar the childrē of Leui in the housholdes of their fathers the aūciēs heades, vewed & nūbred by name & polle by polle frō. xx. yere. & aboue, to worcke in the seruice of the house of the Lorde. For Dauid sayd: the Lord god of Israel hath geuen reste vnto his people, and they shal dwell in Jerusalem for euer.

Moreouer the Leuites shuld nowe no more beare the tabernacle & al the vessels ÿ pertayned to the seruice therof. But at ÿ last cōmaūdemēte of Dauid, the Leuites were numbred frō. xx. yeare & aboue, & to wayte at the handes of the sonnes of Aaron in the seruice of the house of the Lord and to haue the ouersight of the courtes & of the store houses, & of the purifying of al holy thinges, and of the worke of the thinges that serued for thee house of God, as the shewe bread the fyne flowre, the incate offringes, the flawnes of swete bread, and of the thinges baken in the fryinge panne or broyled on the grydyron, and on al maner measures and cise, and to wayte euery

mor-

euery morynge to thanke and prayse the Lorde, and lykewyse at euen. And to wayte on euery offeryng of burntesacrifyces vnto the Lord, the Sabbothes and fyxte dayes of the monethes, and other festfull dayes by numbre and custome, was theyr office euer before ỹ Lorde. And that they shuld waite on the tabernacle of wytnesse & on the holy place, & on the sonnes of Aaron their brethren, in the seruice of ỹ house of the Lorde.

The Notes.

a‡ To wayte at the handes of the sonnes of Aarō is, to do after their cōmaūdement, as beneth in the xxv. b.

¶ Dauid assigneth their office to ỹ sōnes of Aarō:

The.xxiiii.Chapter.

THe deuysion of the sonnes of Aarō: Nadab, Abihu, Eleazar & Ithamar. * But nadab & Abihu dyed before their father & had no chyldren. And Eleazar and Ithamar were the Prestes. And Dauid ordered them on this maner: Zadock of the sōnes of Eleazar & Ahimelek of the sonnes of Ithamar to be in office by course. And there were no mightye heedes founde of thee sonnes of Eleazar then of the sonnes of Ithamar. And they deuyded them into.xvi. heedes of aūcient housholdes of ỹ sōnes of Eleazar, & eight of ỹ sonnes of Ithamar. And they put thē in order by lot, one with a nother that ther shulde be rulers in the sanctuarye & Lordes before god as wel of the sonnes of Ithamar as of the sonnes of Eleazar. And Semeiah the sonne of Nathaneel the scribe of the Leuites wrote them before the kyng & the Lordes, & before Zadock the Preaste and Ahimelek the sonne of Abiathar, & before the auncient heedes of ỹ prestes & of ỹ Leuites: one principall houshold for Eleazar & one for Ithamar.

And ỹ first lot fel to Iehoiarib. The secōd to Iedaiah. The third to Harim. The fourth to Seorī. The fifte to Melchiah. The sixt to Miamī. The seuēth to Hakes. The eight to Abiah. The ninth to Iesua. The tenth to Secaniah. The leuēth to Eliasib. The twelueth to Iakim. The thyrteen to Huphah. The.xiiii to Ibaab. Thee ften to Huphah. The fiftene to Belgah. The syxtene to Emer. The.xvii. to Hezir. The eightene to Haphzez. The nynetene to Pathahaiah. The twentie to Iehezekiel. The twentie & one to Iaci. The.xxii. to Gamul. The.xxiii. to Delaiahu. The.xxiiii. to Maaziahu.

This is the order of thē in their offices, to come into ỹ house of ỹ Lord accordyng to their maner vnder Aarō their father, as the Lord God of Israel commaunded.

The rest of the sōnes of Leui: of the sōnes of Amram, Subael. Of the sonnes of Subael Iehedtahu. Of the sonnes of Rohabtah the fyrst Iesiah. Of the Izaharites, Salemoth. Of the sonnes of Salemoth, Iahath. And the sonnes of Hebron were Ieriahu the fyrst, Amariah ỹ secōd, Iahaziel ỹ thirde, Iekameam ỹ fourthe. Of ỹ sonnes of Usiel, Micah. Of the sōnes of Micah Samir. The brother of Micah was Iesiah. Of the sonnes of Iesiah zachariah. The sonnes of Merari were Mahali & Musi. The sōnes of Iaaziahu, Beno. The sōnes of Merari by Iahaziahu, Beno, Sohem, zacur & Ebri.

Mahali had Eleazar which had no sōnes. The sonnes of Kis: Ierahemel. The sonnes of Musi: Mahali, Eder and Iermoth: These are of the chyldren of Leui in the housholdes of their fathers. And these cast lottes next to their brethren the sōnes of Aaron, before Dauid the king and Zadoc & Ahimelec & the aūciēt heedes & prestes of the Leuites: as well the youngeste brother as an auncient heed.

¶ The singers ar appointed with their places, and lottes.

The.xxv. Chapter.

AND Dauid & the captaynes of ỹ host apoynted out to do seruyce the sonnes of Asaph of Hemā & Iduthun, whych dyd prophesie wt harpes psalteries & cymbales. And ỹ multitude of thē were men to do seruice in theyr offyces. The sonnes of Asaph: zaur, Ioseph, Nathaniah Asercalah, to wayte on Asaph which prophesied by the kynge.

The sonnes of Iduthū: Godoliah, zuri, Iesaiah, Hasabiah & Mathathiah, Semei syxe, at ỹ hādes of their fathers Iduthun, wt harpes: whiche Iduthū prophesied for to thanke & praise the Lorde. The sonnes of Heman: Boktahu, Mathaniah, Uzziel, zubuell, Ierimoth, Hananiah, Hanani, Eliathah, Gedaltht, Romanthi Ezer, Iesbokasah, Malothi, hothir & Mahazioth.

All

ALl these were the sonnes of Heman ỹ kinges Sear of vysions wythe the worde of god, to lift vp the horne. God gaue to Heman. xiiii sõnes & thre daughters. Al these were at the hande of their father to sing in ỹ house of the lord with symbales, psaltetics & harpes in ỹ scrupce of the house of god. And* at the hand of the king was Asaph, Idithũ & Hemã: But the multitude of them were with their brethrẽ ỹ were cõnynge in the songe of the Lorde. And the nũbre of al that taught, were two hũdred foure skore & eyght. And they cast Lottes indyfferentlye howe they shulde wayte as well the smalle as the greate, the scoler as wel as the skole master.

nota cymbales gazped to gether this is the meaning of

That is, at the kinges cõmãdemẽt as aboue in the. xvi. d

And ỹ fyrst lot of Asaph fel to Joseph. C The seconde to Godoliah with his brethrẽ and sonnes, twelue personnes. The thyrde fel to Zacur with his sonnes & brethren beynge twelue personnes. The fourthe to Izari with his sonnes and brethrẽ twelue personnes.

The fyfte to Nathaniah with his sonnes & brethren twelue personnes. The sixt to Bokiahu with hys sonnes and brethrẽ twelue personnes. The seuenth to Isarelath with his sonnes & brethrẽ twelue personnes. The eyght to Isaiah with his sonnes and brethren twelue Personnes The ninthe to Mathaniah withe his sonnes and brethren twelue personnes. The tẽth to Semei wt his sõnes & brethrẽ twelue personnes. The leuẽth to Azarael wt his sõnes & brethrẽ twelue personnes. The. xii. to Hasabiah withe hys sonnes & brethren twelue personnes. The thirtene to Subuel with his sonnes & brethren twelue personnes. The fourtene to Mathathiah wt his sonnes & brethren twelue personnes. The fyftene to Jeruioth with his sonnes & brethren twelue personnes. The sixtene to hananiah with his sonnes & brethren twelue personnes The seuentene to Jesbokasah wt his sonnes & brethrẽ twelue personnes. The eyghtene to Hanani with his sonnes & brethrẽ twelue personnes. The nineteene to Maloth wyth hys sonnes and brethrẽ twelue personnes. The twentye to Eliathah wt hys sonnes & brethren twelue personnes. The. xxi. to Hothir wt hys sonnes & brethren. xii. personnes: The. xxii. to Gedaliah with his sonnes & brethren. xii. personnes. All these were the sonnes of Heman ỹ kinges Sear of vysions wythe the worde of god, to lift vp the horne. God gaue to Heman. xiiii sõnes & thre daughters. Al these were at the hande of their father to sing in ỹ house of the lord with symbales, psaltetics & harpes in ỹ scrupce of the house of god. And* at the hand of the king was Asaph, Idithũ & Hemã: But the multitude of them were with their brethrẽ ỹ were cõnynge in the songe of the Lorde. And the nũbre of al that taught, were two hũdred foure skore & eyght. And they cast Lottes indyfferentlye howe they shulde wayte as well the smalle as the greate, the scoler as wel as the skole master.

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C The porters of temple are ordeined euery man to the gate which he shulde kepe.

The. xxvi. Chapter.

THe deuysyon of the porters a mõg ỹ Corehites: Meseleemiah ỹ sonne of Kore of ỹ chyldren of Asaph. A

And the sonnes of Meselemiah were these: Zachariah the eldeste, Jadiel the seconde, Zabadiah the third, Jathaniel the fourth, Elam the fyfte, Jehohanan the syxt. Eliocnai ỹ seuẽth. And Obed Edom had sõnes: Semeiah ỹ eldeste, Jehosabad ỹ second, Joah the third, Sacar ỹ fourth, Nathanael ỹ fyfte, Amiell ỹ the sixte, Issacar the seuẽth and Polathai the. viii. for god had blessed him.

And vnto Semeiah his sonne were sonnes borne that ruled in the house of their father, for they were men of myghte. The sonnes of Semeiah: Othni, Raphael, Obed and Elzabad & hys brethren men of actiuite, Elihu and Samachiah. All these were of the chyldren of Obed Edom, whiche with their brethren & their chyldrẽ, actiue mẽ & of strength to do seruice, were. lxii of Obed Edom. And Meseleniah had sõ B nes & brethren, actyue men, xviii. And Hosah of the chyldrẽ of Merari, had sonnes: Simri the chefe, yet he was not ỹ eldest, but hys father made him the chefeste. Helkiah the second, Thabeliah ỹ thyrd & Zacariah the fourth: so that all the sonnes & brethren of Hosah were. xiii.

Vnto these was deuyded the offyce of ỹ portershepe as vnto heedes ouer the men ỹ wayted wyth their brethren and mynystred in the house of the Lorde. And they cast lottes the smalle as wel as the greate in ỹ housholdes of their fathers, frõ gate to gate. And the east lot fell to Seleniah. And for Zachariah hys sonne a wyse counceler, they cast lottes, and his lot came out towarde the Northe. And Obed Edoms lot fel to the south, And to hys sonnes fell *the councel houses. And to Suphim & Hosah fel the weste wyth the gate Salechcth, wher the waye assendeth vpward, ỹ one way beynge fast by the other.

* Some reade ỹ house of Asuphim.

In

In the Eeste kepte syxe Leuites: in the Northe. iiii. a daye, & in the Southe. iiii. a day, and in euery councel house two, & * in the watchhouses, on the hie way west wat de foure: two in a house. These are the deuisions of ỹ porters among the sonnes of Korah & the sonnes of Merari. And of ỹ Leuites Ahiah had ỹ ouersyght of ỹ treasure of the house of god, and of ỹ treasure of the dedycat thynges.

Some rede in Parbar C

As cõcerninge ỹ sõnes of Laadã which were Gersonites. Laadã had auncient fathers. Laadan the Gersonite had Jehieli. The sonne of Jehieli: Zethan & Joel hys brother, which were ouer ỹ treasures of ỹ house of the Lord. Amonge the Amtamites, Jzaharites, Hebronites & Ozielites, was Subuel the sonne of Gerson the sonne of Moses a ruler ouer ỹ treasure. And of his brethren the sonnes of Eliezer, was Rahabiah, whose sõne was Jsaiah, & hys sonne was Joram, & his sonne Zechri, & his sõne was Selomith, which Selomith & hys brethren were ouer al the treasures of the dedicate giftes which Dauid ỹ kinge, & the auncíẽt heedes, of ỹ captaines ouer thousandes & hundredes, & ỹ captaynes of ỹ hoste had dedicated of the spoyle wõne in battel, to maynteyne ỹ house of ỹ D Lorde: & ouer all ỹ Samuel the sear and Saul the sõne of Cis, and Abner ỹ sonne of Ner, & Joab ỹ sõne of Zaruiah had dedicated. Al ỹ was dedicated, was vnder ỹ hãd of Selomith and of hys brethren.

Of the Jzaharites Conaniah and his sonnes were in businesses wythoute forth made officers & iudges ouer Jsraell. And of the Hebronites Hasabiah & his brethrẽ men of actiuite a thousande & vii. hũdred were officers in Jsrael on this side Jordã westward, in al busynesses of ỹ lord & seruice of ỹ kyng. And Jedlah was the chefest among the kynredes & fathers of the Hebronites. And in the. xl. yere of ỹ kinge dõ of Dauid they were soughte for. And ther were foũd of thẽ mẽ of actyuite at Jezer in Galaad. And his brethrẽ were in mẽ of actiuite, two thousãd & seuẽ hũdred aũciẽt heedes, which kyng Dauid made rulers ouer the Rubenites, Gaddites & the halfe trybe of Manasseh in al maters pertaynyng to God & busynesses of ỹ kyng,

¶ Of ỹ princes & rulers ỹ ministred vnto the kyng.

The. xxvii. Chapter.

TO speake of the childrẽ of Jsrael: in the nũbre of thẽ were aũciẽt heedes & captaines of thousãdes & hundredes, & officers ỹ serued the king in al thyng accordyng to the cõpanyes that came in or wẽt oute, moneth by moneth thorow oute al the monethes of the yere. And euery cõpanie had. xxiiii. thousand. Ouer the fyrst cõpanye in the fyrst moneth, was Jasoboã the sonne of Zabdiel. And in hys nũbre were. xxviii. thousãd: And the chefest of al the captaynes in the host of the fyrst moneth was of the childrẽ of Pharez. Ouer the cõpanye of the second moneth Dodai an Ahohite, & in hys host was Maketloth a ruler. And in his cõpany were. xxiiii. thousãd. The chefe captayne of the thyrd host in ỹ third moneth, was Banaiah the sonne of Jehoiada ỹ prest. And in his host xxxii. thousand. This is ỹ Banaiah mighty amõg thirtie & aboue thirtie. And in his parte was Amizabad hys sonne.

The fourth captayne in ỹ fourthe moneth was Asael the brother of Joab, & Zabadiah hys sonne after hym. And in hys host. xxiiii. thousande. The fyfte captayne in the fyfte moneth was Samahut ỹ Jezrahite: & in hys host. xxiiii. thousand. The syxt captayne in the sixt moneth was Ira the sonne of Akes a Thekuite: and in hys hoste. xxiiii. thousande.

The seuenth captayne in the seuẽth monethe, was Helei the Phalonite, of the childrẽ of Ephraim: & in his host. xxiiii. thousand. The eyght captayne in the. viii. monethe, was Sobocai an Husathite of the kynne of Sarah: & in hys host. xxiiii. thousand. The nynthe Captayne in the. ix. monethe, was Abiezer an Anathothite of ỹ sõnes of Jemini: and in hys host. xxiiii. thousand. The tenth captayne in the tenthe monethe, was Maharai the Netophathite of the Zarahites: & in his host. xxiiii. thousãd. The leuenthe monethe, was Banaiah the Pharathonite of the childrẽ of Ephraim: & in his host. xxiiii. thousãd. The twelueth Capytayne in the twelueth monethe, was Heldai the Netophathite of Othoniel, & in hys hoste. xxiiii. thousande. And the rulers ouer the tribes of Jsrael were these. Amõge the Rubenites, was Eliezer the sonne

of

of Zechri. Amonge the Symeonites, was Saphattah the sonne of Maacah. Amōg the Leuites: Hasabiah the sonne of Kamuel. Amōg the Haronites: Zadock. In Iuda: Eliu of the brethrē of Dauid: In Issachar: Amri the sonne of Michael. In Zabulō: Iesmaiah the sonne of Abdiah. In Nephthalie: Ierimoth the sonne of Azriel. Amōg the childrē of Ephraim: Hosea ꝑ sonne of Ozaiah In the halfe tribe Manasseh: Joel ꝑ sonne of Phadaiah. Of the halfe trybe of Manasseh in Galaad: Iado ꝑ sōne of Zacharias. In Bēiamin: Iaasiel the sōne of Abner. In Dā: Azarel ꝑ sonne of Ieroham. These are the Lordes in the trybes of Israel.

But Dauid toke not the nūbre of them vnder. xx. yere: for the Lord said he wolde encrease Israel like vnto ꝑ starres of the skye. And Ioab ꝑ sōne of Zaruiah begāne to numbre. And though he kintshed it not, yet there fell wrath for ꝑ vpō Israel. And therfore the nūbre was not put in ꝑ chronycles of kynge Dauid.

Ouer the kinges treasure was Azmoth
D the sōne of Adiel. And ouer the treasure of the feldes in the cytyes, vyllages & castelles, was Ionathan, the sonne of Oziah. And ouer the workmen in the feldes ꝑ tilled the grounde, was Ezri ꝑ sonne of Chelub. And the ouersight of the vineyardes had Semeiah the Ramathite. Ouer the wynecellers & treasure of wine was Sabdi the Saphonite. And ouer ꝑ olyuetrees and mulberitrees that were in the valeies was Baal Hanā the Gadarite. And ouer ꝑ treasure of oile was Ioas. And ouer the oxen ꝑ fed in Sarō was Setari the Saronite. And ouer the oxē in ꝑ valeyes was Saphat the sonne of Adlai. And ouer the camelles Obil the Ismaelite. And ouer the Asses was Iehadiah the Merothite. And ouer the shepe was Iazis the Hagarite. All these were the rulers of ꝑ substāce of kynge Dauid. And Ionathā Dauids brothers sonne, a mā of coūcel, a mā ꝑ taught wisdom, & a writer he & Iehiel the sōne of Hachamoni waited on the kinges sonnes. And Ahitophel was of the kinges coūcel. And Husai ꝑ Arathite was ꝑ kinges cōpaniā. And next to Ahitophel was Iehoiada the sonne of Banaiah, & Abiathar. And ꝑ captaine of the kinges watre was Ioab.

Because Dauid was forbidde to build the tēple: he exorteth Salomon & the people to performe it.

The. xxviii. Chapter.

AND Dauid geathered to gether al the lordes of Israel: ꝑ Lordes of the tribes, the Lordes of ꝑ companies that ministred to the king by course, the lordes ouer the thousandes & ouer the hūdredes, & the lordes ouer al the goodes and catell of the kinge and of his sonnes, wt the chamberlaynes warryours and al actiue men vnto Ierusalē. And kyng Dauid stode vpon his fete and sayde.

Heare me my brethren & my people: I had in myne hert to buyld an house of rest for the Arck of the couenaūt of the lord, & a ‡ fotestole for oure God, and had made redye to buylde. But God sayde to me: ꝑ shalt not buylde an house for my name, because thou art a mā of warre & hast shed bloude. Moreouer the lord god of Israel chose me of al the house of my father, to be kyng ouer Israel for euer, for he chose Iuda to be a captaine: & in ꝑ house of Iuda ꝑ house of my father, & of the sonnes of my father he had a lust to me, to make me kynge ouer al Israel. And of al my sōnes) for the Lord hath geuen me many sonnes) he hath chosen Salomon my sonne, to syt in the seate of the kyngedome of the lorde ouer Israel. And he said vnto me: Salomō thy sonne, he shal build my house and my courtes, * for I haue chosen him to be my sonne, & I wilbe his father, & wil stablysh his kigdom for euer, if he wil hardē him selfe to do my cōmaundementes, and my lawes, ae it goeth thys daye.

And now I say vnto you before al Israel the cōgregacion of ꝑ lord, & in the audience of our god: kepe & seke for al ꝑ cōmādemētes of the lord youre God, ꝑ ye maye enioye a good lād & enheret youre childrē after you for euer. And ꝑ Salomon my sonne: know God thy father & serue hym wt a pure hert and lust of soule. * For the lord sercheth al hertes & vnderstandeth al the Imagynacyons of thoughtes. If ꝑ shalt seke him, he wilbe found of the. But & yf ꝑ forsake hym, he wyll cast the of for euer. Take hede now, for the Lorde hathe chosē the, to build an house of thy sāctuarye. Be stronge and do it.

‡ not
Amā of warre
ꝑ shalt not build my house
1. Paralip.
Psa. xxxiii. C
Or
nota thys lorde hathe chosen thys to And build an house of thys sanctuary

And Dauid gaue Salomon his sone ye paterne of the porch & of ye houses ye loged therto, and of the store houses, vpper chābres, ynner pareloures & of the house of ye mercieseate: & the example of all that was in his mind, both of the courtes of ye house of ye Lord & of the treasure houses round about, for ye treasures of ye house of God & for the treasure of the dedycate gyftes, & of the companyes of the preastes & Leuites that wayted by course, & of al worke māshype, that shuld serue for the house of the lord & for al vesselles that shulde serue in the house of ye lord. And appointed him what waygħte of goulde shulde serue for thynges of gould thorow out all vessels for what soeuer vse it serued: and what waygħt of syluer shulde suffice for al maner of vesselles of syluer, for whatsoeuer purpose they serued.

And the waygħte of the goulden candel stickes and of their lampes of goulde, the waygħte for euery candelsticke & for their lāpes. And for the candelstickes of syluer by waygħt, bothe for the cādelstyck & also for her lampes accordinge to the offyce of euery cādelstick. And ye waygħt of gould for ye tables of shewbreede, table by table: & lykewyse syluer for the tables of syluer. And for fleshehokes, basens & dryncking pottes of pure goulde. And for cuppes of gould by waight, cuppe by cupp. And for cuppes of siluer by waight, cupp by cupp: And for the aulter of incēse of tried gould by waight. And the symilitude of the seat of the Cherubes that stretched oute theyr wynges and couered the arcke of the coue naunt of the Lorde. Al was geuen me by wrytyng of the hande of the Lord, whych made me vnderstād al the worckmāshipp of the paterne.

And Dauid saide to Salomō his son ne: hardē thy selfe and be strōg and do it, feare not nor let thyne hert dyscourage ye. For the Lord God my God is wythe the, and shal not leaue the nor forsake the, vntyll thou hast fynysshed al the worke that muste serue for the house of the Lord. Beholde the prestes and Leuites deuyded in companyes, for to do al maner of seruyce that pertayneth to the house of God, and besyde that, thou hast with the for all maner of worckmanshyppe, all that are wyllyng and wyse for any maner of seruyce. And the lordes & al the people ar at thy cō maundemente in all thynges.

The Notes

a‡ The kotestole &c. was ye mercye seat at whych & on whiche God had promesed the Hebrues to hear the and speake vnto the: which was vpon ye Arcke, as it appeareth Exodi. xxv.b.

¶ The offeringes of Dauid and of the princes for ye byldyng of the temple. Dauid dyeth and Salomō his sonne raygneth in his steade.

The.xxix.Chapter.

And Dauid the king said vnto al the congregacion: God hath specyally chosen Salomō my sone which is yet yōge & tender, & the worcke is greate, for thee house is not for man, but for the Lorde God. Moreouer I haue prepared wythe al my myght for the house of God: golde for thynges of gould, & syluer for thinges of siluer, brasse for thiges of brasse, yron for thinges of yron & wood for thynges of wood: & onykes stones, * set stones, and of other gay stones, and al maner of precious stones, and of marble great aboundaunce. And yet because I haue lust to the house of my God: I haue seuerall goulde and syluer whych I geue to the house of my God aboue al I haue prepared for the holy house: euē thre thousand talentes of goulde of Ophir, and seuen thousande talentes of syluer tryed: to syle thee walles of thee house wt goulde wher it becometh, and with siluer wher syluer is mete, and for all maner of worcke by the handes of Artyficers. And let me se who is wyllyng also, to fyl hys hād for the Lorde this daye.

A

B

And the aūcient lordes & the Lordes of the trybes of Israell, & the Captaynes of thousandes & hūdredes & the lordes ouer the substāce of the kyng, were wyllyng & gaue for ye seruyce of ye house of god, fyue thousande talentes of gould and tē thousande peces of gould coynes, and tē thousande talentes of siluer, & .xbtii. thousand talētes of brasse, & an hundred thousande talentes of yron. And they ye had precious stones gaue thē for the treasure of ye house of the Lorde, vnto the hande of Jehiel the Gersonite.

C

And the people reioysed ye they were so willynge: for with a pure herte they were wylling vnto the lord. And therto Dauid the

And Dauid gaue Salomon his sone ye paterne of the porch & of ye houses ye loged therto, and of the store houses, vpper chābres, ynner pareloures & of the house of ye mercieseate: & the example of all that was in his mind, both of the courtes of ye house of ye Lord & of the treasure houses round about, for ye treasures of ye house of God & for the treasure of the dedycate gyftes, & of the companyes of the preastes & Leuites that wayted by course, & of al worke māshype, that shuld serue for the house of the lord & for al vesselles that shulde serue in the house of ye lord. And appointed him what waygħte of goulde shulde serue for thynges of gould thorow out all vessels for what soeuer vse it serued: and what waygħt of syluer shulde suffice for al maner of vesselles of syluer, for whatsoeuer purpose they serued.

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The Notes

a‡ The kotestole &c. was ye mercye seat at whych & on whiche God had promesed the Hebrues to hear the and speake vnto the: which was vpon ye Arcke, as it appeareth Exodi. xxv.b.

¶ The offeringes of Dauid and of the princes for ye byldyng of the temple. Dauid dyeth and Salomō his sonne raygneth in his steade.

The.xxix.Chapter.

And Dauid the king said vnto al the congregacion: God hath specyally chosen Salomō my sone which is yet yōge & tender, & the worcke is greate, for thee house is not for man, but for the Lorde God. Moreouer I haue prepared wythe al my myght for the house of God: golde for thynges of gould, & syluer for thinges of siluer, brasse for thiges of brasse, yron for thinges of yron & wood for thynges of wood: & onykes stones, * set stones, and of other gay stones, and al maner of precious stones, and of marble great aboundaunce. And yet because I haue lust to the house of my God: I haue seuerall goulde and syluer whych I geue to the house of my God aboue al I haue prepared for the holy house: euē thre thousand talentes of goulde of Ophir, and seuen thousande talentes of syluer tryed: to syle thee walles of thee house wt goulde wher it becometh, and with siluer wher syluer is mete, and for all maner of worcke by the handes of Artyficers. And let me se who is wyllyng also, to fyl hys hād for the Lorde this daye.

A

B

And the aūcient lordes & the Lordes of the trybes of Israell, & the Captaynes of thousandes & hūdredes & the lordes ouer the substāce of the kyng, were wyllyng & gaue for ye seruyce of ye house of god, fyue thousande talentes of gould and tē thousande peces of gould coynes, and tē thousande talentes of siluer, & .xbtii. thousand talētes of brasse, & an hundred thousande talentes of yron. And they ye had precious stones gaue thē for the treasure of ye house of the Lorde, vnto the hande of Jehiel the Gersonite.

C

And the people reioysed ye they were so willynge: for with a pure herte they were wylling vnto the lord. And therto Dauid the

the kynge reioysed wyth greate gladnesse And Dauid blessed thee Lorde before all the congregation and sayde: Blessed arte thou Lorde God of Israell oure Father, from euer and for euer. Thyne (O Lord) is greatenesse, power glorye, victorye and prayse: for all that is in heaue and in earth is thyne, & thyne is the kingdom (O Lord and thou art lyfte vp an head aboue all.

And riches and honoure come of the, & thou raygne st ouer al, and in thyne hande is power and strength, and in thyne hande it is to make greate and to geue strengthe vnto all.

And now our God, we thanke thee, and prayse thy glorious name. For what am I? & what is my people? that we shuld obtayne strength to be so willing? But all is of the, & of that we receaued of thyne hand we haue geue the. For we be but strangers before the & tenauntes, as were al oure fathers. Our dayes on the erth is but a shadowe, and ther is none abyding. O Lorde oure God, all this heape y we haue prepared to buyld the an house for thy holy name, cometh of thyne hand, and is al thyne. I wote my god, that thou prouest the hert & hast pleasure in playnesse. And in playnesse of myne herte I haue wyllinglye geuen all thys. And now I se thy people whi che are here in gladnesse, to offer willingly to the. O Lorde God of Abraham, Isaac and of Israell oure fathers, kepe thys for euer in the ymaginacion of the thoughtes of the herte of thy people, & prepare theyr hertes vnto the. And geue vnto Salomō my sonne, a pure hert to kepe thy cōmaundemētes, thy testymonies and thyne ordynaunces, and to doo all, and to buylde the house whych I entended.

And Dauid sayd to all the cōgregatiō blesse the Lord your God. And al the congregation blessed the Lorde God of theyr fathers, & stowped & bowed thē selues vnto the Lord & to the kyng. And they offred offeringes vnto the Lord. And on the morowe after thee sayde daye, they offered in burntoffringes vnto the lord a thousand oxen, a thousande rammes & a thousande lambes wyth theyr drinckeoffringes. And they slue plenteously thorowout al Israel and dyd eate & drinke before the Lord the same daye with great gladnesse. And they made Salomō the sonne of Dauid kyng the second tyme, & anoynted hym vnto the Lord, to be ruler, & Zadock to be the preest. *And so Salomon sate on the seat of the Lord, & was kyng for Dauid hys father, & prospered, & al Israel obeyed hym. And all the Lordes & men of power, & therto al the sonnes of kyng Dauid submitted thē selues vnder kynge Salomon. And the Lord magnified Salomon on hye, in the syght of all Israel, and gaue hym so glorious a kyngdom as none of al that were kynges before in Israell had.

Now Dauid the sonne of Isai was kyng ouer al Israel. And the space he raygned ouer Israel was fourtie yere: vii. yere in Hebron & .xxxiii. yere in Jerusalē. And he dyed in a good age: olde, ryche & glorious: And Salomō his sonne raygned in hys steade. The actes of Dauid the kyng both fyrst & laste, are wrytten in the bokes of Samuel the sear & in the boke of Nathan the prophete, & in the boke of Gad the sear of bystons, with al his kingdom and power and tymes that went ouer hym and ouer all Israell, and ouer all the kyngdomes of the earthe.

The ende of the fyrst Boke of the Chronicles of the Kynges of Juda.

The Chronicles of thee Kynges of Juda.

The second Boke.

The offring of Salomō in the hilaulter at Gabaon. whir he receaueth an answere of god what wisdom shoulde be geuen hym, wyth the numbers of hys charettes and horsemen

The. j. Chapter.

AND Salomon thee sonne of Dauid waxed stronge in his kyngdom, and the Lorde his God was with hym & magnified hym on hye. And Salomon communed wyth all Israell, the captaynes ouer thousandes & hundredes, the iudges and al other Lordes and auncient heades thorowout all Israell. And so Salomon and all the congregation with hym went to the hylaulter of Gabaon: for there was the tabernacle of the wytnes of God which

the kynge reioysed wyth greate gladnesse And Dauid blessed thee Lorde before all the congregation and sayde: Blessed arte thou Lorde God of Israell oure Father, from euer and for euer. Thyne (O Lord) is greatenesse, power glorye, victorye and prayse: for all that is in heaue and in earth is thyne, & thyne is the kingdom (O Lord and thou art lyfte vp an head aboue all.

And riches and honoure come of the, & thou raygne st ouer al, and in thyne hande is power and strength, and in thyne hande it is to make greate and to geue strengthe vnto all.

And now our God, we thanke thee, and prayse thy glorious name. For what am I? & what is my people? that we shuld obtayne strength to be so willing? But all is of the, & of that we receaued of thyne hand we haue geue the. For we be but strangers before the & tenauntes, as were al oure fathers. Our dayes on the erth is but a shadowe, and ther is none abyding. O Lorde oure God, all this heape y we haue prepared to buyld the an house for thy holy name, cometh of thyne hand, and is al thyne. I wote my god, that thou prouest the hert & hast pleasure in playnesse. And in playnesse of myne herte I haue wyllinglye geuen all thys. And now I se thy people whi che are here in gladnesse, to offer willingly to the. O Lorde God of Abraham, Isaac and of Israell oure fathers, kepe thys for euer in the ymaginacion of the thoughtes of the herte of thy people, & prepare theyr hertes vnto the. And geue vnto Salomō my sonne, a pure hert to kepe thy cōmaundemētes, thy testymonies and thyne ordynaunces, and to doo all, and to buylde the house whych I entended.

And Dauid sayd to all the cōgregatiō blesse the Lord your God. And al the congregation blessed the Lorde God of theyr fathers, & stowped & bowed thē selues vnto the Lord & to the kyng. And they offred offeringes vnto the Lord. And on the morowe after thee sayde daye, they offered in burntoffringes vnto the lord a thousand oxen, a thousande rammes & a thousande lambes wyth theyr drinckeoffringes. And they slue plenteously thorowout al Israel and dyd eate & drinke before the Lord the same daye with great gladnesse. And they made Salomō the sonne of Dauid kyng the second tyme, & anoynted hym vnto the Lord, to be ruler, & Zadock to be the preest. *And so Salomon sate on the seat of the Lord, & was kyng for Dauid hys father, & prospered, & al Israel obeyed hym. And all the Lordes & men of power, & therto al the sonnes of kyng Dauid submitted thē selues vnder kynge Salomon. And the Lord magnified Salomon on hye, in the syght of all Israel, and gaue hym so glorious a kyngdom as none of al that were kynges before in Israell had.

Now Dauid the sonne of Isai was kyng ouer al Israel. And the space he raygned ouer Israel was fourtie yere: vii. yere in Hebron & .xxxiii. yere in Jerusalē. And he dyed in a good age: olde, ryche & glorious: And Salomō his sonne raygned in hys steade. The actes of Dauid the kyng both fyrst & laste, are wrytten in the bokes of Samuel the sear & in the boke of Nathan the prophete, & in the boke of Gad the sear of bystons, with al his kingdom and power and tymes that went ouer hym and ouer all Israell, and ouer all the kyngdomes of the earthe.

The ende of the fyrst Boke of the Chronicles of the Kynges of Juda.

The Chronicles of thee Kynges of Juda.

The second Boke.

The offring of Salomō in the hilaulter at Gabaon. whir he receaueth an answere of god what wisdom shoulde be geuen hym, wyth the numbers of hys charettes and horsemen

The. j. Chapter.

AND Salomon thee sonne of Dauid waxed stronge in his kyngdom, and the Lorde his God was with hym & magnified hym on hye. And Salomon communed wyth all Israell, the captaynes ouer thousandes & hundredes, the iudges and al other Lordes and auncient heades thorowout all Israell. And so Salomon and all the congregation with hym went to the hylaulter of Gabaon: for there was the tabernacle of the wytnes of God which

Exod, xxxvi. & xxxvii. & xxxviii

*whych Moses the seruaunt of the Lord made in the wylderneſſe. But the Arck of God had Dauid brought frō Kariath Jarim, into ỹ place he had prepared therfore. For he had pytched a tent for it at Jerusalē. Moreouer ỹ brasen aulter ỹ Bezeleel ỹ sone of Uri, ỹ sone of Or had made was at Gabaō also, before ỹ tabernacle of the lord. And Salomō & ỹ cōgregacion went to visit it. And Salomon offered there before the Lord vpon the brasen aulter that was by the tabernacle of wytnesse, a thousand burntsacrefices. And the same night God appered vnto Salomō and sayd to him: aske what I shal geue the. And Salomon sayde vnto God: thou hast shewed great mercye vnto Dauid my father, and hast made me kyng in his stead. *And now Lord God, lett thy promyse vnto Dauid my father be true. For thou hast made me kyng ouer a people like the dust of ỹ erth in multytude. Wherfore geue me wysdome and knowledge how to be haue my selfe vnto thys people: for who is able to iudge this people that is so great?

ii. Reg. iii. a

Then God sayd to Salomon, because thou haddest thys in thyne herte, & diddest not aske treasure & richesse, honoure & the lyues of thyne enemyes, nether yet longe life: But hast asked wisdom & knowledg, to iudge my people, ouer whyche I haue made ỹ kyng: wisdome & knowledge shal be geuē the, and I wyll geue ỹ treasure, ryches, & glorye also, that amonge the kynges before the or after ỹ, none was or shal be like ỹ. And so Salomō came frō ỹ hil aulter ỹ was at gabaō to Jerusalē frō ỹ tabernacle of witnes & raigned at Jerusalē.

And Salomō gethered charettes & horsemē: ỹ he had a thousand & foure hundred charettes, & xii. thousand horsemen, which he bestowed in ỹ charett cities & about the kyng at Jerusalē. And ỹ kinge made syluer & goulde at Jerusalem as plentcous as stones & Cedar trees as plentye as the mulbery trees that grow in ỹ valeies. And ỹ horses which Salomō had, were brought him out of Egipt frō Keua. The kinges marchaūtes fet thē out at Keua at a price. They came & brought out of Egipt a charet for syxe hundrd sycles, & an horse for an hūdred and fyftie. And so brought they to all the kinges of the Hethites and to the kynges of Siria thorow the hādes of the sayde marchauntes.

ii. Reg. v. a

Salomon sendeth to Hiram the king of Tire for wood and workemen.

The. ii. Chapter.

AND Salomō determined to build an house for ỹ name of the Lorde, & an house for his kingdō: & told out thre score and tē thousand men to beare burdens and foure score thousande to hewe in the mountayne, & thre thousande and syxe hundred to ouer se them.

*And Salomō sent to Hiram king of Tire saying: As thou dydest deale wt Dauid my father & didest sēd hi Cedar wod, to bylde him an house to dwell in, euen so deale with me now: that I may bylde an house for the name of the lorde my god, to cōsecrat it to him to burne swete odoures & to set shewbred before him perpetually, & for burntsacrifice morning & euening and on the Saboth dayes, & the first day of euery new mone, and in the solempne festes of ỹ lord our God, so to cōtinew euer in Israel. And ỹ house which I buylde is great: for great is our god aboue al gods: So that who can be able to build him an house: whē that heuē: nether heauen aboue all heauēs is able to receaue him, what am I then that I shuld buyld him an house: nay, but to burne sacrefice before him: send me now therfore a conning mā to worke in goulde siluer, brasse, yron, scarlet, crimosyn & Jacincte colour, & ỹ can skyl to graue, to be wt the conning men that are wt me in Juda and Jerusalem, which Dauid my father dyd prepare. And sende me also Cedar trees, firre trees and *Algume trees out of Libanon. For I wote wel thy seruaūtes cā skyll to hewe timbre in Libanō. And se, my mē shalbe with thine, ỹ thei maye prepare me tymbre ynough. For the house which I build is great & wōderful. And behold, I sent for thy seruauntes the cutters & hewers of tymbre. xx. thousande quarters of beaten whete, & xx. thousande quarters of barley, & xx. thousād bathes of wyne, & xx. thousand bathes of oyle.

ii. Reg. v. b

*Some rede Coral or Brasyl.

And Hirā kynge of Tire answered in wrytyng & sent to Salomon: because the Lorde loueth his people, therfore he hath made the king ouer thē. And Hiram saide moreouer: blessed be the Lord God of Is-

raell which hathe made bothe heauen and erthe, that he hath geuen Dauid the kyng a wyse sonne ꝑ hath discrecio & vnderstā-dyng, to buylde an house for the Lord, & another for his kyngdom. And now I haue sent a wyse man & a man of vnderstandynge called Hirā Abi, & is the sonne of a woman of the daughters of Dan (how be it hys father was a Tirian) & he can skyll to worcke in goulde, syluer, brasse, yron, stone, tymbre, scarlett, Jacinct, bysse & cremosin: & graue al maner of grauinges, & to find out al maner sotle worcke ꝑ shalbe sett before hym, wt thy connyng men, and with the conning men of my lord Dauid thy father. And now the whete, barley, oyle & wine which my lord hath sayd, let him sende his seruauntes. And we wyll cutte wood oute of Libane, as moche as thou shalt nede, & wyll bringe it to ꝑ in sheppes by see to porte Japo: & thence thou mayst carye them to Jerusalem. And Salomon numbred all the straungers that were in the lande of Israel, after the tyme hys father Dauid had numbred them. And they were found an hundred & .liii. thousāde & syxe hundred. And he set .lxx. thousād of thē to beare burthēs, and .lxxx. thousād to hewe in ꝑ mountayne, and thre thousande and sixe hundred to courage and to set the people a worcke.

¶ The temple of the Lord and the porche are builded, with other thynges ther to belongyng.

The .iii. Chapter.

A iii. Re. vi. a

And Salomō begāne to build ꝑ house of the Lord at Jerusalē in moūt Moriah, why che was shewed Dauid hys father whē he prepared a place in the threshyng flourc of Ornan the Jebusite. And he began to builde the second day of the second moneth ꝑ fourth yere of his raigne. And this is the foundacion of Salomō in buyldyng the house of God. The length was .vi. skore cubites after ꝑ olde cubyt, & the bredeth .xx. And the porch at the ende was as large as the house bredeth .xx. cubytes: & the height was an hundred & .xx. cubytes. And he ouerlaide it on the ynner syde with pure goulde.

B And the great house he siled with firre tree, & ouerlayde it wt good goulde, & graued therto paulmetrees & cheynes. And he paued the house wt precious stone goodly. And it was gould of Pharuaim. And he ouerlaide the house: bothe beames, postes, walles & dores wt gould, and graued Cherubes vpon the walles.

And he made ꝑ house most holy, whose lenghth was .xx. cubites like to ꝑ bredeth of ꝑ house, & the bredeth therof was also xx. cubytes. And he ouerlayd it wt the best gould, ꝑ drue to the summe of .vi. hūdred talētes. And ꝑ waight of ꝑ nailes of gould de was therto fiftie sicles. And he ouerlaid the vpper chambres with gould.

And he made in the house most holy .ii. *Cherubes of Jmage worke, & ouerlayd thē wt gould. And ꝑ winges of ꝑ Cherubes were .xx. cubytes lōg. The one wynge was fiue cubites & touched the wal of the house, & the other wyng was likewise fiue cubytes and touched ꝑ wing of the other Cherub. And the one wing of ꝑ other Cherub was .v. cubites, and touched the walle of the house, and ꝑ other winge was fyue cubytes also, and raught to ꝑ wing of the other Cherub. So that ꝑ winges of ꝑ sayde Cherubes raught .xx. cubites. And thei stode on their fete & loked inwardes. And he made a fore hāging of Jacinct coloure, of scarlet, cremosine & bisse, and caused cherubes to be bourdered therō: And he made before ꝑ house two pillers of .xxxv. cubytes lōg. And ꝑ heed ꝑ was aboue on ꝑ top of one of thē was fiue cubites. And he made soch chaynes as was in the quere, & put thē on ꝑ heedes of ꝑ pyllers, & made an hūdred pomegranets & put thē on ꝑ chaines. And he rered vp the pillers before ꝑ tēple: one on the right hād & another on the left, & called the ryght Jachin & the left Boaz.

¶ The aulter of brasse, the see, the vesselles to wash with, the candelstyckes, &c.

The .iiii. Chapter.

A iii. Re. vii. b

And he made an alter of brasse .xx. cubites longe & .xx. cubytes broade and .x. cubites hie.

*And he caste a brasen see of .x. cubites frō brim to brim, & roūd in cōpase & fyue cubites hye: and a lyne of .xxx. cubites myghte haue cōpased it rounde aboute. And the facyon of oxen did compase it round about vnder it: that is to wete, two rowes of oxen cast when it was caste dyd cōpase the see whiche was ten

ten cubites wyde, rounde aboute. And it stode also vpon twelue oxen: of which thre loked North, thre Weste, thre South and thre East, and the see vpon them aboue an hye, and the hynder partes of them inwar
B de. And the thickest of it was an hādbrede and the brim lyke the brim of a cupp, with floures of lylies. And it receaued and held the thousande bathes.

And he made ten lauers: & put fyue on the right hand & fyue on the left, to washe withal. And in thē they thrust the flesche of the burntoffrynges. But the see was for the Prestes to washe in. And he made ten candelsticks of goulde in their facyōs, & put them in the temple: fyue on the ryghte hand & fyue on he lefte. And he made also ten tables & put them in the temple: fiue on the right syde and fyue on the left. And
C he made an hūdred basens of goulde. And he made the courte of the prestes, and the great courte & dores to it: & ouerlayde thee dores of them with brasse. And he sett the see in the ryght syde of ꝑ East ende, towarde the Southe. And Hiram made pottes, shouelles and basens.

And Hiram finished the worke he made for king Salomō vnto the tēple of God: The two pilers with their scalpes of the two heades ꝑ were on the toppes of ꝑ pyllers: & the two wrethes to couer ꝑ two scalpes of the heades ꝑ were on the toppes of the pyllers: & foure hundred pomegranates for the two wrethes, two rowes of pomegranates for euery wrethe, to couer the two scalpes of the heades that were on the pyllers. And he made bottomes, & lauers vpon the bottomes: & the see withe twelue
D ore vnder it. And therto pottes, shouelles flesche hokes, & al their vessels dyd Hiram Abi make for kyng Salomō for the house of the lord of bright brasse. In the playne of Jordā dyd the kyng cast them, in the thicke erth, betwene Socoth & Zaredatha And made of al these vesselles so mightye great aboūdāce, that the weyght of brasse could not be rekened.

And Salomō made al the vessels that pertayned to thee house of God: the goulden aultar & the tables with the shew bred vpon thē, the candelsticks with their lampes to burne after ꝑ maner before the quere, and that of pure gould, and the floures and the lampes, & the snoffers were gould and that perfect gould: & the dressing knyues, basens, spoones and censers of pure goulde. And the ynner dores of the place moost holy, and the dores of the temple to, were gould. And so was al the worck that Salomon made for the house of the Lorde fynished.

And whē the worke ꝑ Salomon made in the house of the lord was fynesshed: thē Salomō brought in the giftes dedicat by Dauid his father, the syluer & the goulde and all the Jewelles, & put them amonge the treasure of the house of God.

¶ After the stone houses & the arcke were put in the temple, the glorye of the Lord fylled the temple.

The. v. Chapter.

THen Salomō gathered the el- A
ders of Israel together & all ꝑ i.ti,xe.vii. &
heades of the trybes and aun- ana.viii.aa
cient Lordes among the chyldren of Israel, vnto Jerusalē: to bring the arke of the couenaunte of the Lord out of the cytie of Dauid whiche is Zion. And all the men of Israell resorted vnto the kinge in the feast of the seuenthe moneth. And whē al the elders of Israell B
were come, the Leuites toke vp the Arcke And the prestes and the Leuites brought awaye the Arke and the tabernacle of witnesse, and all thee holye vesselles that were in the tabernacle. And kynge Salomon and all thee congregation of Israell that were assembled vnto him before the arcke offered shepe and oxen, so many that they coulde not be tolde or numbred for multitude.

And the Priestes brought the arke of ꝑ appoyntmēt of the Lord vnto his place in the quere of the tēple & place most holy: euē vnder the winges of ꝑ Cherubes, that the Cherubes stretched oute their winges ouer the place of the arke & couered ꝑ arke and her staues aboue on hye. And the staues of the arke, were so longe, ꝑ they were sene a little before the quere, but not farre without. And ther it remayneth vnto thys daye. Moreouer there was nothing in the arke saue the two tables whiche Moyses put therin at Horeb, whē the Lord made a couenaūt with the childrē of Israell, after they were come out of Egipte. And whē ꝑ C
prestes were come oute of the holye place

(for al the prestes ꝑ were foūde sanctified thē selues & dyd not wayte by course) But the Leuites euery one of thē that were vn
der Asaph, Heman & Iduthun, & amonge their childrē & brethrē, were arated in bisse & sange with Symbales, Psalteries & harpes stāding Eastwarde thē the aulter, & with thē an hundred .xx. prestes blowing trōpettes And the trompet blowers & the singers so agreed, that it semed but one voice in prayse singe and thanking the Lord. And as the voyce of the trōpettes, cymbales & instrumentes of melodye arose, * & as they praysed the Lord, how that he was good & that hys mercy lasteth euer, the house of ꝑ Lorde was fylled with a cloud: so that the prestes could not endure to mynister by ꝑ reason of the cloude. For the glorie of the Lorde had fylled the house of God.

¶ The wordes of Salomō to the people, & the prayer he made to God.

The .vi. Chapter.

THen Salomō sayd: the Lord hathe spoken it, howe that he wyl dwell in darkenesse. And I haue built an habitatiō for the & a place to dwel in for euer. And ꝑ kinge turned his face & blessed the hole cōgregation of Israel & al the cōgregation of Israell stode. And he sayde: blessed be the Lord God of Israel whych spake wyth hys mouth to my father Dauid & hathe fulfylled it wyth hys handes, for God sayde: sence the tyme I brought my people oute of the lande of Egipte, I chose no cytte among all the trybes of Israell to buylde an house in, that my name myght be ther, neyther chose I any mā to be a rueler ouer my people Israell. But now I haue chosen Ierusalem to haue my name there, and haue chosen Dauid to be ouer my people Israell.

And it was in the hert of Dauid my father to buyld an house for the name of the Lord God of Israel: But the Lord sayde to dauid my father: for asmoch as it was in thyne herte, to buylde an house for my name, thou diddest wel that thou haddest it in thyne hert. Notwithstādinge ꝑ shalte not buyld the house, but thy sonne whiche shal Issue out of thy loynes, he shal build an house for my name. And the Lord hath made good his sayinge ꝑ he hath spoken. for I arose in thee rowme of Dauid my father, & sate on the seate of Israel, as the Lord promised, & haue buylt an house for the name of the Lord God of Israel. And therin I haue put the arcke wherin the couenaūt of the Lord made with the childrē of Israel, is. And he stept forth before the aulter of the Lord in the presence of al the cōgregatiō of Israel, & stretched oute hys handes, now Salomō had made a brasen pulpyt of fyue cubytes long & fiue cubytes broade, & thre of heyght, & had set it in the middes of the great court, vpō that he stept & kneled down vpō his knees before al the cōgregatiō of Israel & stretched out his hādes to heauē & sayde: Lord God of Israel ther is no god like the ether in heuē or in erth, which kepest couenāte & shewest mercye vnto thy seruaūtes that walke before the with all theyr hertes. Which hast kepte wythe Dauid my father that thou promysedest hym: thou saydest it with thy mouthe and haste fulfylled it wyth thyne hande, as it is to se thys daye.

Now Lord God of Israel kepe vō thy seruaūt Dauid my father, ꝑ thou promisedest hym saying: * thou shalt not be wout one or other in my syght ꝑ shal sytt vpō ꝑ seate of Israel. Of this cōditiō yet, yf thy childrē wyll take heade to theyr wayes to walcke in my lawe, as thou haste walcked before me. Now Lord God of Israel lett thy saying be true, which thou saidest vnto thy seruaūt Dauid. Howbeit in very dede, can god dwel with mā on erth? Behold nether heauē or heauē aboue al heauēs is able to cōtayne the: howe shulde the house thē which I haue built for the doo it? But turne to the prayer of thy seruaūt & to hys supplicatiō (O Lord my god) to herkē vnto the voyce & prayer which thy seruaunt maketh before the. That thine eies be opē ouer this house day & night, & ouer ꝑ place of which thou hast sayd, that thou wolde put thy name ther: to herkē vnto ꝑ prayer which thy seruaunt prayeth at thys place: herkē therfore vnto the prayers of thy seruaūt and of thy people Israel, which they praye in this place. But heare thou it oute of thy dwelling place heauē: & whē ꝑ hearest it be mercyful. * If a mā sinne against his neyboure, and an adiuratiō be layd to his charge, to adiure hym Wal, & ꝑ adiuration

ratiõ come before thine aulter in this house: thẽ heare thou frõ heauẽ, & worke & iudge thy seruaunts, that thou reward the euel and bringe his waye vpon his head, & iustefye the righteous & geue hym accordinge to hys ryghtwesnesse.

Lykewise yf thy people Israel be put to the worsse before theyr enemyes, because they haue synned agaynst the: Yet yf they turne & cõfesse thy name, & make intercessiõ & pray before ỹ in this house: thẽ heare thou frõ heauẽ & be mercyful vnto ỹ sinne of thy people Israel, & bringe thẽ agayne vnto the land whych thou gauest to them and to theyr fathers.

Yf heauen be shut vp, that ther be noo rayne, because thet haue sinned against ỹ: yet yf they praye at thys place and cõfesse thy name & turne from their synnes at thy scorginge, thẽ heare thou from heauẽ and be mercyful vnto the synne of thy seruaũtes & of thy people Israel, that thou shew thẽ a good way to walke in, & sende rayne vpõ thy land which thou hast geuen vnto thy people, for an enheritaunce.

Yf ther chaũce dearth in the lande, pestilẽce, burning or smiting of corne, grashoppers or caterpillers, or that theyr enemies besege thẽ in the cities of theyr owne lãde or whatsoeuer plage or sickenes it be. Thẽ al the supplications & prayers that shalbe made of al men among al thy people Israel, whych shal knowe euery man his owne sore and his owne greffe, and shal stretche out theyr hãdes towarde thys house: thou shalte heare frome heauen thy dwellynge place, and shalte be mercyfull, and geue euery man accordinge vnto all hys waye, euen as thou shalte knowe euery mannes herte: for thou onelye knoweste the hertes of thee chyldren of Adam: that they maye feare the and walke in thy wayes as long as they lyue vpon the earth, whyche thou gauest to our fathers.

Therto a straũger whiche is not of thy people Israel, yf he come frõ a farre land for thy greate names sake & thy myghtye hand and stretched out arme, and therfore come & pray at this house: thou shalt heare hym frõ heauẽ thy dwellinge place, & shalt do accordinge to al that ỹ straũger calleth to the for. That al the nacõs of the earthe may knowe thy name, & feare the, as doth thy people Israel: & that it may be knowẽ how that this house which I haue buylte, is called after thy name.

Whẽ thy people shal goo out to warre, agaynst their enemyes the waye that thou shalt send thẽ. Yf they pray to the, ỹ waye toward this cytie whych thou hast chosen, & house which I haue buylt for thy name thẽ heare frõ heauẽ, theyr supplicatiõ and prayer, & helpe them in theyr ryght.

Yf they shal synne agaynst the (as ther is no mã but that he shal synne) & thou be angrie with thẽ & delyuer thẽ to theyr enemies, & they leade thẽ awaye captyue vnto a land ferre or neare yet yf theyr hertes come to them agayne in the land where they be in captiuite, & turne and praye vnto the in the land where they be in captiuite, sayinge: we haue sinned & haue done euel and wekedly and turne agayne to the, wyth al their hertes & al theyr soules, in the lãde of theyr captiuite wher they be kept in bondage, and so praye toward theyr land whych thou gauest vnto their fathers, & citie whiche thou hast chosen, & to this house which I haue buylte for thy name. Then heare frõ heauen thy dwellinge place, theyr supplication & prayers & iudge theyr cause, & be mercyful vnto thy people, though they haue synned agaynst the.

So now my God let thyne eyes be opẽ & thyne eares attẽt vnto the prayers made in this place. And now vp lord God in thy resting place: both thou & the arcke of thy strength, & let thy priestes putt on victory and thy saynctes reioyse in goodnes. And Lord God turne not away the face of thyne anoynted: But remẽbre the mercies promysed to Dauid thy seruaunt.

¶ The fyre cõsumeth the sacrifyce. The Lorde appeareth to Salomon the seconde tyme.

The. vii. Chapter.

And when Salomon had made an ende of prayenge, there came downe fyre from heauẽ and consumed the burntofferinge and the sacrifices. And the glorye of the Lord fylled ỹ house: that the priestes coulde not goo in to the house of the Lorde, because the glorye of the Lorde hadde fulfylled thee house of thee Lorde. And al the chyldren of Israel sawe howe the fyre came downe and the glorye

of the Lorde vpon the house, and stouped with theyr faces to the earth vpon the pauement & bowed them selues and cõfessed vnto the Lord, that he was good and that hys mercye lasted euer.

B And the kynge & all the people offered offringes before the Lord. So that kinge Salomon offred. xxii. thousand oxen, and an hundred and twentie thousande shepe. And so the kynge and all the people halowed the house of God. And the Pryestes wayted on theyr offyces, and the Leuytes wyth instrumentes of musyck of the Lorde whyche kynge Dauid made to confesse vnto the Lord that hys mercy lasteth euer when Dauid gaue prayse thorowe theyr hãdes. And the prestes blewe trompettes fast by them: & al Israel stode. Moreouer Salomõ halowed the middle of the court that was before the Lord: for ther he offered burntoffringes & the fatt of the peace offringes, because the brasen aulter which Salomon had made, was not able to receaue the burntoffringes and the meatoffertinges and the fatte.

And Salomõ kept a feast the same ceason of. vii. dayes & al Israel wyth him, an exceadinge great congregation, euẽ from Hemath vnto the ryuer of Egipt. And the eyght daye they made a geatheringe. For they kept the halowenge of the aulter. vii. dayes & the feast seuẽ dayes. And the. xxiii. daye of the seuenth moneth, he let the people departed into theyr tẽtes, glad & merie in hert for the goodnes that the Lord had shewed to Dauid, to Salomon & to Israell bis people. * And so Salomon kynysshed the house of the Lord and the kinges house and al that came in his hert to make in the house of the Lord and in hys owne house, and that prosperously.

And the Lord apeared to Salomon by night & said to him: I haue heard thy petició & haue chosen thys place for my self to be an house of sacrifyce. Moreouer yf I shut vp heauẽ that ther be no rayne, or yf I cõmaũde the locustes to deuoure ỹ land or yf I send pestilẽce amonge my people: yet yf my people that are named after my name, shall hũble thẽ selues & make intercessiõ & seke my presence, & turne frõ theyr wicked wayes, then wyl I heare frõ heauẽ and be mercyfull to theirsynnes, and wyl D heale theyr lande. Thereto myne eyes shal be opẽ & myne eares attent vnto ỹ prayers made in thys place. And finallye I haue chosen & sanctified this house, that my name be ther for euer, & myne eyes and myne hert shalbe there perpetually.

And yf ỹ shalt walke before me as Dauid thy father walked, to do accordinge to al that I haue cõmaũded the, & shalt obserue myne ordinaũces & my lawes, thẽ I wil stablysche the seat of thy kyngdome, accordinge to the couenaunt I made wyth Dauid thy father, saying: *thou shalt haue euer one or other that shall rule in Israell. But & yf ye turne awaye & forsake myne ordinaunces & my cõmaundemẽtes which I haue set before you, and shal go & serue other Gods and bowe your selues to thẽ: then wyl I plucke thẽ vp by the rotes out of my lande whych I haue geuen thẽ, & wyl cast this house which I haue sanctifyed for my name out of my syght, & wil make a prouerbe & a tale of it amõgal naciõs And this house that is so hye, shalbe a wõder to al that passeth therby that they shal saye: why hath the Lord dealt on this fassyon with this lãd & with this house? And it shalbe answered thẽ, because they forsoke the Lord God of theyr fathers whyche brought thẽ out of the land of Egipt, and caughte holde on other Gods, & bowed to them & serued thẽ: euen therfore brought he on them all thys euell.

*. ii. Reg. ix. a

*. ii. Par. vii. c

The Notes:

a ¶ The glorye of God filling the house, was as a visible cloude prefiguring that God ought to be preached, prayed and magnified thorow the whole world in ỹ congregation of the faithful, as he sayth Numeri. xiiii. d

b ¶ Those ar cast out of the sight of god, which by the swertie of the flesche feare not to be cast oute. Math. vii. c. and Luke. xiii. f

¶ The cytyes that Salomõ bylded after the house of god was kynysshed

The. viii. Chapter.

AND after. xx. yere whẽ Salomon had buylte the house of the Lorde & his owne house: he buylte the cyties that Hirã gaue him, & put of the childrẽ of Israel in thẽ. And Salomõ wẽt to Hemath Zobah & strengthed it. And he built Thadmor in the wildernesse & al the store cyties whych he buylte in Hemath. And he buylt Bethhoron the vpper & Bethhoron the neyther, and made them strong cytyes wythe

*. ii. Reg. xx. d

with walles gates & barres. And Baalath & al the stoare cities that Salomon had, & all ỹ charet cities & the cytyes of horsemē, B & all that Salomon had lust to buylde in Jerusalē and Libanon, & thorowout all ỹ lande of his dominion.

And al the people that were lefte of the Hethites, Amorites, Pherezites, Heuites & Jebusites, which were not of the childrē of Israel: euen the childzen of thē, whyche were lefte after them in the lande, & were not cōsumed of the chyldzen of Israel, thē did Salomō make tributaries vnto this day. But of ỹ chyldzē of Israel dyd Salomō make no bondemē in his worke: but they were mē of warre & rulers & great lordes w̄ him, & captaynes ouer his charetes and horsemen. And king Salomōs officers that ouersaw & ruled the people, were two hundzed and fyftie.

C And Salomō brought the daughter of Pharao out of ỹ citie of Dauid into ỹ house ỹ he had made for her. For he sayde: my wife shal not dwel in the house of Dauid king of Israel, for it is holye, because the Arcke of the Lord came into it.

And from thencefoorthe Salomon offered burntofferinges vnto the Lorde on ỹ aulter of the Lord which he had builte before the porche to offer daye by daye accordyng to the commaundement of Moses, in the sabbotes & newmones, and ỹ thre solempne feastes of the yere, the feaste of swete bread, the fest of wekes and ỹ feaste of bothes.

And Salomon put the sortes of preastes in companyes as Dauid hys father had ordered thē, vnto ỹ offyces, & the leuites vnto their wayte, for to prayse & minister before the preestes day by day, & ỹ porters by course at euerye gate. For so had D Dauid ỹ man of God cōmaunded. And ỹ cōmaundement of the kyng vnto the preestes & ỹ Leuites cōcernynge what soeuer cause it was, & concernynge the treasures, was not disobeyed.

And al the worke of Salomon wente lustely forwarde euē vnto the daye of the foundacion of the house of the Lord was leyde: & from thence till he had fynyshed it, that the house of the Lord was perfect. And then went kynge Salomon to Asiō Gaber and to Eloth and to the sees side in the lande of Edō. And Hiram sent him by the hande of his seruaūtes, shippes & seruaūtes that could skyl of the see: Whiche went with the seruauntes of Salomō to Ophir, & brought thence foure hundzed & fyftye talentes of gould, and brought it to kynge Salomon.

¶ The cōmunicacion of Salomon wythe the quene of Saba, & the giftes that the one gaue ỹother. The deeth of Salomō: after whom succeadeth Rehoboā

The.ix. Chapter.

AND ỹ quene of Saba hearde of the fame of Salomō & came to proue him wyth ryddels at Jerusalē, with a very great companie, and with camelles ỹ bare swete odoures and plentie of gould and precious stone. And when she was come too Salomon, she communed withe hym of all that was in her herte. And Salomon soyled her all her questyons, that there was nothynge hyd from Salomon, which he tolde her not. A i. regum. x. & Mat. xii. d. Luke. xi. d

And when the quene of Saba had sene the wysdome of Salomon and the house that he had built, and the meate of hys table and the sitting of his seruauntes & the standynge of hys waiters, and theyr apparell, and hys battelars with theyr apparel, and hys parloure out of which he wēte in to the house of ỹ Lord, ther was no moare herte in her.

B And thē she sayd to ỹ kyng: the sayinge which I heard in mine owne lād, of thyne actes and of thy wisdom, is trueth. But I beleued not ỹ wordes of thē, vntil I came & mine eies had sene it. And se, ỹ one halfe of thy wysdom was not told me: thou exceadest the fame that I heard, happye are thy mē, & happye are these thy seruauntes which stād before ỹ all way and heare thy wysdom. Blessed be ỹ lord thy god whych had lust to the, to make the kynge on hys seat, vnto the Lord thy God. Because thy god loued Israel, to make them continew euer, therfore made he the kyng ouer them to do right and equyte.

And she gaue ỹ king an hūdzed and.xx talētes of gould, and of swete odoures exceadyng great aboūdaunce w̄ precyouse stones, ỹ ther was no soche swete odoures as the quene of Saba, gaue kynge Salomō. And therto the seruaūtes of Hirā and the seruaūtes of Salomō which brought C gould

goulde from Ophir, brought also* Algu
or, Almug. of whych iii. Reg. x. b
ine wood and precious stones. And ỹ kin
ge made of the Algume wood steyares in
ỹ house of the lord and in the kinges pa-
lace, and harpes & psalteryes for syngers.
And there was no soche wood sene before
P in the land of Juda. And kinge Salomō
gaue to ỹ quene of Saba all her desyre ỹ
she asked aboue ỹ she brought vnto ỹ kin
ge. And so she turned & wēt awaye to her
owne land with her seruauntes.

The summe of gould ỹ came to Salo
mō in one yere, was syxe hundred. lxvi. ta-
lentes of goulde, besydes that which chap
men and marchauntes brought, and all ỹ
kynges of Arabia and dukes of countrey
es brought goulde & syluer to Salomon.
And kyng Salomon made two hundred
bokelars of goulde, vi. hundred sycles of
Bete gould to a bokelar: & iii. hūdred shil
des of Bete gould, thre hundred sicles of
gould to a shilde, & he put thē in the house
of the forest of Libanon.

And ỹ kyng made a great seate of Iuo
E rie and ouerlaide it with pure gould. And
ther were syxe steppes to the seate w a fote
stole of goulde fastened to ỹ seat: and po-
melles on eche syde of ỹ syttinge place, &
two lyōs standynge by the pomelles. And
xii. lyons stode on the one syde & on the o-
ther, vpon syxe steppes, ỹ ther was no soch
in any kyngedome.

And al the drynckyng vesselles of kin-
ge Salomon were gould, & al the vessels
of the house of ỹ forest of Libanon, were
pure gould. And as for syluer, it was coū
ted nothyng worthe in ỹ dayes of Salo-
mon. For ỹ kinges shippes wēt * to Thar
sis w the seruauntes of Hiram euery thre
yere once. And the shippes of Tharsis
brought gould, siluer, ỹ tethe of elephan-
tes, apes and pecockes.

Some rede to the see The Chald into Aphri ca. nota Apes and

And kyng Salomon passed all ỹ kyn-
F ges of the erthe in rychesse and wysdome.
And all the kinges of the erthe soughte ỹ
presence of Salomon, to heare the wisdō
that god had put in hys herte. And they
brought euery man his present in vessels
of syluer & vesselles of goulde, and raymē
te, harnes, swete odoures, horses & mules
yere by yere.

And Salomō had foure thousand maū
gers of horsses & charettes for them, & xii.
thousand horsemē. And he bestowed thēin
ỹ charet cities & with ỹ kinge at Jerusalē.
And he raygned ouer al the kinges from
Euphrates vnto the land of the Philistī-
nes & so to ỹ borders of Egipte. * And the
kyng made siluer in Jerusalē as plēteous
as stones, & Cedar trees as plētyouse as ỹ
mulbery trees that growe in the valeyes.
And Salomō had horses brought hym
out of Egypte and out of al landes.

G
iii. regū. x. d
ii. Para. i. d

* And the rest of ỹ actes of king Sa- i. iii. Re. xi. g
lomō both fyrst and last ar writtē in ỹ bo-
ke of Nathan the Prophete and in the pro
phesye of Ahiah the Silonite and in ỹ vi-
syons of Jadi the sear of vysyōs against
Jeroboam the sonne of Nabat. And whē
Salomon had raygned in Jerusalē vpō
al Israell fourtye yeres, he layed hym to
rest with his father, & was buried in ỹ citie
of Dauid his father, & Rehoboā his sōne
raygned in his steade.

¶ The folishnes of Rehoboam, and the deuision of hys realme.

The x. Chapter.

A
iii. reg. xii. a

AND Rehoboam went to Si-
chē: for to Sichē were al Is-
rael come to make hym king.
And when Jeroboam the sō-
ne of Nabat, beyng in Egipt
harde it (for he was fled for feare of Sa
lomon the kynge) he returned oute of E-
gypt. And they sēt and called hym. And so
Jeroboā and al Israell came & comuned
with Rehoboam & said. Thy father made
vs a greuouse youcke: but remytte thou
somewhat of the greuouse seruyce of thy
father & of hys heuye youcke that he put
vpō vs, & we wyll serue ỹ. And he sayd to
them: come agayne after thre dates to me.
And the people departed.

And kynge Rehoboam counceled with B
ỹ elders that stode before Salomō his fa
ther, while he lyued, & sayde: what councel
geue ye me, to answere this people again.
And they tolde him sayinge: If ỹ shalt be
kinde to this people & please them & shalt
speake louynge wordes to them, they wyl
be thy seruauntes for euer. But he left
the councell whyche the elders gaue hym,
and tooke councell wythe the youngemen
that were nurced vp w hym & had stande
in hys presence, & sayde to them: what ad
uise geue ye ỹ I may answere this people
whych

nota Rehoboam comuchyd
w the elders / & for soke their
counsell / & toke youngemens

Abiah. which haue cõmuned wyth me saying: Abate somewhat of ỹ youcke which thy father dyd put vpon vs.

C And the yoũg men that were nurced vp with him talked vñto hym saytnge: thus answere the people that spake to the saying. Thy father made our youcke heuye: But make thou our youcke somewhat lighter. Thus wyse answere them: my litle fynger shalbe heuier thẽ my fathers loines. * For wher my father put a heuie yock vpõ you I wil put more therto, & where my father chastised you wñ whippes, I wyl chastyce you with scorpions.

And whẽ Jeroboam and al Israel were come ỹ thyrde day, as ỹ king bade saying: come againe to me ỹ thyrde day. The king answered thẽ cruelly, for kynge Rehoboã left the councel of the aged mẽ, & answered thẽ after ỹ aduise of the yoũg men saying. If my father made your youck greuouse, I wil adde therto, & wher my father chastised you with whippes, I wil chastyce you with scorpions. And so the kyng herkened not vnto the people, for the turnyng away was of God, ỹ ỹ Lorde might make good hys saying which he spake by the hand of Ahiah the Silonite to Jeroboam the sõne of Nabat.

D And when al Israel saw that the king wold not heare them, the people answered the kynge, sayinge: what parte haue we with Dauid or enheritaunce wñ the sonne of Isai? let euery man of Israel go to his tent. * And now Dauid se to thyne owne house. And therupon al Israell get them to their tentes, so that Rehoboam raigned ouer no moo of the chyldren of Israel thẽ dwelt in the cytyes of Juda. Then kynge Rehoboã sent to thẽ Haduram that was ouer ỹ tribute, & ỹ chyldrẽ of Israel stoned him with stones that he died. But kynge Rehoboam made spede and gat hym vp to hys charet to flye to Jerusalem. And so Israel departed from the house of Dauid vnto thys daye.

¶ Rehoboam is forbidde to fight against Jeroboã. He hathe xviii wyues and thre score cõcubines: & by them. xxviii. sonnes. and. lx. score daughters.

The. xi. Chapter.

A Nd whẽ Rehoboã was come to Jerusalẽ, he gethered of ỹ house of Dauid & Beniamin to ỹ nũbre of. iv. score thousãde chosse mẽ of warre to fight with Israel, for to bryng the kyngedome againe to Rehoboam. But ỹ word of the Lord came to Semeiah the man of god saying: speake vnto Rehoboã the sonne of Salomon king of Juda & to al Israel ỹ ar in Juda, and to Beniamin and say: thus saith ỹ lorde. Go not nor fight wñ your brethrẽ: But returne euerye man to hys house, for thys thyng is done of me. And they obeyed the wordes of the Lord & turned from goyng agaynst Jeroboam.

And Rehoboam dwelt in Jerusalem, & buylt stronge cytyes in Juda: as Bethlehem, Etam & Thekua: Bethzur, Socho & Odollam: Geth, Mareshah & Ziph: Aduraim, Lachis and Azecah: Zarah Aialon and Hebron. Which were the strõg cities of Juda and Ben Jamin. And when he had repayred soche stronge cytyes he put captaynes in thẽ and store of vitaile, & oyle & of wyne. And he ordened in all cytyes shildes & speares, & made them exceadynge stronge. And so Juda and Ben Jamin were vnder him.

And the preastes & the Leuites ỹ were in all Israell resorted to hym, oute of all their costes. In so moch that ỹ Leuites left their Suburbes & possessyons & came to Juda and Jerusalem: for Jeroboam & hys sonnes had cast them oute from mynistrynge vnto the Lord. * And he ordeined him prestes of hilaulters both to feldedeuelles and also to the calues which he had made. And after them ther came of al ỹ tribes of Israel (soch as their hertes moued thẽ to seke the Lord God of Israel) to Jerusalẽ to offer vnto the lord god of theyr fathers. And so they strẽgthened the kingdom of Juda and made Rehoboam the sõne of Salomõ myghtye thre yere longe, for thre yere they walked in the waye of Dauid and Salomon.

And Rehoboam toke hym Mahalath the daughter of Jerimoth the sõne of Dauid to wyfe, and Abihail the daughter of Eliab the sonne of Jsai, whych bare hym chyldrẽ: Jeus, Samariah & Zahã. And after her he tooke Maacah ỹ daughter of Absalom whyche bare him Abiah, Ethai, ziza & Salumith. But Rehoboam loued Maacah the daughter of Absalõ aboue al his other wyues and concubynes for he toke

toke.xviii.wiues & thre score concubines. and begat thre score daughters & .xxviii. sones. And Reboboā made Abiah the sonne of Maacah the cheke ruler among hys brethren, for to make hym kynge. And he plated wisely & skatered of al hys chyldrē thorow out all the countreys of Juda & Beniamin in euery stronge cytye. And he gaue them aboundaūce of vitaile, and asked manye wyues.

¶ Sesak kyng of Egipt robeth the tēple of ꝑ lord Reboboam dieth & Abiah his sonne succedeth hym.

The.xii. Chapter.

AND when Reboboā had stablished the kyngdom, & made it strong he forsoke ꝑ law of the Lord, & all Israel with hym, * wherefore ꝑ fyfte yere of kynge Reboboam, Sesac the kynge of Egypte came vp agaynst Jerusalem because thei had trāsgressed against ꝑ Lord with twelue hundred charetes & thre score thousande horsemen. And the people were wythoute numbre that came wythe hym out of Egypt, with them of Libia, & the* Succhites and the blacke Moores. And they toke the strōg cities that were in Juda and came to Jerusalem.

A ii.ee,vii.b

* Some rede troglodites

Then came Semeiah the Prophet to Reboboam & to the Lordes of Juda that were geathered to Jerusalem for feare of Sesac, & sayde to thē: thus sayth the Lorde, ye haue lefte me, & therfore will I leue you also in ꝑ handes of Sesac. Wherupon the Lordes of Israel and the kyng hūbled them selues & sayd: the Lord is rygh teous. And when the Lord saw that they submitted thē selues, ꝑ worde of ꝑ Lorde came to Semeiah saying: they meke them selues, and therefore I wyll not destroye them. But I wyl delyuer them somwhat, and my wrath shall not fal vpō Jerusalē. Neuerthelater they shall be hys seruauntes, to knowe what dyfference is betwene my seruyce and the seruyce of the kyngedomes of other landes.

B

C And Sesac kynge of Egipte came to Jerusalem and toke awaye the treasures of the house of the Lord, and the treasures of the kinges house, & shortly he toke all. And he toke also ꝑ shildes of gould which Salomō made. In stead of which kynge Reboboam made shildes of brasse, & put thē in the keping of the captaynes of his gard which waited in the gate of the kinges house. And as ofte as ꝑ kyng wēt to ꝑ house of the lord, ꝑ garde wēt & fet them, & brought thē agayne vnto ꝑ garde chābre. And so because he humbled hym selfe, the wrath of ꝑ lord turned frō him, & destroyed not al together. And thereto there were many good thynges yet in Juda.

And kyng Reboboā waxed myghty in Jerusalē & raigned. And Reboboā was. xli. yere olde whē he was made kyng, & he raygned. xvii. yeres in Jerusalem the citie which the lord had chosē out of al ꝑ tribes of Israel to put hys name there. And hys mothers name was Naamah an Ammonite. * And he dyd euel: for he prepard not his hert to seke the Lorde.

D

ii.ee,viii.c

The actes of Reboboam fyrst and last are writtē in the sayinges of Semeiah ꝑ Prophete & of Ado the sear of visions, so moche as his genealogye and the perpetu all warre that was betwene Reboboam & Jeroboam during their lyfe. And Reboboā layd hī to slepe w hys fathers & was buried in ꝑ citie of Dauid, & Abiah his sōne raygned in hys steade.

¶ The vyctorye of Abiah agaynst Jeroboam.

The.xiii. Chapter.

IN the.xviii. yere of kyng Jeroboam begā Abiah to raygne ouer Juda, & he raigned thre yere i Jerusalē. His mothers name was Michaiah ꝑ daughter of Uziel of Gabaah. And ther was warre betwene Abiah and Jeroboā. And Abiah made a battel wyth an host of fyghtyng men of foure hundred thousand chosen men. And Jeroboam put in araye to fyght agaynst him, w. viii. hundred thousand pycte men and stronge.

A iii.ee,xv.a

And Abiah stode vp vpō Zemaraim an hil in moūt Ephraim & said: heare me ꝑ Jeroboā and al Israel. Becomethe it not you to know how that the lord god of Israel gaue ꝑ kingdom of Israel to Dauid for euer, euē to hym & to his sonnes, wyth a *salted couenaunt. But Jeroboam the sonne of Nabat the seruaunt of Salomō the sonne of Dauid, rebelled agaynst the Lord. And there geathered to hym lewde men and vnthryftes, and preuayled agaynst Reboboā ꝑ sōne of Salomon: for Reho=

B

* Of thys Num. xviii

Reboboam was younge and tender harted & not stronge ynough for them.

And now ye thinke to preuayle agaynst the kyngdō of the Lord in the hand of the sonnes of Dauid, because ye be a greate multitude & haue wyth you the golden calues which Jeroboam made you for Gods And haue ye not cast out the prestes of the Lorde the sonnes of Aaron, and the Leuites, & haue made you Prestes lyke the nacyons of other landes: euen whosoeuer cometh and fylleth hys hande wyth an ox & seuē rammes, the same is made Priest to them that are no Gods.

C But with vs is the Lord our God whō we haue not forsaken, & the prestes of the sonnes of Aarō ministring vnto the Lord & the Leuites in offyce, burninge vnto the Lord euery morning & euery euē burntofferinges & swete cense: & the shew bred put in order vpō a pure table: & the candelsticke of gould wyth the lampes of the same, to be lyght euery euē. For we kepe the watche of the Lord our God: but ye haue forsaken hym. Moreouer se, God is with vs in the forewarde, and hys prestes, and the rorīng trompettes to crye alarum against you. Ye chyldren of Israel fyght not with the Lorde God of your fathers: for it wyl not prosper wyth you.

But for al that Jeroboam sent mē pryuely about to come behinde vpon thē: & so they were before Juda, and thee layers in wayte were behind thē. And whē Juda turned & sawe the battel behind & before, they cryed vnto the Lord, & the Prestes blewe the trōpettes and the men of Juda gaue a showte. And as the men of Juda showted
D god smote Jeroboā & al Israel before Abiah & Juda. And ỹ children of Israel fled before Juda, & the lord deliuered thē into the handes of Juda. And Abiah & his people slue a great slaughter of thē: so ỹ ther were strikē downe dead of Israel. v. C. M. chosen menē. And so the children of Israel were brought vnder at ỹ tyme, & the chyldrē of Juda preuayled: because they leaned vnto the Lord god of their fathers. And Abiah folowed after Jeroboā & wāne certaine cities frō him: Bethel with the townes belōging therto, & Jesanah with the townes that longed therto, & Ephrō with her townes. And Jeroboam recouered not strēgth agayne in the dayes of Abiah. And at the last the Lord plaged hym, that he dyed.

And Abiah waxed mightie, & toke hym xiiii. wyues, & begat. xxii. sonnes and. xvi. daughters. The rest of the actes of Abiah and hys wayes & hys doynges are writtē in the storie of thee Prophete Ado. And when Abiah was layde to slepe wyth hys fathers, they buryed hym in thee cytye of Dauid, and Asa his sonne raygned in his steade. In whose dayes the lande was quyet ten yeare.

Abiah dieth after whom succedeth Asa

The. xiiii. Chapter.

A Nd Asa dyd that was good & ryght in the eyes of the Lorde A
hys God, and toke awaye the iii. reg. xv. b
aultars of straungers and the hyaulters, & brake the Images and cutte downe the groues, and commaunded Juda to seke the Lorde God of theyr fathers and to do accordīng to the law & commaūdement. And he put away out of al the cytties of Juda, the hiaulters & the ydolles: for the kingdome was quyet before hym. And he buylte stronge cytyes in Juda: because the lande was in reste, and he hadde no warre in those yeres. For the Lord had geuen hym reste.

And therfore he sayd to Juda: lette vs B
buyld these cyties and compasse thē wyth walles & towres, gates & barres, while we haue the land quyet. For we haue soughte the Lord oure God: and because we haue sought hym, he hath geuen vs rest on euery side. And so they built & prospered. And Asa had an Armye that bare shyld & spere oute of Juda thre hundred thousand, and out of Ben Jamin that bare shylde & drue bowes two hundred and. lxxx. thousand, & were al stronge men.

And ther came out against thē Zarah the C
Morian with an Host of. x. hūdred thousand, & thre hundred charettes, & came as ferre of Maresa. And Asa wēt out to him & they put in araye to battell in the valeye of Zephatah beside Maresa. And Asa cryed vnto the Lord his God & sayd: Lorde it is all one wyth the to helpe them that haue no power, wyth fewe or with manye helpe vs O Lorde oure God, for we trust to the, and in thyne name be come agaynst thys multitude. Thou arte the Lorde oure

God.

Jehosa-
phat.

God, let not man preuayle agaynst the.

And the Lord smote the blacke Moores before Asa & Juda, that they fled. And Asa & ỹ people that was with him, folowed after thẽ as ferre as Gerar. And ỹ blacke Moores were ouerthrowen, that there bode none a lyue of thẽ, but were destroyed of ỹ Lorde & of his Hoste. And they caryed awaye a myghtye greate praye. And they smote al the cities roũd about Gerar. For the feare of the Lord came vpon thẽ. And they robbed al the cities for ther was exceding moch to be robbed in them. And ther to they smote the tẽtes of cattel and caried awaye plentie of shepe and camelles, & returned to Jerusalem.

¶ King Asa by the monition of the Prophet Azariah after he had put downe the Idolles, sacrificeth to the Lord. He deposeth his mother of her dominion.

The.xv. Chapter.

A And the spyryte of God came on Azariah the sõne of Obed And he wẽt out agaynst Asa & sayd to him: heare me Asa & al Juda & Ben Jamin. The Lord is wyth you, whyle ye be wyth hym, and yf ye shal seke him, he wylbe found of you: but & yf ye shall forsake hym he wyll forsake you. Ther wyll come many dayes in Israel, in which ther shalbe no true god nor Priest that teacheth, nor any law. And in theyr tribulation they shall turne vnto the Lord God of Israel & shall seke hym, and he shalbe found of them. And in those dayes ther shalbe no peace to thẽ that goo out and in. But great veration vpõ the enhabiters of al landes. For one nacion shal destroye another, & one cytye another: for God wyl trowbce them wyth al aduersyte

B But plucke you vppe your hertes and lett not your handes faynte, for youre workes shalbe rewarded.

When Asa hearde those wordes & thee Prophesye of Azariah the sonne of Obed the Prophete, he toke courage & put away the abhominations oute of al the lande of Juda and Ben Jamin, & out of the cyttes whych he wãne in mounte Ephraim, & renued the aulter of the Lorde that was before the porche of the Lord. And he gathered al Juda & Ben Jamin, and the straungers with them out of Ephraim, Manasseh & Simeon. For ther fel many to hym out of Israel, whẽ they saw that god was wyth hym. And they assembled at Jerusalem the thyrde moneth of the fyftene yeare of the raygne of Asa. And they offred vnto the Lorde that same tyme of the spoyle whych they had brought. vii. hũdred oxen and. vii. thousand shepe.

C And they made a couenaunt to seke the Lord God of theyr fathers, wyth all theyr hertes and all theyr soules: so that all that sought not the Lorde God of Israel, shulde die for it, whether he were smal or great man or woman. And they sware vnto ỹ Lorde wyth a loude voyce and showtinge and wyth trompettes and hornes. And all Juda reioysed in thee othe, for they hadde sworne wyth all theyr hartes, and sought hym wyth al theyr luste, and he was foũd of them. And the Lorde gaue them reste rounde aboute.

D And therto kynge Asa putte Maacah hys mother oute of auctorite, because she had made an ydole in a groue: and brake downe her ydole & stampte it & burnt it by the broke Cedrõ. But they put not the hyl aulters oute of Israell: neuertheless thee herte of Asa was pure al hys lyfe. And he brought into the house of God the dedicat gyftes which he & his father had dedicate in gould, syluer and other Jewelles. And there was nomore warre vnto thee. xxxv. yeare of the raygne of Asa.

The Notes

& To sweare vnto the Lord. is to geue thy self wholly to hym wyth a pure herte: which thyng true worshyppers do, as is sayde of Dauid. Psa. cxxxi. a But to sweare by thee Lorde. is to call on the name of the Lorde as a wytnesse and Judge, as it is sayd Josue. ii, c

¶ Asa, for feare of Baasa king of Israel: maketh a couenaunt wyth Benhadad king of Syria.

The.xvi. Chapter.

A In the. xxxvi. yere of the raygne of Asa, came Baasa kinge of Israel agaynst Juda and buylt Ramah, to the entent ỹ he wolde let none that pertayned to Asa king of Juda, haue passage in and out. Wher vpon Asa fet out syluer & gould out of the treasures of the house of the Lorde and of the kinges house, & sent it to Benhadad king of Syria, that dwelt at Damasco, and sayde. There is a confederation betwene me and the, & so was betwene my father and thyne, wherfore I haue sent the syluer and gould, that thou go and breake thyne apoyntmẽt with Baasa king

nota good kyng Asa & yet offred to the house

B kinge of Israell, ꝙ he may depart frō me. And Bēhadad graūted vnto king Asa, & sent the captaynes of his armie agaynst ꝙ cytics of Israel. And they bet Aion, Dan, Abelmaim & al the stoze cities of Nephtha li. And whē Baasa heard that, he left buil ding of Ramah & let his wozke ceasc. And then Asa the kyng toke all Juda & caryed awaye & stones & tymber of Ramah wher wyth Baasa was a buyloyng: & he buylte therwyth Gabaa and Mazphah.

C At that same tyme Hanani ꝙ seat, came to Asa king of Juda & said to him: becau se ꝙ trustest in ꝙ king of Syria, & trustest not in the Lozd thy god, therfoze is ꝙ hoste of the king of Syria escaped out of thine hand. Were not the blacke mozes & thet of Libia a great hoste with exceding manye charettes and hozsemen? And yet because thou trustedest in the Lozde, he delyuered thē into thyne hādes. Foz ꝙ eyes of ꝙ Lozd behold al the erth, to strengthe the hertes of thē that ar hole wyth him. Herin thou hast done folyshly, & therfoze from henceforth ꝙ shalte haue warre. Wherupon Asa was D wroth w the sear & put him in the conuer ting house, foz he was displesed wyth hym because of that. Moreouer Asa oppzessed certayne of the people the same season.

The dedes of Asa both fyzst & last, are wzittē in the boke of the kinges of Juda and Israel. And the. xxxix. yere of his raig ne Asa fel sicke of his fete, & that his disea se exceaded. And therto in hys sickneste he asked no councel of the Lozd, but of Phi sycions. And at the last Asa fel on slepe w hys fathers and dyed when he had raygned. xli. yeare. And they buryed hym in his owne sepulchze whyche he had made in the cytie of Dauid, and layed hym in the bed whych he had fylled wythe swete odoures of diuerse kindes, made by the craft of the potecaryes. And they dyd exceding greate coste aboute burienge of hym. noto great cost

nota

¶ Iehosaphat succedeth after Asa, whyche causeth the feare of the Lozd to be renued amōg the people.

The. xvii. Chapter.

A ND Iehosaphat his sōne raigned in his stede & was mighttier thē Israell. And he putte souldioures in al the stronge cities of Juda, & sette rulers both in the land of Juda & also in the cy ties of Ephzaim which Asa his father had wonne. And the Lozde was with Iehosa phat, because he walked in the olde wayes of his father Dauid, & sought not Baals But sought the Lozd god of hys father & walked in his cōmaundementes & not af ter the doyinges of Israell. Therfoze the Lozd stablished the kingdō in his hand, & al Juda bzought him pzesentes, that he be came exceading riche & glozious. And his B herte was cozageous in thee wayes of the Lozd, & he put downe yet moze of the hyl aulters and groues out of Juda.

And the thyzde yeare of hys raygne he sent of his Lozdes: Benhail, Abdiah, Za chariah, Nathanael & Michaah to teache in the cities of Juda: & with thē Semeiah Nathaniah, Zabadiah, Asahel, Semira moth, Ichonathan, Adoniah, Thobiah & Thobodoniah Leuites: & wyth them Eli sama & Iozam Priestes. And they taught in Juda, & had the boke of the lawe wyth thē, & wēt about thozowoute al the cytyes of Juda and taught the people.

And the feare of the Lozd fel vpō al the C kingdōs of ꝙ lādes that were roūde about Juda, that thet durst not warre with Jeho saphat. And ꝙ Philistines bzought Icho saphat giftes & tribute siluer. And therto the Arabiens bzought him of shepe, seuen thousand & .vii. C. rāmes, & seuē thousand and .vii. C. he gootes. And so Iehosaphat pzospered & grue vp on hye. And he builte in Juda, castels & stoze cyties. And he had great substāce in ꝙ cities of Juda, & fighttinge men & men of mightte in Jerusalem.

And thys is thee ozder in the houses of D theyr fathers, of the captaynes ouer thou sandes in Juda: Ednah the captayne and with him of fighting men. iii. hūdzed thou sand. And next to him Iehohanan a capi tayne and with him. ii. hūdzed & .lxxx. thou sand. And by his syde Amaziah the sonne of Zechzi willinge vnto the Lozd, & wyth him. ii. hūdzed thousand mightte mē. And of the childzen of Bē Jamin, Eliada was a man of myght, and had with him armed with bowes and shildes. ii. hundzed thou sande. And by hys syde Iehosabad wyth whō were an hundzed and .lxxx. M. trym med foz warre. These wayted on the king besydes those which the kyng had putt in stronge cyties thozowout al Juda.

After Ahab had asked counsel of the foure hundred Prophetes, he putt Michaiah in prison. He dieth with the shot of an Arrowe.

The .xviii. Chapter.

A 2 Chr. 22. a

AND Iehosaphat became very ryche and glorious, & joyned affinite wyth Ahab. And after certayne yeares he went downe to Ahab to Samaria. And Ahab slue shepe & oxen plenteously for hym & for the people that came wyth him, and entreated him to go vp vnto Ramoth in Galaad. And Ahab kynge of Israell sayd to Iehosaphat kyng of Iuda: wylte thou go wyth me to Ramoth in Galaad? And he answered hym, I wylbe as thou, and my people shalbe as thine and we wil be with the in the warre.

But Iehosaphat sayd vnto the king of Israell: aske I praye the, the worde of the B Lord. And the kinge of Israel geathered together of the Prophetes foure hundred men, & said vnto them: shal we go to Ramoth in Galaad to fyghte, or shal I cease? And they sayd, go: the Lord shal deliuer it into the kinges hande. And Iehosaphat sayd, is ther yet here neuer a Prophete more of the Lordes, that we mighte aske of hym? And the kyng of Israell sayde to Iehosaphat, there is yet one, to aske the Lord by hym: But I hate hym, for he neuer prophesieth me good, but alwaye euel, one Michaiah the sonne of Iemla. And Iehosaphat said: let let not the kyng saye so.

Then the kinge of Israel called one of hys chamberlaynes & sayd: fetch hether quickely Michaiah the sonne of Iemla. And the kinge of Israell & Iehosaphat kynge of Iuda sate ether of them on his seate in their C apparell, in a threshinge flowre besyde the gate of Samaria, & al the Prophetes prophesienge before them. And one Zedekiah the sonne of Chananah made him hornes of yron and sayde, thus sayeth the Lorde: wyth these thou shalt wynowe Syria vntyll thou hast brought them to nought. And all the Prophetes prophesyed euen so sayinge: Go vp to Ramoth in Galaad & prosper, for the Lord shall delyuer it into the hande of the kynge.

And the messenger that went to call Michaiah, spake to him saying: behold, the wordes of the Prophetes are pleasaunt to the kynge wyth one assent, lette thy wordes I praye the, be lyke one of theyrs, & speake y which is pleasaunt. And Michaiah sayde: as truly as the Lord lyueth, euen what my God sayth, that wyl I speake. And when he was come to the kynge, the kinge sayde to him: Michaiah, shal we goo to Ramoth in Galaad to fyght, or shal I be in rest? And he answered: go ye & prosper, for the Lord shal deliuer it into youre handes. But the king sayd to him: how often tymes shal I D adiure the that thou saye nothing but truth to me, in the name of the Lorde.

Then he sayd: I se al Israel skattered in the mountaines, as shepe that haue no shepherde And the Lord sayd: these haue no mayster lett them returne euery man to hys house in peace. Then sayd the king of Israel to Iehosaphat, did I not tel the, that he woulde not prophecye good vnto me, but euel?

And he answered: therfore heare ye the worde of the Lord. I saw the Lord syt vpon his seat, & all the companye of heauen standing on his right hand & on his left. And the lord sayd: who shal deceaue Ahab kynge of Israel, that he may go & be ouerthrowen at Ramoth in Galaad. And whyle one E sayd thus & another that, there came out a spirite & stode before the Lord & sayde: I wyl deceaue him. And the Lord said to him, how? And he said: I wil go out & wylbe a lyinge spirite in the mouthes of al his prophetes. And the Lord sayd, thou shalt deceaue him & shalt preuayle, go out & do euen so And now behold the Lord hath put a lying spirite in the mouthes of all these thy prophetes, & yet the lord hath spoken euel against F the. And Zedekiah the sonne of Chananah, went to & smote Michaiah vpon the cheke, & sayd: by what way went the spirite of the lord from me, to speake in the? And Michaiah sayd thou shalt se the day when thou shalt runne from chambre to chambre, for to hyde thy selfe. Then sayd the king of Israel, take ye Michaiah & deliuer hym to Amon the gouernour of the citie, & to Joas the kinges sonne & say, thus sayth the king: put this felow in prison, & fede him with bread & water of tribulation vntyl I come agayne in peace. And Michaiah sayd: yf thou come agayne in peace, the hath not the Lord spoken in me. And Michaiah said moreouer, herken to ye people euery one of you. And so the king of Israel & Iehosaphat the king of Iuda went vp to

Ramoth

to Ramoth in Galaad. The̅ said the king of Israel to Jehosaphat: chaũge the & get the to battel, but sey̆ thou haue thine owne
G apparel vpon the. And the king of Israel chaũged him self, & thei wẽt to battel. But the kinge of Siria cõmaunded the cappytaynes of hys charettes saynge: se that ye fyght not agaynst small or great, saue agaynst the kyng of Israel onely.

And whẽ the captaynes of the charettes saw Jehosaphat, they had wẽt he had ben y̆ king of Israel, & therfore cõpased about him, to fight. But Jehosaphat cryed out, & the Lord holpe him, & God tyred them away frõ him. For whẽ the captaynes of y̆ charettes perceaued y̆ it was not the king of Israel, they turned backe agayne from him. And a certẽ mã drew hys bowe ignoraũtly & smote the king of Israel betwene the toyntes of his habergyne. And he said to the charet mã, turne thine hand & carye me out of the hoste, for I am hurt. And the battel arose that day. Howbeit the king of Israel cõtinued standing in hys charet agaynst the Syriens vntyl euẽ. And about the sunne goinge downe he dyed.

The Notes.

a‡ Thys speaketh the Prophete by an Ironye, that is, inderision or mockage: and therby tawnteth as it were the false Prophetes whych hadde falsely Prophecyed vnto thee kynge, as ye se here and iii. Regum. xxii. c

¶ After Jehosaphat was rebuked by the prophete Jehu, he called agayne the people to the honorynge of the Lorde God.

The. xix. Chapter.

AND Jehosaphat king of Juda returned to his house safe & sound to Jerusalẽ. And Jehu the sõne of Hanani y̆ sear wẽt out agaynst him & sayde to king Jehosaphat: oughtest thou to help the wicked, & to loue thẽ that hate the Lord In this verely is the wrath of y̆ Lord vpõ the. Neuerthelater there are good thinges found in the, in y̆ thou hast put away groues out of the land, & hast prepared thyne
B hert to seke god. And as Jehosaphat dwelte at Jerusalẽ, he wẽt to agayne & went amõge the people frõ Berlabe to mouñte Ephraim, & brought thẽ agayne vnto y̆ Lord God of theyr fathers. And he sett iudges in the land, thorowout al the stroñge cyties of Juda, citie by citie, & said to the iudges take hede what ye do for ye be not iudges
☞ in the lawe of mã, but of god, which is with you in the wordes of the lawe. Wherfore let the feare of the Lord be with you, & take hede & do it. For ther is no vnrightwisnesse in the Lord our God * nor regarding of persones, nor taking of rewardes. C ☞ Roma. ii. b. actuũ. x. e Eph. vi. b Coloss. iii. 9

Moreouer in Jerusalẽ did Jehosaphat set of the Leuites & of the prestes & of the aũciẽt heades of Israel, ouer the customes of the lord & causes of strife. And thẽ they returned agayne to Jerusalẽ. And he charged thẽ sayng: do euẽ so in the feare of the lord w̃ truth & pure hert. And whatsoeuer D
come to you of your brethrẽ y̆ dwel in their cities, betwene bloud & bloud, law, cõmaũdemẽt, ordinaũces & customes: se y̆ ye warne thẽ, y̆ they trespace not against the lord lest wrath come vpon you & on youre brethrẽ. Thus do & ye shal not offend. And se here Amariah the preste whiche is head ouer you in al matters of the Lord, & Zabadiah the sõne of Ismael a ruler in y̆ house of Juda, he is ouer al causes concerninge the kyng, wyth officers of the Leuites before you. Take courage to you & go vpon it, and the Lord shalbe wyth the good.

¶ The meruelouse victorye y̆ the Lord gaue Jehosaphat kinge of Juda agaynste the Moabites, & the chyldren of Ammon, and them of Seir.

The. xx. Chapter.

AFter that came the chyldrẽ of Moab & the chyldren of Ammõ & w̃ them of the Ammonites agaynst Jehosaphat to battel. And ther came y̆ tolde Jehosaphat saynge: ther cometh a greate multitude against the frõ the other syde y̆ see out of Siria. And se they be in Hasasõ Thamar which is Engadi. And Jehosaphat feared & set him self to seke the lord, & proclayned fasting thorowout al Juda And Juda geathered thẽ selues together for to aske coũcel of the Lord. And therto ther came oute of al the cyties of Juda to seke the lord. And Jehosaphat stode in the cõgregatiõ of Juda & Jerusalẽ in y̆ house of the Lord before the new court & sayde: A
Lord god of our fathers, art not y̆ god in heauen, & raygnest not y̆ on al y̆ kingdõs of the hethen? And in thine hand is power & might, y̆ nomã cã stand before y̆. Art not thou our god which didest cast out the enhabiters of this lãd before thy people Israel, & gauest it to the sede of Abrahã thy louer for eyer. And thei dwelt therin & ha-
B

nota
holy apparell

built ỹ a tẽple therin vnto thi name, & said whẽ euel cometh vpõ vs, as the swerde of iudgemẽt, pestilẽce or hõgre: thẽ yf we stãd before this house & before ỹ (for thy name is in this house) & shal crye vnto the in our tribulation, thou shalt heare and helpe.

And now behold, the childrẽ of Ammõ & Moab & moũte Seir, by which thou woldest not let Israel go: whẽ thei came out of Egipt: but thei departed frõ thẽ & destroyed thẽ not. And se, how they reward vs, to come for to caste vs oute of thy possession which ỹ hast possessed vs withall. O oure god, wilt thou not iudge thẽ? for we haue no might agaynst this great cõpanye that cometh agaynst vs. Nether wot we what to do: but our eyes be vnto the.

And as al Juda stode before the lord wt their yoũge ones, their wyues & their childrẽ: the spirite of the lord came vpõ Jahasiel the sonne of Zacharias ỹ sonne of Banatah ỹ sonne of Jeiel the sõne of Mathaniah a Leuite of ỹ sõnes of Asaph, euẽ as he was in ỹ middes of ỹ cõgregatiõ. And he sayd, herkẽ al Juda & the enhabiters of Jerusalẽ, & also king Iehosaphat. Thus sayth the Lorde vnto you be not aferde or faynt herted by reason of this great multitude. For ỹ warre is not youres, but gods And to morow ye shal go downe to thẽ: se they come vp at Ziz, & ye shall mete thẽ in the flagges of ỹ broke before ỹ wildernes of Jeruel. Moreouer it belongeth not to you for to fight ī this quarel: but step forthe & stand & behold ỹ help of ỹ lord whtch is wt you: feare not, nor let your hertz faile you, O ye of Juda & of Jerusalẽ. To morow go out to thẽ: for the Lord is wt you.

And Iehosaphat bowed him selfe wyth his face to the citte, & al Juda & the enhabiters of Jerusalem fel before the Lorde, to bowe them selues vnto the lord. And ỹ Leuites & the childrẽ of the Cahathites & of the Corahites stode vp, to prayse the lorde god of Israel wt a loude voice on hie. And so thei arose erly in ỹ morning & get them out vnto the wildernesse of Thekua. And as they wẽt out Iehosaphat stode & saide heare me Juda & ye enhabiters of Jerusalẽ. Beleue in the lord your god & so shal ye cõtinue: & beleue his Prophetz & so shal ye prospere. And he gaue the people coũcel, & set the singers of the lord & them ỹ praised in holy apparel, to go out before the armie & to sate: prayse the Lord for hys mercy lasteth euer. And what time thei begã to laude & prayse, then the lord set layers awayt agaynst the childrẽ of Ammõ & Moab & mount Seir, to destroye them vtterly and to wype them out. And when they had made an ende of the enhabiters of Seir, then they holpe to destroye eche other.

And when Juda came to Maspha in the wilderness, thei loked vnto the multitude. And beholde, they were dead carcases fallen to the erth, & none escaped. And Iehosaphat & his people went to robbe away the spoyle of them & foũd amõg thẽ aboũdaũce of goodes & rayment & of pleasaũt Jewelles, & raught frõ thẽ moze then they could cary away: so ỹ they were thze dates in gathering of the spoyle, it was so moch And the fourth day they assembled in the valeye of blessing, for ther they blessed the Lorde. And therfore they called the name of the sayd place the valey of blessing vnto this daye. And so al the men of Juda & Jerusalem returned & Iehosaphat amõg the thickeste of them, for to goo agayne to Jerusalem with gladnes: for the lord had made thẽ to reioyse of theyr enemies. And they came to Jerusalẽ wt psalteries & harpes and trõpettes, euen vnto the house of the Lord. And the feare of God fell in the kingdõs of al lãdes, when they had heard that the Lord fought against the enemies of Israel. And so the reaulme of Iehosaphat was in tranquilite: for hys god had geuen hym rest on euery syde.

nota tropos

And Iehosaphat raygned vpõ Juda, & was .xxv. yere olde when he begã to raygne & raygned .xxv. yere in Jerusalem. And his mothers name was Asuba the daughter of Silhi. And he walked in the way of Asa hys father & bowed not therfrõ, to do that was pleasaũt in the syght of the lord. Howbeit they putt not downe the hylaulters, nether dyd ỹ people yet prepare theyr hertes vnto the god of theyr fathers. The rest of the actes of Iehosaphat fyrst & last are writtẽ in the workes of Jehu the sonne of Hanani, whych noted them in the boke of the kynges of Israel.

After this Iehosaphat king of Juda ioyned hym selfe with Ohoziah kyng of Israel whyche was a wicked doar. And he coupled

Ohoziah coupled him selfe with him, to make shippes to goo to Tharsis. And they made the shyppes in Azion Gaber. And Elieser the sõne of Dodanah of Maresa prophesyed against Jehosaphat: saying: because thou hast ioyned thy self w Ohoziah the Lord hath broken thi worke. And ỹ shippe were brokẽ ỹ thei were not able to go to tharsis.

¶ Jehosaphat dieth & Jehozã succeadeth him which putteth to death his brethrẽ, and is oppressed of the Philistines, and dyeth of the flyre.

The. xxi. Chapter.

Jehosaphat layd hi to rest w his fathers, & was buried w his fathers in ỹ cytte of Dauid & Jehozã his sõne raygned in his rowme: which Jehozãhad other brethrẽ, sõne of Jehosaphat Asariah Jehiel Zachariah Asariah Michael & Sephatiah. Al these were ỹ sõne of Jehosaphat king of Juda. And their father gaue thẽ many great giftes in siluer, gould & other precious thinge w stronge cyttes in Juda: but the kingdõ he gaue to Jehozã, because he was ỹ eldest: And whẽ Jehozã was vp vpõ the kingdõ of his father & sethe he slue al his other brethrẽ w ỹ swerde, & diuerse of the lordes of Israel therto* Jehozã was. xxxii. yere old whẽ he begã to raigne, & he raigned. viii. yere i Jerusalẽ. And he walked in ỹ wayes of ỹ kinges of Israel, like as did ỹ house of Ahab (for a daughter of Ahab was hys wife) & he wrought euel in ỹ eyes of ỹ Lord. Howbeit ỹ Lord wold not destroy the house of Dauid, because of the couenaũt ỹ he had made w Dauid, & as he promised to geue a light to him & to his sonnes for euer.

In his dayes ỹ Edomites departed frõ vnder ỹ hãd of Juda & made thẽ a kinge. And Jehozã wẽt forth w his Lordes & all his charets w him & rose by night & layde on ỹ Edomites. Which cõpased hym in & ỹ captaines of his charets. And so Edõ departed frõ vnder ỹ hãd of Juda vnto this day. That same tyme also dyd Iobnah depart frõ vnder his power, because he lefte the lord god of his fathers. Moreouer he made hilaulters in ỹ moũtains of Juda, & caused ỹ enhabiters of Jerusalẽ to comit adultrie, & he * thrust Juda out of ỹ way.

And ther came a writing to him frõ Eliah ỹ prophet of this tenour. Thus saith the Lord god of Dauid thy father: because thou walkedest not in the wayes of Iehosaphat thy father & in the wayes of Asa king of Juda, but walkedst in the wayes of the kings of Israel & hast made Juda & the dwellers of Jerusalẽ go a whorig, like to the whorig of the house of Ahab, & hast therto slaine thi brethrẽ ỹ were thy fathers house, which were better thẽ thou: Therfore beholde the Lorde wil smyte the wyth a mightie plage in thy folke, in thy childrẽ, in thy wyues & in thy goodes. And ỹ shalt haue moche disease thorowe infirmitie in thy bowelles, vntyll thy bowelles fall out by reasõn of thy sickenesse, daye by daye.

And the Lord stered vp agaynst Jehorã the spirite of the Philistines & the Arabias ỹ border on the blacke mores. Who hych came agaynst Juda & al to tare the lande, & caried away al the substaũce ỹ was foũd in the kinges house, & therto hys sonnes, & his wiues: so ỹ ther was neuer a sõne lefte him saue Jehoahaz his yoũgest sõne. And after al ỹ, the Lorde smote him in hys bowelles w an incurable disease. And in processe of tyme, euẽ about the ende of. ii. yere his guttes fel out by reason of his sickenes and so he dyed of euell diseases. But they made him no bonefyre, lyke the bonefyres of hys fathers. Whẽ he began to raygne, he was. xxxii. yere olde, & raygned in Jerusalẽ. viii. yeare. And* he walked not pleasaũtly, & thei buried him in the citie of Dauid: but not in the sepulchre of the kinges

¶ Ohoziah raigneth in the rowme of Jehozã, Jehu king of Israel killeth Ohoziah. Athaliah putteth to death al the kynges Linage. onely Joas escapeth.

The. xxii. Chapter.

And the enhabiters of Jerusalẽ made Ohoziah hys yõgest sonne king in his stede. For ỹ mẽ of warre ỹ came w the Arabias in the host, had slayne all hys elder sonnes. And so Ohoziah thee sõne of Jehozã kyng of Juda, was made king. Two & fourtie yere old was he whẽ he began to raygne, & raygned one yere in Jerusalẽ. His mothers name was Athaliah the daughter of Amri. And he walcked also in the wayes of ỹ house of Ahab, for his mother was his coũceler for to do euel Wherfore he did ỹ displesed ỹ lord like to the house of Ahab for they were his coũcelers after the death of hys fathers, to hys destructiõ. And he also walked after their

1. Reg. xxii. d

* Or, pronosticed Juda to synne.

* Hebr. he walcked w oute despyte to do well.

councel. And Jehozã sonne of Ahab king of Israel went to fyght with Hazael king of Siria at Ramoth in Galaad: & they of Ramoth woũded him. Wherfoze he returned to be healed in Jezrael of the wouũdes which were geuẽ him at Ramoth, when he fought with Hazael kinge of Siria. And
C Ohoziah the sonne of Jehozã king of Juda wẽt downe to se Jehozã the sonne of Ahab at Jezracll, because he was diseased.
For it was thrust &c. of god vnderstãd, to him sent that he comynge to Jehozam myght be ouerthrowẽ of Jehu
*Foz it was thrust into Ohoziah of God to go to Jehozã, & that whẽ he was come, he shuld goout with Jehozã against Jehu the sonne of Nauist whõ the Lozd had anoynted to destroye the house of Ahab.

And as Jehu was executing iustice põ the house of Ahab. He found the Lozdes of Juda & the sonnes of the brethrẽ of Ohoziah that wayted on Ohoziah, and he slue them. And he sought Ohoziah, & they caught him wher he was hid in Samaria and broughte him to Jehu. And whẽ they had slayne hym they buried hym: because (sayd they) he was ỹ sonne of Jehosaphat which sought the Lozde wyth al his herte.
D And ther was none of the house of Ohoziah, that could obtayne to be kinge.
iiii. reg. xi. a
*Foz Athaliah the mother of Ohoziah, whẽ she sawe her sonne was dead, arose & spake with al the sede of the kingdõ of the house of Juda. But Jehosabeath ỹ daughter of the kinge toke *Jehoas the sõne of Ohoziah and stale him frõ among the kinges sonnes that were slayne, & put him & his nource in a slepyng chambze. And so Jehosabeath ỹ daughter of king Jehozã & wife of Jehoiada the preste (because she was the sister of Ohoziah) hid him frõ Athaliah ỹ he slue hym not. And he was wt them hyd in the house of God syxe yeare. And Athaliah raygned ouer the lande.
Or Joas.

C Jehoas the sonne of Ohoziah is made king Athaliah is put to death.

The. xxiii. Chapter.

A
iiii. Re. xi. a
AND in the. vii. yere Jehoiada toke hert, & made a bond with thee captaynes of hundzedes Azariah the sonne of Jerohã Ismael the sonne of Johanã Azariah the sonne of Obed, Maasiah the sonne of Adaiah and Elisaphat the sonne of Zechzi. And they wente aboute in Juda and geathered thee Leuites oute of all

the cities of Juda & the auncient heades of Israel: & they came to Jerusalem. And al the congregatiõ made a bonde wyth the kyng in the house of God. And Jehoiada sayde to them: beholde, thee kynges sonne must raygne ouer the chyldzen of Dauid, as the Lozd hath sayd.

This it is therfoze that ye shal do. The third part of you prestes & Leuites which B
come in the Saboth day, shal kepe the dores & another thyzd part shalbe in the kinges house & another third part shalbe in ỹ gate of the foundatiõ, & al the people shal be in the *courtes of the house of the lozd. And ther shal none come into the house of the Lozd, saue the prestes & the Leuites ỹ ministre. They shal go in, foz they ar holy and al the people shal kepe the watch of ỹ Lozd. And the Leuites shall compasse the kyng round about, & euery man his wepõ in his hand: & whatsoeuer other man come into the house of the Lozd, he shall dye foz it: & they shalbe with ỹ king, as he cometh in and as he goeth out.

nota preste
exo. xxviii. a
Stall in
nota

And the Leuites and al Juda dyd in al thinges as Jehoiada the prest cõmaũded, C
and toke euery man his men: both thẽ that came in & thẽ that wẽt out the saboth day: foz Jehoiada the prest dyd let none of the cõpanies depart. And Jehoiada the priest deliuered to thee captaynes of hundzedes speares & shildes & boukelars ỹ pertained to king Dauid & were in the house of god And he set al the people & euery mã his wepõ in his hand, frõ ỹ right cozner of ỹ house to ỹ lefte cozner of the house, alonge by the aultet and the house rounde about the kynge. And they bzought out the kynges sonne and put vpon hym the crowne & the *testimonie, and made him king. And Jehoiada and his sonnes anoynted him and sayde: God sãue the kynge.
That is. ỹ laws of god deu. xvii. d

When Athaliah hearde the noyse of the people rũninge & prayinge the kinge: she wẽt amõgethe people into the house of the Lozd. And when she sawe the kinge stand at hys pyler in the enterynge, and the Lozdes and trompettes about the kynge, and all the people of the lande reioysynge and blowing with trompettes, and the singers wyth instrumentes of musycke teachynge to prayse. Then she rente her clothes and cryed: treason, treason. And Jehoiada

the

nota instrumentes of musycke

amaziah the prest went out wyth the captaynes of hundredes that were apointed to gouerne the hoste and sayde to them: haue her oute without the arayes and whosoeuer folowyth her, let him be slayne with the swerd. For the prest said: sley her not in the house of the Lorde. And they layde handes on her, and when she was come oute to the entringe of the horsgate in the kynges house, they slue her there.

D

iiii.Re.xi,d

*And Jehoiada made a bond betwene hi and al the people and the kynge, to be the Lordes people. And al the people went to ỹ house of Baal and destroyed it, & brake hys aulters and hys ymages, & slue Mathan the prest of Baal before the aulters. And Jehoiada put ỹ offices of ỹ house of the Lorde in the handes of the prestes the leuites, which Dauid had deuyded in cõpanyes for the house of the Lord, to offer burntofferynges vnto the Lorde, as it is wrytten in the law of Moses, wyth reioysyng and syngyng, as it was ordeyned by Dauid. And he set porters vnto the gates of ỹ house of the lorde, that none that was vncleane in any poynte shuld entre in.

And he toke the captaynes of hundredes and thee nobles, and the gouernours of the people & all the folke of the lande, & brought the king downe out of the house of the Lord, and they went thorow the hyé gate in the kynges house, and set the king vpon the seate of the kyngedome. And all the people of the lande reioysed, & the cytie was in tranquilite: but they slue Athaliah wyth the swerde.

¶ Jehoas duryng ỹ life of Jehoiada kepeth ỹ law, but after hys deeth he regardeth it not. He killeth Zacharias the Prophete. Jehoas is killed of his owne seruauntes, and after hym raygneth Amazias.

The.xxiiii.Chapter.

A iiii,Re.xi,d

JEhoas was seuen yere olde whẽ he beganne to raygne, & he raigned fourtie yere i Jerusalẽ. His mothers name was Zebiah of Bersabe. And Jehoas did ỹ pleased the Lorde al the dayes of Jehoiada the preaste. And Jehoiada gaue hym two wyues, and he begatte sõnes and daughters.

It chaũched after that, that Jehoas was mynded to mende the house of the Lorde. And vpon that he geathered to gether the prestes and the Leuites and said to them: *go out thorowe the cytyes of Juda and geather of all Israel syluer, to strength ỹ house of youre God, yere by yere, & se that ye haste the thynge: howe be it the Leuites were slacke. Then the kynge called Jehoiada that was the chefest, and said to him: Why requyreste thou not of the Leuytes to bryng in, out of Juda and Jerusalem thee summe appoynted by Moses the seruaũte of the Lorde, and by the congregatiõ of Israel, for the tabernacle of witnes. For wycked Athaliah & her chyldren had brokẽ the house of god, & had therto bestowed al the dedicat giftes of the house of ỹ Lorde, aboute Baals.

iiii,re.xii,d

B

Wherfore at the kynges cõmaũdement, they made a cofer, & set it at the gate of the house of the Lorde: & made proclamacion thorow Juda & Jerusalem to bryng in to ỹ Lord *the taxatiõ of Moses the seruaũt of god, which he set vpõ Israel in the wyldernesse. And the Lordes and al the people reioysed & brought in and cast into the cofer vntil it was ful. And whẽ ỹ time came that the chest shulde be brought in by the hãdes of the Leuites at the apoyntmẽt of the king, whẽ they saw ỹ there was moche money: then came the kinges scribe & one apointed by the hye prest, and powred out that was in ỹ cofer, & thé toke it & caryed it to his place againe, & thus they did day by daye, and geathered moche moneye.

Exo.xxx.b

C

And the kynge & Jehoiada gaue it to workmẽ that wrought vpõ the house of the Lorde, & hyred Masons & carpenters to redresse the house of the Lorde, & so did they artyficers in yron & brasse, to repayre the house of the Lord. And the workmen wrought & ỹ worke mended thorowe their hãdes: and they made the house of god as it ought to be, and strengthed it. And whẽ they had finished it, they brought the rest of the money to the kynge and Jehoiada, & therwyth were made vessels for ỹ house of the Lorde: euen vessels to ministre with al and to serue for burntofferynges as ladelles and vessels of goulde & siluer. And they offered burntofferynges in ỹ house of the lord contynually all the dayes of Jehoiada. And Jehoiada waxed olde & full of yeres & died. a And hũdred & .xxx. yere olde was he whẽ he died. And they buried him in the citie of Dauid amõg ỹ kynges

D

E

because he had done good i Israel, and on god & on his house. And after the deeth of Iehoiada, came ỹ lordes of Juda & made obeysaũce to the kynge. And then he herkened vnto thẽ. And so they lefte the house of the lord god of their fathers, and serued groues and Images. And then came ther wrath vpõ Juda & Jerusalẽ, for this their trespaces sake. Not wtstandyng yet God sẽt Prophetes to thẽ, to bring thẽ agayne vnto the lord. And they testified vnto thẽ. But they wolde not heare.

And ỹ spirite of God came vpõ Zacharias the sonne of Iehoiada the preste, & he stept vp aboue the people & sayde to them. ✠ Thus saith god: why trãsgresse ye the cõmaũdemẽtes of ỹ Lorde? ye shal therfore not prospere, but as ye haue forsakẽ hi, so shal he forsake you. * Wherupõ they cõspired against hym & stoned hi w stones, at the cõmaundemẽt of the kynge: euen in the court of ỹ house of the lord. And so Ieboas the king remẽbred not the kyndenes which Iehoiada his father had done to hi, but slue his sõne. And whẽ he died, he sayde: the Lord se and requite a reconynge.

And whẽ the yere was out, the hoste of ỹ Syriens came agaynste hym: & they came to Juda & Jerusalem, and destroied al the lordes of the people frõ amõg the people and sent al the spoile of them vnto ỹ king to Damasco. And though ỹ armie of Syria came with a small cõpanye of men, yet the lord deliuered a very greate hoste into their handes, because they had forsakẽ the lord god of their fathers. And therto they serued Ieboas accordynge.

And as sone as they were departed frõ hi, though they left him in great diseases: yet his owne seruaũtes cõspyred agaynst him for ỹ bloud of ỹ childrẽ of Iehoiada the prest, & slue him on his beed. And whẽ he was dead, they buried him in the citie of Dauid: but not in ỹ sepulchres of ỹ kiges And these ar they ỹ cõspired against him: Zabad ỹ sõne of Samaath an Ammonite & Iehosabad ỹ sonne of Simrith a Moabite. And his sõnes and the summe of the taxe that came to him, and the foũdaciõ of the house of God, are written in the storye of the booke of kinges. And Amaziah his sonne raygned in his steade.

The Notes

of Note this agaynst them whyche say that God sayde to Noe, Gen. vi, a that mẽ shuld lyue no more but an hundred and .xx. yeres.

¶ Amaziah ouercometh ỹ Edomites. And Joas king of Israel ouercometh and kylleth Amaziah.

The .xxv. Chapter.

AMaziah was .xxv. yere olde whẽ he begãne to rayne, & he raigned .xxix. yere in Jerusalẽ. His mothers name was Iehoiadã of Jerusalẽ. And he dyd ỹ pleased the Lorde: but not w the hoale herte. And as sone as he was seteled in the kingdom, he slue thẽ ỹ killed ỹ king hys father. But he slue not their childrẽ as it is wrytten in the law, euen in the boke of Moses to whom the Lord commaũded sayinge: * the fathers shal not dye for the chyldrens cauſes, nor the chyldren for the fathers, but euerye man shall dye for hys owne synne. And Amaziah geathered Juda together and made captaynes ouer thousandes & ouer hundredes in the houses of their fathers thorowout all Juda & Beniamin. And he numbred them frõ .xx. yere and aboue, & found them thre hũdred thousãd lustie men abel to go to battell, & that coulde handle speare and shild. And he hyred thereto an hũdred thousand fightynge men oute of Israell, for an hũdred talentes of syluer.

But ther came a man of God to hym & sayde: kynge, let not the armye of Israell go wyth the: for the Lorde is not with Israel nether w any of the house of Ephraim Or elles yf thou neades wylt, then go & do it, & make thy selfe stronge to battell: & thou shalt se, ỹ God shall make the fall before thine enemies. For god hath power to help or to cast downe. And Amaziah sayde againe to ỹ mã of god, what shal we do thẽ, for ỹ hundred talẽtes which I hauege uen vnto ỹ host of Israel? And the mã of God sayde: the Lorde is able to geue the moche more then that.

And then Amaziah seuered the armey ỹ was come to hym out of Ephraim, to go whom againe. Wherfore they were exceadyng wrothe w Juda, & returned to their owne whoime in great angre.

And Amaziah toke herte & carped oute his host & wẽt to saltdale. * Wher he slue of the childrẽ of Seir .x. thousãd. And other ten thousãd ỹ childrẽ of Juda toke alyue, & caried them vnto the topp of a rock and

A
A
B
C
C

[nota] he caused the to ye toppe of a rock & cast the downe

& cast thē downe frō the toppe of the rock that they al to burst: but ye men of ye armye which Amaziah had turned backe & wold
D not let go with his people to battell, ranne vpō ye cities of Juda from Samaria vnto Bethhoron & slue thre thousande of thē and wanne moche spoyle.

And it chaunced, after ye Amaziah was come from the slaughter of ye Edomites, & had brought ye gods of the childre of Seir, he set thē vp to be his Gods, and bowed him self before thē & burned cēse vnto thē. Wherfore ye Lorde was wroth wt Amaziah & sent to him a prophete, & said to hym: why sekest thou ye Gods of ye people whiche were not able to deliuer their owne peo
E ple out of thine hādes? And as ye prophete spake to him, he said to ye prophet: haue me made the of the kynges councel? cease, lest thou be beaten. And the prophete ceased & sayde I am sure that God hath take coūcel to destroy ye, because ye haste done thys, and obeyest not my councell.

Then Amaziah king of Juda toke aduise & sent to Joas the sonne of Jehoahaz ye sōne of Jehu kyng of Israel & sayd: come, & let vs se ether other. And Joas king of Israel sent againe to Amaziah king of Juda saying: a thistell in Libanon sēt to a Cedar tree of Libanō saying: *geue thy
xiii.re.xiiii.c daughter to my sonne to wyfe. But there came ye wilde beastes of Libanō & troade
F downe ye thistell. Thou thinkest: se, I haue beate ye Edomites, therfore thine hert ariseth to glorifie thy self. Now bide at home: what neadeth ye to prouoke to euell, ye thou perisshe and Juda with the.

But Amaziah rested not: for it came of god, euen to deliuer them into ye hādes of their enemies: and that because they had sought the Gods of the Edomites, And Joas king of Israel came vp: & they saw ether other, both he & Amaziah king of Juda at Bethsames i Juda. And Juda was put to the worse before Israel, & fled euery mā to hys tent. And Joas king of Israel toke Amaziah kyng of Juda the sonne of Jehoas ye sōne of *Ohoziah at Bethsames: & brought hym to Jerusalem, & tare the wal of Jerusalē frō the gate of Ephraim vnto the corner gate, foure hūdred cubites lōg. And he toke al ye goulde & siluer and all the Jewelles that were foūd in the house of God wyth Obed Edom and the treasure of the kynges house & hostages, and returned to Samaria.

And Amaziah the sōne of Jehoas kig of Juda lyued after the deethe of Joas sōne of Jehoahaz king of Israel. xv. yere. The rest of the actes of Amaziah fyrst & last are wrytte in the boke of the kinges of Juda & Israel. And after ye tyme that Amaziah did turne away frō the lord, they cōspired treason agaynst him in Jerusalem: and he fled to Lachis. Whether they sēt after him & slue him there, & brought hym vp wythe horsses and buryed hym with hys fathers in the cytye of Juda.

After ye deeth of Amaziah raigneth Oziah which is stryken with the lepre, and Joatham raigneth in hys rowme.

The. xxvi. Chapter.

Then al the people of Juda toke Oziah which was. xvi. yere olde, & made hi king in the rowme of his father Amaziah. And he builte Eloth and brought it againe to Juda after the kyng was layde to rest wt his fathers. xvi. yere olde was Oziah whē he began to raygne, & he raigned. lii. yere in Jerusalē. Hys mothers name was Jecaliah of Jerusalē. And he dyd that pleased the Lorde, in all poyntes as dyd hys father Amaziah. And he sought god while zachariah the teacher to se God lyued: & as longe as he soughte the Lorde, God made him prospere.

A iiii.re.xiiii.c

And he went to battel against the Philistines & brake downe the walles of Geth, & the walles of Jabneh & the walles of Asdod, & built cities about Asdod & among the philistines. And god holpe him agaist the philistines & againste the Arabiens ye dwelt in Gurbaal, & againste the Meunites. And the Ammonites gaue trybute to Oziah, and his name spredde abroade euen to Egipte for he played the man & exceaded. Moreouer Oziah buylt towres in Jerusalem ouer the corner gate, and ouer the valeye gate, and ouer other corners, and made them strong. And he built towres in the wildernes & digged many welles. For he had moch catell, both in the valeye and also in the playne: and plowmen and vine dressers in the mountaynes and in Charmel, for he loued husbandrye.

B

And Oziah had an host of fightig men that went out to warre in the armye & were

G after ye grec wythe cōcor dāce of the viii. of ye kinges. xiiii. d. Some rede Jehoahaz

tolde

Joatham told & numbred by Jeiel the scrybe & Maasiah an officer, vnder the hande of Hananiah one of ꝑ kinges Lordes. And ꝑ hoale nũbre of the auncyent heedes of the mẽ of myght were. ii. thousande & fyre hũdred and vnder the handes of thẽ was ꝑ armie of the hoste, thre hundred & seuẽ thousande, & fiue hundred that made warre wythe myght & strẽgth, to helpe the king against hys enemyes. And Oziah prouided them thorow out all ꝑ hoste shildes, speares, helmetes, habergynnes, bowes & slynges for stones. And he made engynes in Jerusalem by the crafte of artificers to be on the towres & corners, to shote arowes & great stones wt al. And hys name spreade farre abroade, for he was wonderfully holpe, vntyl he was become myghtye.

And in hys greatnesse hys hert arose, ꝑ he was marred: & transgressed agaynst ꝑ Lorde hys God. For he wente into the tẽple of the Lorde to burne cense vpon the aulter of incense. But Asariah the preaste went in after him withe foure skore preastes of the lord ꝑ were bolde mẽ. And they stepte to Oziah ꝑ kynge & sayde to him: it pertayneth not to the Oziah to burne cẽse vnto the Lord, but to the prestes ꝑ childrẽ of Aaron that ar cõsecrate for to burne incense. Come out of the sãctuarye, for thou hast trespaced, and it shalbe no worshepe to the before the Lord God.

And Oziah was wroth & had cẽse in his hand to offer, & in his indignacyõ against the preast, * ꝑ leprosye sprãge in hys fore heed before the prestes in the house of the Lorde, euen beside the incense aulter. And Asariah the chefe preste wal the other prestes loked vpõ hi: & behold he was a leper in hys forehed, & they vered hym thence. And therto he was fayne to go out, because the Lord had plaged hym. And Oziah the kyng contynued a lepre vnto the daye of his deeth & dwelt in an house at libertie howbe it, he was cast out of the house of the Lorde. And Joatham his sonne had ꝑ gouernaũce of the kynges house and iudged the people of the lande.

The rest of the actes of Oziah both first and last, did Isaiah the prophete the sõne of Amos wryte. And whẽ Oziah was layde to rest with his fathers, they buried him with his fathers in ꝑ feld of ꝑ buriall of ꝑ kinges. For they sayde: he is a leper. And Joatham hie sonne raigned in hys stead.

¶ Joatham raigneth & ouer cometh the Ammonites. Ahaz hys sonne raygneth after hym.

The. xxvii. Chapter.

IOatham was. xxv. yere olde whẽ he begãne to raigne, and raigned. xvi. yere i Jerusalẽ. His mothers name was Jerusah ꝑ daughter of Zadoc. And he did ꝑ pleased ꝑ Lord in al pointes as dyd his father Oziah: saue, that he came not to the temple of the Lord, and that the people did yet corrupt them selues. He built the hye gate of the tẽple of ꝑ Lord, & on the wall Ophel he buylt moch. Moreouer he built cytyes in the mountaines of Juda, & in the wood coũtre he built castels and towres.

And he fought with the kinge of ꝑ children of Ammon, and preuayled agaynste thẽ. And the children of Ammõ gaue hym the same yere an hundred talẽtes of siluer, & ten thousand quarters of whete and as moche barleye. So moche also did ꝑ children of Ammõ geue him the seconde yere and the thyrde too. And Joatham became mighty, because he directed hys way before the Lorde hys God.

The rest of the actes of Joatham & all hys warres and hys wayes are writen in the boke of the kynges of Israel and Juda. He was. xxv yere olde when he begãne to raygne, and raygned. xvi. yere in Jerusalẽ. And when Joathã was layde to rest with hys fathers, they buryed hym in the cytye of Dauid: and Ahaz his sonne raygned in his steade.

¶ The wyckednesse of Ahaz kynge of Juda. After hym raygneth Hezekiah.

The. xxviii. Chapter.

AHaz was. xx. yere olde whẽ he beganne to raigne, & raigned xvi. yere in Jerusalem. And he did not ꝑ pleased the lorde, as did his father Dauid: but walked in the wayes of the kynges of Israell, and made thereto Baals of metall. And he offered cense in the valey of ꝑ children of Hennon, and burnt his children in fyre after the abhomynacion of the nacyõs which the lord cast out before the children of

of Israell. And he offered burnte cense in hilaulters and on mountaines and vnder euery grene tre.

Wherfore the Lorde hys God delyuered him into the hād of the king of the Syriēs: whych bet hym & caryed away a greate multitude of hys captiue into Damascon. And thereto he was delyuered into ỹ hande of the kyng of Israel which slue of his a mighty slaughter. For Phakeh ỹ sōne of Romeliah slue in Juda an hūdred & twētye thousand in one daye, & al fightinge mē: & that because they had forsaken ỹ Lorde God of theyr fathers. And zechri a mighte mā in moūt Ephraim slue Maasiah ỹ kinges sōne, & Azricā the lord stuarde of housholde, and Elcanah ỹ was nexte to ỹ kyng. And the chyldrē of Israel toke presoners of theyr brethren two hundred thousād wiues, sōnes & daughters, & ther to caried away moche spoyle of them, and brought it to Samaria.

But ther was a prophete of the lordes named Obed which went out to the Host that came to Samaria & sayde to thē: se, because ỹ Lord god of your fathers was wroth vp Juda, he deliuered thē into your handes. And ye haue slayne thē with cruelnesse ỹ reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem & to make them bondmē & bondwemen. What other thyng do ye (ye vnhappye) then offende ỹ lord your God. But now heare me, and delyuer the captyues agayne whiche ye haue takē of youre brethren: for the great wrath of the Lorde is vpon you.

And certayne of the heedes of ỹ chyldrē of Ephraim, as Asariah ỹ sōne of Johanā Barachiah ỹ sonne of Meshillemoth, Jehezekiah the sonne of Sellum & Amasa ỹ sōne of Hadalai stode vp against them that came from warre, and sayde vnto them: ¶ ye shal not bringe in the captyues hyther. For where we haue offended the Lorde al readye, ye attend to adde more to oure synnes & trespace. For oure trespace is greate all readye, & there is fearce wrath vpō Israel. And vpō ỹ vmē of armes left ỹ captyues & the spoyle before the Lordes & all the congregacyon.

And there arose certayne apoynted ther to by name, & toke the presoners & clothed al ỹ were naked among them, of the spoyle, & arayed thē & shoed them & gaue them to eate & to drynke & anoynted thē, & caried al that were feble of them vpon asses and brought thē to Jericho ỹ citye of Paulme trees fast by their brethrē: and then returned to Samaria agayne.

And at ỹ same tyme kyng Ahaz sent vnto the kinges of Assur to haue help. and ỹ Edomites came yet agayne & slue of Juda & caried away some captyues. And the Philistines inuaded ỹ cities in ỹ low cōtrey & the south of Juda: and toke Bethsames, Aialon, Gaderoth & Socoh with the townes longyng therto, & Thimna wt ỹ townes of the same & Gisso wher townes, & dwelt therin. For the Lord brought Juda lowe, because of Ahaz kynge of Juda which made Juda naked & trāsgressed against ỹ lord. And Thiglah palneser kinge of Assur came vpō him & besieged him, but preuailed not against him. For Ahaz toke away out of ỹ house of ỹ lord & out of the kinges house & out of the lordes houses, & gaue vnto ỹ kīg of Assur, though it holpe him not. And therto in ỹ verye tyme of his tribulaciō did kinge Ahaz trespace yet more against the lorde. For he offered vnto the gods of thē of Damasco which bet him & said, because the gods of ỹ Syrrens help thē, therfore wil I offer to them, ỹ they may helpe me also. But they were his destructiō & the destructiō of al Israel. And Ahaz gathered together ỹ vessels of the house of god & brake thē, & shut vp the dores of the house of ỹ lord, & made hī aulters in all corners of Jerusalē. And in al ỹ cities of Juda citie by citie he made hil aulters to burne incense vnto other gods, & angred the lord god of his fathers. The rest of his actes & al his waies both first & last ar writtē in ỹ boke of the kiges of Juda & Israel. And whe Ahaz was layde to rest wt his fathers, they buried hī in the cytie of Jerusalē: but brought him not vnto the sepulchres of the kinges of Juda. And *Hezekiah his sonne raigned in his stead

¶ Hezekiah restoreth vnto the temple of the lord all the thynges ỹ had not bene regarded of hys predecessoures.

The.xxix. Chapter.

Hezekiah began to raigne whe he was.xxv. yere olde, & raigned.xxix. yere i Jerusalē. And his

Or. Ioskome woll. Jehezekiah.

Vid. Regum xviii.

his mothers name was Abiah the daughter of Zacharias. And he dyd that was right in the sight of the Lorde in all pointes as did Dauid his father. He opened ꝑ doores of ꝑ house of the Lorde in the fyrste yere & first moneth of his raygne, & he repaired thē. And he brought in ꝑ prestes & ꝑ Leuites & gethered thē together into the eestrete: & sayde vnto thē.

Heare me ye Leuites: purifye your selues & halow the house of the Lorde God of your fathers, & bringe out ꝑ filthinesse
B out of the holy place. For oure fathers haue trespaced & done euelfauoredly in ꝑ eyes of ꝑlord our God: & haue forsakē him, and turned away their faces frō ꝑ habitatiō of ꝑ lord & turned to their backes. And beside ꝑ they haue shutt vp ꝑ doores of the porch & quēched ꝑlāpes & haue nether burned cēse nor offered burntoffringes in the holy place vnto the god of Israel.

Wherfore the wrath of ꝑ lord fel on Juda & Jerusalē: & he skatered them & made thē so thynne that men hisse at it, euē as ye se withe youre eyes. For se, oure fathers were ouerthrowen with the swerde & oure sonnes, oure daughters & our wiues were caryed awaye captyue for the same cause. Now haue I in myhert to strike a couenaūte w the Lord God of Israel: ꝑ his wrath maye cease. Nowe therfore my sonnes be not necligent: for the lorde had chosen you to stand before him, and for to mynystre & burne offeryinges to him.

C Thē the Leuites arose: Mahath ꝑ sōne of Amasai & Joel the sōne of Asariah beyng of the childrē of the Cahathites: & the sōnes of Merari, Kis the sōne of Abdi & Asariah the sōne of Jehaleleel: & of ꝑ Gersonites, Joah the sōne of Simma & Edē ꝑ sōne of Joah: & of ꝑ sōnes of Elizaphā, Simri & Jeiel: & of the sōnes of Asaph, Zacharias and Mathanias: & of the sonnes of Heman, Jehiel & Semei: & of the sonnes of Jeduthū, Semaias & Oziell. And they gethered their brethrē & purified thē selues, & then wēt at ꝑ cōmaūdement of the kinge by the word of the lord, for to clence the house of the lord. And the prestes went ī to the house of the lorde to clense it, and brought out al the vnclennesse ꝑ they fouūde in ꝑ tēple of the lorde, & in the courte of the house of the lord. And the Leuites toke it and carted it out in to the broke Cedrō. D They begāne the fyrste daye of the fyrste moneth to purify, and came the eight day to the porche of the lord so ꝑ they had purged the house of the lord in eyght dayes & the .xvi. daye of the fyrste moneth they made an ende.

And then they wēt into Hezekiah ꝑ kig & said: we haue clensed all the house of the lord, & the aulter of burntoffringes w all his aparel: and therto al the vessels which king Ahaz did cast a side when he raigned & trāsgressed, them we haue repaired & sāctyfied: & se, they are before the aulter of the Lorde. And *Hezekiah the kyng rose erlie E *Or, Iehezekiah.
and geathered the Lordes of the cytye & went vp to the house of the lord. And ther were broughte seuen oxen, seuen rammes, seuē lambes & seuen kydds to be a synne offerynge for the kyngdom, for the sāctuarye & for Juda: And he cōmaūded the prestes the sōnes of Aaron to offer them on the aulter of the Lorde.

And they slue the orē: & the prestes receaued the bloud & sprinkled it on the aulter: and they slue the rāmes and sprinkled the bloud vpō the aulter: and they slue the lābes and sprynkled the bloud vpō the aulter. And thē they brought forth the kidds of the synneoffering before the king & the cōgregacion which put their hādes vpon thē. And the prestes slue them and offered the bloud of them vpō the aulter, to make sattisfactiō for al Israel: for the kyng sayde: ꝑ the burntoffring and ꝑ synneoffryng shuld serue for al Israel. And they sett the Leuites in the house of the lord w cimbales, psalteries and harpes accordynge to the cōmaūdemētes of Dauid and of gad the kinges sear of visiōs and of Nathā ꝑ prophet. For so was the cōmaundemēt of the lord thorow the hād of his prophetes. And so the Leuites stode w the instrumentes of Dauid, and the prestes w trōpets. And Hezekiah cōmaūded to offer ꝑ burnt offeringe vpon the aulter. And when the burntoffering begāne, the sōg of the lord beganne, & the trompetes with the instrumentes of Dauid king of Israel. And al the cōgregacion bowed them selues, & the singers sāg, & the trōpets blew, and contynued vntil the burntoffering was finished

And

nota) trompets

And whē they had made an ende of the burntoffring, the king & al that were with him kneled downe & bowed them selues & gaue praise & thankes. And Hezekiah the kyng and the Lordes bade the Leuites to prayse the lord wt the wordes of Dauid & of Asaph the sear of visiōs. And the Leutes praised that thei retoysed agayne, & the other stowped & bowed their selues.

G And Hezekiah answered & sayd: nowe ye haue fylled your hādes to the Lord, go to & bring in the sacrifices & thankeoffrinｇes into the house of the Lord. And the cō gregatiō brought in the sacrifices & thāke offringes, & al that were willing broughte burntoffringes. And ye nūbre of ye burntoffringes which the cōgregatiō broughte in was. lxx. oxē & an hūdred rāmes & two hūdred lābes: & al for burntofferinges to the Lord. And beside that they dedicated sixe hundred oxē & thre thousande shepe.

But the prestes were to few, & were not able to slaye al the burntoffringes. Wherfore their brethrē the Leuites holpe them tyl the worke was ended, & vntyll the prestes were sanctified. For the Leuites were purer herted to sanctifie thē selues thē the prestes. And therto ye burntoffringes were many with the fatte of the peaceoffringes & the drinkeoffringes that belōgeth to the burntoffringes. And so the seruice pertayning to the house of the Lorde went forward. And Hezekiah retoysed & al the people, that god had made the folke so ready: for the thyng was sodenlye done.

¶ Hezekiah renueth the feast of passeouer.

The. xxx. Chapter.

A And Hezekiah sent to al Israel & Juda: & therto wrote letters to Ephraim & Manasseh that they shoulde come to the house of the Lord at Jerusalem, to offer passeouer vnto the Lord god of Israell. And the kynge helde a councel wyth hys Lordes and all the congregatyon at Jerusalem to kepe the feast of passeouer in the seconde moneth. For they coulde not kepe it at that tyme: for there were not Prestes ynoughe sanctified, neyther was the people geathered together to Jerusalem. And the thynge pleased the king and all the congregatiō. And they decreed that it shulde be proclayned thorowe out all Israell frō Bersabe to Dan, that they shulde come and holde the feast of passeouer vnto the Lord God of Israel at Jerusalē: for they had not often done it, as it is written how they shulde.

And the messengers wēt wyth letters of the hand of the king & of his Lordes thorow out al Israel & Juda, at the cōmaundemēt of the king which sayd: chyldren of Israel, turne agayne vnto the Lord God of Abrahā, Isaac & Israel, and so wyll he turne to the remnaūt of you that are escaped out of the hādes of the king of Assur. And be ye not like your fathers & your bre thrē which trespased agaynst the Lord of your fathers, whych therfore gaue thē vp that they ar wasted as ye se. Wherfore be B not stifnecked like vnto your fathers, but yelde your selues vnto the lord, & come to his holy place which he hath sanctified for euer, & serue the Lord your God, that hys wrath may turne frō you. For yf ye turne vnto the Lorde, then your brethren & your children shal fynd cōpassiō in the presence of thē that holde them captyue, that they maye come agayne vnto this land: for the Lord your God is full of mercy and compassiō, & wyl not turne his face from you, yf ye turne agayne to hym.

And the postes went from cytie to cytie thorow out the land of Ephraim and Manasseh & cue vnto Zabulō. But they laughed them to skorne & mocked thē. Neuertheles yet dyuerse of Asser, Manasseh & of Zabulon meakened thē selues & came to Jerusalem. And therto the hand of god was in Juda, to make thē of one accorde to do the cōmaundement of the king & the captaynes, which was according to ye worde of the Lord. And so there assembled to Jerusalē moch people & a mighty greate congregation, to holde the feaste of swete bread in the seconde monethe.

And they arose & put awaye the aulters C ye were in Jerusalē. And therto all the incense thei dyd away & cast thē into ye broke Cedron. And they slue passeouer the. xiiii. day of the second moneth. And the prestes and Leuites sanctified thē selues for shame, & brought in the burntoffringes into the house of the Lorde. And they stode in their stāding after their maner according to the lawe of Moses the mā of god. And

the prestes sprinkled the bloud receauinge it of the handes of the Leuites. And because there were many in the cõgregatiõ that were not sanctified: and therfore dyd thee Leuites sley passeouer for al that were not cleane to sanctifye thẽ to the Lorde.

There was very moche people oute of Ephraim, Manasseh, Issakar and Zabulon that were not cleane, and therfore dyd eate Passeouer otherwyse then wrytynge specyfieth. But Hezekiah prayed for them and sayde: the good Lorde be mercyefull to all that sett theyr hertes to seke the God that is thee Lorde God of theyr fathers, thoughe they doo it not accordinge to thee clennesse of the holye place. And the Lord hearde Hezekiah & healed the people. And so the chyldren of Israel that were found at Jerusalem, helde thee feaste of swete bread seuen dayes wyth greate gladnesse, and thee Leuites and the Prestes praysed the Lord daye by daye wyth lowde instrumentes.

And Hezekiah spake hertelye vnto thee Leuites that hadde good vnderstandinge of the Lorde. And they dyd eate that feast seuen dayes longe and offered peaceofferinges & thanked the Lorde God of theyr fathers. And the hoale assemble toke counsell to kepe seuen dayes mo: and they held those seuen dayes wyth gladnesse. For Hezekiah Kyng of Juda gaue for heaueoffe rynges to the congregatiõ a thousand oxẽ and seuẽ thousande shepe. And the lordes gaue to the congregation for heaueoffringes a thousand oxen & ten thousand shepe And the prestes sanctified thẽ selues, that they were ynoughe.

And al the congregation of Juda with the prestes & Leuites, & al the congregatiõ that came out of Israel & the straungers, both that came out of the land of Israel & that dwelte in Juda, reioysed: & there was great ioye in Jerusalẽ. For sence the tyme of Salomon the sonne of Dauid Kynge of Israel it happened not so in Jerusalem And the prestes & the Leuites arose & blessed the people, and theyr voyce was heard and theyr prayer went vp vnto hys holye dwelling place heauen.

¶ After Hezekiah had called agayne the people vnto the way of the Lord, he ordeyneth the prestes, vnto whom he cõmaunded to geue tythes:

The. xxxi. Chapter.

AND when they had fynished al this: thẽ al Israel that were founde in the cyties of Juda, wẽt out & brake the Images & cut downe the grones, & all to brake the hiaulters & the other aulters thorowout al Juda & Bẽ Jamin, Ephraim and Manasseh, vntyll they had made an ende of thẽ. And afterwarde all the chyldren of Israel returned euerye man to his possession in theyr owne cyties.

And Hezekiah set the prestes & the Leuites in theyr order to wayte by course, euery man accordinge to his office whither preste or Leuite: for the burntoffringes & peaceoffringes, & to minister & to thãcke & to pray in the gates of the lodge of ỹ lord. And the king gaue a portiõ of his substãce for burntoffringes at morning & euẽ, & for burntoffringes on the Saboth dayes and new mones & other solempne feastes, accordyng *as it is writtẽ in the law of the Lord. And he bade the people that dwelte in Jerusalẽ to geue the parte of ỹ prestes & Leuites, that they myght be mayntened in the lawe of the Lorde. And as sone as ỹ worde came abroade the chyldrẽ of Israel brought aboũdance of first frutes of corne, wyne, oyle & hony, & of al maner of frutes of the felde: & the tithes of al maner of thinges brought they in plẽteously. And ỹ chyldrẽ of Israel & Juda that dwelte in ỹ cyties of Juda, they also brought in the tythes of oxẽ & shepe, and tythes of dedicate thinges which were dedicated to the Lord theyr God, & put thẽ on heapes. In ỹ thyrde moneth they begãne to laye the heapes and fynished them the seuenth.

And whẽ Hezekiah & the Lordes came & saw the heapes, they blessed the Lorde & his people Israel. And Hezekiah questioned wt the prestes & the Leuites cõcerning the heapes. And Azariah ỹ chefe preste of the house of Zadock answered him & said sense they began to bryng the heaueoffringes into the house of thee Lorde, we haue eatẽ & had ynough, and yet lefte aboundãce, for the Lorde hathe blessed hys people & therof is this heape lefte. And Hezekiah bade dresse vp ỹ store houses about ỹ house of the Lord. And so they dyd, & caried in the heaueoffringes and the tythes and the dedycate gyftes euen of fydelyte.

*Deut. xxvii. b.

Ouer

Ouer which Chonaniah ℣ Leuite had the rule wyth Semei hys brother nexte to him. And Jehiel, Asariah, Nahath, Asael, Jerimoth Josabad, Eliell, Jesmachiah, mahath ℟ Banaiah were ouerseers ordeined by Chonaniah ℟ Semei hys brother, at the appoyntmēt of Hezekiah the king ℟ Asariah the ruler of the house of god. And Chore the sonne of Jemna ℣ Leuite porter of the East dore had the ouersyghte of the frewilloffringes of god, to geue heaue offringes vnto the Lord, ℟ was ouer thynges moost holye. And vnder hym were Eden, Myniamin, Jesua, Semeiah, Amariah ℟ Sechemiah in the cyties of the priestes of theyr kydelyte, to geue to theyr brethren theyr portions, as wel to the smal as to the greate.

And to the males also that were rekened from thre yere and aboue amonge all that wēt into the house of the Lord day by day to do seruyce ℟ to wayte by course. And to the priestes that were rekened in the housholdes of theyr fathers frō twentie yere ℟ aboue, to wayte when theyr courses came. And to thē that were rekened thorowe out al their babes, wiues, sonnes and daughters thorow out al the congregation. For to the kydelite of them dyd men commytte theyr sanctified gyftes. And therto amōg the chyldren of Aaron the prestes were mē named by name in the feldes of the suburbes of all theyr cyties, cytie by cytie, for to geue portyons to al the males of the prystes, and to all that were rekened amonge the Leuites.

And of thys maner dyd Hezekiah thorowe oute all Juda, ℟ dyd that was good ryghte and truthe, before thee Lorde hys God. And in all the workes that he began in the seruyce of the house of God, to seke hys God after the Lawe and commaundemente, that dyd he wythe all hys herte, and prospered.

¶ Sennaherib, which shuld haue beseged Jerusalē, is strikē of the Aungell Hezekiah dyeth after whom succedeth Manasseh.

The.xxxii. Chapter.

AFter these dedes and truthe, Sennaherib kynge of Assur came ℟ entred into Juda and pytched agaynst the stronge cyties ℟ thought to draw thē to hym. And whē Hezekiah saw that Sennaherib was come and that he was purposed to fyght agaynst Jerusalē: he toke coūcell wyth hys captaynes and mē of myght to stoppe the water of the foūtaynes that were wythout the cytie: and they were content to helpe hym. And so there geathered moche people to geather and stopte all the welles and the broke that ranne thorowe the myddes of the lande, entendynge that the kynges of Assur shuld not fynd moch water when they came. And he went to lustely and buylt vp the walle where it was broken, and made towres aboue vppon, ℟ yet another walle wythoute, and repayred Melo the citie of Dauid, and made many dartes and shyldes.

And he sette ¶ aptaynes of warre ouer the people ℟ geathered them together into the large strete of the gate of the cytie and spake tentlye to them, sayinge. Plucke vp youre hertes ℟ be stronge: Be not afrayde or in any wyse discouraged for drede of ℣ King of Assur, ℟ of the great multitude ℣ is with him: * for ther is one greater wyth vs thē with him. With hym is an arme of flesche: But with vs is the Lorde our God for to helpe vs ℟ to fyghte oure batayles. And the people were well couraged wythe the wordes of Hezekiah King of Juda. * Heb. Vel

After that Sennaherib kinge of Assur sent of his seruaūtes to Jerusalē (he hymselfe lyinge before Lachis ℟ al his kingdō with him, vnto Hezekiah kyng of Juda, ℟ vnto al Juda ℣ were at Jerusalē saying. ¶ Thus sayth Sēnaherib king of Assur: * wherin do ye trust, O ye ℣t beseged in Jerusalē ? Hezekiah deceaueth you, to delyuer you to death, hōgre, ℟ thrust, saying: ℣ Lorde oure God shal tydde vs out of the hand of the king of Assur. Is not ℣ Hezekiah ℣ put downe his hyaulters ℟ his other aulters, ℟ cōmaūded Juda and Jerusalē saying: before one aulter ye shal bowe your selues ℟ vpon that offer also. * Heb. were the.xxiii. e.

Moreouer haue ye not hearde what I ℟ my fathers haue done vnto thee people of al landes? were the Gods of the people of other landes able to saue theyr landes out of my hande? which of al the Gods of those naciōs ℣ my fathers destroyed was it, ℣ could delyuer his people out of myne hād, ℣ your God shulde be able to delyuer you out of mine hand? Wherfore now let

not Hezekiah deceaue you ether perſwade you of thys facyō, noꝛ yet beleue him. Foꝛ as no God among ſo many nacyons and kyngdoms, was able to rydde hys people out of myne hande and the handes of my fathers: euen ſo moch leſſe ſhal your God kepe you out of myne hand. And yet moꝛe dyd his ſeruaūtes ſpeake agaynſt the Loꝛde God & agaynſt his ſeruaūte Hezekiah. And therto he wꝛote a letter to rayle on the Loꝛd God of Iſrael & ſpake therin ſayīg as the Gods of the nacīōs of other landes haue not deliuered their people out of myne hand, nomoꝛe ſhal the god of Hezekiah delyuer his people out of myne hand. And they cryed wyth a lowde voyce in the Iewes ſpeache vnto the people of Ieruſalē that were on the walles, to feare them and to diſmaye them, that they myght haue taken the cytie. And they ſpake agaynſte the God of Ieruſalem, as agaynſt the Gods of the nacyons of the earth, whych are the woꝛcke of the handes of men.

But Hezekiah the kyng & the pꝛophete Iſaiah ſonne of Amoz pꝛayed concernīg the thing and cryed vp to heauen. And the Loꝛd ſent an angel & deſtroyed al the men of warre & the Loꝛdes & captaynes of the hoſte of the kinge of Aſſur, that he turned his face with ſhame towarde his owne lād And when he was cōme into thee houſe of his God, he was thet ouerthꝛowē with the ſwerde euē by thē that iſſued out of his bowelles. And ſo the Loꝛde ſaued Hezekiah & the enhabiters at Ieruſalē out of the hāndes of Sennaherib king of Aſſur & of all other, & mayntened thē on al ſydes. In ſo moch that many bꝛoughte pꝛeſentes vnto the Loꝛd to Ieruſalem & pꝛecious gyftes to Hezekiah king of Iuda: ſo that he was magnified in the ſyghte of all nacions cꝛō thencefoꝛth.

F * In thoſe dayes Hezekiah was ſycke vnto the death & beſought the Loꝛd: whyche anſwered him & ſhewed him a wonderful myꝛacle: But Hezekiah dyd not accoꝛdinge to the curteſye ſhewed hym, foꝛ hys herte aroſe: and therfoꝛe came there wꝛath vpon hym & vpon Iuda and Ieruſalem. Notwithſtādīng Hezekiah mekened hym ſelfe foꝛ the aryſynge of his herte, both he and the enhabiters of Ieruſalem. Wherfoꝛe the wꝛath of the Loꝛde fell not vpon them in the dayes of Hezekiah.

And Hezekiah had exceading moch ryches & honour. And he geathered hym treaſure of ſyluer, gould, pꝛecious ſtones ſpices, ſhildes & of al maner pleaſaūt Iewelles: & made ſtoꝛe houſes foꝛ the frutes of coꝛne, wyne & oyle: & ſtables foꝛ all maner of beaſtes, & folds foꝛ ſhepe. And he made hym townes becauſe he had cattell of ſhepe & oxē great aboūdance. Foꝛ God had geuen him ſubſtaūce exceading moch And the ſayd Hezekiah ſtopped the vpper water ſpꝛinges of Gihon & bꝛought them downe to the Weſtſyde of the cytie of Dauid. And Hezekiah pꝛoſpeꝛed in al his woꝛkes. But when the Imbaſſadours of the Loꝛdes of Babylon were ſente to hym to enquyꝛe of the wondꝛe that chaūced in the land, God left him: to tempte hym that all that was in his hert myght be knowen.

The reſt of the dedes of Hezekiah & his goodneſſe ar wꝛittē in the viſiō of Iſaiah the pꝛophete the ſonne of Amoz in the boke of the kinges of Iuda and Iſrael. And then Hezekiah layde him to reſte wyth his fathers, & they burted him in the hyeſte ſepulchꝛe of the ſōnes of Dauid: and Iuda and thee enhabiters of Ieruſalē dyd hym woꝛſhyp at his death. And Manaſſeh his ſonne raigned in hys ſteade.

¶ Manaſſeh is takē pꝛiſoner, and after he cometh out he deſtroyeth the Idolles. He dieth, & after hym ſucceadeth Amō. After Amō was killed of his owne people, Joſiah his ſonne raygneth foꝛ hym.

The.xxxiii. Chapter.

Manaſſeh was. xii. yeare olde whē he was made kinge, and rayigned. lv. yere in Ieruſalē And he dyd wyckedlye in the ſyght of the Loꝛd, lyke vnto the abhominatiōs of the hethen which the Loꝛd caſt out beꝛoꝛe the childꝛen of Iſraell. Foꝛ he went to & buylt agayne the hyl aulters which Hezekiah his father hadde bꝛokē downe. And he ꝛered vp aulters vnto Baas & made groues & bowed him ſelfe vnto al the hoſt of heauē & ſerued them And he buylte aulters in thee houſe of the Loꝛd: Of whych the Loꝛde had ſayde * in Ieruſalē ſhall my name be foꝛ euer. And he made aulters vnto all the hoſte of heuē in the two courtes of the houſe of the loꝛd. And he burnte his chyldꝛen in fyꝛe in thee valeye of the ſonnes of Hennō. And he obſerued

ii. reg. xxi. a.

Iſa. xxxviii. a.

ii. reg. xxi. b.

serued dismall dayes, & occuppyed wytchecrafte & sorsery, and mayntened worckers wyth spyrites & sears of fortunes: & wrought moch euel in the syghte of the Lorde, to angre hym wyth all.

B And he put ỹ kerued Image of an Idol whyche he had made, in the house of God. Of which house God sayd to Dauid & to Salomon his sonne, in this house here in Jerusalē which I haue chosen oute of all the trybes, * I wyl put my name for euer, and no more bring the seat of Israel from of the lād which I haue ordeined for your fathers. Yf so be they shall be diligente to do al I haue cōmaunded by Moses in all the lawe ordinaūces & maners. But Manasseh made Juda and the enhabiters of Jerusalem to erre and to do worse thē the heathen whiche the Lorde destroyed before the chyldren of Israel. And when the Lorde spake to Manasseh & to his people, they attended not to hym.

ii. reg. vii. b

Wherfore the Lord brought vpon thē the captaynes of the hoste of the kynge of Assur, which take Manasseh in an holde & bound him wt chaynes & carried him to Babilon. And when he was in tribulation he besought the Lord his god, & hūbled hym selfe exceedingly before the God of his fathers, & made intercessiō to hym: & he was entreated of him and hearde hys prayer & brought hym agayne to Jerusalē into his kingdō. And then Manasseh knew how ỹ the Lord was the very God.

C

After that he buylt a wall without the cytie of Dauid on the west syde of Gihon in the broke & so forth to fysh gate & roūd about Ophel & broughte it vp of a verye great heyght, & put captaynes of warre in al the strong cyties of Juda. And he toke away straunge Gods & the Idole oute of the house of God, & all the aulters that he had buylt in the moūt of the house of god and in Jerusalē, & cast thē out of the cytie And he made an aulter vnto the Lord & sacrefyced theron peaceoffringes & thankeoffringes, & charged Juda to serue ỹ lord God of Israell. Neuertheles the people dyd offer styll in the hyaulters, howbeit vnto the Lord theyr God onelye.

The rest of the actes of Manasseh and D his prayer vnto his God, & the wordes of the sears of visiōs that spake to him in the name of the Lord God of Israel, are written among the dedes of the kinges of Israel. And his prayer & how ỹ he was heard, & al his synne & trespace, and the places where he made hilaulters & set vp groues and kerued Images before he was mekened, are writtē amōg the dedes of the sears of visions. And whē Manasseh was layd to rest with his fathers, they buried him in hys owne house: & Amon his sonne raygned in hys rowme. Amon was. xxii. yeare olde, when he began to raygne, & raygned two yere in Jerusalē. And he dyd that displeased the Lord like vnto Manasseh his father, for Amō sacrificed to al the kerued ymages which Manasseh his father made & serued thē, & mekened not him selfe before the Lordes as Manasseh hys father had mekened hym selfe: But Amon trespaced greatly. Wherfore his owne seruaūtes cōspired agaynst him & slue him in his owne house. And the people of the land slue al ỹ had conspired agaynst kyng Amon. And therto the people of the land made Josiah hys sonne kynge in hys rowme.

¶ Josiah destroyeth the Idoles & reformeth the tēple in which is found the boke of the lawe. He sendeth to Holdah the prophetesse for counsel.

The. xxxiiii. Chapter.

JOsiah was made king when he was. viii. yere olde, and he raigned in Jerusalē. xxxi. yere And he dyd ỹ pleased the lord & walked in the wates of Dauid his father bowing nether to the righte hande or to the lefte. In so moche that the eyght yere of his raygne, when he was yet a lad, he begā to seke after the god of Dauid his father. And in the twelueth yere he began to pourge Juda & Jerusalē of hyl aulters, groues, kerued Images, & Images of metal: so that they brake downe the aulters of Baals eus in his presence, & the Idoles that were vpō thē, he caused to be destroyed. And the groues, kerued Images, & Images of metall he brake & made dust of thē, & strawed it vpō the graues of thē that had offred to thē. And he burnte ỹ bones of the prestes vpō the aulters, & cleansed Juda & Jerusalē. And euen so dyd he in the cyties of Manasseh, Ephraim, Simeon & of Nephthali therto. And in ỹ wildernesses of thē roūde about he plucked a sonder the aulters & the groues & did beat

A

B

them & stape them to powdre, & bete down the ydols throwout al the lande of Israell: & then returned to Jerusalem agayne.

And in the .xviii. yere of his raygne whe he had purged the land and the temple, he sent Saphan the sonne of Azaliah, & Maasiah the gouernour of thee cytie, & Joah the sonne of Joahaz the recorder, to repayre the house of the Lord his god. And whe they came to Helkiah the hie preste, men delyuered them the money that was brought te into the house of God, whych the Leuites that kepte the enteries had geathered of the handes of Manasseh and Ephraim and of all that yet remayned in Israel and of all Juda and Ben Jamin and of the enhabiters of Jerusalem. And they put it in thee handes of the worckemen that hadde ȳ ouer sycht of ȳ houle of ȳ Lorde, whych gaue it to the labourers that wroughte on the house of the Lord, to repayre and dimende it, and to masons and carpenters to bie hewed stone and tymber for to make couples and beames for the houses which the kinges of Juda hadde destroyed: And the men wrought in the worke of fidelite.

And the ouersears of thē to courage thē forward, were Jahath & Obadiah Leuituites of the childrē of Merari: & Secharia & Mesulam of the childrē of the Cahathites, & as manye other of the Leuites as could skylle of instrumentes of Musyck. And ouer the bearers of burthens & ouer al that wrought, in whatsoeuer workemā shipp it were, were there scribes, officers & porters of the Leuites.

And as they brought out the moneye ȳ was broughte into the house, Helkiah the preste fond the boke of the law of the lord geuē by Moyses. And Helkiah answered and sayd to Saphan the Scribe: I haue found the boke of the lawe in the house of the Lorde, and gaue the boke to Saphan. And Sayhā caried the boke to the kyng, & brought the kyng worde agayn, saying: al that was cōmitted to thy seruātes, that do they. And they haue powred out ȳ moneye that was found in the house of the Lorde and haue delyuered into the handes of the ouersears of the worckemen. And then Saphan the scribe shewed the kyng, sayinge: Helkiah the preste hath geuen me a Boke, and he redde it before the kyng.

And whē the kyng had heard ȳ wordes of the lawe, he tare his clothes, & cōmāded Helkiah & Ahikam the sonne of Saphan & Abadon the sonne of Micah & the sayde Saphā the scribe & Asaia a seruaūt of the kinges, saying: go & enquire of ȳ lord for me & for thē that are left in Israel & Juda cōcerning ȳ wordes of the boke ȳ is foūde For great is the wrath of the Lord that is fallē vpō vs, because our fathers kept not the word of the Lord, to do after al that is written in this boke.

And Helkiah with them ȳ pertayned to the kyng wēt to Holdah a prophetisse wife of Selū the sonne of Thekohath ȳ sonne of Nasarah keper of the wardrope (whych prophetisse dwelt in Jerusalē in the secōd warde) & they communed so with her. And she sayd vnto thē: thus sayth the lord god of Israel, tel ye the mā that sent you to me Euen thus saith the Lord: se, I wyl bring euel vpō this place & vpon the enhabiters therof, euē al the cursses ȳ are writtē in the boke which they haue rede before the kyng of Juda, because they haue forsakē me & haue offered vnto other gods to angre me wythe all maner workes of theyr handes, therfore is my wrath set on fyre agaynste thys place & shal not be quenched.

And as for ȳ kyng of Juda which sent you to enquire of the Lord, so shal ye saye vnto him: thus saith ȳ lord god of Israell cōcerning the wordes which ȳ hast harde Because thine hert dyd melt & thou dydest meke thy selfe before god, whē ȳ hardeste his wordes agaynst this place & agaynste the enhabiters therof: & hūbledest thy selfe before me, & tarest thy clothes and wepest before me, that haue I heard also saith the Lord. Behold I wyl take ȳ to thy fathers & thou shalt be putt in thy graue in peace, & thine eyes shal not se al the mischeue ȳ I wyl bring vpō this place & vpō the enhabiters of the same. * And they brought the king word agayne. Thē the king sent and gathered together all the elders of Juda & Jerusalē. And the kinge wēt vp into the house of the Lord, & al the men of Juda & the enhabiters of Jerusalē & the Priestes and Leuites & al the people great & small: and reade al the wordes of the boke of the couenaunt that was found in the house of the Lorde. And the kynge stode at hys standing

.iiii. ee. xxiii. a

nota of the kynges covenaut

standynge and made a couenaũt before ỹ Lorde, to folow the Lord and to kepe his cõmaundementes, his wytnesses and hys statutes with all his herte and w all hys soule & to fulfil the wordes of ỹ apointinẽ te wrytten in the sayde boke.

And he made to come forth al that were found in Jerusalem and Beniamin, & the enhabyters of Jerusalẽ promeised to kepe the couenaunt of ỹ God which was ỹ god of theyr fathers. And Josiah put awaye al maner of abhominacyons out of al lãdes that pertayned to the childzen of Israel, and brought all ỹ were soũde in Israel to serue the lord theyr god. And they turned not a side frõ after ỹ lord god of their fathers as long as he lyued.

¶ Josiah holdeth passeouer. He fyghteth agaīst ỹ king of Egipt, and deeth. The peeple bewayle him

The.xxxv. Chapter.

A All.xxxiii. c. iiii.xxxi.i.a

And Josiah held the feaste of passeouer vnto the lord in Jerusalẽ, & they slue passeouer in the.xiiii. daye of the fyrste moneth. And he sett the preastes in their offyces & ayded them in ỹ seruice of the house of the Lorde. And he sayde to the Leuites that taught thorow out all Israell and were sanctified vnto ỹ lorde: put the holy arcke in the house whyche Salomon ỹ sonne of Dauid kyng of Israel did builde, ye nede not to beare it vpõ youre shoulders. Wherefore now serue ỹ Lord your God & his people Israel. And prepare youre selues by youre auncyente housholdes & companyes, accordyng to ỹ wrytynge of Dauid kynge of Israell, & the wrytynge of Salomon hys sõne. And stande in the holy place accordynge to the deuysions of the auncient housholdes of your brethrẽ the chyldren of the people, & after the deuysyon of the auncyente housholdes of the Leuites, & kil passeouer, sãctifie & prepare your brethrẽ that they may do accordynge to the worde of the lord by the hande of Moses.

And Josiah gaue to the comen people in lambes & kiddes, for passeouer offerinnges only, vnto al ỹ were present. xxx. thousande by tale, & thre thousande oxen, euen of ỹ kinges substaunce. And hys Lordes
B gaue willingly both vnto ỹ people & also vnto ỹ preestes & vnto ỹ Leuites. Helkiah, Zachariah & Jehiel, rulers of the house of god, gaue vnto the preastes for passeouer offerinnges. ii. thousand & syxe hundred lãbes & kiddes, & thre hũdred oxen. And Conaniah withe Semeiah & Nathaneell his brethren, and Hasabiah and Jaiel and Josabad Lordes of the Leuites, gaue vnto ỹ Leuites fyue thousand passeouer offerinnges, and fyue hundred oxen.

And so the seruice went forwarde: and the preestes stode in theyr places, & the Leuites in theyr cõpanyes at the kynges commaundement. And they slewe passeouer: & the preestes sprynckled the bloude receauinge it of the Leuites, and the Leuites strypt the beastes. And they kett away the burnt offerynge, to geue them vnto the comẽ people as they were deuyded by auncient houses, for to offer vnto the lorde, lyke as it is wrytten in the boke of Moses. And so dyd they w the oxen to. And they dressed the passeouer with fyre as ỹ maner was. But the other halowed dedycate beastes they sodde in pottes, cauldrons & pãnes & deuided them quickly amonge al the comẽ people. And afterwarde they made readye for them selues & for the preastes and for the chyldren of Aaron, whiche were busied in offerynge of burntoffrynges & the fatte vntyll nyghte. And therfore the Leuites prepared for thẽ selues and for ỹ preestes the sonnes of Aaron. And the syngers the childzen of Asaph stode in their standyng accordyng to the cõmaundement of Dauid & Asaph, Heman & Jduthun the kynges sear of visions: & ỹ porters waited at euery gate, & might not depart from theyr seruice: But their brethrẽ the Leuites prepared for thẽ. And so al ỹ seruice of ỹ lorde wẽt forward the saide daye, in offerynge passeouer of burntoffrynges vpõ the aulter of the Lorde, accordyng to the cõmaundement of kynge Josiah.

nota for kynge not prepared for

And so the chyldren of Israel ỹ coulde be founde, offered passeouer the same time and kepte the feaste of swete bredde seuen daies. And ther was no passeouer like to ỹ kept i Israel frõ ỹ tyme of Samuel ỹ prophete: nether dyd anye of the kynges of Israel holde soche a passeouer feaste as dyd Josiah and the preestes & Leuites and all Juda, and al inoche of Israel as could be had

Eliakim Jehoaci. Zedekiah

had, & ỹ enhabiters of Jerusalē. And this passeouer was holden in the .xviii. yere of the raygne of Josiah.

D xxxv. xxxvi. E

* After all this, whē Josiah had finisshed the temple, Necho kyng of Egypt came vp to fight agaynste Carcamis vpon Euphrates, & Josiah wēt out agaynst hi. And the other sent messengers to him saynge: what haue I to do with the thou kynge of Juda? I came not agaynste ỹ nowe at this tyme, but against an house wt whō I haue warre, and god bademe hast. Leaue of therfore and medle not wt god which is wt me, least he destroy the. Neuertheles Josiah turned not his face frō hi, but made hym readye to fyght wyth him, & herkened not vnto the wordes of Necho out of the mouthe of god. And whē he was come to fyght in the valeye of Magedo, the shooters shot agaynst the king Josiah. And ỹ kyng sayde to hys seruauntes: carie me away, for I am sore hurte. And his seruaūtes had him out of ỹ charet and put him in another, & brought him to Jerusalē wher he dyed & was buryed in the sepulchre of his fathers. * And all Juda & Jerusalem mourned for Josiah. And Jeremiah lamēted Josiah, and al syngyng men & syngynge wemen speake of Josiah to this day, & made it an ordinaunce in Israel: & they be wrytte in the lamentacyons. The rest of ỹ actes of Josiah & his goodnes in folowinge the writyng of the lawe, & hys deades fyrst & last ar wrytten in the boke of ỹ kinges of Israel and Juda.

nota nota Josiah was slayn at Barzy & ouer gone was slayn but at Jerusalem

Sacha. xli. d

¶ After Josiah raigneth Jehoahaz, after Jehoahaz Jehoakim, after Jehoakim Jehoiachin, after Jehoiachin Zedekiah, in whose tyme all the people were caryed away to Babilō and were brought agayne. xl. yere after, by kyng Cyrus.

The .xxxvi. Chapter.

A

xxiii. xxv. xxvii. E

AND the people of the land toke Jehoahaz ỹ sonne of Josiah & made him kyng for his father in Jerusalem. And Jehoahaz was .xxiii. yere olde whē he begānne to raigne, and he raigned thre monethes in Jerusalē. For the kyng of Egypte put hym downe at Jerusalē & mulcted the lande in an hundred talentes of syluer & a talent of goulde. And ỹ kyng of Egipt made Eliakim hys brother kyng vpō Juda & Jerusalē, & turned his name vnto Jehoaki, but Jehoahaz his brother Necho toke & caryed him to Egipt. And Jehoakim was .xxv. yere olde when he begānne to raigne, & he raigned a .xi. yere in Jerusalē: & he dyd ỹ displeased ỹ lord his god. Against him came Nabuchodonozor king of Babilon & bounde hym in fetters to carye him to Babilon. Therto the king Nabuchodonozor caryed of the vessels of B the house of the Lord to Babilon and put them in his temple at Babilon. The reste of the actes of Jehoakim, & hys Abhomynacyons, and that was laid to his charge, are wrytte in the boke of the Kinges of Israell: and Jehoacin hys sonne raygned in his stead. Jehoacin was .viii. yere old whē he begānne to raygne, and he raigned thre monethes and tē dayes in Jerusalē: & did ỹ displeased ỹ Lord. And whē ỹ yere was out, king Nabuchodonozor sent & fet him to Babilon wt ỹ goodlye vessels of ỹ house of the lord, & made Zedekiah is * brother kyng ouer Juda and Jerusalem.

* here brother is take for vncle, by a maner of speache of ỹ Hebrue

And Zedekiah was .xxi. yere old when he begānne to raigne, & raygned a .xi. yere in Jerusalem. And he dyd that displeased the Lord his god, & humbled not him selfe before Jeremiah the prophete at ỹ mouth of the Lord. And therto he rebelled against Nabuchodonozor which had receaued oth of him by god, & was to styfe necked & to harde herted to turne vnto the Lorde god of Israel. Therto al the rulers of the prestes wt ỹ people trespaced a pace after al maner of abhomynacyons of the hethē & poluted ỹ house of ỹ lorde which he had halowed in Jerusalem.

C

nota ỹ he polluted ỹ house of god

And ỹ Lord God of their fathers sent to thē by his messengers, sendynge thē betymes: for he had compassyon on hys people and on hys dwellyng place. But they mocked the messengers of God and despised their wordes & mysse vsed his prophetes, vntyll ỹ wrath of the Lord so arose against hys people that it was past remedie. And so he brought vpō them the king of Caldeye & slue their young men wt the swerd in their holy temple, & nether spared younge man or mayden, nether olde man, nether so moch as him ỹ stowped for age: But gaue all into his hande.

nota ỹ plage of god

And al ỹ vessels of ỹ house of god both great and smalle, and the treasures of the house of God, & the treasures of the kyng and

and hys Lordes he carted to Babilon euery whit. And they burnt the house of God & brake downe the walles of Jerusalem, & burnt al the palaces therof with fyre with al thegoodly stooffe therof, and marred it. And he caryed awaye them that had escaped the swerde, to Babilō, wher they were seruauntes to hym & his chyldren, vntill ỹ kyngdom of Persia begāne to rule, to fulfyll the worde of the Lorde by the mouthe of Jeremiah, vntyl the lande had her pleasure of her Sabothes: for as long as she laye desolate, she kepte Saboth vntyl she had fullfylled. lxx. yeres.

*And the fyrst yere of Cyrus kynge of Persia to fyntsche the worde of the lord by ỹ mouth of Jeremiah, the Lorde stered vp the spirite of Cyrus kyng of Persia, ỹ he made a proclamacion thorow oute all his kingdom, & therto set it vp in writing, saytinge: Thus sayth Cyrus king of Persia, all the kingdomes of the erthe hath ỹ lord god of heuē geuē me, which hath charged me to buylde hym an house in Jerusalem that is in the lād of Juda. Wherfore whosoeuer is amonge you of all hys people, the Lorde his God be wythe him, and let hym go vp.

¶ The ende of the second boke of the Chronycles of the Kynges of Juda.

¶ The. i. boke of Esdras the Prophete.

¶ Cyrus ſedeth againe the people that was in captiuitie, and restored them their holy vessels: And cōmaundeth them to buylde agayne the temple.

The. I. Chapter.

IN the fyrste yere of *Cyrus kynge of Persia (ỹ the worde of the Lorde spoken* by the mouth of Jeremie might be fullfylled) the lorde stered vp ỹ spyrete of Cyrus king of Persia, ỹ he caused it be proclamed thorowe out al his empire, yee & by wryting also, sayeng: Thus saith Cyrus ỹ king of Persia: The Lord god of heauē hath geuen me all the kingdomes in the lande * and hathe commaunded me to buylde him an house at Jerusalem in Juda. Wherfore whosoeuer now amōg you is of his people, the Lord his god be with hym, & let him go vp to Jerusalem in Juda, & buylde the house of the Lorde God of Israell. He is the God that is at Jerusalem. And whosoeuer remaynethe yet in eny maner of place (where he is a straunger) let the mē of hys place helpe him with siluer & goulde, with good & catel beside ỹ whiche they wyllyngelye offer, for the house of God at Jerusalem.

Then gatt vp ỹ pryncypall fathers of Juda and Ben Jamin, & the preastes and Leuites, & all they whose spryte God had rayſed to go vp, and to buylde the house of ỹ Lord at Jerusalem. And al they that were about them, strengthed their hand wt vessels of syluer and golde, withe good & catel, and Jewels, beside that whych they gaue of theyr owen frewyl. And king Cyrus broughte forth of the vesselles of the house of the lorde, which Nabuchodonozor had takē oute of Jerusalē, & put in the house of his god. But Cirus the kinge of Persia brought thē forth by Mithridates ỹ treasurer, & nūbred thē vnto Sesbazar ỹ prince of Juda. And this is ỹ nūbre of thē: thirtie basens of gould, and a thousād basens of syluer, & nine and twentie knyues, xxx. cuppes of gould, & of other siluer cuppes foure hundred and ten, & of other vessels a thousād. So that all ỹ vessels both of goulde & syluer, were fyue thousand & foure hūdred. Sesbazar brought them al vp, wyth thē that came vp out of ỹ captiuite of Babilon vnto Jerusalem.

¶ The nombre of thē that returned frō captiuytie.

The. ii. Chapter.

THese are the chyldren of the land that wēt vp oute of the captyuyte (whō Nabuchodonozor ỹ kyng of Babilō had caryed away vnto Babilon) and came againe vnto Jerusalē and in to Juda, euery one vnto hys citye, and came with Zorobabel: Jesua, Nehemiah, Saraiah, Raclatah, Mardochai, Belsā, Melphar, Begauai, Rehum & Baanah. This is nowe the numbre of the men of the people of Israell: The chyldren of Pharos, two thousande, an hūdred, & two and seuētye: the chyldren of Saphatiah thre hundred and two & seuētē: the chyldren of Arath, seuē hundred & fyue and seuētye: the chyldren

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Nomber of ye captayne of Moab

childrē of *Pahath Moab amōg ȳ childrē of Jesua Joab, two. M. eight hundred & twelue: the childre of Elam, a thousande, two hundred & toure & fyftye: the childrē of Zethua, nyne hūdred, & fiue & fourtie: ȳ childrē of Sakai, seuē hūdred & .xl. score: the childrē of Bani, sixe hūdred & two and fourtie: the children of Bebai, sixe hūdred and thre & twentye, the childrē of Asgad, a thousande two hundred and two & twentye: the children of Adonicā, sixe hūdred & syxe & syxtie: the children of Beguai, two thousand & syxe and fyftye: the childrē of Adin, foure hundred & foure and fyftie: ȳ chyldren of Ater of Hezekiah, eight & nine tye: the childrē of Bezai, thre hundred & thre and twentye: the chyldren of Jozath, an hūdred & twelue: the children of Hasū, two hundred and thre & twentye: the chyldren of Gebar, fyue and nynetye: the children of Bethlehem, an hundred and thre & twentye: the men of Netopha syxe and fyftye: the men of Anathoth, an hundred and eyght and twentye: the chyldren of Asmaueth, two & fourtye: the chrldren of Kartath Jarim, Ciphirah and Beeroth seuen hūdred and thre and fourtye: the chyldren of Ramah and Gabaah, syxe hūdred .x. & twentye: the men of Machmas, an hundred and two and twentye: the men of Bethell and Ai, two hundred and thre and twentye: the chyldren of Nebo, two & fyftye: the chyldren of Magbis, an hūdred & syxe and fyftye: the chyldren of the other Elam a thousande, two hūdred and foure and fyftye: the children of Harim, thre hūdred and twentye: the chyldren of Lodhadid and Ono, seuen hundred and .v. & twē tye: the children of Jericho, thre hūdred & fyue & fourtye: the chyldren of Senaah, thre thousande, syxe hundred and thirtye.

The prestes. The childrē of Jedaiah of the house of Jesua, nyne hundred & thre & seuentie: the children of Emer, a thousand and two & fiftie: the children of Phashur: a thousand & two hundred, and seuen and fourtie: the children of Harim, a thousād and seuentene.

The Leuites. The childrē of Jesua & Cadmiel of the childrē of Hodauiah, foure and seuentye. The syngers, the chyldren of Asaph, an hundred and eight and twentye. The chyldren of the dorekepers. The chyldren of Selum, the chyldren of Ater, the chyldren of Talmon, the childrē Akub, the chyldren of Hatita, and the children of Sobai: all to geather an hundred and nyne and thyrtye.

The Nethinims, the children of Ziha, the childrē of Hasupha, ȳ childrē of Thabaoth, the chyldren of Ceros, the chyldren of Sieha, the chyldren of Phadō, the children of Lebanah, the chyldren of Hagabah, the children of Acub, the chyldren of Hagab, the childrē of Samlai, the childrē of Hanan, the chyldren of Gadel, the chyldrē of Gahar, ȳ childrē of Reaiah, the children of Razin, the chyldren of Necuba, ȳ chyldren of Gazan, ȳ chyldren of Usa, the childrē of Phasseah, ȳ childrē of Bessai, ȳ chyldren of Asena, the childrē of Meuni, the chyldren of Nephussim, the children of Bacbuc, the chyldren of Hacupha, the children of Harhur, ȳ children of Bazeluth, ȳ childrē of Mahira, ȳ childrē of Harsa, the childrē of Barcos, the childrē of Sisara, the childrē of Thamah, ȳ chyldren of Neziah, the children of Hatipha.

The chyldren of Salomōs seruaūtes, The children of Sotai, ȳ children of Sopheteth, the children of Pharuda, ȳ children of Jaalah, ȳ children of Darcon, the childrē of Gedel, the chyldren of Saphatiah, the chyldren of Hattil, the children of Pochereth of Zebaim, ȳ children of Ami. All the Nethinims & the chyldren of Salomōs seruaūtes were all to geather, thre hundred and two and nynetye.

And these wente vp also, Thelmelah, Thell Harsa, Cherub, Addon and Emer. But they coulde not shewe their fathers house nor their seede, whether they were of Israel. The chyldren of Dalaiah, the children of Tobiah, the chyldren of Necoda, syxe hundred and two & fiftye. And of the D childrē of the prestes. The childrē of Hobaiah, ȳ childrē of Hakoz, ȳ childrē of Berzilai, whyche toke one of the daughters of Berzilai ȳ Galaadite to wyfe, & was coūted amonge the same names: these sought the regyster of their byrthe, and found none, therfore were they put frō ȳ preesthode. And Hathirsatha sayde vnto them, that they shulde not eate of the most holye, tyl there rose vp a preest with the *lyght and perfectnesse. *exo. xxviii. c

The

The whole congregacion as one man, was two and fourtye thouſand, thre hundred and thre ſcore: beſide their ſeruaūtes and maydens, of whome there were ſeuen thouſande, thre hundred and ſeuē and thirtye. And they had two hundred ſyngynge men and wemen, ſeuen hundred and ſixe & thyrtye horſes, two hundred and fyue and fourtye Mules, foure hundred and fyue and thirtye Camels, and ſyxe thouſand, ſeuen hundred and twentye Aſſes. And certaine of ỹ chefe fathers, whē they came to the houſe of the Lorde at Jeruſalem, they offered wyllingly vnto the houſe of God, ỹ it ſhulde be ſet in his place, and gaue after their abilite vntoỹ treaſure of ỹ worck, one and thre ſcore thouſand drāmes, & .v. thouſande pounde of ſyluer, and an hundred preſtes garmentes. So the preſtes & the Leuites, and certayne of ỹ people and the ſyngers, and the porters, and the Nethinims dwelte in their cytyes, and all Iſraell in theyr cytyes.

¶ After the foundacō of ỹ temple once renued they ſacrifyce vnto the Lorde.

The.iii. Chapter.

And when the ſeuenth moneth came & the chyldren of Iſrael were now in theyr cities, the people came together cuē as one man, vnto Jeruſalē. And there ſtode vp Jeſua the ſonne of Joſedec and his brethren the preſtes, and Zorobabel the ſōne of Salathiel & hys brethren, and buylded the aultare of the God of Iſrael, to offer burntofferynges theron, as it is wrytten in the lawe of Moſes the man of God, & the aultar ſet they vpon hys ſockettes (for there was a fearfulnes among them because of the nacions and landes) & offered burntofferynges theron vnto the Lord* in the mornyng & at euē. And held the feaſt of Tabernacles as it is written, and offered burntſacrifices daylye in order, accordynge to the cuſtome, daye by daye. Afterwarde the daylye burntoffe rynges alſo, and of the new Mones & of all the feaſt dayes of the Lorde that were halowed, and all maner of frewill offerynges, which they dyd of their owne fre wyll vnto the Lorde.

Upon the fyrſte daye of the ſeuēth moneth begāne they to offer burntſacrifices vnto the Lorde. But the foundacion of ỹ temple of the Lorde was not yet layd. Neuertheles they gaue money vnto thee maſons and carpenters, and meate and drinke and oyle vnto them of Zidō & of Tire, to brynge them Cedre tymbre from Libanus by See vnto* Joppa, accordynge to the commaundement of Cyrus the kyng of Perſia. Otherwyſe Japhe.

¶

In the ſeconde yere of their commynge vnto the houſe of God at Jeruſalem in ỹ ſecond monethe, begānne Zorobabel the ſonne of Salathiell, and Jeſua thee ſonne of Joſedec, & the remnaūt of their brethrē the preaſtes and Leuites, and al they that were come out of the captyuite vnto Jeruſalem, & appoynted the Leuites from twēty yere olde and aboue, to ſe that the worcke of the houſe of the Lorde went forwarde. And Jeſua ſtode wyth his ſonnes, and brethren, & Cadmiel wyth his ſonnes, and the chyldren of Juda, to forther the worckmen of the houſe of God, namely the chyldren of Henadad wyth their chyldren and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lord, the preaſtes rode in their araye, wyth trompettes. And the Leuites the chyldren of Aſaph wt cymbales, to prayſe the Lorde* after the maner of Dauid kynge of Iſrael. And they ſange together, geuynge prayſe & thankes vnto the Lorde, becauſe he is gracious, and becauſe his mercy endureth forever vpon Iſrael. And all ỹ people ſhouted loude in prayſinge the Lorde, becauſe the foundacion of ỹ houſe of the lord was layde. Manye alſo of the olde preſtes and Leuites and auncīēt fathers, whiche had ſene ỹ firſt houſe: whē the foūdaciō of this houſe was laied before their eyes, wept wt a loude voyce. And manye ſhouted wythe ioye, ſo that the noyſe gaue a great ſound, in ſo moch ỹ the people coulde not knowe the ioyfull ſounde for the noyſe of the weepynge amonge the people: for the people ſhouted with a loude crye, ſo that the noyſe was herde farre of.

¶ The buylding of the temple is hyndered, and diet.

The.iiii. Chapter.

But when the aduerſaryes of Juda and Bē Jamin heard, & ỹ chyldrē of the captyuite buylde

buylde the temple vnto the Lorde God of Israel, they came to Zorobabell and to the pryncypall fathers, and sayde vnto them: We wyll buylde wyth you: for we seke ꝑ Lorde youre God lyke as ye do. And we haue done sacrifyce vnto him, sence the tyme that Asor Hadon the kynge of Assur brought vs vp hyther. But Zorobabel and Jesua and the other auncient fathers of Israell answered them: It belongethe not to you, but to vs to buyld ꝑ house vnto oure God: for we oure selues wyl buyld alone vnto the Lord our God of Israel, *as Cyrus the kynge of Persia hathe commaunded vs.

Eldr.4a

B Then the folcke of the lande hyndered the people of Juda, and made them afrayde to builde, and hyred counceilers against them and hyndered theyr deuyce, as longe as Cyrus the kynge of Persia lyued, vntyl the raygne of Darius king of Persia. But when Ahasuerus was kynge, in the begynnynge of hys raygne wrott they vnto hym a complaynte agaynst them of Juda and Jerusalem.

And in the tyme of Artharerses, wrote Bisellam, Mithridates, Thabeel and the other of their councell vnto Artharerses the kynge of Persia. But the scripture of the letter was wrytten in the Syrias speache, and was interpretated in the langage of the Syrians. Rehum the chaunceler, and Samsat the scrybe, wrote thys letter agaynste Jerusalem to Artharerses the kynge.

or, as some will pretende of the cõcel.

We Rehum the *chaunceler, and Sãsat the scrybe, and other of the councell of Dina, of Arphasath, of Tarplat, of Persia, of Arach, of Babilon, of Susan, of Deha, and of Elam, and other of the people, whome greate and nooble Asenaphar brought ouer, and set in the cyties of Samaria, and other on thys syde the water, &

& or, peace or health.

in Ceneeth. And thys is the summe of the letter that they sente vnto kynge Artharerses.

C Thy seruaũtes the mẽ on this syde the water & in Ceneeth. Be it knowne vnto ꝑ kyng, that the Jewes are come vp from ꝑ to vs vnto Jerusalem a cyte seduclous & frowarde, and buylde the same, and lay ꝑ foundacion of the walles therof, & repaire them. Be it knowne now therfore vnto the king, that yf this cyte be buylded and the walles made vp agayne, thẽ shal not they gyue tribute, tolle, and yearly custome, * & euẽ vnto ꝑ kynges shal this hurt redownde. But nowe what we all are therby why che destroyed thee temple, we wolde no lõger se the kynges dyshonoure. Therefore sent we out, & caused the kynge to be certyfyed therof: That it maye be soughte in ꝑ Chronycles of thy progenitoures, and so shalt thou fynde in the same Chronicles, & perceaue, that this citie is seditious & noysome vnto kynges & landes, & ꝑ they cause other also to rebel of olde, & for ꝑ same cause was thys citie destroyed. Therefore do we certifye ꝑ kyng, that yf thys citie be buylded, and the walles therof made vp, thou shalt kepe nothyng on this side ꝑ water by the reason of it.

Some rede and ꝑ kinges tribute may incure damage

D Thẽ sẽt the kynge an ãswere vnto Rehum the chaunceler, & Samsat the Scribe, & to ꝑ other of their councel ꝑ dwelt in Samaria, & vnto ꝑ other beyond the water. Peace & salutacõ. The letter which ye sẽt vnto vs, hath bene opẽly red before me, and I haue cõmaũded to make searche: & it is foũd, ꝑ this citie of olde hath made insurrectiõ agaīst kinges, & how ꝑ vprore & rebelliõ hath bene cõmitted therī. There haue bene mighte kinges also at Jerusalẽ which haue raigned ouer all that is beyonde the water, & tolle, trybute & yearlye custome was geuẽ vnto them. Do ye now after thys commaundemẽt, forbid the same men, that the citie be not builded, til I haue geuẽ cõmaũdemẽt. Take hede nowe that ye be not negligent here in, lest the kinge haue harme there thorowe.

Nowe when kinge Artharerses letter was red before Rehum the chaũceler and Samsat the Scrybe and their councell, they wẽt vp in all the haste to Jerusalem vnto the Jewes, & forbad them with violence and power. Then ceassed the worck of the house of God at Jerusalẽ, & contynued so vnto the seconde yere of Darius kynge of Persia.

¶ By the exhortacyon of Aggeus and zacharī is the temple buylde agayne.

The.v. Chapter.

THe Prophetes, Aggeus and Zachary ꝑ sõne of Ado, prophecied vnto ꝑ Jewes ꝑ were in

V titi. eld. vi. a

in Juda & Jerusalē, in the name of ỹ God of Israel. Thē gat vp Zorobabel the sonne of Salachiel, & Jesua the sonne of Josedec, & began to buylde the house of God at Jerusalem, and wyth them the Prophetes of God whiche helped thē. At the same tyme came to thē Thathanai the captaine on thys syde the watet, & Stārbuzanai, & their coūcelers, & said thus vnto thē. Who hath cōmaunded you to builde this house and to make vp thee walles therof? Then tolde we thē the names of the men, ỹ made thys buylding. But the eye of theyr God came vpon the Eldets of the Jewes, that they coulde not cause them to ceasse, tyl the matter was brought before Darius, & tyl they had answered by letters ther vnto.

B

Thys is the copte of the letter that Thathanai the captayne on this side the water and Starbuzanai, and theyr councellers of Apharsach (which were on this syde the water) sent vnto kinge Darius. And thys is the entent of the wordes that they sente vnto him: Unto Darius the king, All peace. Be it knowē vnto the king, that we came into Jewry to the house of ỹ great god which is buylded with *roughe stone, and beames ar layed in the walles, & ỹ worcke goeth fast forth, & prospereth in their handes. Wherfore we asked therfore the elders & saydē vnto them: Who hath cōmaunded you to buyld this house, & to make vp the walles thereof? We asked theyr names also, ỹ we might certyfie the, & haue written the names of the men that were theyr rulers.

*Vg. Malo Ut Marble

C

But they answered vs wyth these wordes, & sayd: We are the seruauntes of the God of heauen & earth, & buyld the house that was buylded many yeres a go *whych a great kyng of Israel buylded & sett vp And after oure fathers had prouoked the God of heauē vnto wrath, *he gaue them ouer in the hande of Nabuchodonor thee kyng of Babilon the Caldee, which brake downe thys house, and caryed thee people awaye vnto Babilon.

*3. Reg. vi. a. 1. Par. xxii. a

*4. Reg. xxiiii and xxv

*But in ỹ fyrst yere of Cyrus the king of Babilō, the same kynge Cirus cōmaūded to buylde thys house of God, for thee vesselles of gould & syluer in the house of God, whyche Nabuchodonozor toke oute of the temple at Jerusalem, and broughte them into the temple at Babilō, those dyd

1. Esdr. i. a

D

Cyrus the king take oute of the temple at Babilon, *& delyuered thē vnto Sasbazar by name, whō he made captaine, & said vnto him. Take these vessels, go thy way and bringe them vnto the tēple at Jerusalem, & lett the house of God be buylded in hys place. Then came the same Sasbazar and layde thee foundation of the house of God at Jerusalē. Sence that tyme hath it bene in buylding, & yet is it not fynished. Yf it please the kyng now, let ther be serch made in the kynges treasure house which is at Babilon, whether it haue bene kyng Cyrus commaundemente, that the house of God at Jerusalem shulde be buylded: and sende vs thee kynges mynde concernyng the same.

1. Esdr. i. b

Cap. i. The cōmaundemēt of Darius king of Persia after the tēple was buylded and dedycat, the childrē of Israel kepe the feast of vnleuended bread.

The. vi. Chapter.

Then cōmaunded king Darius, ỹ serch shuld be made in the library of the kinges treasure house, which laye at Babilon. *‡So at Egbathanis in a castel that lyeth in the lād of the Medes, thet was foūd a boke, & in it was ther an acte writtē after this maner: In ỹ first yere of king Cirus, commaūded the same king Cirus to buylde the house of God at Jerusalē, in the place whete the sacrifices is made, & to laye the foundation to beare thre score cubites heyght, & thre score cubites bredth, & thre walles of rough stones, and one walle of timber, and the expences shalbe geuē of the kinges house. And thee gould & siluer vessell of the house of God (which Nabuchodonozor toke out of ỹ tēple at Jerusalē, & brought vnto Babilō) shalbe restored agayne, that they maye be brought vnto the temple at Jerusalem to theyr place into the house of God.

A

1. Esdr. vi. b

Get you farre frō thē therfore, ỹ Thathanai captaine beyoūd ỹ water, & Sthar buzanai, & your councelers which are beyond the water, get ye away frō them. Let thē worke in ỹ house of God, that the captayne of the Jewes and theyr elders maye buyld the house of god in his place. I haue cōmaunded also what shalbe done to ỹ elders of Juda for the buylding of ỹ house of God, that ther shall diligently be taken of ỹ kinges goodes, euen of the rentes

B

beyond the water, & geuen vnto the men, & that they be not hindred. And yf they haue neade of calues, lambes, or goates, for the burntoffring vnto the god of heauē, wheate, salt, wine & oyle, after the customeof the priestes at Jerusalē, ther shalbe geuen thē dayly as is according: and se that thys be done wyth out faute, that they maye offre swete sauoures vnto the God of heauē, & praye for the kinges lyfe, & for his childrē This cōmaundement haue I geuen. And what mā soeuer he be ỹ altereth these wordes, ther shal a beame be takē frō his house, & set vp, & he shalbe hanged theron, and his house shalbe prayed for the dede.

But the God that dwelleth in heauē, destroye al kinges & people, that put to their hand to alter & to breake downe the house of God at Jerusalem. I Darius haue cōmaunded, that this be diligently done.

Thē Thathanai the captayne beyond ỹ water, & Stharbuzanai with their counceilers (to whom king Darius had sent) dyd theyr diligence. And the Elders of the Jewes buylded, & they prospered thorow the Prophecienge of Aggeus the prophet and Zacharye the sonne of Addo: & they bylded and set vp the worke, according to the commaundemēt of the God of Jsrael, & after the cōmaundemēt of Cyrus, Darius and Artharerses kynges of Persia. And they perfourmed the house vnto the thyrd day of the moneth Adar, that was in the syxte yere of the raygne of king Darius.

*And the childrē of Jsrael, the priestes, ỹ Leuites, & the other childrē of the captiuyte helde the dedication of the house of god wyth ioye, & offred at the dedication of the house of God, an hundred calues, two hundred lambes foure hundred goates: & for the synneoffringe for all Jsrael twelue he goates, according to the nombre of the tribes of Jsrael, & set the priestes in their courses, & the Leuites in theyr offices to mynister vnto God whyche is at Jerusalem as it is wrytten in the Boke of Moyses.

And the childrē of the captiuite helde Passeouer vpō the fourteth daye of thee first moneth: for the priestes & Leuites had purified them selues, so that they were all cleane as one man, & kylled Passeouer for al the childrē of the captyuite, & for their brethren the Priestes, and for them selues.

And the chyldren of Jsrael which were come agayne out of captiuite, and al soch as had separated thē selues vnto them from the fylthynesse of the Hethen in the lande, to seke the Lord God of Jsrael, ate & held the feast of vnleuended bred seuen dayes with ioye: for the Lord had made thē glad and turned the hert of the kynge of Assur vnto them, so that theyr hādes were strēgthed in the worke of the house of God, whyche is the God of Jsraell.

The Notes.

*& Some reade. And ther was founde in a cofre (that was in the palace in the lād of Medes) a volume: and therin was wrytten soche a memorial, &c.

¶ By the commaundement of Artharerses. Esdras taketh his cōpanyons the chyldrē of Jsrael, and returneth to Jerusalem.

The. vii. Chapter.

AFter these actes in the raygne of Artharerses king of Persia, ther went vp frō Babilon Esdras the sōne of Saraiah the sonne of Asariah, the sōne of Helkiah, the sonne of Selum, the sonne of Zadoc, the sonne of Ahitob, thee sonne of Amariah, the sonne of Asariah, the sōne of Maraioth, thee sonne of Zaraiah, thee sonne of Ozi, the sōne of Boki, the sōne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron thee chefe preste. This Esdras was a quicke scrybe in the lawe of Moyses, *which the Lorde god of Jsrael dyd geue. And the king gaue him al that he requyred, according to ỹ hāde of the Lord his God vppō him. And ther wēt vp certayne of the childrē of Jsrael, & of the priestes, & of the Leuites, of thee singers, of ỹ porters, & of thee Nethinims vnto Jerusalē, in the seuenth yere of King Artharerses. And they came to Jerusalem in ỹ fyfth moneth, that is the seuenth yere of the king. For vpon the first daye of the fyrst moneth, decreed he to go vp frō Babilon: & on the fyrst daye of the fyfth moneth came he to Jerusalem, according to the good hand of God vpō him. For Esdras prepared his hert to seke the lawe of the Lorde, and to do it, & do teache the precepte and iudgemente in Jsraell.

And thys is the coppye of the letter, thee kyng Artharerses gaue vnto Esdras the Prieste, the scrybe, which was a teacher in the wordes of the Lorde and of hys statutes ouer Jsracll. Vnto Esdras the Priest

and

and Scrybe in the lawe of the God of hea
uē, peace & salutaciō. I haue cōmaūded, ỹ
al they of the people of Israel, & of the pry
stes & Leuites in my realme, whyche are
mynded of theyr owne good wil to go vp
to Jerusalē, that they go with the, beynge
sent of the kinge & of the seuen Lordes of
the coūcel, to vyset Juda & Jerusalem, ac
cordyng to the law of God, which is in thy
hand: And that thou shuldest take with ỹ,
siluer & gould, which the king & the lordes
of his coūcel geue of their owne good wyl
vnto the God of Israell (whose habitaciō
is at Jerusalem) & al the syluer and gould
that thou canst fynd in al the coūtre of Ba
bilon: wyth it that the people & prystes ge=
uc of theyr owne good wyl vnto the house
of God at Jerusalem.

¶ Take thou the same, & bye dyligentely
with the same moneye, calues, lābes, goa=
tes, & meatoffrynges & drynkeoffrynges: to
be offered vppon the aultare of the house
of your God at Jerusalē. And loke what
it lyketh the and thy brethrē to do with the
remnaunt of the moneye, that do after the
wyll of youre God. And the vesselles that
are geuē the for the ministratiō in the hou
se of thy God, those delyuer thou before
God at Jerusalem.

And whatsoeuer thyng more shal be ne
deful for the house of thy God, which is ne
cessary for the to spende, let thē same be ge
uē out of the kinges chamber. I king Ar=
thaxerses haue cōmaūded al the treasures
beyonde thee water, that loke whatsoeuer
Esdras the prieste and scrybe in the law of
the God of heauen, requyreth of you, that
ye fulfyl the same diligently, vntil an hun
dred Talentes of syluer, vntyll an hun=
dred Quarters of wheate, and tyll an
hundred Batthes of wyne, and tyll an hū=
dred* Batthes of oyle, and salte without
measure. Whatsoeuer belōgeth to the law
of the God of heauen, let the same be done
with diligence for the house of the God of
heauē, that there come no wrath vpon the
kynges realme and his chyldren.

And knowē be it vnto you, that ye shal
haue no auctorite to requyre tarynge & cu=
stome, & yearly rentes vpō any of the prie
stes, Leuites, singers, porters, Nethinims
and mynisters in thee house of thys God.
But thou Esdras (after the wysdō of the
God that is in thy hand) set thou iudges &
arbiters, to iudge al the people that is be=
yonde Jordan, euē all soche as knowe the
lawe of thy God: and thē that know it not
those se that ye teache. And whosoeuer wil
not diligently fulfyll the lawe of thy God
and the Kinges lawe, shal haue hys iudge
mēt for the dead whether it be vnto death
or to be banisshed, or too be condemned in
goodes, or to be put in prison.

*Praysed be the Lord God of oure fa= iii.esdr.viii.c.
thers, which so hath inspired the Kynges
hert to garnish the house of God at Jeru
salē: & hath enclyned his mercy vnto me in
the presence of the king, & his councelers,
and before all the kinges hye estates. And
I was comforted (according to the hāde of
the Lord my God ouer me) & so geathered
I the heades of Israel to gether, that they
myght go vp with me.

¶ The nomber of thē that returned to Jerusalem wyth Esdras

The. viii. Chapter.

These are thee heades of theyr A iii.esdr.viii.c.
fathers that were named, whi
che went vp with me frō Ba=
bilō, what tyme as kinge Ar=
thaxerses raigned. Of ỹ chil=
dren of Phinehes, Gersom: of the chyldrē
of Ithamar, Daniel: of the childrē of Da
uid, Hatus: of the childrē of Zecaniah, of
the chyldrē of Pharos, Zachary, & wythe
hym were nōbred an hundred & fyftie mē.
Of the children of Pahath Moab, Elioe
nai the sonne of Zarahiah and wyth hym
two hundred men. Of the chyldren of Ze
chaniah the sonne of Jahasiel, & with hym
thre hūdred men. Of the chyldren of Adin
Abed the sonne of Jonathan, & with hym
fyftie men. Of the chyldren of Elam, Je=
saiah the sonne of Athaliah, & with hym se
uentie men. Of the children of Saphatia
Zabadiah the sonne of Michael, & wythe
hym foure score men.

Of ỹ childrē of Joab, Obadiah ỹ sōne B
of Jehiel, & wyth hym twoo hundred and
xviii. men. Of the chyldren of Selomith.
the sonne of Josphiah, & with him an hun
dred and thre men.

Of the chyldrē of Bebai, Zachary the
sonne of Bebai, & with him eyght & twen
tie mē. Of the childrē of Asgad, Johanā,
the sonne of Hakatan, & wyth him an hun

dzed & ten men. Of the last childzē of Adonicam, & these were theyr names: Eliphelet, Jehiell & Samaiah, and with thē thre score men. Of the childzē of Begui, Uthai and Zabud & with thē seuentie men. And I geathered thē to geather by the water that renneth towarde Ahaua, & there abode we thre dayes. And whē I loked amonge the people and the prestes, I founde no Leuites there. Then sent I Elieser, Ariel, Semeiah, Elnathan, Jarib, Elnathā, Nathā Zachary & Mosolam the rulers, & Joarib and Elnathan the teachers, & those sent I vnto Edo the chefeste at Casphia, that thei shuld fetch vs ministers foz the house of oure God, & I told thē what they shuld saye vnto Edo and to his bzethzē the Nethinims at Casphia.

And (according to the good hand of our God vpō vs) they bzought vs a wyse mā from among the chyldzen of Moholi the sonne of Leui the sōne of Israell, euē Sarabia with his sonnes & bzethzē, eyghtene And Hasabia, & with him Isaiah of ỹ childzen of Merari, wyth his bzethzen & theyr sonnes, xx. And of the Nethinims, whome Dauid & ỹ Pzinces gaue to ministet vnto the Leuites, two hundzed and twentye, all named by name.

And cuē ther at the water beside Ahaua, caused I a a fasting to be pzoclamed, that we might hūble our selues before our God, to seke of him a right waye foz vs, & oure childzen and al oure substaunce. Foz I was ashamed to requyze of ỹ king, soudiers and hozsemē, to helpe vs against the enemye in the way. Foz we had sayd vnto the king: The hand of our God is vpō all thē that seke him in goodnes, and his vtosence and wzath vpō all them that forsake him. So we fasted, & sought thys at our God, and he hearde vs.

And I toke out twelue of the chefe prestes, Sarabia & Hasabia, and ten of theyr bzethzen wyth them, and weyed them there the syluer & gould & vesseles foz the heueoffring vnto the house of our God, whych the king and the Lozdes of his councell & pzinces, and al Israel that were at hande, had geuē to the heueoffringe: & ther weyed I them vnder theyr hand syxe hūdzed and fyftie talentes of syluer, & in syluer vessell an hundzed talentes, and in gould an hundzed talentes, twentie cuppes of gouide of a thousande dzammes, and two costely ornamētes of good bzasse, as cleare as gould, & sayd vnto them: Ye ar holy vnto the Lozde, therfoze are the vesselles holy also, and so is the syluer & gould that is geuen of a good wyl vnto the Lozd God of your fathers: Watch ye therfoze and kepe it, tyll ye wepe it downe befoze the chefe pzestes and Leuites, and auncient fathers of Israel at Jerusalem in the chestes of thee house of the Lozde. Then toke the prestes and Leuites that weyed syluer & gould & vessell, to bzinge it to Jerusalem vnto the house of our God. So we bzake vp, from the water of Ahaua on thee twelueth daye of the fyzst moneth, to go vnto Jerusalē: and the hand of our God was vpon vs, & delyuered vs from thee hande of thee enemies and pzeuye waytinges by the waye. And we came to Jerusalem, & abode there thze dayes. But on the fourth daye was ỹ syluer and gouide, and vessell weyed in ỹ house of our God vnder the hand of Meremoth the sonne of Uzias the pzieste, and wyth hym Eleazar the sonne of Phinehes and wyth them Iosabad the sonne of Iesua, and Noadiah the sonne of Benoi the Leuites, according to the nombze & weigh te of euerye one. And the weyghte was all wzytten vp at the same tyme.

And the childzen of the captiuite, which were come out of pzeson, offred burntoffe ringes vnto thee God of Israell: xii. bullockes foz all Israell, syxe and nyntye rāmes, seuen and seuentie lambes, & twelue goates foz a synneoffring, all to the burnt offringe of the Lozd. And they delyuered the kynges commyssion vnto thee kinges offycers, & to the captaynes on thys syde ỹ water. And they pzomoted the people and the house of God.

The Notes.

a Fastinges, as the scripture maketh mēcion, haue ben commen humiliations & supplicatyons done befoze God: other foz some great tribulation suffred oz cōminge at hande, oz foz a singular repentaunce & ernest foz thinckyng of theyr synnes, as it is wzytten 1. Regum. vii. b and. xxi. d. ii. Esdras. i. a and. c

¶ Esdras cōplayneth on ỹ people that had turned thē selues from God, & maryed with the gentyles.

The. ix. Chapter.

When al this was perfourmed I the rulers came to me, & sayd: The people of Israell, & thee prestes

prestes, & Leuites are not separated from the naciõs in the landes as touching theyr abhominatiõs, namely of the Cananites, Hethites, Pheresites, Jebusites, Ammonites, Moabites, Egiptiãs, and Amorites.

Deut.vii.a and.xxi.d Jos.xxiii.c Judic.ii.a

* For they haue take the daughters of the same, & theyr sonnes, and haue myxte thee holy sede wyth the natiõs in the lãdes: and the hand of the princes & rulers hath bene principal in this trespace.

iii.esdr.viii.c

* Whẽ I heard this, I rent my clothes and my rayment, and plucte of thee heare of my head and of my beard, & sate mourning. And ther resorted vnto me al soch as feared the word of the Lord God of Israel because of the great transgressiõ. And I sate mourninge vntyl the eueninge sacrifice.

B And aboute the eueninge sacrifice I rose vp frõ my heuynes, & rẽte my clothes and my raymẽt, and fell vpon my knees, & spred oute my handes vnto the Lorde my God, and sayde.

I dare not lyfte vp my eyes to my God

My God, I am a shamed, & darre not lyfte vp myne eyes vnto the my God: for oure wyckednesses are growne ouer oure head, & our trespaces are waxen great vnto the heauen. Sence the tyme of oure fathers haue we bene in great trespace vnto this daye,

Deu.xxviii.b

* & because of out wickednesses haue we & our kinges bene delyuered into the hande of the kinges of the naciõs, into the swerde, into captiuite, into spoyle, and into confusiõ of face, as it is come to passe thys daye.

But now is ther a lyttle & sodayne gracious nes come frõ the Lorde oute God, so ℭ that some of vs are escaped, that he maye geue vs a nayle in his holy place, that out God maye lyghte our eyes, and geue vs a lytle lyfe in our bondage. For we ar bondmen, & our god hath not forsakẽ vs in our bondage, & hath enclined mercy vnto vs in the sighte of the kinges of Persia, that he shulde geue vs lyfe, & promote the house of oure God, & to sett vp the desolatiõ thereof, & to geue vs an hedge in Juda and Jerusalẽ.

And now O our God, what shal we say after this: for we haue forsakẽ thy cõmaũdemẽtes, whych thou hast cõmãded by thy seruaũtes the Prophetes, and sayde: The lãd vnto which ye go to possesse it, is an vncleane lãd thorow ye filthines of the people of the lãdes, in their abhominaciõs wherwith they haue made it ful of vnclenes on euery side. Therfore shal ye not geue your D daughters vnto their sonnes, and theyr daughters shal ye not take vnto your sonnes & seke not their peace & welth for euer, that ye may be stronge, and enioye ye good in the land, & that ye & youre children may haue the inheritaũce of it for euermore.

And after all this that is come vpon vs (because of oure euell dedes, & greate trespace) thou our god hast spared oure wyckednesses, and hast geuẽ vs a deliueraũce as it is come to passe thys daye.

As for vs, we haue turned backe, & haue let go thy cõmaundementes, to make contracte wyth the people of these abhominations. Wylt thou then be wroth at vs, tyll we be vtterly consumed, so that nothing remayne, and tyll there be no delyuerance? O Lord God of Israell, thou arte righteouse, for we remayne yet escaped, as it is thys daye. Beholde in thy presence are we in oure trespace, for because of it is ther no standing before the.

ℭ The people repent them and turne, & putt awaye theyr straunge wyues.

The.x. Chapter.

And whẽ Esdras prayed after this maner, & knowleged, wepte, & lay before ye house of god ther resorted vnto him oute of Israel a very great cõgregatiõ of mẽ & wemen, & childrẽ: for the people wepte very sore. And Sechanias thee sonne of Jehiel one of the childrẽ of Elam answered, & sayd vnto Esdras: We haue trespaced agaynst the Lord our God, in ye we haue taken straunge wyues of all the people of the land. Now there is hope yet in Israel cõcerninge this therfore lette vs make a couenaũt now with oure god, that we shal put away al the wyues (and sothe as are borne of them) according to the cõsell of the Lord, and of them that feare the commaundemente of oure God, that we maye doo accordinge to the lawe. Gett the vp therfore, for the matter belongeth vnto the. We wyll be wyth the, be of good comforte, and do it.

A iii.esdr.viii.a

* Thẽ arose Esdras, & toke an othe of ye tulers, prestes and Leuites, & of al Israel that they shuld do according to this word and they swore. And Esdras stode vp be- B

fore the house of God, & wẽte into the chãber of Johanã ỹ sõne of Eliasib. And whẽ he came thither, he ate no bred, nor dranke water: for he mourned because of the trãsgression of thẽ that had ben in captiuite.

And thei caused a proclamatiõ be made thorow out Juda & Jerusalem, vnto al ỹ childrẽ which hadde benẽ in captiuite, that they shuld geather thẽ selues together vnto Jerusalẽ: And that whosoeuer came not within thre dayes according to the deuyce of the rulers and elders, al his substaunce shuld be forfet, & be put out from the congregation of the captiue.

Then al the men of Juda & Bẽjamin geathered thẽ selues to geather vnto Jerusalem in thre dayes, that is on the twentye daye of the nyneth moneth: & al the people sate in the strete before the house of god, & trembled because of thee matter, and for ỹ rayne. And Eſdras the prest stode vp, and sayd vnto thẽ: * Ye haue trãsgressed, that ye haue taken straũge wiues, to make the trespace of Israel yet more: confesse nowe therfore vnto the Lorde God of youre fathers, & do hys pleasure, & separate youre selues, from the people of the land, & from the straũge wyues. Then answered al the congregatiõn, & sayd with a loude voyce: Let it be done as thou hast sayde, But the people are manye, & it is a raynie wether, & they cannot stand here without, neyther is this a worke of one daye or two, for we are many that haue offended in this trãsgression. Let vs appoynte our rulers therfore in al the cõgregation, ỹ al they which haue taken straunge wyues in out cyties, maye come at that tyme appoynted, & the elders of euery cytie & theyr Judges wyth them, tyll the wrath of our God be turned away from vs for thys offence.

Deut. vij. a Judic. xi. a

¶ Then were appoynted Jonathã ỹ sonne of Asahel & Jahasia the sõne of Thekuah ouer thys matter: And Mosolã & Sabathai ỹ Leuites holpe them. And ỹ children of the captiuite did euen so. And Eſdras ỹ prest, & the aũcient heades thorow ỹ house of theyr fathers, & al that were nowe rehearsed by name, separated them selues, & sate thẽ downe on the first daye of ỹ tenth moneth to exãmẽ this matter. And of ỹ. i. day of ỹ fyrst moneth they * made an ende of al the men ỹ had takẽ straunge wyues.

That is, fynished their businesse in nõbring al them that had so

And amonge the children of the Priestes ther were men found ỹ had take straunge wyues, namely amõg the children of Jesua the sõne of Josedec & of his brethrẽ, Maasiah, Eliezer, Jarib & Godoliah. And they gaue theyr hãdes ther vpõ, that they wold put away theyr wyues: & for theyr trespace offringe to geue a ramme for theyr trespace. Among the children of Emer, Hanani and Zabadiah. Among the children of Hatim, Maasiah, Eliah, Semeiah, Jehiel, & Osiah. Among the children of Phashur, Elioenai, Maasiah, Ismael Nathanael, Jozabed & Elcasah. Among the Leuites, Jozabed, Semei and Kelaiah, which same is Kalithah, Pathahiah, Juda & Eleazar. Among the singers, Eliasib. Amõg the porters, Sehum, Telem and Uzi.

Of Israel. Among the children of Phoros, Remiah, Jesiah, Melchiah, Miamin, Eleazar, Melchiah, & Baniah. Amonge the children of Elam, Mathaniah, Zacharyy, Jehiel, Abdi, Jerimoth & Eliah. Amõg the children of Zethua, Elioenai, Eliasib, Mathaniah, Jerimoth, Zabad & Aziza. Among the chyldrẽ of Bebai, Johohanã, Hananiah, Zabai & Athalai. Among the chyldren of Beoni, Mosolã, Maluch, Adaiah, Jasub, Saal & Jerimoth. Among ỹ children of * Pahath Moab, Edna, Calal, Banaiah, Maasia, Mathaniah, Bezaleel, Betui, & Manasseh. Among the chyldren of Harim, Eliezer, Jesiah, Melchiah Semeiah, Simeõ, Ben Jamin, Malluch and Samariah. Amõg the chyldrẽ of Hasem, Mathnai, Mathathah, Zabed, Eliphelet, Jeremi, Manasseh & Semei. Amõg ỹ children of Bani, Madai, Amrã, Huelbancah, Chelubi, Badaiah, Uziah, Maremoth, Eliasib, Mathaniah, Mathanai, Jaasan, Bani, Benui, Seinetah, Salamiah, Nathan, Adaiah. Mathnadabai, Salai, Satai. Asarael, Selemiahu, Samariah, Selũ, Amatiah & Joseph. Amõg the children of Nebo, Jatell, Mathathiah, Zabed, Zabina, Jedai. Joel & Banaiah

Some rede ỹ captayne of Moab

All these had taken straunge wyues. And amõg ỹ same wyues ther were some, that had borne children.

¶ The ende of the fyrste boke of Eſdras.

The secõde boke of Eldras / otherwyse called the boke of Nehemiah.

¶ Nehemiah buttelar to kyng Artharerles prayeth to God for the people.

The. J. Chapter.

Otherwise Helchiah

THese are the actes of Nehemiah the sõne of *Hachalia. It fortuned in the moneth *Casleu in the twentie yere, that I was in the castell at Susan: and Hanani one of my brethrẽ came wyth certayne men of Juda, and I asked them how ỹ Jewes dyd that were delyuered & escaped from the captyuite, and how it wẽte at Jerusalem: And they sayde vnto me: The remnaunt of the captyuyte are there in the lande in greate myshortune and rebuke. *The walles of Jerusalem ar brõken downe, and the gates therof are brent wythe fyre.

Ill. re. fyre b

nota

B Whẽ I hearde these wordes, I satt me downe and wepte, & mourned two dayes, & fasted and prayed before the god of heauen & said: O Lorde God of heauen, thou greate & terryble God, *thou that kepeste couenaunt and mercye for thẽ that lotie ỹ and obserue thy commaundementes: lett thyne eares herken, & thyne eyes be open, ỹ thou maiest heare the prayer of thy seruaũte, which I praye now before the day and nyghte for the chyldren of Israel thy seruauntes, and knowledg the sinnes of the chyldren of Israel, whych we haue cõmitted agaynst the.

Exod. xx. a
2. xxxiii. a
Deut. viii. b

nota Nehemias prayeth to God for the people

C And I & my fathers house haue sinned also. We haue bene corrupte vnto ỹ, in that we haue not kept the cõmaũdemẽtes, statutes & lawes, whych ỹ commaũdedst thy seruaũt Moses. Yet call to remembraũce the worde ỹ thou cõmaundest thy seruaũt Moses, & saydeste: Yf ye transgresse, then wyl I scatter you abrode amõg ỹ naciõs. But yf ye turne vnto me, & kepe my commaũdemẽtes and do thẽ: thoughe ye were cast out vnto the vttermost part of heaue yet wil I geather you from thence, & wyll bring you from thẽce, cue vnto the place, ỹ I haue chosẽ for my name to dwel there

nota

yf ye turne vnto me

D They are thy seruaũtes, & thy people whõ ỹ hast deliuered thorow thy great power and mightye hande. O Lorde, lette thyne eares herken to the prayer of thy seruaunte, and the prayer of thy seruaũtes, whose desyre is to feare thy name, and let thy seruaunt prosper thys daye, & graunte hym mercy in the syght of this man: for I was the kynges butelar.

¶ After Nehemiah had obtained letters of Artharles he cometh to Jerusalem, & buyldethe the walles.

The. ij. Chapter.

IN ỹ moneth Nisan in ỹ twẽtyeth yeare of kyng Artharles, when the wyne stode before hym, I toke vp ỹ wyne, & gaue it vnto ỹ kinge and I was heuy in hys presẽce. Thẽ sayd ỹ king vnto me: why lokest thou so sadly? Thou art not sicke, that is not the matter, but ỹ arte heuy herted. Neuertheles I was sore afrated & sayde vnto the kyng: god saue ỹ kynges lyfe for euer, shuld I not loke sadly: the citie of my fathers burial lieth waste & the gates therof are consumed wt fyre. Then sayde ỹ kyng vnto me: what is then thy requeste: then made I my prayer to the god of heaue, & sayd vnto the kynge: yf it please the king, & yf thy seruaũt be fauoured in thy sighte. I be seke ỹ send me into Juda vnto the citie of my fathers burial, that I maye buylde it.

A

nota

yt I may buylde yt my fatyrs Buryall

B And the kynge sayde vnto me, & so dyd the quene that sat by hym: how longe shall thy tourney cõtinue, & whẽ wilt thou come agayne? And it pleased ỹ king to send me, and I set him a tyme, & sayd vnto the kinge: yf it please the king, let him geue me letters to the captaynes beyonde the water, ỹ they maye conueye me ouer, tyl I come into Juda: & letters vnto Asaph the lord of the kinges wood, ỹ he may geue me wood for beames to ỹ gates of the palace, which ar hard on the house & harde on the walles of the cytye, and for the house that I shal entre into. And the kynge gaue me accordyng to the good hande of God vpõ me. And when I came to the captaynes beyõde the water, I gaue them the kynges letters. And the kynge sent captaynes and horsmen wyth me.

But whẽ Sanabalat the Horonite & Tobiah ỹ seruaũt of ỹ Ammonites heard that, it greued them sore, that ther was come a man which soughte the welthe of the

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chyldren

childre of Israel. And when I came to Jerusalē, & had bene there thre dayes, I gat me vp in ỹ night seasō, & a fewe mē wt me for I told no man what god had geuē me in my hert to do at Jerusalem: & ther was not one beast wt me, saue it that I rode vp on. And I rode by nyght vnto the valley porte before the Dragon well, and to the Dongepost, and consydered the walles of Jerusalē that were brokē downe, & ỹ porters therof cōsumed wyth the fire. And I wēt ouer vnto ỹ well porte, and to the kinges condyte, & ther was no rowme for my beast that it could go vnder me. Thē wēt I on in the nighte by ỹ broke syde, & consydered the wall, and turned back & came home agayne to the valley porte.

And the rulers knew not whither I wēte or what I dyd: for hyther to had I not told ỹ Jewes & the prestes, the councelers & ỹ rulers, & ỹ other ỹ laboured in ỹ worke. And I sayd vnto them: ye se the mysery ỹ we ar in, how Jerusalē lyeth waste, & how ỹ gates therof are brēt with fyre, come let vs buylde vp the walles of Jerusalē, ỹ we be no more a rebuke. And I told thē of the good hād of my god whych was vpon me: and the kynges wordes that he had spokē vnto me. And they sayde: then let vs gett vp, & buylde: and their handes were strengthed to good.

But when Sanabalat ỹ Horonite, & Tobiah the seruaunt of the Ammonites, and Gesē the Arabiā herd it, they laughed vs to skorne, & dyspysed vs, & sayde: what is thys that ye do? Wyll ye fall awaye agayne from the kyng? Then answered I them, and sayde: the God of heauen he it is that causeth vs to prospere: & we be his seruauntes. Let vs get vp and build. As for you, ye haue no portiō nor right, nor remembraunce in Jerusalem.

¶ The nombre of them that buylded the walles:

The.iii. Chapter.

AND Eliasib ỹ hie prest gat hī vp wt his brethrē ỹ prestes, & builded ỹ Shepegate. They repared it, & set vp ỹ dores of it: euē vnto the tower Meah repared they it, namely vnto the *tower of Hananeel. Nexte vnto him buylded ỹ mē of Jericho. And beside hym buylded Sachur the sonne of Amri. But the fishporte dyd the chyldren of Asanah buylde, they couered it, and sett on the dores, lōckes & barres of it. Nexte vnto him builded Marimoth the sonne of Vrtah thee sonne of Hakoz. Nexte vnto hym buylded Mosollam the sonne of Barachiah the sonne of Meselsabeel. Nexte vnto hym builded Zadoc the sonne of Baana. Nexte vnto hym buylded they of Thekua. But theyr greate men put not theyr neckes to the seruyce of theyr Lorde.

The Oldegate buylded Jehoiadah ỹ sōne of Paseah, & Mosolā ỹ sōne of Besodiah they couered it, & set on the dores, lockes & barres of it. Nexte vnto thē builded Malatiah of Gabaon, & Jadon of Meronotho mē of Gabaon & of Mazphah for the seat of the captaine on this side the water. Nexte vnto him buylded Vsiell ỹ sōne of Harhaiah ỹ goldsmith. Next vnto hī builded Hananiah the *Apotecaryes sonne, & they repayred Jerusalē vnto ỹ brode wal. Next vnto him builded Raphaiah the sōne of Hur, ỹ ruler of ỹ halfe quarter of Jerusalem. Nexte vnto him buylded Jedaiah the sōne of Haremaph ouer against his house. Nexte vnto hym buylded Hatus ỹ sonne of Hasabonias. But Melchia the sonne of Harim, and Hasub the sonne of Pahah Moab builded the otherpece, and the tower besyde the fornace. Next vnto hym buylded Selum the sonne of Halohes the ruler of the halfe quarter of Jerusalem, and hys daughters.

The valleye gate builded Hanun, & the citesins of Zanoah. They buylded it, and set on the dores, lockes & barres therof, & a thousand cubytes on the wall, vnto the Dongeporte. But the Dongeporte buylded Melchiah the sōne of Rechab, the ruler of the fourth part of *the vyneyardes: he builded it, & set on the dores, lockes and barres therof. But the Woelgate builded Selū the sōne of Cholhosah, the ruler of the fourth parte of Masphah. He builded it, & couered it, & set on ỹ dores, lockes and barres therof, & the wall vnto the pole of Siloah by the kinges gardē, vnto ỹ stepes that go downe frō the citie of Dauid. After hī builded Nehemiah the sonne of Azbok, the ruler of ỹ half quarter of Bethzur, vntyll the other side ouer against the sepulchres of Dauid, & to the pole Asuia and

Jere. xxxi. a Zach. xiiii. c

Some rede the sōne of Hacaliah

Some rede Bethhacharam.

and vnto the house of the myghtye.

After hym buylded the Leuites, Rehū the sonne of Bani. Nexte vnto hym buylded Hasabiah the ruler of ꝑ halfe quarter at Keilah in his quarter. After hī buylded their brethrē, Bauai ꝑ sonne of Henadad, thee ruler of the halfe quarter of Keilah. After hym builded Ezer the sonne of Josua ꝑ ruler of Maspha the other pece bar de ouer agaynst ꝑ harnesse cozner. After hī buylded Baruch the sōne of Zabai ꝑ other pece wozshypfully & costly, frō the cozner vnto ꝑ doze of the house of Eliasib the hie prest. After him buylded Meremuth ꝑ sō ne of Uziah the sonne of Hacos the other pece, frō the doze of ꝑ house of Eliasib euē as lōg as the house of Eliasib extēded. After hi builded ꝑ prestes, ꝑsonē of ꝑ countre. After him builded Bēiamin & Hasub o= uer against their house. After thē Asariah ꝑ sonne of Maasiah the sonne of Ananiah nexte vnto hys house. After hym buylded Benui the sonne of Henadad ꝑ other pece frō the house of Asariah vnto the turnyn ge, and vnto the cozner.

After him builded Phalel the sonne of Usai ouer agaynst the cozner and the hye tower, which lieth oute ouer from the kyn= ges house, beside the courte of the prison. After him Phadaiah the sōne of Pharos (as foꝛ ꝑ Nethinims they dwelt i Ophel, vnto the Watergate, towarde the Easte wher ꝑ tower lyeth out). After hi buylded they of Thekua the other pece ouer against the great tower, that lyeth outward, & vn= to the wall of *Ophel.

*ii. Par. xxvii. c

But from the Hozsgate foꝛthe buylded the preastes, euery one ouer agavnste hys house. After thē buylded Zadok the sonne of Emer ouer agaynst his house. After hi buylded Semeiah the sonne of Sechani= ah the keper of the eastgate. After hi buyl ded Hananiah the sōne of Selemiah, and Hanun the sonne of Zalaph the fyxt, the o= ther peace. After him builded Mosolā the sōne of Barachiah ouer against his cheft. After hym buylded Melchiah the golde= smithes sonne, vntill the house of the Ne= thinims, & of the merchaūtes ouer against the coūcel gate, & to the parler i the cozner. And betwene the parlour of the cozner vn to the Shepegate buylded ꝑ goldsmithes and the merchauntes.

¶ The buyloing of Jerusalem is hyndred & let, but the Jewes buylde it beyng readye harneysed: lest their enemyes shuld inuade them.

The.iiii. Chapter.

BUt when Sanaballat heard ꝑ we builded the wal, he was wzoth & toke greate indigna nacio & mocked the Jewes & sayd before his brethrē & the host of Samaria: what do ꝑ impotēt Je= wes? shal they be thus suffred? shall thei of fre? shall they perfourme it i one day? shal they make the stones whole agayne ꝑ are brought to dust, & brēt? And Tobiah ꝑ Am monite beside him said: let thē build on, yt a fore go vp, he shall breake downe theyr stonie wal. Heare O ꝑ our God, howe we ar despised, turne their shame vpon theyr owne head, that ꝑ mayest geue thē ouer in to despising in the lād of theyr captyuyte. Couer not their wickednes, & put not out their sine frō thy presēce: foꝛ they haue pzo uoked the builders. Yet builded we ꝑ wal, and ioined it whole together, vnto the halfe heyght. And the people were wel myn= ded to laboure.

But whē Sanabalat, & Tobiah, & the Arabiās, & Ammonites, & Asdodites hear de ꝑ ꝑ walles of Jerusalē were made vp, & that they had begōne to stop vp the gap pes they were very wzoth, & cōspired al to gether to come & fight against Jerusalē, & to make an hinderaūce theri. Neuertheles we made our prayer vnto our god, and set watchmē vpō the wall day & night ouer a gaynst them. And Juda sayd: the strēgth of the bearers is to feble, & ther is to moch dust, we are not able to buylde on the wal. And our aduersaryes thought: they shal not know nether se, tyl we come in the mid des among them, & slate them, & hinder the wozck. But whē the Jewes that dwelt be side thē came out of al ꝑ places wher they dwelt aboute vs, and told vs as good as ten times, then set I the people after theyr kindredes wt their swerdes, speares & bowes beneth in the low places behynd the wal, & loked, & gatine vp, and said vnto the chefe men & rulers, and to the other people: be not ye afraied of thē *think vpō the grea te lozd which ought to be feared & fyghte foꝛ youre brethrē, sōnes, daughters, wy= ues, and houses. Neuertheleſſe when our enemies hearde that we had gotten wozde

*ii. Esdre. v. and. ix.

of

of it, God brought their coũcel to nought, and we turned all againe to the wall, euery one vnto his laboure. And frõ that tyme forth it came to passe, ỹ the halfe parte of the yonge men dyd the laboure, & the other halfe parte helde the speares, shyldes, bowes, and brestplates: and the rulers stode behynde all the house of Juda, whyche buylded on the wall, & bare burthens, frõ those that laded them. Wyth one hãd dyd they the worke, & with the other helde they
D they*r weapẽ. And euery one that buylded, had hys swerde guyrde by hys syde, and so buylded they. And the trompetters stode beside me.

And I sayde vnto the prynceppall men, & rules, and to the other people: ỹ worcke is greate & large, & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of ỹ trõ pett, resort ye thyther vnto vs* Our god exo.xiiii. shal fight for vs, & we will be labourynge in ỹ worcke. And the halfe parte of thẽ helde ỹ speares frõ ỹ mornyng spryngе, tyll ỹ starres came forthe. And at the same tyme sayd I vnto the people: euerye one abyde with hys seruaunte at Jerusalem, that in the night seasõ we may gene attendaunce to the watch, & to laboure on the day time. As for me and my brethren, & my seruaun tes, and the men of the watch behynd me, we putt neuer of oure clothes, so moche as to washe oure selues.

¶ The people are vexed with hõgre. Nehemiah forbydd eth Usurye He requyreth not the lyuynge of a captayne.

The. v. Chapter.

AND ther arose a greate com-
A plaint of ỹ peple, & of their wy ues against their brethrẽ ỹ Je wes. And ther were somethat said: our sonnes & daughters are to many, let vs take corne for thẽ & eate, ỹ we may lyue. Some sayde: let vs sett our lãdes, vineyardes and houses to pledge, & take vp corne i ỹ derth. Ẽ ut some sayde: let vs borow we money of the kinges tribute for oure landes & vyneyardes. Now are our brethrens bodyes as our owne bodies and their childrẽ as our childrẽ: els shulde we subdue our sonnes and daughters vnto bõdage, and some of our daughters are subdued already, * and no strẽgth is there in oure handes, & other men shall haue oure landes and vyneyardes.

But when I hearde their complaynte and soche wordes, it displeased me sore, & I aduysed so in my mynde, that I rebuked the coũcelers, and the rulers, and sayd vnto them: * wyll ye requyre vsury one of B Deut. xxiii. another? And I brought a greate congre- a gacion againſt thẽ and sayde vnto thẽ: we (after oure abilyte) haue brought our brethren, thẽ the Jewes, whych were solde vnto the Heythen. And wyll ye sell youre brethren, whõ we haue boughte vnto vs? Then held they their peace, and could fynd nothinge to answere.

And I said: It is not good that ye do, Ought ye not to walke in ỹ feare of god, because of the rebuke of the Heythen oure
A enemyes? I and my brethrẽ, & my seruaũtes haue lent thẽ money and corne: but as for vsury, let vs leaue it. Therfore this
G same daye se that ye restore them their lãdes agayne, their vyneyardes, oyle gardens and houses, and the hundred part of the money of the corne, wyne and oile that ye haue wonne of them. Then sayde they: we wil restore thẽ againe and wil requyre nothyng of them, and wil do as thou hast spokẽ. And I called ỹ prestes, and toke an oothe of them, that they shulde do so. And I shoke my lappe, and sayde: God shake out euery mã after ỹ same maner frõ hys house and labour, that mayntaynethe not thys worde: euen thus be he shaken out, and voyde. And all the congregaciõ sayde: Amen, and prayſed the Lorde. And the people dyd so.

And from the time forth that it was cõmitted vnto me to be a captayne in the lãde of Juda, namelye from the twentythe yeare vnto the two and thyrtyeth yeare of kynge Artharerses (that is twelue yeare) I and my brethrẽ lyued not of soch sustenaũce as was geuẽ to a captaine. For the olde captaines ỹ were before me, had bene
D chargeable vnto the people, and had takẽ of thẽ bred and wyne, and forty sycles of syluer: yce and their seruaũtes had oppressed ỹ people. But so dyd not I, and ỹ because of ỹ feare of god. I laboured also in the worck vpõ ỹ wall, and bought no lande. And al my seruaũtes came thither together vnto ỹ worcke. Moreouer there were at my table an hundred and fyftye of the

Jewes

Jewes & rulers, whiche came vnto me, frō amonge the Heythen, that are aboute vs. And there was prepared me dayly an oxe, and syxe chosen shepe, and byrdes, & euer once in ten dayes a greate summe of wine. Yet requyred not I the lyuynge of a captayne for the bondage was greuous vnto the people. * Thyncke vpō me my God vnto the best, accordyng to all that I haue done for thys people.

ij. Esd. vi, d. and xiii, b

¶ The buyldyng is yet agayne hyndred and let.

The. vi. Chapter.

AND whē Sanabalat, Tobiah & Gesem the Arabiā, and ỹ other of our enemies heard ỹ I had buylded ỹ wall, & that there were no mo gappes ther in (howbeit at ỹ same time had I not hanged the dores vpon the gates) Sanabalat & Gesē sent vnto me, sayinge come and let vs mete together * in ỹ villages vpō ỹ playne of the citie Ono. Neuertheles they thought to do me euell. Notwythstandynge I sent messengers vnto them, sayinge: I haue a great busines to do, I cānot come downe. The worck should stand styll, yf I were necligēt, & came downe to you. Howbeit they sēt vnto me as good as .iiii. times after the same maner. And I gaue ỹ same answere. Thē sēt Sanabalat his seruaūt vnto me the fifth time, with an open letter in hys hād, wherin was writtē: it is tolde the Heythen, & Gesem hathe sayd it, that ỹ & the Jewes thynke to rebel: for the which cause thou buyldest ỹ wall, & wyll be their kyng in these matters, & hast ordeyned the Prophetes to preache of the at Jerusalē, and to saye: He is kynge of Juda.

Now shall this come to the kinges eares: come nowe therfore, & let vs take oure coūcel together. Neuertheles I sēt vnto hī sayinge ther is no soch thyng done as thou sayist: ỹ haste fayned it out of thine owne hert. For they were all minded to make vs afrayed & thoughte: they shall withdrawe their handes frō ỹ worke, ỹ they shall not laboure. Howbeit I strengthed my hande ỹ more. And I came vnto the house of Semaiah thee sonne of Delaiah the sonne of Mehetabeel, and he had shut him selfe wtin, & said: let vs come together into ỹ house of god, euē vnto ỹ middes of the tēple, & shutt the dores of the temple: for they wyll come to slaye the, yee euē in the nyght wyll they come to putt ỹ to death. But I sayde: shuld any soche mā as I flye? Who is ỹ, being as I am, that wil go in to the tēple, to saue his life? I wyl not go in.

For I perceaued, ỹ God had sente him: Yet spake he prophetie vpō me, neuertheless Tobiah & Sanabalat had hired him for money. Therfore toke he the money, that through feare I shuld so do: & synne: that thei might haue an euel report of me, to blaspheme me. My God thynk thou vpon Tobiah & Sanabalat accordynge vnto these their workes, & of the prophet Noadiah & of the other Prophetes, that wolde haue put me in feare.

And the wal was finished on the fitue & twentye daye of the moneth * Elul, in two and fyftye dayes. And when all oure enemyes hearde therof, all the Heythē ỹ were aboute vs, were afrayed, & their courage fayled them: for they perceaued, that thys worke came of God. And at the same time were ther many of ỹ chefe of Juda, whose letters wente vnto Tobiah, & from Tobiah vnto thē (for ther were many in Juda ỹ were swore vnto hym: for he was the sōne in law of Sechaniah ỹ sōne of Arath, and his sonne Jehohanan had the daughter of Mosolam the sonne of Barachiah & they spake good of hym before me, and tolde hym my wordes) and Tobiah sēt letters, to put me in feare.

* Elul, is cōpared to our Juli wt part of Augustus joyned therto, it was theyr sixte mone in order.

¶ After the wall ones buylded is the watch appoynted. They that returned from the captyuyte are nombred.

The. vii. Chapter

NOw when he had buylded ỹ walle I hanged on the dores, & the porters syngers & Leuites were appoynted. And I cōmaunded my brother Hanani, & Hananiah the ruler of the palace at Jerusalē: for he was a faithfull mā, & feared God more then did many other) and I sayd vnto them: let not the gates of Jerusalem be opened vntyll the sōne be whote. And whyle they are yet standynge in the watch, ỹ dores shal be shut & barred. And ther were certayne cityzens of Jerusalē appoynted to be watchmen euery one in hys watche, & aboute hys house. As for the cytie, it was large of rowme, and greate, but the people were fewe therin, and the houses were not buylded.

And

And my God gaue me in my hert, ꝓ I geathered to gether the princypall men & the people to nōbre them & I foūd*a regi ster of the nōbre of them, which caine vp a fore out of the captiuite: & founde written therin: *these are the sōnes of the lande ꝓ went vp frō the captyuitie of the carying away (whō Nabuchodonosor the king of Babilon had brought away) and caine a gaine to Jerusalem & Juda, euery one vn to his citie, which caine wᵗ Zorobabell: Je sua, Nehemiah, Asariah, Raamiah, Na hamani, Mardochee, Belsan, Mesparath Beguai, Nahum and Baanah.

Some rede the boke of the Genealogie,

Heldr:xii,a B

This is the nōbre of the men of ꝑ people of Israell. The chyldren of Phatos were ii. thousād, an hūdred & two & seuentie: the chyldren of Saphatiah, iii. hūdred & two & seuentie: the children of Arah, syxe hūdred & two and fiftye: the chyldren of Pahath Moab amonge the children of Jesua and Joab, two thousand, eyght hundred, and eightene: the children of Elam, a thousād, two hundred & foure & fiftie: the children of Zathua, eyght hundred & fiue & foure, ꝑ chyldren of Zachai seuen hūdred & thre skore: ꝑ childrē of Banu. vi. hūdred & viii & foure: the chyldren of Bebai, syxe hundred & eight & twentye: the children of Asgad, two thousād, thre hūdred and two & twentie: the children of Adonicam, sixe hūdred & seuen & thre skore: the chyldren of Begoai, two thousande, & seuen and thre skore: the children of Adin, syxe hūdred & fyue and fyftye: the chyldren of Ater of Hezekiah, eyght and nynetye.

C

The children of Hasom, thre hundred & tyghte & twentye: the chyldren of Bezai, thre hundred and foure and twentye: the chyldren of Hariph, an hundred & twelue the children of Gabaon, fiue and nynette: the men of Bethlehem & Nethophah, an hundred and eyght and foure skore: ꝑ mē of Anathoth, an hundred & eight and twē tie: the men of Beth Asmoth, two & fourtye: the men of Kariath Jarim, Cephirah & Beetoth, seuē hūdred & thre and fortye: the men of Ramah and Gaba, syxe hundred & one & twētie: the mē of Machmas, an hūdred and two and twentye: the men of Bethel and Ai, an hūdred and thre and twentie: the men of Nebo, and hūdred and two and fiftie: the children of the other Elam, a thousand, two hundred and foure &

D

The children of Harim: thre hūdred & twētie: the chyldrē of Jericho: thre hūdred & fiue and fortie: the chyldrē of Lodhadid and Ono, seuen hundred and one and twe tie: the children of Senaah, thre thousande, nyne hundred and thyrtye.

The prestes. The children of Jadaiah of the house of Jesua, nyne hundred and thre & seuētye: the chyldrē of Emer, a thou sande and two and fyftye: the chyldren of Pashur, a thousande, two hundred & seuē and fortye: the children of Harim, a thou sande and seuentene.

The Leuites. The children of Jesua of Cadmiel amōg the chyldren of Hoduah, foure & seuētye. The singers. The childrē of Asaph, an hūdred and eight and fortie. The porters: The chyldrē of Selum, the chyldrē of Ater, the chyldren of Talmon, the chyldrē of Acub, the childrē of Hatita, the chyldrē of Sobai, all together an hun dred and eyght and thyrtye.

E

The Nethinims. The childrē of Ziha, ꝑ childrē of Hasupha, the chyldrē of Teba hoth, the childrē of Ceros, the chyldren of Sia, the children of Phadon, the children of Lebanah the children of Hagaba, the chyldrē of Salmai, the children of Hanā the chyldren of Ethel, ꝑ childrē of Gaher, the chyldren of Raaia, the children of Ra zin, the chyldren of Necoda, the chyldrē of Gesem, the childrē of Usa, the children of Phaseah, the children of Besai, ꝑ children of Meunim, the children of Nephusasim, ꝑ children of Bachuc, the children of Ha cupha, ꝑ chyldren of Harhur, the chyldren of Bazlith, ꝑ childrē of Mahida, ꝑ childrē of Harsa, ꝑ chyldren of Bercos, ꝑ children of Sissera, ꝑ children of Thamah, ꝑ chyl dren of Neziah, the children of Hatipha.

The children of Salomons seruaun tes: The chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, ꝑ chyldren of Jaala, the children of Darcō, the chyldren of Gidell, the children of Sa phatiah, the chyldren of Hatil, the children of Pochereth of Zabaim, the chyldren of Amon. All the Nethinims and the children of Salomons seruauntes, were thre hun dred and two and nynetye.

F

And these went vp also of Thel Mela, Thel Harsa, cherub, Adō & Emer: but thei coulde not shewe theyr fathers house nor

theyr

noz theyr sede, whether they were of Israel The childrē of Dalaiah, the childrē of Tobiah & the chyldrē of Necoda, vi. hūdred & two & foztye. And of the prestes the childrē of Habaiah: & childzen of Hacos, the chyldrē of Berstlai, which toke one of ỹ daughters of Berstlai thee Galaadite to wyfe, & was named after theyr name. These sought the regyster of their generatiō & when they found it not, they were put frō ỹ prest hode. And Hathirsatha sayd vnto them, ỹ they shulde not eate of the moost holy, tyll there came vp a priest with the lyght and perfectnesse.

The whole cōgregation as one mā, was two & foztye thousande thre hundred, and thre skoze: besyde theyr seruauntes & maydes, of whom there were seuen thousande, thre hundred & seuen and thirtie. And they had two hundred and seuen and foztie singinge men and women, seuen hūdred and fyre & thyrtye horses, two hundred & fyue and foztye Mules, foure hūdred and fyue and thyrtye Camels: fyre thousand, seuen hundred and twentie Asses.

And certayne of the aunciēt fathers gaue vnto ỹ worke. Hathirsatha gaue to the treasure a thousand drāmes, fiftie basens fyue hundred and thirtie prestes garmentes. And some of ỹ chefe fathers gaue vnto the treasure of the worke. xx. thousande drammes, two thousande and two hūdred pound of siluer. And the other people gaue. xx. thousand drammes, and two thousand pound of syluer, & seuen & thre skoze prestes garmētes. And the prestes and Leuites, the Porters, the singers, and ỹ other of the people, & the Nethinims, and al Israel dwelt in theyr cyties.

¶ Esdras gathereth togither the people & redeth to thē the lawe. They kepe the feaste of tabernacles oz bothes.

The. viii. Chapter.

Now whē ỹ. vii. moneth drue nye, & the childrē of Israel were in theyr cities, al the people gathered thē selues together as one mā vpon the strete before the Watergate, & sayd vnto Esdras the scribe, that he shulde fetche the boke of the lawe of Moses, whych the Lord commaunded to Israell. * And Esdras the Priest brought the lawe before the congregation both of men and wemen, and of all that could vnderstande it, vpon the fyrste daye of the seuenth moneth, & red therin in the strete that is before ỹ Watergate (frō the mornynge vntil the noone daye before men and wemen and soch as could vnderstande it: & the eares of all the people were enclyned vnto the Boke of the lawe. And Esdras the scrybe stode vpon an hye pulpytt of wood, whych they hadde made foz the preachyng, & besyde him stode Mathathiah, Sema, Ananiah, Uzzah, Helkiah, & Maaseiah, on hys ryghte hande: and on hys lefte hande stode Phadaiah, Misael, Melchiah, Hasū, Hasebadanah, Zachary and Mosolam.

And Esdras opened the boke before al the people, foz he stode aboue al the people And whē he opened it, all the people stode vp. And Esdras praysed ỹ Lozd the great God. And all the people answered Amen, Amen, with theyr handes vp, & bowed thē selues, & worshipped the Lozd wyth theyr faces to the grounde. And Iesua, Baani, Serabiah, Jamin, Acuba, Sebathai, Hodaiah, Maasiah, Celita, Azartah Jozabed hanā Phalaiah, & the Leuites, cauled the people to geue hede vnto the law, & the people stode in their place. And they red in the boke of the lawe of god distinctly & playnly, so ỹ mē vnderstode the thing ỹ was red And Nehemiah (which is Hathirsatha) & Esdras the prest & scrybe, & the Leuites ỹ caused the people to take hede, sayde vnto all the people: thys daye is holye vnto the Lozde your God: be not ye sozye therfoze, and wepe not. Foz al the people wept whē they herde the wozdes of the lawe.

Therfoze sayd he vnto them: *go your way, & eate the fat, & drinke the swete, and send part vnto thē also that haue not prepared thē selues: foz this day is holy vnto our Lozde, be not ye sozye therfoze: foz the ioye of the Lozd is your strength. And the Leuites stylled al the people, & sayd: hold your peace foz the day is holy, vexe not ye your selues. And all the people went theyr waye to eate & drincke, & to sende part vnto other, & to make greate myrthe, because thei had vnderstand the wozdes that were declared vnto them.

And on the next daye were gathered together the chefe fathers amōg al ỹ people and the prestes & Leuites, vnto Esdras ỹ

scrybe, & he shuld teache the the wordes of the lawe. And they founde wrytten in the lawe *how that the Lord had cõmaunded by Moyses that ỹ chyldrẽ of Israel shuld dwel in bothes in the feast of the seuenthe moneth. And so they caused it be declared and proclamed in all theyr cyties, & at Jerusalem, sayinge: go vp vnto the mounte and fetch Olyue braũches, Pynebraũches Myrtbraũches, Palmebraunches, & braũches of thicke trees, too make bothes as it is wrytten.

And the people went vp, and fet them, & made them bothes, euery one vpõ the toppe of hys house, & in theyr courtes, and in the courtes of the house of God, & in the strete by the Watergate, & in the strete by porte Ephraim. And al the cõgregation of thẽ ỹ were come agayne, out of the captiuite, made bothes, & dwelt therin: for sence the time of Josua the sonne of Nun vnto this day had not the chyldren of Israel done so, and ther was very great gladnesse. And euery daye frõ the fyrst daye vnto the last, red he in the boke of the lawe of God. And seuen dayes helde they the feast, and on the eight daye the geathering together, accordinge vnto the maner:

¶ The people repent & forsake theyr straũge wiues Esdras recyteth the benefytes of God & the synnes of the people.

The.ix. Chapter.

IN the foure & twentie day of this moneth came the chyldrẽ of Israel together wyth *fasting & sack clothes, & erth vpõ thẽ, & separated the sede of Israel frõ all the straũge chyldrẽ & stode & knowleged theyr synnes, and the wyckednesses of theyr fathers, & stode vp in theyr place, and red in the boke of the law of the Lord theyr God foure tyme on the day, & they knowleged, & worshipped the Lorde theyr God foure tymes on the daye. And the Leuites stode on hye, namelye Jesua, Bani, Cadmiel, Sabantah, Buni, Sarebiah, Bani & Chanani, & cryed loude vnto the Lord theyr God. And the Leuites, Jesua, Cadmiel, Bani, Hasabniah, Serebiah, Hodiah, Sebaniah, Phathahiah, said: stand vp prayse the Lord your God for euer: & let thankes be geuen vnto the name of thy glorye, which excelleth al thankesgeuing & prayse. Lord, thou alone hast made heauẽ, & the heauẽ of all heauens, wyth all theyr host, the earth & al that is therein, the see & al that is therin: thou geuest like vnto all, & the hoste of heauẽ bowe them selues vnto the. Thou art the Lord God, ỹ hast chosen Abrã, & broughtest him out of *Ur in Chaldea, * & calledst hym Abraham and foundest his herte faythful before the * & madest a couenaunt wyth him to geue vn to his sede the land of the Cananites Hethites, Amorites, Pherezites, Jebusites & Gergesites, & hast made good thy wordes for thou art righteous * & hast considered the mysery of our fathers in Egipt, & hearde theyr cõplaynt by the reed see, & shewed tokens & wonders vpon Pharao, & on all hys seruaũtes, and on al the people of his land: for thou knewest that they were presumpteous & cruel agaynst them, & so madest ỹ *the a name as it is thys daye. And the reed see dydest thou deuyde in sunder before thẽ, so that thei wẽt thorow the middes of ỹ see drye shood: & their persecuters threwest thou into the depe as a stone, in ỹ mightie waters, & leddest thẽ on the daye tyme in a cloudy pyler, and on the nyghte season in a pyler of fyre, to shew thẽ lyght in the waye that they wente.

*Thou camest downe also vpõ mounte Sinai, & spakest vnto them frõ heauen, & gauest them right iudgemẽtes, true lawes good cõmaundementes and statutes, and declaredst vnto thẽ thy holy Saboth, and cõmaundedst them preceptes, ordinaũces, and lawes, by Moses thy seruaũt: & *gauest them bred frõ heauen when they were hongrie, & *broughtest forth water for thẽ oute of the rocke whẽ they were thyrstye: & promysedst them, that they shulde go in, & take possessiõ of the land, ouer which thou haddest lyft vp thine hand for to geue thẽ

But our fathers were proud and hardnecked, so that they folowed not the commaundementes, & refused to heare, & were not mindeful of the wõders that thou dydest for thẽ: but became obstinate & heady in so moch that they turned backe to theyr bondage in theyr disobedience. But thou my God forgauest, & wast gracious, merciful, patient, and of great goodnesse, and forsokest thẽ not. *And though thei made a moulte calfe (& sayd: Thys is thy God, that brought the out of the lãde of Egipt) man

they made a monstrous calfe

yet forsokest ỹ thou not

Gene.xi.b Gen.xvii.a Gene.xv.b

Exod.xiii.b

Some rede them.

Exodi.xx.a Deut.iiii.b

Exodi.xvi.b

Numer.xx.b

Exo.xxxii.a

and dyd great blaſpheimyes, yet forſakeſt thou them not in the wildernes, according
Exo.xiii.d. to thy great mercy. *And the cloudy pyler departed not from thē on the daye time to leade thē the waye, nether the pyler of fyre in the nyght ſeaſon, to ſhew them lighte in the waye that they went.

And thou gaueſt thē thy good ſpyete to
Exo.xvi.b. Exo.xvii.b enfourme thē, * & wythheldeſt not thy Mā=na from theyr mouth, * & gaueſt them wa ter when they were thyrſtie. Fortye yeares longe madeſt thou prouiſion for thē in the wildernesſe, ſo that they lacked nothinge:
Deut.viii.b *theyr clothes waxed not olde, & their fete ſwelled not. And thou gaueſt them kynge doms and nacions, and partedſt thē accor ding to their portiōs, ſo that they poſſeſſed
Num.xxi.c *the land of Sehon kyng of Heſchō, and the lande of Og the kinge of Bāſan. And theyr childrē multipliedſt thou as the ſtar res of heauen, & broughteſte them into the lād wherof thou haddeſt ſpokē vnto their fathers, that they ſhulde go into it, & haue it in poſſeſſion.

And the childrē went in, and poſſeſſed ỹ
Iohu.xi.xiii. xxiii. lād, * & thou ſubdudeſt before thē the inha biters of the land, cuē the Cananites, and gaueſt thē into their hand, & theyr kynges and the people of the land, that they might do with thē what they wold. And thei wan
E theyr ſtrong cities, & a fatt a land, & toke poſſion of houſes that were ful of all ma=ner goodes, welles dygged out, vyneyar=des, oylegardens, & many frutefull trees: and they ate & were fylled, & became fat, & lyued in welth thorow thy great goodnes Neuertheleſſe they were diſobedient, & re=belled agaynſt the, and caſt thy law behin=de theyr backes, and ſlue thy Prophetes (whych exhorted thē ſo earneſtly, that they ſhulde conuerte vnto the) and dyd greate blaſphemies. Therfore gaueſt thou them ouer into the hande of theyr enemyes that vexed them.

And in the tyme of theyr trouble theyr cryed vnto the, & ỹ heardeſt them frō heuē and thorow thy greate mercy thou gaueſt thē ſauiours, which helped thē oute of ỹ hand of theyr enemies. But whē thei came to reſt, they turned back agayn to do euell before the: therfore lefteſt thou them in the hande of theyr enemies, ſo that they had ỹ dominion ouer them. So they cōuerted, &
cryed vnto the, & thou herdeſte them from heauen, & many tymes haſt thou deliuered them according to thy great mercy, and te=ſtifyedſt vnto them, that they ſhuld turne agayne vnto thy lawe.

Notwithſtāding they were proud, and herkened not vnto thy commaundemētes, but ſynned in thy lawes * (whyche a man ſhuld do, & lyue in them) & turned ỹ ſhoul=der away, & were ſtifnecked, and wold not heare. And many yeres dideſt thou forbeare them, & teſtifiedſt vnto them thorow thy ſpyete, euen by the office of thy prophetes, and yet woulde they not heare. Therfore gaueſt thou thē into the hād of the naciōs in the landes. But for thy greate mercyes ſake thou haſt not vtterly conſumed them nether forſaken thē: for thou arte a gracio=us and mercyfull God.

* Now our God, thou great god, myghtie & terrible, thou that kepeſt couenaunte & mercy, regarde not a lytle al ỹ trayuayle that hath happened vnto vs, & our kinges princes, prieſtes, prophetes, fathers and all thy people, ſence the tyme of the kinges of Aſſur vnto this day. Thou art righteous in al that thou haſt broughte vpon vs: for thou haſt done right. As for vs, we haue bene vngodly, & our kinges, princes, prie=ſtes & fathers haue not done after thy law nor regarded thy commaundemētes, & thy earneſt exhortaciōs wherwith thou haſt ex horted them, & haue not ſerued the in theyr kingdom, & in thy great goodes that thou gaueſt them, & in the large & plēteous lād which thou gaueſt them, & haue not cōuer ted from theyr wicked worckes. Beholde, therfore are we in bondage thys daye: yea euē in the land that thou gaueſt vnto oure fathers, to enioye the fruytes and goodes therof, behold there are we bondmen. And great is the increaſe of it vnto the kinges whō thou haſt ſet ouer vs becauſe of oure ſynnes, and they haue dominion ouer our bodyes and cattel, and we ar in great trou ble. And in all thys make we a ſure coue=naunt, and write it, and let our princes, Le uites and prieſtes ſeale it.

The Notes.

a This fat land ſignifieth a frutefull grounde that aboūdeth with al good thinges as it is ſayde of fat bread of Aſer. Gene. xlix. c

b Sauiours ar here called the princes or cap=taynes whyche ſaued the people from theyr enemy=es. Iudic. ii. b.

¶ The names of them that sealed the couenaunt betwene God and the people.

The.x.Chapter.

THese sealears were: Nehemiah(ꝑ is)Hathirsatha ꝑ sonne of Hachaliah and Zedekiah, Saraiah, Asariah, Jeremye, Phashur, Amariah, Malchiah, Hatus, Sebaniah, Malluch, Harim, Meremoth, Obadiah, Daniell, Jéthon, Baruch, Mosolã, Abiah, Miamin, Maasiah, Belgai & Semeiah: these were prestes. The Leuites were: Jesua the sõne of Azaniah, Bẽnui amõg the childrẽ of Henadad & Cadmiel, And their brethrẽ: Sechaniah, Hodiah, Celita, Phalaiah, Hanan, Micha, Rohob, Hasabiah, Sachur, Serebiah, Sabaniah, Hodiah, Bani & Baninu The heades of ꝑ people were: Phares, Pahath Moab, Elam, Zathua, Bani, Boni, Asgad, Bebai, Adonias, Begoai, Adin, Ater, Hezekiah, Asur, Hodiah, Hasũ, Bezai, Hariph, Anathothe, Nebai, Magphias, Mosolã, Hesir, Mesesabell Zadoc, Jaddua, Phalatia, Hanã, Anaiah, Hosea Hananiah, Hasub, Halohes, Phalcha, Sobek, Rehũ, Hasebnah Maasiah Ahiah Hanan, Anan, Malluch, Harim & Baanah.

B And the other people, the prestes, Leuites, Porters, singers, Nethinims, & al they that had separated thẽselues frõ the people in the landes vnto the lawe of God, wt theyr wyues sonnes & daughters, as many as could vnderstande it, & theyr Lordes that hadde rule of them, receiued it for theyr brethren.

nota a prouysyõ for baptyme

Jesa.xxxiii. a. 66. Da.xv. c.

* And they came to sweare, & to bind thẽselues with an oth to walke in Gods lawe, which was geuẽ by Moses the seruaũt of God, that they wold obserue & do accordig vnto all the cõmaũdemẽtes, iudgementes & statutes of the Lord oure God: * & ꝑ we wold not geue our daughters vnto ꝑ people in the lãde, nether to take their daughters for our sõnes. * And ꝑ ꝑ people of the land brought ware on the saboth, & al maner of vitayles to sell, ꝑ we wold not take it of thẽ on the saboth & on the holye dayes. * And that we wolde let the seuenth yeare be fre concerning al maner of charge.

Deut.vii.a

Exod.xxiii. & xxxiiii. a

Leuit.xxv. a Deut.xv. a

C And we decreed a statute vpõ our selues to geue yearly ꝑ third part of a sycle to the ministracõ in the house of our God, naine ly to the shewbred, to the dayly meatoffringe, to the dayly burntofferinge of the sabbothes of the newmones and feast dayes and to the thinges that were sanctifyed, & to the synneoffringes, to reconcyle Israel wyth all, and to all the busynes in the house of oure God.

And we cast the lot among the prestes, Leuites & the people, for offring of ꝑ wod to be brought vnto the house of our God frõ yeare to yere, after the houses of oure fathers that it might be brent at tymes appoynted, vpõ ꝑ aultar of the lord our god as it is writtẽ in the law: & yearly to bring the firstlinges of our lãd, & the firstlinges of our frutes of al trees, yere by yere, vnto the house of the Lord: & the firstlinges of our sõnes, & of our cattel, as it is writtẽ in the lawe: & the firstlinges of our oxen & of our shepe, ꝑ we shulde bring al this to the house of our God vnto the prestes that ministerin thee house of oure God: & that we shuld bring the firstlinges of our dowghe and of our heueoffringes, and the fruytes of al maner trees, of wyne also and of oyle vnto the Priestes to the chestes of the house of oure God. And the tythes of our lande vnto the Leuites, that ꝑ Leuites might haue the tythes in all the cytyes of our ministration.

D

And the priest the sonne of Aaron shall wyth the Leuites haue also of thee tythes of the Leuites, so that ꝑ Leuites shal bringe vp the tythes of theyr tythes vnto thee house of our God to the chest in the treasure house. For the childrẽ of Israel & ꝑ children of Leui shal bring vp the heueoffringes of the corne, wyne & oyle vnto the chestes. And ther shalbe the vessels of ꝑ sanctuarye, and the prestes that ministre, and the porters and syngers, that we forsake not the house of our God.

nota

Ruges

¶ Who dwelled in Jerusalẽ after it was buylded and who in the cytyes of Juda.

The.xi. Chapter.

AND the rulers of thee people dwelt at Jerusalẽ. But the other people cast lottes therfore, so that amõg ten one part went to Jerusalẽ into the holy cytie to dwel, & nyne partes in the cyties And the people thanked al the men ꝑ were wylling to dwell at Jerusalem.

Thes

not red Decreed a statute vpon our [illegible]

These are the heades of the lande that dwelt in Jerusalem & in the cities of Juda And euery one dwelt in his possession, & in theyr cyties of Israel, the prestes, Leuites the Nethinims, and the children of Salomons seruauntes. And at Jerusalē dwelt certayne of thee chyldren of Juda and of Ben Jamin.

Of the chyldren of Juda: Athaiah the sonne of Usiah the sonne of Zachary, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleel, of the childrē of Phares. And Maasiah the sōne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sōne of Joiarib, the sonne of Zachary, the sōne of Silont. All the chyldrē of Phares that dwelt at Jerusalem, were foure. C. and eyghte & thre skore valeaunt men.

These are the children of Ben Jamin: Sallu the sonne of Mesullā, the sonne of Joeb, the sonne of Phadaiah, the sonne of Colaiah, the sōne of Maasiah, the sonne of Ithiel, the sonne of Isaiah. And after him
B Abai, Selai, nyne hundred and eyght and twentye. And Joell thee sonne of Zechry hadde thee ouerspyghte of them: and Juda the sonne of Senuah ouer the second part of the cytte.

Of the prestes ther dwelt: Jedaiah the
4.Para.9.b sonne of Joiarib, Jachin. Saraiah ꝑ sonne of Helkiah the sonne of Mosolā, ꝑ sonne of Zadoc, the sonne of Meraioth, ꝑ sonne of Ahitob, was prince in ꝑ house of god & his brethrē that perfourmed the worcke in the house: of whō ther were. viii. C. and xxii. And Adaiah the sonne of Jerobam, ꝑ sonne of Phalaliel, the sonne of Amazi, the sonne of Zachary, ꝑ sōne of Phashur, the sonne of Melchiah & hys brethren, chefe amonge the fathers: of whō there were two hundreth and two & foztie. And Amasai ꝑ sonne of Asarael the sonne of Ahasai thee sonne of Mosolamoth, the sonne of Emer and his brethrē were valiaūt men, of whō there were an hundreth and eyght & twentye. And theyr ouerscar was Zabdiell the sonne of Hagdolim.

Of the Leuites: Semeiah the sonne of
C Hasub, the sōne of Azrikam, the sonne of
8.Par.5.b. Hasabiah the sonne of Boni: & Sabathai & Josabad of the chefe of the Leuytes, in the outward busines of the house of God And Mathaniah the sonne of Micha, the sonne of Zabdi, the sōne of Asaph, whych was the principal to beginne the thankesgeuing vnto prayer. And bakbukiah thee secounde amonge hys brethren, & Abda the sonne of Sāmua, the sonne of Galall, the sonne of Jduthū. Al the Leuites in the holy cytte were two hundred & foure & foure skoze. * And the porters Acub & Talmon, ✠ Para.8.6
& theyr brethrē that kepte the portes, were an hundreth & two and seuentye. As for ꝑ residue of Israell, the prestes & Leuites, they were in al the cities of Juda, euery one in hys inheritaunce.

And the Nethinims dwelt in Ophel: & Ziha & Gaspha belonged vnto the Nethinims. The ouerseat of the Leuites at Jerusalē, was Usi the sonne of Baani, ꝑ sonne of Hasabiah, the sonne of Mathaniah, the sonne of Micha.

Of the chyldren of Asaph there were B
syngers aboute the busynesse in the house of God: for it was the kynges commaundemente concerning them, that the singers shoulde deale faythfully euery daye as accordinge was.

And Pathaiah the sonne of Meseiabel of the children of Zarah the sonne of Juda nexte the kyng in al matters concernig the people & theyr villages, thorow out al theyr regions. And thee children of Juda that were wythoute in the townes of theyr land, dwelt some at Kariath Arbe, & in the vyllages therof, and at Dibon, and in the vyllages thereof: & at Cabzeel, and in the vyllages therof: and at Jesua, Moladah, Bethphalet, Hazersual, Berlabe, & in their vyllages: and at Siklag and Moconah and in theyr vyllages: And at Enremon, Zarah, Jerimuth, Zonoah, Odollam and in theyr vyllages: At Lachis, and in ꝑ feldes therof: At Azekah, and in the villages therof: and dwelte from Berlabe vnto the valley of Hennom.

The children of Ben Jamin of Gaba, dwelte at Machmas Aia & Bethell and in theyr vyllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, Zeboim, Nabalath, Lod, Ono and in the carpenters valleye. And certayne of the Leuites that had porciōs in Juda, dwelte in Ben Jamin.

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¶ The preastes and Leuytes which came with Zorobabell to Jerusalem are numbred: and the walle is dedycate.

The.xii.Chapter.

A THese are the preastes and Leuites that went vp with Zorobabell the sonne of Salathiell & w Jesua, Saraiah, Jeremy, Eldras, Amariah, Meluch, Hatus, Sechaniah, Rehum Meremoth, Ado, Genthoi, Abiah, Miamin, Maadiah, Belgah, Semaiah, Joiarib, Jadaiah, Salu, Amok, Helkiah & Jadaiah. These were the heades amonge the preastes and their brethren in the tyme of Jesua. The leuites were these: Jesua, Benui, Cadmiell, Sarabiah, Juda & Mathaniah ouer the offyce of thankesgeuynge, they & their brethren: Bacbukiah and Uni and their brethren, were about them in the watches.

Jesua begat Joakim. Joakim begat Eliasib, Eliasib begat Joiada. Joiada begat Jonathã. Jonathã begat Jadua. And in the tyme of Joakim were these ỹ chefe fathers amõge the preastes: vnder Saraiah Maraiah, vnder Jeremy Hananiah, vnder Eldras Mosolam, vnder Amariah Jehoanã, vnder Melico Jonathã, vnder Sebaniah Joseph, vnder Harim Edna, vnder Maraioth Helcai, vnder Adia Zachari, vnder Gethõ Mosolã, vnder Abia Zechri, vnder Miniamin & Moadia Peltai, vnder Belgah Samua, vnder Semeiah Jehonathã, vnder Joiarib Mathnai, vnder Jadaiah Uzi, vnder Selai Kelai, vnder Amok Eber, vnder Helchiah Hasabiah, vnder Jadaiah Nathanael.

B And in the tyme of Eliasib. Joiada, Johanã & Jadua, were the chefe fathers amõge the Leuites, and the preastes wrytte vnder ỹ raigne of Darius the Persian. The chyldren of Leui ỹ principal fathers were wrytten in the Cronicles, vntyll the tyme of Jonathan the sonne of Eliasib. And these were ỹ chefe amõg the Leuites, Hasabiah, Serebiah and Jesua ỹ sõne of Cadmiel, and their brethren ouer agaynst thẽ, to geue prayse and thankes, accordynge as Dauid ỹ man of God had ordeined it, one watche ouer against another. Mathania, Balbukiah, Obadiah, Mosolã, Talmon & Akub were porters in the watch at the threscholdes of ỹ gates. These were in the tyme of Joiakim the sonne of Jesua & sonne of Josedec, and in the tyme of Nehemiah the captayne and of the preste Eldras the scrybe.

And in the dedicacion of the wall at Jerusalẽ, were the Leuites sought out of al their places, that they myght be brought to Jerusalẽ, to kepe the dedicacion & gladnesse, w thãkesgeuynges, withe singynge w Cimbales, psalteries and harpes. And ỹ chyldren of the syngers geathered them selues together frõ ỹ plaine coũtre aboute Jerusalem, & from the villages of Nethophathi, & from the house of Galgall, & out of the feldes of Geba and Asmaueth: for ỹ syngers had buylded thẽ byllages about Jerusalem. And the preastes & Leuites purykyed them selues, and clẽsed the people, the gates and the wall.

C And I caused the princes of Juda to go vp vpõ ỹ wal, & apoynted two greate queers of thãkesgeuing, which wẽt on ỹ right hande of the wal to warde the Dõggate, & after them wente Hosaiah, & halfe of the princes of Juda, & Azaria, Eldras, Mosolã Juda, & en Jamin, Semeiah and Jeremi: & certaine of ỹ preastes chyldrẽ w trompets, namely zachary the sonne of Jonathan, the sonne of Semeiah, the sonne of Mathaniah, the sonne of Michaiah, the sonne of zecur, the sõne of Asaph, and his brethren, Semeiah, Azarael, Melalai, Galalai, Maai, Nathanael & Juda and Hanani, w the musical instrumentes of Dauid the man of god.

And Eldras the Scribe before thẽ, toward the Wellgate, & they wente vp ouer agaynst thẽ vpon the steppes of the cytye of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other queer of thãkesgeuynge wẽt ouer against thẽ, & I after thẽ, & the halfe part of ỹ people vpon ỹ wal, towarde the Fornacegate vpward, vntil ỹ brod wal, & to the port of Ephraim, & to ỹ Oldegate, & to the Fyshgate, and to the tower of Hananeel, & to the tower of Meah, vntyll the Shepegate. And in the prẽsongate stode they styll, and so stode the two queers of thankesgeuinge of the house of God, and I and the half of the rulers wyth me, and the preastes, namelye Eliakim, Maasiah,

D

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C And I caused the princes of Juda to go vp vpõ ỳ wal, & apoynted two greate queers of thãkesgeuing, which wẽt on ỳ right hande of the wal to warde the Dõggate, & after them wente Hosaiah, & halfe of the princes of Juda, & Azaria, Eldras, Mosolã Juda, w en Jamin, Semeiah and Jeremi: & certaine of ỳ preastes chyldrẽ w trompets, namely zachary the sonne of Jonathan, the sonne of Semeiah, the sonne of Mathaniah, the sonne of Michaiah, the sonne of zecur, the sõne of Asaph, and his brethren, Semeiah, Azarael, Melalai, Galalai, Maai, Nathanael & Juda and Hanani, w the musical instrumentes of Dauid the man of god.

And Eldras the Scribe before thẽ, toward the Wellgate, & they wente vp ouer agaynst thẽ vpon the steppes of the cytye of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other queer of thãkesgeuynge wẽt ouer against thẽ, & I after thẽ, & the halfe part of ỳ people vpon ỳ wal, towarde the Fornacegate vpward, vntil ỳ brod wal, & to the port of Ephraim, & to ỳ Oldegate, & to the Fyshgate, and to the tower of Hananeel, & to the tower of Meah, vntyll the Shepegate. And in the prysongate stode they styll, and so stode the two queers of thankesgeuinge of the house of God, and I and the half of the rulers wyth me, and the preastes, namelye Eliakim, Maasiah,

siah, Mintamin, Michaiah, Elyoenai, Zachary, Hananiah, wythe trompettes, and Maasiah, Semeiah, Eleasser, Uzzi, Iehohanan, Melchiah. Elam and Ser. And the syngers sange loude, & Iesrahiah was the ouerseer.

And ỹ same daye were there greate sacrifices offred, & they reioysed: for god had geuen thẽ greate gladnes, so that bothe ỹ wiues & chyldren were ioyful, & the mirth of Ierusalem was herde farre of.

At the same tyme were ther mẽ appoynted ouer ỹ treasure chestes (wherin were ỹ Heueoffrynges, the fyrstlynges and the tythes) that they shulde geather them out of ỹ feldes aboute the cities, to destribute them vnto the prestes and Leuites accordyng to ỹ lawe: for Iuda was glad of the prestes, and Leuites, that they stode & waited vpon ỹ office of their God, and the office of the purifycacion. And the syngers and porters stode after the commaũdemẽte of Dauid and of Salomon his sõne: * for in the tyme of Dauid & Asaph, were ỹ cheke syngers founded, and the songes of prayse and thankesgeuynge vnto God. In the time of zorobabel and Nehemiah, did al Israell, geue porcios vnto the syngers & porters, euery day his porcio, & they gaue thynges halowed vnto ỹ Leuites, & the Leuites, gaue thynges ỹ were sanctyfyed, vnto the chyldren of Aaron.

¶ Deuteronomye is read, and whẽ they haue heard it, they separat from them al straungers &c.

The. xiii. Chapter.

AND what time as the boke of Moses was red in ỹ eares of ỹ people ther was foũd writtẽ therin, * ỹ the Ammonites & Moabites shulde neuer come into the congregacyon of God, because they mete not ỹ children of Israel with bred and water, * & hyred Balaam against them, that he shuld curse thẽ: neuertheles oure God turned thee curse in to a blessynge. Nowe when they heard the lawe, they separated from Israell euerye one that had myxte hym selfe therein. And before thys had the preast Eliasib delyuered the chest of the house of oure God vnto hys kinsman Tobiah: for he had made him a great chest, and ther had they afore tyme layed the meatoffrynges, frankencense, vessel, and the tythes of corne, wyne and oyle (accordynge to the commaundemẽt geuen to ỹ Leuites, singers & porters) and the heueoffrynges of the prestes.

But in al this was not I at Ierusalem: for in ỹ .xxxii. & thirtieth yeare of Artharerses king of Babilon, came I vnto the kinge, & after certaine dayes optayned I licence of ỹ king to come to Ierusalẽ. And I gat knowledg of ỹ euel that Eliasib dyd vnto Tobiah, in ỹ he had made him a chest in ỹ court of the house of God, & it greued me sore, & I cast forth all ỹ vessels of ỹ house of Tobiah out of ỹ chest, & cõmaũded thẽ to clense the chest. And thither broughte I againe the vessels of the house of god, the meatoffrynge and the incense.

And I perceaued, ỹ the portions of the Leuites were not geuen thẽ, for ỹ whyche cause ỹ Leuites & singers were fled, euery one to his lãd for to work. Then reproued I the rulers, and sayde: why forsake we ỹ house of God? But I gethered them together, & set thẽ in theyr place. Thẽ brought all Iuda the tythes of corne, wyne & oyle vnto ỹ treasur. And I made treasurers ouer ỹ treasure, euẽ Selemiah the preste, & Zadoc the scribe, and of the Leuytes Phadaiah & vnder their hãde Hanã the sonne of Zacur the sonne of Mathaniah: for thei were coũted faythfull, & their office was to distribute vnto their brethrẽ. * Thinck vpon me O my God here in, & wypte not out my merci, ỹ I haue shewed on ỹ house of my God, and on the officers therof.

At the same tyme saw I some tredynge wyne presses on the Saboth & bringinge in clustets, & asses laden wyth wyne, grapes, frygges, & bringinge all maner of burthens vnto Ierusalem, vpon the Saboth day. And I rebuked thẽ earnestli the same day that they sold ỹ victayles. Ther dwelt men of Tyre also therin, which broughte fysh & all maner of ware, and solde on the Saboth vnto the chyldren of Iuda & Ierusalem. Thẽ reproued I the rulers in Iuda, & sayde vnto thẽ: what euell thyng is thys ỹ ye do, & breake the Sabothe daye? Did not our fathers euen thus, and oure god brought al this plage vpon vs & vpõ this citie? And ye make ỹ wrathe more yet vpon Israel, in ỹ ye breake the Saboth. And it fortuned, ỹ whẽ * the porters of Ierusalẽ made shadow before ỹ Saboth, I cõmaunded to shut the gates, & charged ỹ

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Nu. xxiii. d.

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The. J. Chapter.

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& Media, to the cappytaynes and rulers of
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laynes. Thē was the kyng very wrothe, & his indignacion kyndled in him.

And the king spake to ỹ wise men that had vnderstanding in ỹ ordinaunces of ỹ lād for the kiges matters must be hādled before al soch as haue knowledg of ỹ law & iudgemēt: and the next vnto hym were, Carsena, Sethar, Admatha, Tharsis, Mares, Marsana & Mamucan, the seuē princes of ỹ Persians, & Medes, whyche saw ỹ kynges face, & sat aboue in ỹ kingdom, What lawe shulde be executed vpō ỹ quene Vasthi, because she did not acordig to ỹ word of ỹ kinge by his chāberlaines.

D Then sayd Mamucan before the kyng & ỹ princes: the quene Vasthi hath not only done euel against ỹ king but also against all the princes & all the people in all ỹ landes of kynge Ahasuerus for this dede of ỹ quene shall come abrode vnto all wemē so that they shall despyse theyr husbādes before theyr eies, and shall say: the king Ahasuerus cōmaunded Vasthi the queneto come before him, but she wolde not.

+ nota +go Ysebodi sub of vasthi the quene

And so shal the princesses in Persia & Medea say lykewise vnto al ỹ kinges prices, whē they heare of this dede of ỹ quene, thus shall there arise despytefulnes and wrath ynoughe. If it please the kyng, let ther go a commaundemente from him, & lett it be wrytten accordyng to the law of the Persians & Medians (& not to be trāsgressed) ỹ Vasthi come no more before kyng Ahasuerus, & let ỹ king geue the kingdom vnto another that is better then she.

And ỹ thys wrytinge of ỹ king which shalbe made, be publisshed throw out al his empyre (which is great) that al wyues may hold their husbādes in honour, bothe among greate and smal.

This pleased the kynge & the princes, & the kyng dyd accordinge to the word of Mamucan. Then were there letters sente forth into al the kynges lādes, into euery land acording to the wrytyng therof, and to euery people after their language that euery mā shuld be lord in his owne house. And this caused he be spoken after the lāguage of hys people.

After the quene put away, certen goodly younge damoselles are searched out. Edissa otherwyse called Esther, pleaseth the kyng, & is made quene. Mardocheus openeth vnto the king those that wold betraye hym.

The.ii. Chapter.

After these actes whē the displeasure of kinge Ahasuerus was layed he thoughte vpon Vasthi, what she had done, & what was concluded concernynge her. Then sayde the kynges seruauntes: Lett there be fayre younge virgins soughte for the kynge, and let ỹ kinge appoynte ouerseers in all the landes of hys empyre, that they maye bringe to gether all fayre younge virgyns vnto the castell of Susan to ỹ wemens buylding, vnder the hande of Hagei the kynges chāberlaine, that kepethe the women, and let hym geue them theyr apparell. And loke whych damsell pleaseth ỹ kinge, let her be quene in Vasthis steade. This pleased ỹ kynge, and he dyd so. A

In the castel of Susā there was a Jewe, whose name was Mardocheus, ỹ sonne of Jair, the sonne of Semei, ỹ sonne of Cis ỹ sonne of Jemini, which was caryed away frō Jerusalē, * whan Jekoniah the king of Juda was led away, (whō Nabuchodonozor ỹ kig of Babilō caried away) & he norished Hadasah (that is Esther) his vncles daughter: for she had neither father nor mother, and she was a faire and beutiful damsel. And when her father and mother died. Mardocheus receaued her as hys owne daughter. B

* 4.reg.xxiiii.

Now when the kynges cōmaundemēt and cōmissyon was publisshed, & many dāsels were brought to gether vnto ỹ castel of Susan vnder ỹ hand of Hagei, Esther was taken also vnto the kinges house vnder the hand of Hagei the keper of the wemē, & the damsell pleased him, & she found grace in his sight. And he caused her oinctment to be geuen her, and her giftes, & gaue her. vii. notable gentil wemē of ỹ kings house, & arayed bothe her & her gyntyl wemē very richelie in the house of the wemē. But Esther shewed not her people nor her kinred: for Mardocheus had chargedher, ỹ she shulde not tell it. And Mardocheus walked euerye daye before the courte of the wemens buyldynge, that he myghte know how Esther dyd, and what shuld become of her.

And when the appoynted time of euery dāsel came that she shulde come to ỹ kyng

Ahasuerus.

Ahasuerus, after that she had beue.xii.mo nethes in the deckyng of the wemen) for their decking must haue so moch time, namely syxe monethes w̄ Balme & Myxre, & vi. monethes w̄ good spyces, so were ỹ wemē beutifyed) thē went there one dāsell vnto ỹ king, & what soeuer she required, ỹ must be geuē her to go with her oute of ỹ wemēs buyldinge vnto ỹ kynges palace. And when one came in ỹ euenyng, ỹ same wēt frō him on the morowe into ỹ seconde house of wemen, vnder the hand of Sasagas ỹ kinges chāberlaine, which kept ỹ cō cubines. And she must come vnto ỹ kyng nomore, except it pleased ỹ kinge, & that he caused her to be called by name.

Now whē the tyme came of Esther the daughter of Abihail Mardocheus vncle) whō he had receaued as hys owne daughter (ỹ she shuld come to the kynge, she desyred nothinge but what Haget the kynges chāberlaine the keper of the wemē sayde.

And Esther found fauour in the syght of al thē that loked vpon her. And Esther was taken vnto king Ahasuerus into the house royal, in the tenth moneth whych is called Tebeth, in the seuenth yeare of hys raygne.

And the kyng loued Esther aboue al the wemen, & she founde grace and mercye in his sight before al the virgins: and he set the quenes croune vpon hir head, & made her quene in stead of Vasthi. And ỹ kinge made a great feaste vnto all his princes & seruauntes (whych feaste was because of Esther) and lett the landes be in quietnes, and gaue royall gyftes.

And whā the virgins were gethered together the secōd time, Mardocheus sat in ỹ kynges gate. And as yet had not Esther shewed her kinred & her people, accordyng as Mardocheus had biddē her: for Esther dyd after the worde of Mardocheus, lyke as whē he was hertutoure. At ỹ same time whyle Mardocheus sat in ỹ kinges gate, two of the kinges chāberlaines Bagathā and Thares whych kepte the doze, were wroth, & sought to lay their hādes on the kyng Ahasuerus: where of Mardocheus gat knowledg, & told it vnto quene Esther & Esther certyfied the king therof in Mardocheus name. And whē inquisition was made, it was founde so, And they were both hanged on tree: and it was written in the Chronycles before the kynge.

Thaman the Macedonian, after he was exalted, obtained of the kyng that all the Iewes shulde be put to deeth, because Mardocheus had not done hi worshyp, as other had

The.iii. Chapter.

After these actes did the kyng promote Hamā ỹ sōne of Amadatha the Agagite, & set hi A hie, & ser his seat aboue al the prīces that were w̄ him. And al the kinges seruaūtes that were in ỹ gate, bowed their knees, & dyd reuerēce vnto Haman: for the kynge had so cōmaūded. But Mardocheus bowed not the knee, & worshipped him not. Thē the ỹ kinges seruaūtes whiche were in the kynges gate, said vnto Mardocheus: why trāsgressest ỹ the kinges cōmaundement? And when they spake this dayly vnto him, & he folowed thē not, they told Hamā, ỹ they might se whether Mardocheus matters would endure: for he had tolde them, that he was a Iew. And whē Hamā saw, that Mardocheus bowed not the knee vnto hym, nor worshypped hym, he was full of indignacyon & thought it to lyttell to laye handes onli on Mardocheus: for thei had shewed hym the nacyon of Mardocheus, but he sought to destroy al the Iewes the nation of Mardocheus, that were in ỹ whole empyre of Ahasuerus. B

In the first moneth (that is the moneth Nisan) in thee twelueth yeare of Kynge Ahasuerus they cast Phur (ỹ is a lott) before Hamā, on what day & what monethe this shuld be done: & it went out the twelueth moneth that is ỹ moneth Adar. And Haman said vnto king Ahasuerus: There C is a people scatered abrode and dyspersed amōge all people in al the landes of thyne empire, & theyr law is cōtrary vnto al people, & they do not after the kynges lawes, nether is it ỹ kinges profet to suffre thē after this maner. If it please ỹ king, let him write, that they may be destroied, & so wyl I weye downe ten thousande talentes of siluer, vnder the handes of the workmen, to be brought into ỹ kynges chāber. The toke the kyng hys ringe from hys hande, & gaue it vnto Haman the sonne of Amadatha the Agagite the Iewes enemie. And the kynge sayde vnto Haman: Lette the

syluer be geuen the, & that people also, to do with all what pleaseth the.

The were the kynges scrybes called on the thirteenth day of the first moneth, and ther was writte(accordinge as Haman cō maūded)vnto the kynges prynces and to the captynes euery where in the landes, & to ỹ rulars of euery people in ỹ coūtreyes on ouery syde, accordīg to the writing of euery nacyon, and after their language in the name of kyng Ahasuerus, and sealed wt the kynges ryng. And the writtynges were sēt by postes into al the kynges landes, to tote oute, to kyll, and to destroye all Iewes, both ponge and olde, chyldrē and wemen in one day(namely vpon the thirteenth day of the twelueth moneth, whiche is the moneth Adar)& to spoile their goodes.

Thys was the summe of ỹ wrytyng, ỹ ther shuld be a cōmaundemente geuen in al lādes, to be publisshed vnto all people, that they shulde be ready agaynst ỹ same daye. And the postes wente in all the haste accordyng to the kynges cōmaundemēte. And in the castel of Susan was the commaundement deuysed. And the kyng and Haman sate and dranck. But the cytye of Susan was disquieted.

¶ Mardocheus geueth the quene knowledge of the cruell decree of the kyng agaynst the Iewes.

The.iiii. Chapter.

Whē Mardocheus perceaued al that was done, he rent hys clothes & put on sackcloth, & ashes, & wēt out in to ỹ middes of the citie, and cried loude and lamētably, and came before the kinges gāte: for there might no man entre wt in the kynges gate, that had sack cloth on. And in all landes and places, as farre as the kynges worde and commaundement extended, there was great lamentacyon amōg the Iewes and many fasted, wept, mourned, and lay in sackclothes and in asches. So Esthers damsels, and her chamberlaines, came and tolde it her. Thē was the quene exceadinglye astonyed. And she sent raiment, that Mardocheus shuld put them on, and lay the sackclothe from him. But Mardocheus woulde not take them. Thē called Esther Hathath one of the kinges chamberlaynes (whyche stode before her) and gaue hym a commaundemente vnto Mardocheus, that he myght know what it were, and wherefore he did so. So Hathath went forthe to Mardocheus vnto the strete of the cytye, whyche was before the kynges gate.

And Mardocheus tolde hym of al ỹ had happened vnto him, & of the summe of syluer ỹ Hamā had promised to weye downe in the kynges chāber because of ỹ Iewes for to destroye them(& he gaue him the copye of the cōmaūdemēt, that was deuised at Susā to destroye them, that he myghte shewe it vnto Esther, & to speake to her & charge her, that she shulde go in to ỹ king and make her prayer & supplicacion vnto hym for her people.

And whē Hathath came in, & told Esther ỹ wordes of Mardocheus, Esther spake vnto Hathath, and cōmaūded hym to say vnto Mardocheus: al the kynges seruaūtes, & the people in the landes of the kynge know, that whosoeuer cōmeth within the courte vnto the king, whether it be mā or womā, which is not called, the cōmaundemēt is that the same shal die immedyatly, except the kynge hold out the gouldē septer vnto him, that he may lyue. As for me, I haue not bene called to come in to ỹ king now this thirtie dayes.

And whē Mardocheus was certified of Esthers wordes, Mardocheus bad say a gayne vnto Esther: think not to sauc thine owne lyfe, whyle thou arte in the kynges house before al Iewes: for yf thou holdest thy peace at this time, then shal the Iewes haue helpe and delyueraunce out of another place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to ỹ kyngdom, for this tymes sake? Esther bad, geue Mardocheus this answere? Go thou thy way then, & geather together al ỹ Iewes that ar fōd at Susan, & fast ye for me, & ye eate not & drīk not in.iii. dates, nether day nor night. I and my dāsels wyll faste lykewise, & so wil I go in to the kyng cōtrary to ỹ cōmaūdemēte: yf I perishe, I perishe. So Mardocheus wente hys waye, and dyd all that Esther had commaunded him.

The Notes.

a Ihe Iewes were firste called Hebrues, of Heber the eldest sonne of Sala sonne of Arpharat, as it apeareth, Genes.xi.b, and i Paralip.i. after were they called Israell of Iacob, & after Iewes of one of the sonnes of Iacob that is to wete of Iuda.

Esthes

¶ Esther entreth into ỹ king and bydeth him and Haman to a feast. Haman prepareth a gallouse for Mardocheus.

The.v.Chapter.

A Nd on the thirde day put Esther on her royall apparel, and stode in ỹ court of the kinges palace within ouer against ỹ kynges house. And the kyng sate vpon hys royall seat in the kinges palace ouer agaynste the gate of the house. And when the kinge sawe Esther ỹ quene standynge in the court, she found grace in hys syghte. And the kynge held out ỹ golden scepter in hys hande towarde Esther. B So Esther stepte forthe, and touched the toppe of the scepter. Then sayd the kynge vnto her: What wylt thou quene Esther: and what requyreste thou: aske euen the halfe of the empyre, & it shal be geuen the. Esther sayd If it please the king, let ỹ kinge & Haman come this day vnto ỹ banket ỹ I haue prepared. The kyng saide: cause Haman to make haste, that he may do as Esther hath sayde.

Now whē the kyng & Haman came to ỹ bāket ỹ Esther had prepared, ỹ kyng sayd vnto Esther at ỹ banket of wyne: Esther, what is thy peticiō: & it shalbe geuen the. And what requyrest thou: If it be euen ỹ halfe of the empyre, it shalbe done. C Then answered Esther and sayde: my petition & desyre is, yf I haue founde grace in the syghte of the kynge, & yf it please the kynge to geue me my petition, and to fulfyll my request, then let the kynge and Haman come to the bācket that I shal prepare for thē, and so wyl I do to morow as the kinge hath sayde.

Then went Haman forth the same day ioyfull and merye in his mind. And when he sawe Mardocheus in the kinges gate, that he stode not vp and kneled before hi, he was full of indignacion at Mardocheus. Neuertheles he refrayned hym selfe: & when he came home, he sent, and called for hys frendes, and Zares hys wyfe, & tolde them of the glorye of his richesse, & ỹ multitude of his children all to geather how ỹ kyng had promoted hym so greatlye, and how that he was taken aboue the prynces and seruaūtes of the kynge. Haman sayd D moreouer: Yee & Esther the quene lette no man come with the kinge vnto ỹ banckett that she had prepared, excepte me, & to morow am I bidden vnto her also wt ỹ king. But in all thys am I not satisfyed as lōg as I se Mardocheus ỹ Iewe sitting at ỹ kynges gate. Thē sayd Zares his wyfe & all his frendes vnto him: Let thē make a galowes of fiftye cubites hie, & tomorow speake thou vnto ỹ king, ỹ Mardocheus may be hāged theron, yf thou cōmeste merely wt the kyng vnto the bancket. Hamā was wel content wyth al, and caused a galowes to be prepared.

¶ The king turneth ouer the Chronicles & findeth the fidelitie of Mardocheus: & thē to the cōfusiō of Hamā, cōmādeth Mardocheus to be had in honour

The.vi.Chapter,

THe same night coulde not the king slepe, and he cōmaūded to bring the Chronicles & stories: which whē they were red before ỹ king they happened on ỹ place wher it was written, how Mardocheus had tolde, that the kynges two chāberlaynes (whych kepte the threshholdes) sought: to lay handes on kyng Ahasuerus. And the king sayd: what worshyp & good haue we done to Mardocheus ther fore: Then sayde the kynges seruauntes that ministred vnto him. Ther is nothing done for hym. And the kyng sayde: Who is in the courte: (for Haman was gone in to the courte wythoute before the kynges house, that he myghte speake vnto ỹ kinge to hange Mardocheus on the tre, that he had prepared for him.) And the kinges seruauntes sayde vnto hym: beholde, Haman standeth in the courte. Thee kynge sayde: let hym come in. And when Haman came in, the kynge sayde vnto hym: what shall be done vnto the man, whom the kinge wolde fayne bringe vnto worshyppe: But Haman thought in his hert: Whom shulde the kynge els be glad to bring vnto worshyppe, but me: And Haman sayde vnto the kynge: Lett the man vnto whome the kynge woulde be glad to do worshyppe, be broughte hyther, that he maye be arayed wyth the royall garmētes whyche the kyng vsethe to weare: and the horse that the kynge rydethe vpon, & that the crowne royall maye be sett vpon hys heed. And let thys rayment and horse be delyuered vnder the hande of one of the kynges prynces, that he maye araye the man

the man wythall (whome the kinge wolde fayne honour) and carye him vpō the horse thorow the strete of the citie, & cause it to be proclaymed before hym: thus shall it be done to euery man, whom the kynge wold fayne honoure.

The king sayd: make hast, and take as thou hast sayd, the raymēt and the horse: & do cuē so wyth Mardocheus ỹ Jewe that sytteth before the kiges gate, & let nothing fayle of al that thou hast spokē. Then toke Haman the rayment & the horse, & arayed him, & brought him on horsebacke thorowe the strete of the cytie, & proclaimed before him: Euen thus shall it be done vnto euery man whome the kynge is disposed to honour. And Mardocheus came agayne to ỹ kynges gate, but Haman gat hym home in al the hast mourning wythe beare heade, & tolde Zares his wife & al hys frēdes, euery thyng that had happened hym. Then sayd his wife mē & Zares his wife vnto him: Yf it be Mardocheus of ỹ sede of the Jewes, before whom thou hast begōne to fal, thou canste do nothinge vnto him, but shalt fal before hym. Whyle they were yet talkinge with him, came the kynges chamberlaynes, and caused Hamā to make haste to come vnto the baucket that Esther had prepared.

¶ The quene biddeth the king and Hamā agaīne & prayeth for her selfe and her people. She accuseth Hamā, and he is hāged on ỹ gallouse, which he had prepared for Mardocheus.

The. vii. Chapter.

AND whē the king and Hamā came to ỹ bancket that quene Esther had prepared, ỹ kinge said vnto Esther on ỹ second daye at the bancket of wyne: what is thy peticion quene Esther, that it may be geuen the? And what requyrest ỹ? Yea, aske euen halfe of the empyre, and it shalbe done. Esther the quene answered & sayd: Yf I haue found grace in thy syght (O king) & yf it please the kyng thē graūt me my lyfe at my desyre & my people for my petitions sake: for we are solde I & my people both to be destroyed, to be slayne & to perysshe. And wold God we were sold to be bondmen & bondewemen, then wolde I holde my tonge, * so shuld not the enemye be so hye to the kynges harme. The kinge Ahasuerus spake and sayde vnto Quene Esther: what is he that? Or where is he ỹ darre presume in hys mynde to do soche a thinge after that maner? Esther sayde: the ennemye and aduersarye is thys wycked Haman.

As for Hamā, he was exceedingly afrayed before the king & the quene. And ỹ kinge arose frō the bancket & frō the wyne in hys displeasure & wēt into the palace garden. And Haman stode vp, and besoughte quene Esther for hys lyfe: for he saw that there was a mischefe prepared for hym of the kynge already.

And whē the kinge came agayne out of the palace gardē into the parler where thei had catē, Haman had layed hym vpon the bed that Esther sat vpō. Thē sayd ỹ king wtl he force the quene also besyde * me in ỹ house? As sone as ỹ worde wēte out of the kinges mouth, they * couered Hamās face And Harbonah one of the chāberlaynes ỹ stode before the king, sayd. Beholde, there stādeth a galowes in Hamās house fyftie cubites hye, which he had made for Mardocheus, that spake good for ỹ king. The kinge sayde: hange hym thereon. So they hanged Hamā on the galowes that he had made for Mordocheus. Thē was the kinges wrath pacyfyed.

¶ After the death of Haman is Mardocheus exalted, and there are there counfortable letters sent vnto the Jewes.

The. viii. Chapter.

THe same daye dyd kyng Ahasuerus geue the house of Haman the Jewes enemye, vnto quene Esther. And Mardocheus came before the kinge: for Esther told how that he belōged vnto her. And the king put of his finger ringe, which he had takē from Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Hamā. And Esther spake yet more before the kinge, & fel downe at hys fete, & besought him, that he wolde put away the wickednes of Haman the Agagite, & his deuice that he had ymagined agaynste the Jewes. And the kinge held out the goulden scepter vnto Esther. Then rose Esther, & stode before the king and sayd: yf it please the king & yf I haue founde grace in hys syght, and yf it be cōuenient for the kyng, and yf it be accepted in hys syght then let it be writtē, that the

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the man wythall (whome the kinge wolde fayne honour) and carye him vpō the horse thorow the strete of the citie, & cause it to be proclaymed before hym: thus shall it be done to euery man, whom the kynge wold fayne honoure.

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* Some rede al though ỹ enemie shulde not recō pence ỹ kinges harme.

letters of the deuyce of Haman thee ſonne of Hamadatha the Agagite, may be called agayne: whych letters he wrote, to deſtroy the Jewes in all the kynges landes. For how can I ſe the euell that ſhall happē vn to my people? & how can I loke vpon thee deſtruction of my kynred?

Then sayde the kinge Ahaſuerus vnto Quene Eſther, & to Mardocheus the Jewe: Behold, I haue geuē Eſther the houſe of Hamā, and him haue they hanged vpō a tree, becauſe he layde hande vpō the Jewes. Wryte ye now therfore for ỹ Jewes, as it liketh you in the kinges name, & ſeale it with the kinges ringe (for the writinges that were written in the kinges name, and ſealed with the kinges ring, durſt no man diſanulle.) Then were the kinges ſcrybes called at the ſame tyme in ỹ thyrd moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was writtē (as Mardocheus cōmaunded) vnto thee Jewes & to the princes, to the Debyties and captaynes in the landes frō India vntil Ethiopia, namely an hundred and ſeuen and twētye landes, vnto euery one according to the wrytynge therof, vnto euery people after their ſpech and to the Jewes according to theyr wry- D tinge and language.

And it was written in the king Ahaſuerus name, & ſealed with the kinges ringe. And by poſtes that rode vpō ſwyft yonge Mules, ſent he the wrytynges, wherin the king graunted the Jewes (in what cytyes ſoeuer they were) to geather thē ſelues to gether, & to *‡ ſtand for theyr lyfe, and for to rote oute, to ſlaye, and to deſtroye all the power of the people & land that wold trouble them, with childzen and wemen, and to ſpoyle their good vpō one daye in al ỹ landes of kinge Ahaſuerus namely vpon the thyrteenth day of the twelueth moneth, whyche is the moneth Adar.

The ſumme of the writinge was, howe ther was a cōmaūdemēt geuē in al landes to be publiſhed vnto al the people, that the Jewes ſhuld be ready againſt that day to auenge thē ſelues on theyr enemyes. And the poſtes that rode vpō the Mules, made haſte with al ſpede, according to ỹ kinges worde: and the cōmaundement was deuyſed in the caſtel of Suſan.

As for Mardocheus, he wēt oute frō ỹ king in royal apparel of yelow & whyte, & with a great crowne of gould, beyng arayed wyth a garment of lynnē and purple, & the cytie of Suſan reioyſed & was glad: but vnto the Jewes ther was come light & gladnes, and ioye & worſhippe. And in all lādes and cyties, into what places ſoeuer the kinges word and commaundemēt reached, there was ioye & myrthe, proſperite & good dayes among the Jewes: in ſo moch that many of the people in the lād became of ỹ Jewes beleke, for ỹ feare of ỹ Jewes came vpon them.

The Notes.

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¶ At the cōmaūdement of the kynge the Jewes put their aduerſaries to deeth. The ſōnes of Haman er hāged. The Jewes kepe a feaſt daye in remembraūce of theyr ouerpuerance.

The.ix. Chapter.

IN the twelueth monethe, that is the moneth Adar, vpō the thirteenth day, whych the kynges worde & cōmaūdemēt had appointed, that it ſhulde be done, euen vpon the ſame day that the enemyes ſhulde haue deſtroyed the Jewes to haue oppreſſed thē, it turned contrary wiſe, euen that the Jewes ſhould ſubdue theyr enemyes. Then geathered the Jewes together in their cytyes wyth in all the landes of kynge Ahaſuerus, to laye hande on ſoche as wolde do them euell, and no man coulde wythſtande them: for the feare of them was come ouer all people. And all the rulers in the landes, and prynces and Debityes, and officers of the kynge promoted the Jewes: for ỹ feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges houſe, & the reporte of him was noiſed in al lādes, how he increaſed and grewe.

Thus the Jewes ſmote al their enemies B with a ſore ſlaughter, & ſlew & deſtroyed, and did after their wil vnto ſuch as were their aduerſaries. And at the caſtel of Suſā ſlew the Jewes and deſtroted fyue hundreth mē: & ſlew Pharſandatha, Delphō, Aſphatha, Phorata, Adalia, Aridatha, Pharmaſtha, Ariſai, Aridai, Uaizatha, ỹ ten ſonnes of Haman the ſonne of Hamadatha the enemie of the Jewes: but on his goodes

letters of the deuyce of Haman thee ſonne of Hamadatha the Agagite, may be called agayne: whych letters he wrote, to deſtroy the Jewes in all the kynges landes. For how can I ſe the euell that ſhall happē vn to my people? & how can I loke vpon thee deſtruction of my kynred?

Then sayde the kinge Ahaſuerus vnto Quene Eſther, & to Mardocheus the Jewe: Behold, I haue geuē Eſther the houſe of Hamā, and him haue they hanged vpō a tree, becauſe he layde hande vpō the Jewes. Wryte ye now therfore for ỹ Jewes, as it liketh you in the kinges name, & ſeale it with the kinges ringe (for the writinges that were written in the kinges name, and ſealed with the kinges ring, durſt no man diſanulle.) Then were the kinges ſcrybes called at the ſame tyme in ỹ thyrd moneth, that is the moneth Siuan, on the thre and twentyeth daye.

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C san. And the kinge sayde vnto Quene Esther: The Jewes haue slayne & destroyed CC. men at the castel of Susan, & kyue hūdreth mē at the castel of Susan, & the ten sonnes of Hamā: What shall they do in the other lādes of the king: What is thy petition, that it may be geuen the: and what requyrest thou more to be done: Esther sayd: Yf it please the kinge, let hym suffre the Jewes to morowe also to do according vnto thys dayes cōmādemēt, that they may hange Hamās ten sonnes vpon the tree. And the kinge charged to dooso, & the cōmaundemēt was deuised at Susan and Hamans .x. sonnes were hanged. And the Jewes geathered thē selues togeather at Susan, vpon the fourtenth daye of the moneth Adar, and slewe thre hundreth mē at Susan, but on theyr goodes they layde no handes.

As for the other Jewes in the kinges lādes, thei came together, & *stode for their lyues, & gat rest frō theyr enemyes: & slewe of their enemies fyue & seuētye thousand, how beit they layed no hādes on their goodes. Thys was done on the thirtenth day of the moneth Adar, and on the fourtenth daye of the same moneth rested thei, which day they ordeyned to be a daye of feasting and gladnesse. But the Jewes at Susan were come together both on the thyrtenthe daye & on the fourtenth, & on the fyftenth daye they rested, & the same daye ordeyned they to be a daye of feastinge & gladnesse. Therfore the Jewes that dwelt in the villages and vnwalled townes, ordeyned the fourtenth daye of the moneth Adar, to be a daye of feastinge and gladnes, and one sent gyftes vnto another.

*Loke in ỹ next chapter before ỹ letter D.

D

And Mardocheus wrote these actes, & sent the writinges vnto al the Jewes that
E were in al the landes of king Ahasuerus, both nye and farre, that they shulde yearly receaue & hold the fourtenth and fyftenth daye of thee monethe Adar, as thee dayes wherein the Jewes came to reste frō theyr enemyes, and as a monethe wherein theyr payne was turned to ioye, and their sorow into prosperite: that they shulde observe ỹ same as dayes of wealth and gladnesse, & one too sende gyftes vnto another, and to distribute vnto the poore.

And the Jewes receaued it that they F had begōne to do, and that Mardocheus wrote vnto them: how that Hamā ỹ sōne of Hamadatha all the Jewes enemie, had deuysed to destroye all the Jewes, & caused to caste Phur (that is Lott) for to put them in feare, & to bryng them to naught: and how Hester wente and spake to ỹ kinge, that thorow letters his wycked deuyce (which he ymagined agaynst the Jewes) might be turned vpon his owne heed, and how he & hys sonnes were hanged on the tre. For ỹ which cause they called this day Phurim after the name of *Phur, accordyng to all the wordes of this writinge: & what they them selues had sene, and what had happened vnto them. *That is, Lot.

And the Jewes set it vp, & toke it vpon them & their sede, & vpō all soch as toyned thē selues vnto them, that they wolde not misse to observe these .ii. dayes yearly, accordynge as they were wrytten & appointed, how ỹ these dayes are not to be forgotte, but to be kept of childers chyldrē amōge al kinredes in all lādes & cytyes. They G
ar ỹ dayes of Phurim, which are not to be ouerslipte amōge the Jewes, & the memoryal of them oughte not to perysshe from theyr sede.

And quene Hester the daughter of Abihaill and Mardocheus the Jewe wrote with all auctorite, to confirme this seconde wryttinge of Phurim, and sente the letters vnto al the Jewes in the hūdreth & seuē and twentie landes of the empyre of Ahasuerus, wyth frendly and faythful wordes, to confirme these dayes of Phurim, in theyr tyme appoynted, accordynge as Mardocheus ỹ Jewe and Hester ỹ quene had ordeyned concernynge them: lyke as they vpon their soule and vpon their sede had cōfirmed ỹ actes of the *fastynges & of hir cōplaynte. And Hester cōmaunded to stablish these actes of this Phurim, & to wryte them in a boke. Hest. ix.

¶ The glorie and noblenes of Ahasuerus: and Authorite of Mardocheus.

The .x. Chapter.

AND ỹ king Ahasuerus laied trybute vpon the lande, and vpō the Iles of ỹ see. As for A all the worke of hys power

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and auctoryte, and the great worshippe of Mardocheus, whiche the king gaue hym, behold, it is wrytte in the Cronicles of the kynges of Media and Persia. For Mardocheus the Jewe was the second next vnto kynge Ahasuerus, and greate amonge the Jewes, & accepted amõge the multitude of hys brethren, as one that seketh the welth of hys people, & speaketh the beste for all hys sede.

¶ The ende of the boke of Esther.

¶ The Boke of Job.

¶ Job is plaged of God. by the losse of hys goodes and chyldren.

The. J. Chapter.

A IN the land of Hus ther was a man called Job: an innocẽt & vertuous man, soch one as feared God & eschued euell. This man had. vii. sonnes, & thre daughters. hys substaunce was. vii. M. shepe. iii. M. camelles. v. C. youcke of oxen. v. C. she asses, and a very great housholde: so that he was one of the most principall men among al them of the east countrey. And his sonnes wente, and made bãckettes: one daye in one house, another day in another, and sente for their thre systers to eate and drincke wythe them. So when they had passed ouer the tyme of their banketting round about, Job sent for them, and clensed them agayne, & gat vp early, and offred for euery one a burntoffringe. For Job thought thus: peraduenture my sonnes haue done some offence, and haue bene vnthankfull to God in their hertes. B And thus dyd Job euery daye. Now vpõ a tyme, whẽ the ** seruãtes of God b*came and stode before the Lord, Sathã came also among them. And the Lord sayde vnto Sathan: From whẽce comest thou? Sathan answered the Lord, and sayde: I haue gone aboute thee lande and walcked thorowe it.

Thẽ sayd the Lord vnto Sathan: hast thou not cõsydered my seruaunt Job, how that he is an innocẽt & vertuous mã: soch one as feareth God, & eschued euel, & that there is none lyke hym in the land? Sathã answered, & sayde vnto the Lorde: Doth Job feare God for nought? hast thou not preserued hym, his house, & al his substaũce on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the land? But laye thyne hand vpõ him a little, touche once all that he hathe, and (I holde) he shall curse the to thy face. And the Lord sayd vnto Sathã: lo al that he hathe, be in thy power: onelye vpon hym selfe se that thou laye not thine hande. Then went Sathã forth from the Lorde.

C Now vpõ a certayn day whẽ his sõnes and daughters were eating, and drynking wyne in their eldeste brothers house, there came a messenger vnto Job, & sayd: Why le ỹ oxẽ were a plowing, & the Asses going in the pasture beside thẽ: ỹ Sabees came in violently, and toke thẽ al away: ye they haue slayne thy seruaũtes with the sword, and I only ranne my waye, to tell the.

And whyle he was yet speakinge, there came another, & sayd: The fyre of God is fallen from heauen, it hath consumed, and burnt vp al thy shepe & seruauntes: and I only ranne my way, to tel the. In ỹ meane season whyle he was yet speakinge, there came another, & sayde: The Caldees made thre armies, & fel in vpõ thy camels, which they haue caried away, yea and slayne thy seruaũtes with the sword: and I only am gottẽ away to tel the: Whyle he was speaking, there came yet another, & sayde, Thy sonnes & daughters were eatinge & drincking wyne in their eldest brothers house, & sodenly ther came a mightie great wynde out of the South, & smote the. iiii. corners of the house: which fell vpõ thy childrẽ, so that they are dead, and I am gottẽ awaye alone, to tell the.

D Then Job stode vp, & rent hys clothes shaued his head, fel downe vpõ the groũd worshipped, & sayd: Naked came I out of my mothers wõbe, & naked shall I turne thyther agayne. The Lorde gaue, and the Lord hath taken away* now blessed be ỹ name of the Lord. In al these thinges did Job not offend, * nor murmured folishly agaynst God.

The Greke & Origẽ adde here vnto. As it hath pleased the lorde so is it done.

* The Greke addeth wyth hys lyppes.

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Thẽ sayd the Lord vnto Sathan: hast thou not cõsydered my seruaunt Job, how that he is an innocẽt & vertuous mã: soch one as feareth God, & eschued euel, & that there is none lyke hym in the land? Sathã answered, & sayde vnto the Lorde: Doth Job feare God for nought? hast thou not preserued hym, his house, & al his substaũce on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the land? But laye thyne hand vpõ him a little, touche once all that he hathe, and (I holde) he shall curse the to thy face. And the Lord sayd vnto Sathã: lo al that he hathe, be in thy power: onelye vpon hym selfe se that thou laye not thine hande. Then went Sathã forth from the Lorde.

C Now vpõ a certayn day whẽ his sõnes and daughters were eating, and drynking wyne in their eldeste brothers house, there came a messenger vnto Job, & sayd: Why le ỹ oxẽ were a plowing, & the Asses going in the pasture beside thẽ: ỹ Sabees came in violently, and toke thẽ al away: ye they haue slayne thy seruaũtes with the sword, and I only ranne my waye, to tell the.

And whyle he was yet speakinge, there came another, & sayd: The fyre of God is fallen from heauen, it hath consumed, and burnt vp al thy shepe & seruauntes: and I only ranne my way, to tel the. In ỹ meane season whyle he was yet speakinge, there came another, & sayde: The Caldees made thre armies, & fel in vpõ thy camels, which they haue caried away, yea and slayne thy seruaũtes with the sword: and I only am gottẽ away to tel the: Whyle he was speaking, there came yet another, & sayde, Thy sonnes & daughters were eatinge & drincking wyne in their eldest brothers house, & sodenly ther came a mightie great wynde out of the South, & smote the. iiii. corners of the house: which fell vpõ thy childrẽ, so that they are dead, and I am gottẽ awaye alone, to tell the.

D Then Job stode vp, & rent hys clothes shaued his head, fel downe vpõ the groũd worshipped, & sayd: Naked came I out of my mothers wõbe, & naked shall I turne thyther agayne. The Lorde gaue, and the Lord hath taken away* now blessed be ỹ name of the Lord. In al these thinges did Job not offend, * nor murmured folishly agaynst God.

The Greke & Origẽ adde here vnto. As it hath pleased the lorde so is it done.

* The Greke addeth wyth hys lyppes.

** By

The Notes.

a* By the seruautes of god here vnderstande, not only angelles, by whō he ordereth ꝑ course & worckes of ꝑ worlde, but also ꝑ godly & chosen, whom he continually careth and prouydeth for, Job. ii. a.

b* Came & stode before the lorde. Thynche not that god some time apeareth to the angelles, and sometime not: for the good angelles do alwayse se the face of god, Nether cōmeneth God ether with ꝑ angelles or with ꝑ deuell with bodely speache but ꝑ holy ghoost in the scriptures speaketh many thinges vnto vs accordyng to oure fealynge, and vseth a maner of speakyng familiar to vs, attributyng appearyng speakyng enquerynge & answerynge to God and to aungelles, whyche thynge man only vseth, to thyntent ꝑ we ther by maye the easelyar perceaue hys meanynge. The commynge of the aungelles here is no nother thing than to geue accoūtes of ꝑ office inioyned thē: which thei geue, knowlege ꝑ God seyth with what truste they did it: and to geue thankes, and wayte for their reward. They came (sayth Origen) honouring magnifienge, prayseynge, geuynge thankes. Of Sathan also writeth he thus He came, nether with goyng to, or cōmynge in, but he came in thought, councel, & most wicked desyre to accuse ꝑ ryghtwesse before God. Hys thought & desyre are taken as cōminge. The deuill then is counted to haue come into the syght of god, not that the most wycked came in deade in the syght of the good God, but because his cruel & most wicked thoughte came into the syght of god. And thus euen nowe a dayes also commeth the deuyll wyth them into ꝑ sight of God, in ꝑ he dayly accuseth, finde the faute, berethe, persecutethe and troublethe the godlye.

¶ Job is plaged wᵗ sore biles, & afterward is mocked of his wife. His frendes visite him, & haue compassion on hym.

The. ii. Chapter.

AGayne it happened also vpō a tyme that when ꝑ seruaūtes of god came & stode before the lord, Sathā came amōg them, & stode before hym. a* And the Lord sayde vnto Sathan: From whence commeste thou? Sathan answered and sayde: I haue gone about the lande, and walcked thoro we it.

B Thē said the Lorde vnto Sathan: hast thou not cōsydered my seruaūt Job, how ꝑ he is an innocent and vertuous mā soche one as feareth God, & eschueth euell, and that there is none like him in ꝑ land? But thou mouedest me against him, to punysh him: yet is it in vaine, for he cōtinueth still in his godlynesse. Sathā āswered ꝑ lord, and sayde: Skinne for skynne? yee a man wyll geue al that euer he hath, for his life. But laie thyne hād vpon him, touche him once vpō the bone & flesh, and (I holde) he shal course the to thy face. Then sayd the lord vnto Sathan: lo, there hast ꝑ him in thy power, but spare his lyfe.

So wēt Sathan forth from the Lord, & smote Job wyth maruelous sore byles, from ꝑ sole of the fote vnto his crowne: so that he sat vpon the ground in the asshes, and scraped of the filthe of his sores wᵗ a potsherde.

C Then saide his wife vnto him: Doest ꝑ cōtinue in thy perfectnes? curse god, and di. But Job said vnto her. Thou speakest like a foolish woman. Seynge we haue receaued prosperite at the hād of god, wher fore shulde we not be cōtēt with aduersyte also? In all these thynges, did not Job synne with his lippes.

Now when Jobs frendes herd of al the trouble, that happened vnto hym, there came thre of thē, euery one from his owne place: namelye, Eliphas the Thamanite, Baldad the Suhite, and Zophar ꝑ Naamathite.

D For they were agreed together to come, to shewe their compassyon vpon him, & to comfort him. So when they lyft vp their eyes a farre of, they knewe him not.

Then they cryed, and wepte: then euery one of them rente hys clothes, & sprynckled dust vpon their heades in ꝑ aire. Thei sat them downe by him also vpō ꝑ groūd vii. dayes & vii. nightes. Nether was there ony of thē that spake one word vnto hym, for they sawe that hys payne was verye greate.

The Notes.

a* God is here described asknge and demaūding, not that he vnto whom al thinges ar knowē shuld therby learne any thing: but that the deceates & rāckour of Sathā which alwayes lyeth in wayt, might be vnto vs the better knowen, to thyntent that we shoulde walke the moare warely.

¶ The wordes of Job, wherin he declareth ꝑ this present life is myserable: & that ꝑ deeth of the ryght wes is ioyouse and fortunable.

The. iii. Chapter.

AFter thys opened Job hys mouth, and a* cursed his day and sayde: loste be that daye, wherein I was borne, and the nyghte, in the whyche it was sayde: there is a man child conceaued

The same daye be turned to darckneſſe, & not regarded of God from aboue, neather be ſhyned vpō with lighte: but be couered with darckneſſe, and the ſhadow of death, Lett the dimme cloude fal vpon it, and let it be lapped in with ſoꝛow Let the darckſtoꝛme ouercome that nyghte, let it not be reckened amonge the dayes of the yeare, ner counted in the monethes: Deſpyſed be that nyght, & diſcommended: let[b] *them y curſe the daye, euen thoſe that be ready to rayſe vp mournynge geue it alſo theyꝛ curſſe. Lett the ſtarres be dymme thoꝛow darckneſſe of it, Lett it loke foꝛ light, but let it ſe none, nether the ryſynge vp of the fayze moꝛnyng: becauſe it ſhut not vp the wombe that bare me, ner hydd theſe ſoꝛowes fro myne eyes.

Alas, why dyed I not in ỹ byrth? Why did not I periſh, as ſone as I came out of my mothers wōbe? Why ſet they me vpō their knees? Why gaue they me ſucke vō their bꝛeſtes? Thē ſhulde I now haue lyē ſtil, I ſhuld haue ſlepte, & bene at reſt: like as ỹ kynges and loꝛdes of the erth, which buyld them ſelues ſpeciall places: As the pꝛynces ỹ haue great ſubſtaūce of gould, and their houſes ful of ſiluer. O that I vtterlye had no beynge, oꝛ were as a thynge boꝛne out of tyme (ỹ is put aſyde) ether as yong chyldꝛen, whych neuer ſaw the lyght Ther muſt ỹ wycked ceaſſe frō theyꝛ tyrānny, ther ſoch as are ouer laboured be at reſt: ther ar thoſe lett out fre, whych haue bene in pꝛeſon: ſo that they heare nomoꝛe the voyce of the oppꝛeſſoure: There are ſmall & greate: the bonde man, and he that is fre from hys maſter.

Wherfoꝛe is the lyght geuen to him ỹ is in myſery? and lyfe vnto thē, that haue heuy hertes? Whyche longe foꝛ death, yf it come not: & ſearch foꝛ it moare then foꝛ treaſure whyche alſo wolde be exceedynge glad, & reioyce yf they found theyꝛ grauе. That ſhulde be ioye to the man whoſe waye is hyd, *whiche God kepeth backe from him. Foꝛ my ſyghes come befoꝛe I eate, & my roarynges fal out like flowyng water. Foꝛ ỹ thyng ỹ I feared, is come vpon me: & the thyng that I was afraied of, is happened vnto me? Was I not happi? Had I not quyetnes? Was I not in reſt? And now commeth ſoch miſery vpon me.

Vnderſtād. to death ſo that he can not obtayne to dye. which thinge he ſo greatlye chriſteth foꝛ.

The Notes.

a* Curſed hys daye. Lyke as a man hauing an impoſtume, (ſayth Chꝛiſoſtome) yf he be cut of the Surgeō, hauing nothig wherwith he may reſyſt, during the time of his cutting, holdeth faſt ỹ thinges ỹ be nye him & is redy to byte thē that ſtand by him, & yet can do nothing vnto thē: euē ſo Job fearing ỹ greuous ſenes of blaſpheming & curſſing, doth wꝛōge to vnlyuely thinges, & ſpeaking after ỹ maner of ỹ cōmē people, which impute their miſery to the influēce of ỹ ſtarres, & to the daye of their birth, curſſeth his day, ỹ is, teſtifieth vō curſſing, how bitter a lyfe he lyueth, & vnto how greate miſeries he was boꝛne (as we cōmōly ſay) in an vnhappy houre, euē as thoughe now a dayes a mā repētyng his ſynnes, ſhuld ſay Wo is me wꝛetch. In an vnhappye houre was I boꝛne whych with my dedes haue denyed my maker, wo woꝛth it. &c.

b* They that curſſe the daye, are thoſe that are wery of theyꝛ lyfe, in ſo moche that they fall in dede to curſſinge.

¶ Job is reprehēded of impacience & infirmite, and of the preſumption of his owne righteouſnes.

The.iiii. Chapter.

Thē anſwered Eliphas ỹ Themanite & ſayde vnto him: Yf we begin to commen with the peraduēture thou wilt be diſcontente, but who can wythhold him ſelf frō ſpeaking: Beholde, thou haſt bene a teacher of many, & haſt comfoꝛted the weery handes.

Thy woꝛdes haue ſet vp thoſe that were fallē, thou haſt refreſhed the weake knees But now that the plage is come vpon the thou ſhrinkeſt away: now that it hath touched thy ſelfe, ỹ arte faynte harted. Is not this thy feare, thy ſtedfaſtnes, thy pacīēce, & the perfectneſſe of thy wayes? Conſidꝛe (I pꝛay the) whoeuer peryſhed being an innocēt? Oꝛ, whē were ỹ godly deſtroied? As I haue ſene them that plow vanitie & ſow malicie reape ỹ ſame. With the blaſt of god did they peryſh, & with the bꝛeth of his āger cōſumed they away. The *roaryng of the lion, the voice of the lyoneſſe, & the teeth of the lyons whelpes are bꝛokē The liō periſſheth, foꝛ lacke of pꝛay &, the lyons whelpes are ſcatered abꝛode.

And vnto me was ỹ woꝛd hidde, & mine eare hath receaued a litel therof. In ỹ phā taſyes and thoughtes of the viſions of ỹ night, whē ſlepe cometh on mē: feare came vpō me & dꝛede & made my bones to ſhake And whē ỹ wind paſſed by befoꝛe my fyze ſence it made the heartes of my fleſhe ſtande vp. He ſtode there and I knew not his face

face, an image ther was before me & there was stylnes, so that I heard thys voyce.
b* Shal mā be moare iust than God? Or shall man be purer thā hys maker? c* Behold ther is no trust to his seruaūtes, & in his aungelles hath he found frowardnes.
nota aungelloꝝ D
How moche moare in them that dwell in houses of claye, whose foundatyon is but erth: whych shalbe cōsumed by the Moth.
They shalbe smyttē frō the mornyng vnto the euening: yee they shal perish euerlastingly, & no mā thinck therō. Is not theis d* dignitie take away wt thē, they shal die and not in wysdome.

The Notes.

a* By ỹ roaryng, the voyce, & the teethe, are vnderstand the blasphemyes & bacbytinges that ar bred agaynste the innocent, as it is sayde Prouer. xxv. b. By the symplitude of the lyon he meanethe, that the wycked shall perish how great or myghtye soeuer they be,
b* Shal mā be moare iust: &c. Of this principle wyll Elyphaces reason thus agaynste Job. Yf God wolde destroye an innocent, it shulde folowe that mā were more ryghtwes & pure thā god, but this is impossible, for the contrary is shewed vnto me by reuelacyon.
c* Behold their is no trust &c. He laboureth in confirming that which he had before propounded. The summe of ỹ reason is, Aungeles ar not purer thā god, ergo not men.
d* Dignitie, sygnifyethe here whatsoeuer thei haue wherin they excell other, whether it be riches or honour, power or cōning &c. For none of these shal redeame thē frō deeth.

¶ The end of a fole. The rightwesnes of god. The Lord chastenethe hys, and delyuereth them agayne.

The. v. Chapter.

CAlme me one els, yf thou cāst find eny: yee loke about ỹ, vpon eny of ỹ holy mē. As for ỹ foolish mā, displeasure killeth him & anger slayethe ỹ ignoraūt. I haue sene my self, when the folysh was depe roted, that his bewty was sodēly destroied, that his childrē were wythout prosperite or health: that they were slayne in the doze, and no mā to deliuer thē: that hys harueste was eaten vp of the hungry: that the weapened mā had spoyled it, and that the thurstye had, droncke vp hys ryches. It is not the erth that bringeth forth trauayle, nether cōmeth sorow oute of the groūd: but it is mā, that is borne vnto mysery, lyke as the byrde for to fle.
But now wil I speake of the lord, and talke of god: which doth thinges, that are B vnsearchable, & maruelous without nom
bre: which geueth rayne vpō the earthe, & poureth water vpō al thinges: whych setteth vp them of low degre, & sendeth prosperite, to those that ar in heuynes: Which destroieth the deuyses of the sotyll, so that they ar not able to perfourme ỹ thinges ỹ they take in hande: whych compasethe the wyse in their owne craftynesse, and ouerthroweth the coūcell of the wicked. In so moch that they runne in to darcknesse by fayre daye, & grope about them at ỹ none C daye, lyke as in the nyghte.
And so he deliuereth the poore from the sweard, from theyr mouth, & frō the hand of ỹ cruell, that ỹ poore maye haue hope, & that the mouth of the oppressoure maye be stopped. happye is this man whō god punysheth
Behold, happye is the man, whō God punysheth: therfore, despyce not ỹ ỹ chasteynge of the Almyghty. For though he make a wounde, he geueth a medycyne againe: though he smyte, his hand maketh whole agayne.
a* He delyuereth the oute of syxe troubles, so that in ỹ seuēth there cā no harme touch yꝑ. In ỹ middeste of hōger he saueth the from deathe: and when it is warre, frō D the power of the sweard.
He shal kepe the from the perlous tonge so that whē trouble commeth, thou shalte not neade to feare. In destructiō & derth ỹ shalt be mery, & shalt not be afrayed for ỹ beastes of ỹ eerthe: For the castels in the land shalbe confederate with the, and the beastes of the fealde shal geue the peace.
e Yee thou shalt know, that thy dwelling place shal be in reste: thou shalte beholde thy substaūce, & be no more punyshed for synne. Thou shalte se also, that thy sede shal increace, and that thy posterite shalbe as the grasse vpon the erth. Thou shalt come to thy graue in a fayre age, lyke as the corne sheewes are broughte in to ỹ barne in due season. Lo, this is ỹ matter, as we our selues haue proued bi experiēce. Therfore now that thou heareste it, take better hede to thy selfe.

The Notes.

a* He delyuereth the &c. Thys sentence proposided after ỹ maner of a Prophecie signifyeth all one wyth that of Paul. 1. Cor. x. c God is faythfull whych shall not suffre you to be tempted aboue your strengthe, but shal in the myddes of the temptacion make away to eskape oute. Eliphas meanethe: De

He hath bereft me in many miseries, but when the seuenth comethe, and when it shall seame to hym that the offence is sufficiētly punished & that thou hast left thine impacyence (for that sayeth he to Job, though vntruthly) then wyl he prosper the vñ so great health, þ thou shalt after leade thy life most fortunately.

¶ Job answereth, that his paine is more greuous. thē his fauke, yet not withstāding he delyteth therin

The. vi. Chapter.

A IOb answered, and said: O þ my misery were weyed, & my punnysshmente layed in the balaunces: for then shulde it be heuyer, then the sande of the see. Thys is the cause, that my wordes are so sorowfull.

For a* the arowes of þ almighty ar in me, whose indignacyō hath drōcke vp my spyrite, & the terryble feares of God fyght against me. Doth the wyld asse roare whē he hath grasse? Or cryeth the ox, when he hath fodder ynough? That which is vnsauery, shalt it be eaten with oute salte, or is ther any taste in þ whyte of an egge. The B thinges that some time I might not away wythal, are now my meate for very sorow O that I myghte haue my desyre: O that God wolde graunte me the thyng, that I longe for: That he wolde beginne & smite me: that he wold let his hand go, & hew me downe. Thē shuld I haue some cōfort: yee I wolde desyre hym in my paine, þ he shulde not spare, for I wyll not be agaynste þ wordes of the holy one.

What power haue I to endure? Or, what is mine ende, that my soule myghte be pacīēt? Is my strength the strength of stones? Or, is my flesshe made of brasse? Is it not so that ther is in me no help: & b* that my substaunce is taken fro me. He þ is in tribulacion ought to be comforted of his neyghbour: c* but the feare of þ lorde is cleane awaye: Myne owne brethren passe ouer by me as the water broke, that hastely runneth thorow the valleyes. But thei that feare the hoze frost, the snow shall fall vpon them.

¶ When their time cōmeth they shalbe destroied & perysshe: and when they be set on fyre, they shalbe remoued out of their place, for þ pathes that they go in, ar croked: they hast after vayne thynges, and shall perish. Consydre the pathes of Theman, & þ wayes of Saba, wherin they haue put their truste. C Confounded are they, þ put my cōfidence in them: For when they came to optaine þ thinges þ they loked for, they were brought to confusion.

Euen so are ye also come vnto me: but now that ye se my mysery, ye are afrayed. D Did I desire you, to come hither? Or, to geue me eny of youre substaūce? To deliuer me frō the enemyes hād, or to saue me frō the power of the mightie? Teach me & I will holde my tonge: and yf I do erre, shewe me wherin.

Wherfore blame ye then þ wordes, þ are well & truly spoken? whiche of you cā reproue thē? Sauing only that ye are subtyll to check mens sayinges, & can speake many wordes in þ wynd. Ye fall vpō the fatherles, & go about to ouerthrow your owne frend. Wherfore loke not only vpō me, but vpō youre selues: whether I lye, or no. Turne into youre owne selues (I pray you) be indifferēt iudges, & consydre mine vngiltines: whether ther be eny vnryghtuousnes in my tōg, or vaine wordes in my mouth.

The Notes.

a* The Arrowes of the almyghtye after some mennes oppynyon, ar the sorenes of his iudgemente & hys wrathe: after some other, they are þ trouble which the law moueth in the hertes of mē, while thei ther by ar stirred to hate thē selues, and so are healthfully kylled. as it is sayd Psal. xxxviii, a. Some againe expounde them to be thee crosse of wyserie & wretchednesse wherin God had nowe wrapped hym. For the Saynctes (saye they) receaue they? crosse of the hand of God. The same wyl, that this sētence be a increasing & amplifying of that, which his aduersary had scarcely layde agaynste hym. Eliphas in the begynnynge of the fourthe Chapter had sayde, that the plage was come vpō hī & had touched hym. With this (say they) meatethe he now. Beholde it not onelye touched me, but woundeth me wyth Arrowes, & those venoumed wyth venoume, hapely vñ þ gall of dragōs, vñ which touching, both my bloude warreth wood, & al my spyrite is supped vp. Moreouer god hath not onely throwē these dartes vpō me, but also his dreadful fares þ is, what soeuer he hath þ is terrible, laieth he on me.

b* That my substaunce is takē frō me. The Chald interpr. hath. Wysdome is departed from me, and that, after Rab. Mos. the wysedome of dyssyng iudging & tryng of thynges. As th ought he shuld say, so soare is my greke, seyth my helpe is taken frō me, þ I am not permytted to breathe so longe, til I may call to remembraunce what is moaste acceptable to god. Some read. Is not al þ strēgth of myne infourcemēt gone from me.

c* But

e* But the feare of the Lord &c. As though he sayde. But alas, now adayes, there is no feare of the lord leaft: and therefore it is no maruel, yf charite also which is ioyned to ỹ feare of God, be not in vse.

¶ Job sheweth that this life is but a batayle or warfare.

The. vii. Chapter.

nota tyes by ff of mā

A Is not the lyfe of man vpon erth a very batail? Ar not his dayes lyke ỹ dayes of an hyred seruaūt? For like as a bōde seruaūt desireth ỹ shadow, & as an hyreling wold faine haue an ende of his worcke: Euen so haue I laboured whole monethes lōg (but in vaine) & mani a carefull nyghte haue I tolde. When I laied me downe to slepe, I sayde: O when shal I rise? Agayne, I lōged sore for the night. Thus am I ful of sorow, tyll it be dark. My flesh is clothed wyth wormes, fylthynesse & dust: my skinne is withered, & crombled together: my dayes passe ouer more spedely thē a weuer cā weeue oute his webbe: & are gone, or I am a warre. O remembre, ỹ my lyfe is but a wynde, and B that myne eye shal no more se ỹ pleasures thereof, yee and that none other mans eye shall se me eny more. For yf thou fasten thine eyes vpō me, I come to naught like as a cloude is cōsumed & vanissheth away euen so he that goeth downe to hell, cometh nomore vp, ner turneth agayne into hys house, nether shall hys place knowe him eny more.

C Therfore I will not spare my mouth, but will speake in ỹ trouble of my spryte, in ỹ bytternes of my minde wil I talke. Am I a see or a walfysh, ỹ thou kepeste me so in prison? When I thynke: my bedd shal cōforte me. I shall haue some refreshing by talcking by my self vpon my couch. Thē troubleste thou me wt dreames, & makest me so afrayed thorow visions, ỹ my soule wisheth rather to be strāgled, & my bones D to be deed.

I cā se no remedy, I shall lyue no more: O spare me thē, for my daies ar but vaine What is mā, that thou hast him in such reputacyon, & settest so much by him? Thou takest diligēt care for hym, & sodēly doest thou trye hym.

nota thou takest by diligent care for mā

Why goest ỹ not fro me, ner letteste me alone, so longe tyll I swalow downe my spetle? I haue offēded, what shal I do vn to the, O ỹ preseruer of men? Why hast ỹ made me to stād in thy way, & am so heuy a burden vnto my self? Why doest ỹ not forgeue me my sinne? Wherfore takest ỹ not away my wyckednes. Beholde, nowe must I slepe in the duste: & yf ỹ seketh me to morow in ỹ mornyng, I shalbe gone.

¶ Job is reprehended and noted to haue deserued his payne. & description of hipocricie.

The. viii. Chapter.

THē answered Baldad ỹ Suhite, & sayde: How long wylt thou talke of soche thynges? how longe shall thy mouthe speake so proude wordes? Doth God peruerte the thyng that is lawfull? Or, doth the Almyghtye destroy the thing that is right? When thy sonnes synned agaynst him, dyd not he punysh them for theyr wyckednesse? If thou woldeste now resorte vnto god by tymes, and make thyne humble prayer to ỹ Almighty: yf thou woldest liue a pure and a godly life: shulde he not wake vp vnto the immediatlye, & geue the, the bewtie of rightuousnes agayne? In so moch, that wherein soeuer thou hadest lytle afore, thou shuldest now haue greate aboundaunce. Enquere B of them that haue bene before the, searche dylygently amonge thy forefathers: Namely, that we are but of yesterdaye, and cō sydre not, that oure dayes vpon earth are but a verye shadowe. They shal shew the, they shall tell the, yee they wyll gladly cō fesse the same.

May a rysshe be grene without moystnesse? maye ỹ grasse growe wout water? No: but (or euer it be shot forthe, & or euer it be gathered) it witherethe, before eny other herbe. Euē so goeth it wt all thē, that forget God: & euen thus also shal the ypocrites hope come to naught. His cōfydēce C shalbe destroied, for he trusteth in a spyders webbe. He nameth hī vpō his house, but he shal not stand: he holdeth hī fast by it, yet shal he not endure. Oft time a thing doth florysh, & mē thynke ỹ it maye abyde ỹ sonne shynyng: it shuteth forth ỹ braunches in his gardē, it taketh many rotes, in so moch that it is lyke an house of stones.

But yf it be takē out of his place, euery mā denieth it, sayng: I know the not. Lo, thus is it wt hym, ỹ reioyseth in his owne doynges:

doynges: and as for other, they grow out of the earth.

Behold, God wyl not caſt awaye a vertuous mã, nether wyl he helpe the vngodly. Thy mouth ſhal he fyl wt laughyng, & thy lyppes wyth gladnes. They that hate the ſhall be cõfoũded, and the dwellynges of the vngodly ſhall come to naught.

¶ Job declareth the benefites of god, & that mãnes ryghtewesnes is nothynge.

The.ix. Chapter.

A IOb anſwered, & ſayd: As for ỹ, I know it is ſo of a trueth, that a man compared vnto God, can not be iuſtified. If he wyll argue withe hym, he ſhall not be able to anſwere him vnto one amonge a thouſande. He is wyſe of herte, and mightte in ſtrẽgth. Who euer proſpered, that toke parte agaynſte hym: ** He tranſlatethe the mountaynes, or euer they be a ware, and ouerthrouethe them in hys wrath. He remoueth the earth oute of her place, that her pylers ſhake wt al. He commaũdeth the Sonne, and it ryſeth not: he cloſethe vp the ſtarres, as it were vnder a ſygnet. He him ſelf alone ſpredeth out the heauens, and goeth vpon the waues of ỹ ſee. He maketh the vaynes of heauen, the Orions, the. vii. ſtarres and the ſecret places of the ſouthe. He dothe greate thinges, ſoche as are vnſearcheable, yee and wonders without nombre.

B If he came by me, I might not loke vpõ him: yf he went his way, I ſhuld not perceaue it. If he be haſty to take eny thing away, who will make hi reſtore it agayne: Who wil ſay vnto him: what doeſt thou: He is god, whoſe wrath no mã may withſtãde: but the proudeſt of all muſt ſtoupe vnder him. How ſhuld I thẽ ãſwere him: or what wordes ſhuld I fynd out againſt him: Yee though I be righteous, yet wil I not geue hi one worde againe, but meekely ſubmitte my ſelf to my iudge. All be it ỹ I call vpon hym, & he heare me, yet am I not ſure, ỹ he hath herd my voyce: he troubleth me ſo with the tempeſt, & woundeth me out of meaſure wout a cauſe. He wyll not let my ſprete be in reſt, but fylleth me wyth bytternesſe.

If men wil ſpeake of ſtrength, he is the ſtrongeſt of al: yf men wil ſpeake of righteouſnes, who darre beny record. b* If I wil iuſtifie my ſelf, my owne mouth ſhall cõdẽne me: yf I wil put forth my ſelf for a pfect mã, he ſhal proue me a wicked doer: for ỹ I ſhuld be an inocẽt, my cõſcience knoweth it not, yee I my ſelf am weery of my life. This one thig wil I ſay: he deſtroieth both ỹ righteous & vngodly. And though he ſlay ſodenly withe the ſcourge, yet laugheth he at the punichmẽt of the inocẽt. As for the world, he geueth it ouer in to ỹ power of the wycked, ſoch as ỹ rulers be, wherof al lãdes are ful. Is it not ſo: wher is there eny, but he is ſoch one:

My dayes haue bene more ſwift then a runner: they are gone ſodenly, & haue ſene no good thyng. They are paſſed away, as the ſhippes that be good vnder ſayle, & as the Aegle that haſteth to ỹ pray. When I am purpoſed to forget my cõplaynynges to chaung my countenaunce, & to cõforte my ſelf: thẽ am I afraied of al my worke, for I know, thou fauoureſt not an euell doer. If I be thẽ a wicked one, whi haue I labouredin vaine: Though I waſhed my ſelf wt ſnow water, & made myne handes neuer ſo clene, yet ſhuldeſt ỹ dyppe me in the myer, & myne owne clothes ſhulde defyle me. For he ỹ I muſt geue anſwere vnto, & with whom I go to lawe, is not a mã as I am. Nether is ther any dayeſmã to reproue both the partes, or to laye hys hand betwixte vs. Let hi take his rod away fro me, yee let him make me no more afrayed of him, & then ſhal I anſwere hym wout eny fear. For as lõg as I am in ſoch fearfulnes, I cã make no anſwere: And whye it greueth my ſoule to lyue.

nota any day and

The Notes.

a* God trãſlateth the mountaines, not only theſe of ỹ erth, but alſo the arrogãt & proude tyrãnes, & the great reaulmes of the world, which by a borowed ſpeache are often times in the Scripture ſygnyfyed by mountaynes & hilles. So trãſlated he Pharao. Exodi. iiii. g & kynge Senacherib. Eſaie. xxxvii. g.

b* Here is it good to ſe ỹ Job preſumethe not of his owne righteouſnes, but plainelicõfeſſethe hym ſelfe vnryghtwes & a ſynner before god, although before the worlde he had lyued blameleſſe. God loketh on the hearte thoughe men looke but onely on ỹ outewarde appearaunce. His aduerſaryes thoughte that he ſhulde neuer haue had ſoche a croſſe layde on hym, in leſſe then he had alſo outewardly & openly lyued in wyckednesſe. To ỹ anſwerethe Job in dyuerſe places that he therein was not culpable, and therfore accuſeth as it were after the maner of mẽ, the iudgement

gemēt of God, concernynge soche as are outwardlye ryghtwes: & studious to lyue vertuously: namely soche a lyue without blame amonge men, & that bothe entende & do well to all men, and yet are wrapped in many myseries and wretchednes oftētime ouer cruel. And herin lieth the cheke of ỹ cōtrauersy betwyxt Job and his aduersaryes, that Job defendeth hym selfe not to haue deserued his punishment by his outward lyuynge: where as his aduersaryes armed only with manly and fleshly wyt, thought god to be vnrighteous, yt he wolde so greuously punishe hym that had not bene outwarde synne against him. Job, hys conscyence bearynge hym witnes, had lyued innocentelye and streyghtelye, & hurte no man, had alwayes feared God, and worshypped him onely, his children also had henourtured to the feare of god, and could of no man be accused of wyckednesse. Yet wytnesseth he iustlye here (as al ỹ godly do) that he was not vtterly with out sinne, for other wyse had he bene a liar. 1. Johñ. 1. If we say, we haue no sinne, we deceaue our selues, & truth is not in vs. Wherefore in the places where he sayethe that he hathe not deserued his punishmēt, and that shulde seame to shew him blameles, know, that he speaketh of his outward maner of liuing, not of the inward thoughtes and desyers of the hearte, wherin he was vndouted an offender.

¶ Job is weery of his life, & setteth out his frayltie before God. He desyre the tyme to repēte. A description of deeth.

The. x. Chapter.

A Nertheles, now will I put forth my wordes: I wil speake out of ỹ very beuinesse of my soule, & wil say vnto god: Do not cōdēne me, but shewe me the cause, wherefore thou iudgeste me on this maner. Thynckest thou it well done, to oppresse me, to caste me of (being a worke of thy handes) and to mayntene the councell of the vngodlye? Haste thou fleshly eyes then, or doest thou loke as mā loketh? Are thy dayes as the dayes of mā, and thy yeares as mans yeres? that thou makest soche inquysycion for my wickedB nesse, & searchest oute my synne? where as (notwithstandynge) thou knowest that I am no wycked persōne, and that there is no man able to delyuer me out of thine hāde. Thy hādes haue made me, & fashioned me alltogether roūd about, wylt ỹ then destroy me sodenly? Remembre (I beseke ỹ) how ỹ thou madest me of the mouldе of ỹ earth, & shalt bryngе me to earth agayne. Hast ỹ not mylked me, as it were mylck: & turned me to cruddes lyke chese? Thou hast couered me wythe skynne & flesh, and ioyned me together wt bones & synowes, Thou haste graunted me lyfe, & done me C good: & ỹ diligēt hede that thou takest vp on me, hath preserued my spyrite.

Though ỹ hydest the thynges in thyne hert, yet am I sure, that ỹ remembrest thē al. Wherfore didest thou kepe me, when I synned, & hast not clēsed me fro mine offēce? If I do wickedlye, wo is me therfore: If I be ryghteous, yet darre I not lift vp my heade: so ful am I of confusyon, & se myne owne mysery.

Thou huntest me out (beynge in heuinesse) as it were a Lion, and troublest me oute of measure. Thou bryngest freshe witnesses against me, thy wrath increasest thou vpon me, bery many ar the plages ỹ I am in. Wherfore hast thou brought me out of my mothers wombe? O that I had D perysshed, & that no eye had sene me. If thei had caried me to my graue, as sone as I was borne, then shoulde I be nowe, as though I had neuer bene.

Shal not my short life come soone to an ende? O hold ỹ fro me, let me alone, that I maye ease my selfe a lytle afore I go thyther, frō whēce I shal not turne agayne. Namely, to that land of darcknesse & shadow of deathe: yee into that darck clowdy lād & deadly shadow, wher as is no order, but terrible feare as in the darcknesse.

¶ Job is vniustly reprehended of Sophar God is in cōprehensible. He is mercyfull to the repentaunt

The. xi. Chapter.

THē answered Sophar ỹ Naamathite, & sayd: Shuld not he that maketh mani wordes be answered? Should he ỹ babbleth moch, be cōmended therein? Shuld men geue eare vnto the only? Thou wilt laugh other mē to scorne, and shal no body mocke the agayne? Wylte ỹ say vntō God: The thing that I take in hād is perfect, & I am clene in thy sighte? O that God wolde speake, & open his lippes against the, that he might shew ỹ (out of hys secrete wysdome) howe manyfolde hys Lawes: then shuldeste thou knowe, that God had forgotten the, because of thy synnes.

Wylt thou find out god wt thy sekyng? wilt thou attayne to ỹ perfectnesse of the allmightie? He is hier thē heauen, what wilt thou do? Deper thē the hel, how wylt

B thou

thou the knowest him? His length exceadeth the lēgth of the erthe, & his bredth ye bredth of ye see. Though he turne all thynges vp side downe, close the in, or thrust them to gether, who darre check him therfore?

For it is he that knowethe the vanyte of men: he seyth their wickednes also, shulde he not the consydre it? A vayne body exalteth hym selfe, & the sonne of man is like a wylde asses foale. If thou haddest now a right hert, and lyftedst vp thyne handes towarde hym: yf thou woldest put awaye the wyckednesse whych thou hast in hand, so that no vngodlynesse dwelt in thy house: Then myghtest thou lyft vp thy face wythout shame, the shuldest thou be sure, and haue no nede to feare.

Then shuldest thou forget thy misery, & thyncke nomore vpon it, then vpō the waters that rūne by. The shuld thy life be as cleare as the noone day, and spryng forth as ye mornyng. Then myghtest thou haue coūforthe, in ye hope that thou hast: & slepe quyetly, whē ye arte buryed. The shuldest thou take thi rest, and no man to make the afraied, yee many one shuld set much by ye. As for ye eyes of ye vngodli, they shalbe cōsumed, & not escape: their hope shalbe mysery and sorow of mynde.

¶ Job in shewing his patyence declareth ye myghte and power of God.

The. xii. Chapter.

And Job answered, and saide: The (no doute) ye are ye ine alone, & wysdom shal perysche wt you. But I haue vnderstādig as wel as ye, & am no lesse the ye. Yee who knoweth not these thinges? Thus he that calleth vpon God, and whō God heareth, is mocked of his neighbour: the godly and innocent mā is laughed to scorne. Godlinesse is a light despised in the hertes of the ryche, and is set for the to stōble vpō. The houses of robbers are in wealthe & prosperyte & they ye malycyously medle agaynst God, dwell without care: yee God geueth all thynges rychelye wyth hys owne.

Aske the catell, & they shal informe the: the fowles of ye ayre, & they shall tell the: Speake to ye earth, & it shall shewe ye: Or to the fysshes of the see, and thei shal certifye the. What is he, but ye knoweth ye the hand of the lord made al these? In whose hande is the soule of euery lyuing thyng, & the breth of all men. Haue not the eares pleasure in hearing, & the mouth in tastyng the thing that it eateth? Among old persones there is wysdome, and amōg the aged is vnderstandinge. Yee wythe God is wysdome and stregth, it is he that hath councell and for knoweledge. If he breake downe a thing, who can set it vp againe? If he shut a thynge, who wyl open it. Behold, yf he withholde ye waters, they drie vp: Yf he lett them go, they destroye the earth. Wyth hym is strength and wysdō: he knowethe bothe the dysceauer and hym that is disceaued.

He caryethe a way ye wise mā, as it were a spoyle, & bringeth ye iudges out of theyr wyttes. He loseth the gyrdle of kynges, & gyrdeth their loynes with a bond. He ledeth awaye the Preastes into captyuyte, & turneth the myghtye vpsyde downe. He taketh the verite frō out of the mouthe, & disapointeth the aged of their wisdō. He poureth out confusyon vpon Prynces, & cōforteth them that haue bene oppressed. Loke what lyeth hyd in darckenesse, he declareth it openly: and the very shadowe of death bryngeth he to light. He both increaseth the people, and destroyeth thē: He maketh thē to multyplie, & driueth thē away. He chaūgeth the herte of the Princes and kinges of the earth, & disapoynteth thē: so that they go wandryng out of the waye, & grope in the darck withoutlight, stackering to and fro lyke droncken men.

¶ Job reproueth his frēdes vp their owne sayinges, and condemneth hypocrye.

The. xiii. Chapter.

Lo, al this haue I sene wythe mine eye, heard with mine eare, & vnderstād it. Loke what ye know ye same do I knowe also, nether am I inferior vnto you. Neuertheles I am purposed to talke wt the almightye, & my desyre is to comē with god. As for you, ye are workmasters of lies, & vnprofytable Phisictās al together. O olde God ye kept your tonge, that ye might be taken for wyse men. Therfore heare my wordes, & ponder the sentence of my lyppes. Wyll ye make answere for God wyth lyes, and mayntayne hym

B him with disceate? Will ye accepte the per
son of God, & intreate for hym? Shall
that help you, when he calleth you to reko
nyng. Thynke ye to begyle hym, as a mā
is begyled? He shall punish you, & reproue
you, yf ye do secretly accept any persomne.
Shall he not make you afrayed, when he
sheweth hym selfe? Shall not his terrible
feare fall vpon you? youre remembraūce
shalbe lyke vnto the dust, & youre ¦pryde
shalbe turned to claye. Hold your tonges
C nowe, and let me speake, for there is some
thinge come in to my minde. *a Wherfore
do I beare my flesh in my teth, & mine sou
le in mine hādes? Lo, ther is nether cōfort
nor hope for me, yf he wil slay me. But yf
I shew & reproue mine owne waies in his
syght, he is euē the same, that maketh me
whole: & why? there maye no hypocryte co
me before hym. Heare my wordes, & pōder
my sayinges w̄ youre eares. *b Beholde,
now haue I prepared my iudgmente, and
know y I shalbe found rightwes. What
is he, that wyll go to lawe with me? For yf
I holde my tōge, I shall die. Neuertheles
graunte me two thinges, and then wyll I
not hyde my selfe from the.

Withdraw thyne hand frō me, & let not
the fearfull drede of the make me afray=
ed. And then sende for me to the lawe, y I
maye ānswere for my selfe: or els, let me spea
ke, & geue thou the answere. Howe greate
are my mysdedes & synnes? Let me know
my trāsgressions & offences. *c Wherfore
hydeste thou thy face, and holdeste me for
thyne enemye? Wilt thou be so cruel & ex=
treme vnto a flying leafe, & folow vpōdre
stubble? that thou lateste so sharpely to my
charge, & wylt vtterly vndo me, for y syn=
nes of my youth? Thou hast put my fote
in the stockes: thou lokest narowlye vnto
al my pathes, & marckest the steppes of my
fete: wher as I (notwithstanding) must cō
sume lyke as a foule carriō, and as a cloth
that is moth eaten.

The Notes.

*a Wherfore &c. These both ar prouerby
ally spoken, of them that offer their lyues to
Jeopardy, and spare not thē selues. For he
spareth not hym selfe that teareth hys flesshe
with his teeth: and agayne he that beareth he
his soule in his hande, carpeth it as a thyng
ready to be solde, euē as thoughe he woulde
streight leaue it, and cast it of.

*b Behold &c. this is his meaning. The cū=
me of my cōtēcyon was this, thus dyd I or=
der and defende my cause agaynste your rea=
sons that my hope is to be iustified. Armed
wyth this fayth: I come without feare vn=
to iudgemente. He will not pronounce hi vn
rightwes that so vnfaynedly hath trusted to
hys mercye. Hipocrites, they nier they ar to
iudgement the moare the feare: & the nyer I
am to deeth the more strong is my hope.

*c Wherfore hidest thou my face. What
hyding of his face meaneth loke Deu. xxxi. d.

¶ Job describeth the like of a mā, & prouhecieth of
the resurrectyon. Hope sustayneth the godly. tyl they
obtayne that they loke for.

The .xiiii. Chapter.

Man that is borne of a womā, A
hath but a short time to liue, & | nota
is ful of diuerse miseries. He | a mā
cōmeth vp & falleth away li= | haboūd
ke a flour. He flieth as it were | miserie
a shadowe, & neuer cōtinueth in one state.
Thinkest thou it nowe well done, to open
thine eies vpō soch one, & to bringe me be=
fore y in iudgmēt? Who cā make it cleane
that commeth of an vncleane thinge? No
body. The dayes of mā ar short, y nōbre
of hys monethes are knowne onelye vn=
to the. Thou hast apoynted him his bou=
des, he can not go beyonde them. Go from
hym, that he maye reste a lytle: vntyll his
daye come, whyche he lokethe for, lyke as
an hyrelynge dothe.

If a tre be cut downe, ther is some hope B
yet, that it wyll sproute and shutte forthe
the braunches agayne: For though a tote
be waxen olde & deed in the grounde, yet
when the stock getteth the sent of water, it
wyll budde, and bringe forth bowes, lyke
as whē it was fyrste planted. But as for
man when he is deed, perysshed & consu=
med awaie, what becommeth of him? The
floudes when they be dryed vp and the ry
uers whē thei be emptie, are killed agayne
thorow the flowyng waters of the see: but
whē man sleepeth, he ryseth not agayne: vn
till the heauē perish: he shall not wake vp
ner ryse out of his slepe. O y thou woldest
kepe me, and hyde me in y hell, vntyll thy C
wrathe were stylled: and to appoynte me
a time, wherin thou myghteste ** remēbre
me. Maye a deed man lyue agayne? All y
daies of this my pilgremage am I lokin=
kyng, whē my chaūginge shal come. If y
woldeste but call me, I shoulde obey the:
only despise not the worke of thyne owne
handes.

For thou hast nombred all my goinges, yet be not thou to extreame vpon my synnes. Thou hast sealed vp mine offences, as it were in a bagg: but be mercyful vnto my wyckednesse. The mountaines fal awaye at the laste, the rockes are remoued out of their place, ℣ waters pearse thorow the very stones by lytle & litle, the floudes wasshe away the gravell & earth: Euen so destroyest thou the hope of mã in lyke maner. Thou preuailest against him, so that he passeth awaye: thou chaungeste his estate, & puttest hī frō ℣. Whether his childrē come to worshippe, or no, he can nott tel: And yf thei be inē of low degre, he knoweth not. Whyle he liueth, his flesh muste haue trauayle: & whyle the soule is in him he must be in sorowe.

The Notes.

a* God remembreth a mã whē he helpeth him. Jere. xb. c.

¶ Eliphas reprehēdeth Job because he accrybeth wicdō & parenes to him self. He describeth ℣ curse ℣ falleth on the wycked reckening Job to be one of ℣ nombre.

The .xb. Chapter.

Thē ānswered Eliphas ℣ Themanite, & said: *‡ Shulde a wyse mā ānswere in the scyēce of ℣ wid, & fyl his belly wyth the wind of the est? Thou reprouest wt wordes, that ar nothing worth: & speakest ℣ thinges, which cā do no good As for shame, ℣ haste set it aside, els woldest ℣ not make so manye wordes before god: but thy wickednes teacheth thi mouth, & so thou hast chosen the a crafftie tonge. Thine owne mouth condēneth thee, & not I: yee thyne awne lippes shape the an answere. Art thou the fyrst man, that euer was borne? Or, waste thou made before the hilles? haste thou herde the secrete coūcell of god, that al wysdome is to litle for the? What knowest thou, that we knowe not? What vnderstādest thou, but we can the same? Wyth vs are olde and aged men, yee soche as haue lyued longer then thy forefathers.

Thinckest thou it a smal thynge of the consolacions of God? & are they with the a*‡lyinge worde: Why doth thyne heart make ℣ so proude? Why standest thou so greatly in thine owne cōceate? Whereto loke thyne eyes, ℣ thy mynde is so puft vp against god & letteste soch wordes go out of thi mouth? What is man, that he shuld be cleane? what hath he (which is borne of a womā) wherby he might be knowē to be righteous? Behold ther is no trust to hys sanctes: yea ℣ a* very heuēs are not cleane in his sight. How moch more thē an abhominable and vyle mā, whiche b* drynketh wickednes like water? I wyl tel the, heare me: I wyl shew the a thing, that I know: which wyse mē haue tolde, & hath not bene hyd frō their fathers: vnto whō onely the lande was geuē, that no straunger shulde come amonge them.

The vngodly despayreth al the dayes of his lyfe, & the nōbre of a tyraūtes yeres is vnknowen. A fearful sounde is euer in hys eares, & when it is peace, yet feareth he destructiō: He beleueth neuer to be deliuered out of darckenesse, the swearde is allwaye before his eyes. Whē he goeth forth to get his lyuing, he thinketh playnly, that the daye of darkenesse is at hand. Sorow and carefulnes make him afrayed, & compasse him rounde aboute, lyke as it were a king with his host ready to the battel. For he hath stretched out his hand against god, and armed him self against the almightie He runneth proudly vpō him, & with a stif necke fyghteth he against him: wher as he coūereth his face with fatnes, and maketh hys body wel lykinge. Therfore shall hys dwelling be in desolate cyties, & in houses whych noman inhabiteth, but are become heapes of stones.

He shal not be rich, nether shal his substaunce continue, ner encrease vpon earth. He shal neuer come out of darckenesse, the flame shall drye vp his braūches, with the blast of the mouth of god shal he be taken away. He wyll nether applye hym selfe to faythfulnes ner truth, so sore is he disceaued with vanite.

He shal perisshe afore hys tyme be worne out, and his hand shal not be grene. He shalbe pluckte of as an vntymelye grape frō the vine, & shal let his floure fal, as the olyue doth. For the cōgregation of ypocrites is vnfruteful, & the fyre shal consume the houses of soch, as are gredy to receaue giftes. He conceaueth trauaile, he beareth mischefe, & his body brīgeth forth disceat

The Notes.

*‡ That is, Shuld a wyse man speake vayne wordes, & shuld he hym selfe be bayne and puffe

puke vp with vnprofytable & tryflinge doc-
trine. The east wynde dryeth vp all thinges,
& therfore by a bely filled with it, is fygnyfy-
ed by a borowed speache, a stomacke or hert,
oute of whyche proceadethe soche false doc-
tryne as dyspethe vp the moystnes of the sou-
le in tryflyng out the trueth.

*‡ Some reade, secret. The whole sentence doth Rab. mose thus expoũd. God cã yet cõ-
forth ꝑ againe in this life, & regardeste ꝑ so lytel his comforthes & takest them for a lye:
Other. thus: Seame the comfortes of men of grauitie byldad & Sophar vnworthie for ꝑ,
and seme they to the lyes.

a* Under the name of ꝑ heuens vnderstã-
deth he the aungelles.

b* To drynke wyckednes like water, is, to be fylled with wyckednesse. it is a maner of speaking of the Hebrues, so to drink skor-
fulnes signifieth to be filled therwith, after as in the. xxxiiii. a.

¶ Job repeting his mysery, sayth that he suffereth moare then hys wyckednesse hath deserued.

The. xvi. Chapter.

A IOb answered, and sayde: I haue oft times herd soch thin-
ges. Wiserable geuers of cõ-
fort ar ye, al the sorte of you.
Shall not thy vaine wordes come yet to an ende? Or, hast thou yet eny more to sai? I could speake, as ye do also. But woulde god, that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you, and shake my heade at you. I shuld cõfort you ẅ my mouth, and release your payne with ꝑ talkyng of my lyppes. But what shall I do? For all my wordes, my sorow wyll not ceasse: and
B thoughe I holde my tonge, yet will it not departe fro me. And nowe that I am full of payne, and all that I haue destroyed (wherof my wrynckles beare wytnesse) ther standethe vp a dyssembler to make me an swere wyth lyes to my face. He is angrye at me, he hateth me, and gnasshethe vpon me ẅ his teeth. Mine enemie skouleth vp on me with his eyes.

They haue a* opened their mouthes wide vpon me, and smytten me vpon the cheke despytefully, they haue cased thẽ sel-
C ues thorow mine aduersite. God hath ge-
uẽ me ouer to ꝑ vngodli, & deliuered me in to ꝑ handes of ꝑ wycked. I was some ty-
me in wealth, but sodenly he hath brought me to nought. He hath takẽ me by ꝑ neck, he hath rent me, & set me, as it were a mar-
ke for him to shute at. He hath cõpased me rounde about ẅ his dartes, he hath wou-
nded my loynes, and not spared. My bo-
wels hath he pored vpõ ꝑ groũd. He hath geuẽ me one woũde vpon another, and is fallen vpon me lyke a giaunte. I haue so wed a sack cloth vpõ my skinne, & lie with my strength in the dust. E

My face is swollẽ ẅ wepyng, & myne eyes ar warẽ dimme. Howbeit there is no
D wyckednesse in my handes, and my praier is cleane. b* O erth, couer not my bloude, & let my criẽg fynd no rowme. For lo, my witnesse is in heauẽ, & he ꝑ knowethe me, is aboue in ꝑ heygth. My frendes laughe me to scorne, but myne eye poureth out tea-
res vnto god. Though a body might plea-
te ẅ God, as one man doth with another, yet the nombre of my yeares ar come, and I must go the waye, from whence I shall not turne agayne.

The Notes:

a* To open their mouthes, signifyethe to threaten with most extreame & cruel punish-
ment, & to reproue withe shamefull, & spyte-
full wordes, as in the Psal. xxii. c.

b* O earth couer not my bloude, that is, as Rabi. Abrahã exponeth it, hyde not my bloude so but that it be auenged, lett not the auengemente therof be vnknowẽ, but opẽ vn-
to all mens eyes: as was the auẽgemente of Dathan and Abiram, whom the earth swalo-
wed Num. xvi. e ye may also expoũd it thus, Hyde not my bloude, but let it testifye and wytnesse myne innocency, as dyd the bloud of Abell, of whõ we reade ꝑ his bloude cried from the erth. Gene. iiii. b.

¶ Job sayth that he consumeth away, and yet doth patiently abyde hys

The. xvii. Chapter.

MY breth faileth, my dayes are shortened. I am hard at dea-
thes dore. I haue disceaued
A no man, yet muste myne eye continue in heynesse. O de-
liuer me, and set me by the: who shall then be able to thruste my handes to geather? Thou hast withholdẽ their hertes frõ vn-
derstandynge, therefore shall they not be lett vpon hye. He promyseth hys frendes parte of hys good, but his owne chyldren
B spẽde it. He hath made me as it were a by worde of the comon people. I am his ge-
stynge stocke amonge thẽ. My coũtenaũ-
ce is heuye for verye anger, & the mẽbres of my bodye are become lyke a shadowe. Vertuous men therfore shal wel cõsydre this, & the innocent shall take part agaĩst
C the ypocrite,

The righteous wil kepe his waye, & he that hath cleane hãdes, will euer be stõger & stõger. As for you, turne you, & get you hence, for I cannot se one wyse mã amõg you. My dayes ar past, my thoughtes are vanished awaye, which haue vexed myne D herte, chaunging the night in to daye, and the light into darcknes. Though I tarye neuer so moche, yet the graue is my house, and I must make my bed in the darcke. I cal corruptiõ my father, & the wormes call I my mother & my syster. What helpeth then my longe tarying? Or, who wyl fulfyl the thing, that I loke for? All that I haue, shal go downe into the pytt, & lye wyth me in the dust.

C Baldad reherseth the paynes of the vnrighteous wycked.

The.xviii.Chapter.

Thé answered Baldad ỹ Shuhite, & sayd: whê wyl *ye make an ende of youre wordes? Marcke well, & consydre, we wyll speake also. Wherefore ar we coũted as beastes, & reputed so vyle in youre syghte? Why destroyest thou thy selfe wyth anger? Shal ỹ earth be forsakẽ or the stones remoued oute of theyr place because of the? Shall not the lighte of the D vngodly be put out? ye ỹ flame of his fyre shal not burne. The light shalbe darcke in hys dwelling, & hys candle shalbe put out wythe hym. Hys presumptuous goinges shall be kept in, & hys owne councell shall caste hym downe. For hys fete shalbe takẽ in the net, and he shall walcke in the snare. Hys fote shalbe holden in the gylder, and the thrustte shall catche hym. The snare is layed for hym in the ground, and a pitfall in the waye.

A Then Job and soch as thou.

Fearfulnes shal make him afrayed on euerye syde, that he shal not knowe, where to get out. Hõger shalbe his substaunce, & myshortune shal hange vpõ him. He shall eate the strength of his skinne, a* the firste borne of death shal eate hys membres. All hys cõforte & hope shalbe roted out of his dwellinge, verye fearfulnesse shall bringe hym to the king. b* Other men shal dwell in hys house (whych nowe is none of hys) and brymstone shall be scatered vpon hys habitation. Hys rotes shalbe dryed vp beneth, and aboue shall hys harvest be cutte downe. Hys remembraunce shal perishe frõ D the earth, and hys name shall not be prayse in the stretes: he shalbe dryuen frõ the lyght into darknes, and be cast cleane out of the world. He shal nether haue chylder nor kynsfolckes amonge hys people, nor eny posterite in hys countrey: younge and olde shall be astonished at hys death. Sorthe are nowe thee dwellynges of thee wycked, and thys thee place of hym that knoweth not God.

The Notes:

a* That is, an horrible and sodayne death Some reade the prince of death.

b* Or, she shal dwel, that is to saye his wyfe wythoute hym.

C Job recyteth his mysseryes and grenouse paynes He prophecieth of the generall resurrection.

The.xix.Chapter.

Job answered: & sayde: howe long wyl ye vexe my mynde: A & trouble me wythe wordes? Lo, ten tymes haue ye reproued me: are ye not ashamed, for to laugh me to skorne? yf I go wrong I go wrong to my selfe. But yf ye wyl enhaunce your selues agaynste me, & accuse me to be a wicked person because of ỹ shame that is come vpõ me: knowe this then, that it is God, whych hath handled me so violentlye and hath compassed me aboute with hys scourges. Behold, though I crye yet violence is done vnto me, I cannot be herde: Though I complayne, ther is none to geue sentence wyth me. He hath hedged vp my path, I cãnot get away, he hath set darcknes in my gate. He hath spoyled me B of myne honoure & takẽ the a* crowne awaye fro my head. He hathe destroyed me on euerye syde, & I am vndone: My hope hath he taken away fro me, as it were a tre pluckte vp by the rote. His wrath is kindled agaynst me, he taketh me, as though I were hys enemye.

His men of warre came together, which made theyr way ouer me, and besieged my dwelling rounde aboute. He hath put my brethrẽ farre away fro me, & soch as were of myne acquayntaũce, are become straũgers vnto me. Myne owne kynsfolkes haue forsakẽ me, & my frẽdes haue put me oute of remẽbrãce. The seruãtes & maydens of myne owne house take me for a strãger, & I am become as an aleaũt in their syghte. Whẽ I cal vpon my seruaũt, he geueth me

me no answere: no though I pray hym w my mouth. Myne owne wyfe maye not abyde my breth, I am kaynte to speak faire vnto the childzen of mine awne body. Ye ꝑ very desert fooles despise me, & whē I am gone from them, they speak euil vpon me All soche as were my moste faumliers, abhorre me: & they whom I loued best, are turned agaynst me. My bone hangeth to my
D skinne, & my flesshe is a waye, only there is left me the skynne about my teth. Haue pyte vpō me, haue pyte vpō me (O ye my frēdes) for the hand of the lord hath touched me. Wherfore do ye persecute me[b] * as God, & e * are not satisfyed of my flesshe?

O that my wordes were writtē, O ꝑ they were put in a boke: wolde God they were grauen w an yron penne in leade or in stone. For I am sure, that my redemer lyueth, & that I shall ryse out of the earth in ꝑ latter daye: that I shall be clothed agayne w this skynne, & se god in my flesh.
* Nota ye fautge of Job
Yee I my selfe shall behold hym, not wyth other but wythe these same eyes. My reynes ar consumed within me, whē ye saye: Wherfore do not we persecute hī? we haue foūde an occasyon agaīst hym. But beware of the swearde, for the swearde wylbe auēged of wyckednesse and be sure, that ther is a iudgemente.

The Notes.

a * Rabi Abraham vnderstandethe by the croune, the dignitye that comethe to the ryche by the meanes of theyr rychesse: for al mē haue the ryche in honoure, all thoughe some vnderstande thereby his childzen, as in the Prouer. The crowne of olde men are theyr childzens childzen. Other some, vnderstand the dygnytye that came vnto him of his wysdom & cunninge. So Jobs meaning is, that of a worshypfull & ryche man, he is become poore and despysed.

b * The Hebrues reade as they do, meaninge the cruell which are not satysfyed wythe his flesshe, soche wold he not that his frīndes shuld counterfet.

c * Are not satysfyed of my flesshe. To eate & be satisfyed of a mannes flesshe, is a borowed speache takē both in the good & euel part. In the good parte it sygnyfieth to loue, to iudge kyndly, and then at the length to fall to prating. In the euell parte, it is cruelly and beastly to mistake, & (as it were) to teare with spiteful and haynouse wordes.

Sophar saith, that the vnfaithful, the couetouse and the wycked shall haue a shorte ende.

The. xx. Chapter.

THen answered Sophar the Naamathite, & said: For the same cause doo my thoughtes cōpel me to āswere, And why? my mynde is tossed here and there. I haue suffyciently herd thy checkynge and reproffe, therfore am I purposed to make answere after myne vnderstandyng. Knowest thou not thys, namely: that from the begynnynge (euer sence the creacion of man vpō earthe) the praise of the vngodly hathe bene shorte, and that the ioye of ypocrites cōtinued but ꝑ twinklynge of an eye? Though he be magnifyed vp to ꝑ heauē, so that his head reacheth vnto the cloudes: yet he perisheth at ꝑ last lyke dounge: In somoch that they whych haue sene hym, saye: Where is he? He vanysheth as a dreame, so that he cā no more be founde, & passeth away as a visyon in the nyghte. So ꝑ the eye which sawe hym before, getteth now no sight of him, & his place knoweth hym nomore. His childzen go a begynge, theyr hādes bring thē to sorow and heuynesse.
B
Frō his youth his bones ar full of vice, which shall lie downe w hym in ꝑ earthe. Whē wyckednes is swete in hys mouth, he hideth it vnder his tōg. That he fauoureth, ꝑ wyll he not forsake, but kepeth it close in his throte. The meate ꝑ he eateth, shall be turned to the poysō of serpentes, wtin his body. The ryches that he deuoureth, shall he perforce agayne, for God shall draw them out of his belye * he shal
C
suck ꝑ serpentes heed, & the adders tonge shal slay him: so that he shal nomore se the ryuers & brokes of hony & butter: But laboure shal he, & yet haue nothinge to eate. Great trauayle shall he make for ryches, but he shall not enioye thē. And why? he hath oppressed the poore, & not helped thē: houses hath he spoyled, & not builded thē. Hys belye coude neuer be filled, therefore shal he perish in his couetousnes. He de-
D
uoured so gredely, that he left nothyng behid, therfore his goodes shalnot prospere. Though he had plenteousnesse of euerye thynge, yet was he poore, and therfore he is but a wretch on euery syde.

For though the wicked haue neuer somoch to fil his bely, yet god shal send hys wrath vpon him, & cause hys battayll to

raygne ouer hym: so that yf he fle the yron weapēs, he shalbe shot wyth the stele bowe The arowe shalbe takē forth, & go oute at his backe, and a glistering sweard thorow the gall of hym, feare shal come vpon him b* There shal no darknes be able to hyde him. And vnkindled fyre shal cōsume him and loke what remayneth in hys house, it shalbe destroyed. The heauen shal declare hys wyckednes, & the earth shall take part agaynst him. The substaunce that he hath in his house, shalbe taken away & perysshe, in the daye of the Lordes wrathe. This is the portion that thee wycked shall haue of God, and thee heretage that he maye loke for of the Lord.

The Notes.

a* He shal sucke the serpētes head. ꝑ is, he shalbe subiect to all cursednes & suffer al maner sorowes. It is soch a maner of speach as is before in the. xv. b, of drinking wickednes b* That is, he cannot hyde hym from perelles.

¶ Iob recyteth the prosperite of ꝑ wicked, & after declareth theyr sodayn ruyne and destruction.

The. xxi. Chapter.

A

Iob answered, & sayd: O heare my wordes, & amende youre selues. Suffre me a lyttle, ꝑ I may speake also, and then laughe my wordes to scorne, yf ye wyll. It is wyth a man, that I make this disputatiō: Wherfore yf it were so, shulde not my spyryte be then in sore trouble: Marke me wel, be abashed, & lay your hāde vpon youre mouth. For whē I ponder & consyder this, I am afrayed, & my flesh is smytten wyth feare. Wherfore do wicked men lyue in health and prosperite, come to theyr olde age, & increase in ryches: Theyr chylders chyldren lyue in theyr syght, and theyr generacion before theyr eyes. Theyr houses ar safe from al feare, for the rodde of God doth not smyte thē. Their bullock gendreth, and that not oute of tyme: theyr cowe calueth, and is not vnfrutefull.

They send forth their childrē by flockes, & theyr sonnes leade ꝑ daūce. They beare with them tabrettes and harpes, and haue instrumētes of unsycke at their pleasure. They spende theyr dayes in welthynesse: but sodenlye they go downe to hell. They saye vnto God: go from vs, we desyre not the knowledge of thy wayes. What maner of felowe is the Almightie, ꝑ we shulo serue hym: What profyt shulde we haue, to submyt oure selues vnto hym: Lo, ther is vtterly no goodnes in thē, therfore wyll not I haue to do wythe the councell of the vngodly. Howe ofte shal the candle of the wicked be put out: howe ofte cometh their destruction vppon them: O what sorowe shall God geue them for theyr part in his wrath: Yea they shalbe euen as chaf before the wynde, and as duste that the storme caryeth awaye.

C

And thoughe God saue theyr chyldren frō soch sorow, yet wyl he so reward them selues, that they shal know it. Their owne destruction and myserye shall they se with their eyes, & drinke of the fearful wrath of the Almightie. For what careth he, what become of his housholde after hys death: whose monethes passe away swyfter then an arow. In as moche then as God hathe the hyest power of all, who can teache hym any knowledge: One dyeth now when he is myghtie and at his best, riche, & in prosperite: euē when hys ‡ bowelles are at the fattest, & his bones ful of marye. Another dyeth in sorowe & heuynesse, & neuer hadd good dayes. Nowe slepe they both a lyke in the earth, & thee wormes couer thē. But I knowe what ye thinke, yea and what ye ymagin against me vnrighteousli. For ye saye: where is the Prynces palace: where is the dwellyng of the vngodly: Aske eny man that goeth by the waye, & (yf he wyll not regarde their tokens & dedes) he shall tel you, that the wycked is kepte vnto the day of destruction, and that the vngodlye shalbe brought forth in the day of wrath. Who darre reproue him for his wayes to his face: who rewardethe him for the vngraciousnes that he doth: Yet shall he be brought to hys graue, and watch among ꝑ heape of the deed. Then shal he be layne to be buryed amonge the stones by ꝑ broke syde. All men must folowe hym, & there ar innumerable gone before hym. O how vayne is the comforte that ye geue me: Are not youre answeres cleane contrarye to ryght and treuth:

‡ after the Greke. Some reade pappes.

D

¶ Eliphaz reprehendethe Iob of vnmercyfulnesse.

The. xxii. Chapter.

Then Eliphas the Themanyte gaue answere, & sayd: Maye a man be cōpared vnto God

in

in wyldō, though he seme to hym self, for to be lyke hym? What pleasure hath god in that thou art righteous? Or what doth it profite hym, that thy wayes are perfect? Is he afrayed to reproue thee, & to steppe forth with the into iudgement? Commeth not this for the great wickednes, & for thyne vngratious dedes which ar innumerable? Thou hast take the pledge frō thy bre thre for noughte, and robbed the naked of their clothing: To soch as were wery, hast
B thou geuen no water to drinke, thou haste withdrawe bred frō the hungrye: Shuld soche one then as blethe violence, wronge and oppression (doinge all thing of partialite, & hauinge respect of personnes) dwell in the lande? Thou haste sente wyddowes awaye emptye and oppressed the poore fatherlesse.

Therfore art thou cōpased about with snares on euery syde, & sodēly vexed with feare. Shuldest thou the se no darknesse? Shuld not the waterflode rūne ouer the? Now because ỹ God is hyer the the heues and because thou seyst ỹ the starres are so hye, wilt thou therfore saye: Tushe, howe shuld God know? Doth his domintō reache beiond the cloudes? Tush, the cloudes couer him that he may not se, for he dwelleth in heaue. Wel, thou wilt kepe the olde way, that al wicked men haue gone: bothe olde & young, whose foūdatiō is a rūning water, which saye vnto God: go frō vs, & after this maner: Tush, what wyl the Almightie do vnto vs? wher as he (not withstanding) fylleth their houses w al good. Which meaning of the vngodly be farre fro me. For with ioye shal ỹ godly, & with gladnes shal the innocent se, that their increase shal be hewen downe, & their posterite consumed with fyre.

Therfore reconcile the vnto God, & be contēt, so shal al thinges prosper w. ỹ right wel. Receaue the law at his mouth, and laye vp his wordes in thine hert. For yf ỹ
D wilt turne to the Almightie, thou shalt stā de fast, & al vnrighteousnes shall be farre from thy dwellinge: He shall geue the an harueste, which in plenty & aboūdaūce shal exceade the dust of the erth, & the golde of Ophir, like ryuer stones. Yea the Almigh tye hys owne selfe shalbe thine harueste, & the heape of thy moneye. Then shalt thou haue thy delyte in the Almightie, & lyft vp thy face vnto God. Then shalte thou make thy prayer vnto hym, & he shal heare the, and thou shalt kepe thy promyses. Then, loke what thou takest in hand, he shal make it to prospere with the, & the lighte shal shyne in thy wayes. For who so humbleth hym selfe, hym shall be set vp: and who so lokethe meakelye, shall be healed. Yf thou be innocent, he shall saue the: and thorowe thee vngyltynesse of thyne handes shalte thou be delyuered.

Job affirmeth that he both knoweth & feareth the power & sentence of the iudge, & sayth that he hathe walked in hys rygh̄teousnesse.

The. xxiiii. Chapter.

Job answered, and sayd: My saying is yet this daye in bit-
A ternes, & my hāde heuy amōg my groninges. O ỹ I might se him & fynde hym: O that I myghte come before hys seate, to pleate my cause before him, and to fyl my mouth wyth argumētes. That I myght know, what answere he wolde geue me: & that I myghte vnderstande, what he wolde saye vnto me. Wyl he pleate agaynst me wyth hys greate power and strength, or wyll he
B leane hym selfe vtterlye vpon me? Oh no: let hym not do so wyth me. But lette hym geue me lyke power to go to the lawe, then am I sure to win my matter. For though I go before, I fynde hym not: Yf I come behynde, I can get no knowledge of him: Yf I go on the left syde to ponder his workes, I cannot attayne vnto them. Agayne yf I go on the righte syde, he hydeth hym selfe, that I cannot se hym. But as for my waye, he knoweth it: and tryeth me as the golde in the fyre.

Neuerthelcs my fete kepe his path, hys hye strete haue I holdē, and not gone oute of it. I haue not forsakē the cōmaūdement
C of his lippes, but loke what he chargedme with his mouth, ỹ haue I shutte vp in my hette. It is he him self alone, who wyl turne him backe? He doth as him listethe, and bringeth to passe what he will. He rewardeth me into my bosome, & many other thinges mo doth he, as he may by hys power. Thys is the cause, that I shrincke at hys
D presence, so that when I consydre hym, I am afrayed of him. For in so moche as he is God, he maketh my herte soft: & seynge

that

that he is Almightie, he putteth me in fea re. Thus cā not I get out of darknes, the cloude hath ſo couered my face.

¶ Iob deſcribeth the wyckednes of mē, & ſheweth what curſſe belongeth to the wycked.

The. xxiiii. Chapter.

WHy conſyderynge then that there is no tyme hyd frō ỹ Almigh tye, howe happeneth it, that they which knowe hym, wyll not regard his dayes? For ſo me men there be, that remoue other mens landemarkes: that robbe them of their ca= tel, and kepe the ſame for theyr owne: that dryue awaye the aſſe of the fatherleſſe: ỹ take the wyddowes oxe for a pledge: that thruſt the poore oute of the waye, and op preſſe the ſymple of the worlde togeather. Behold, the wylde aſſes in the deſerte goo by tymes, as theyr maner is, to ſpoy= le: Yee the very wylderneſſe mynyſtreth foode for their children. They reape the corne feld that is not their owne: & gather the grapes out of his vineyard, whō they haue oppreſſed by vyolence. They ar the cauſe that ſo manye men are naked and bare, haupnge no clothes to couer them & kepe them from colde: So that when the ſhowers in the mountaines haue rained vp on them, & they be all wet, they haue none other ſuccoure, but to kepe them among the rockes.

They ſpoile the ſucking fatherles chil dre, & put the poore in preſon: In ſomoch that thei let thē go naked wout clothyng, & yet the hungrye beare the ſheeues. The poore ar faine to labour in their oyle mil= les, ye & to treade in their wyne preſſes, & yet to ſuffre thirſt. The whole citie cryeth vnto the lord with ſyghyng, the ſoules of ỹ ſlaine make their complaynte. But God deſtroyeth them not for all this, where as they (not withſtandinge) are rebellious & dy ſobedient enemyes: whych ſeke not his lighte & waye, ner turne agayne in to hys path. Tymely in the morninge do they a= ryſe, to murther the ſimple and poore, & in the nyght they go a ſtealynge.

The eie of the vngodly is like ỹ aduou terer, ỹ waiteth for ỹ darckneſſe, & ſayeth thus in him ſelfe: Tuſh, ther ſyal no mā ſe me, & ſo he diſgiſeth his face. In ỹ nighte ſeaſon thei ſearch the houſes, and hyde thē ſelues in the day tyme, but wyl not know ỹ light. For as ſoone as the day breaketh, the ſhadowe of death cōmeth vpō them, & thei go in horrible darknes. The vngodli is very ſwyft: & ỹ his portion alſo vpon erth were ſwifter thē ỹ rūning water whi= ch ſuffreth not ỹ ſhipmā to behold ỹ faire & pleaſaūt vineyardes. & ỹ thei (for ỹ wic kedneſſe which they haue done) were dra= wē to ỹ hel, ſoner thē ſnow melteth at the heat. & ỹ al cōpaſſiō vpō the were forgot tē: ỹ their dainties were wormes, that thei were cleane put out of remēbraūce, & vtter ly hewen downe like an vntruteful tree. For they mainteine ỹ baren, & make thē ỹ they cā not beare, & vnto widowes thei do no good. They pluck downe ỹ mightie vō theyr power, & when thei thē ſelues ar got ten vp, they are neuer without feare, as lō ge as they lyue. And though they myghte be ſafe, yet they wil not receaue it, for their eyes loke vpon their owne wayes. They are exalted for a lytle, but ſhortly are they gone, brought to extreame pouerte, & take out of the waye: yee & vtterly plucte of, as ỹ eares of corne. Is it not ſo? Who wyll then reproue me as a lyar, & ſaye that my wordes are nothynge worthe?

¶ Baldad proueth that no mā is cleane & with out fynne before God.

The. xxv. Chapter.

THen āſwered Baldad ỹ Su hite, & ſaid: Power & feare is wt him about, ỹ maketh pea= ce, ſittig in his highnes, whoſe mē of warre ar innumera= ble, & whoſe light ariſeth ouer al, but how maye a mā cōpared vnto God, be iuſtyfi= ed? Or, how can he be cleane, that is borne of a womā? Beholde, the Moone ſhineth nothing in cōparyſon to hym, and ỹ ſtar= res ar vncleane in his ſyght. How moche more then mā, ỹ is but corrupciō: & ỹ ſon ne of man, which is but a worme?

¶ Iob ſheweth that mā can not helpe god, and pro ueth it by hys myracles.

The. xxvi. Chapter.

IOb anſwered, & ſaid: O how helpeſt thou ỹ weake? what cō forte geueſte thou vnto him ỹ hath no ſtrengthe? Where is ỹ counceil that thou ſhul= deſte geue him, whiche hathe no wyſdom?

Wyte

Wotlte thou so shew thyne excellent rygh-
B tuousnes? Before whom hast thou spoke
those wordes? Who made the brethe to co-
me out of ỹ mouth? The giauntes & wor-
thies ỹ are slayne, & lye vnder the worlde
wt their companyons: yee & all they which
dwell benethe in the hell are not hyd from
him, and the very destructiõ it self cã not
be kepte oute of his syghte. He stretchethe
C out the north ouer the emptye, & hangethe
the earth vpon nothyng. He byndeth the
water in hys cloudes, that they falle not
downe togeather. He holdeth bak his stou
le, that it can not be sene, and spredeth hys
cloudes before it.

He hath cõpased the waters wt certaine
boundes, vntyll ỹ day & night come to an
D ende. The very pillers of a* heauẽ trẽble &
quake at hys reproke. He stylleth ỹ see wt
his power, & thorow hys wysdom hath he
set forth ỹ world. With his spryte hath he
garnisshed the heauẽs, & wt his hãd hath
he wounded ỹ rebellyous serpẽt. This is
now a shorte summe of his doynges: But
who is able sufficyentlye to rehearse hys
workes? Who can perceaue & vnderstan-
de the thondre of his power,

The Notes.

a* Deus & erth haue properly no pylers ner any thynge to leane to ỹ shuld sustaine & bere them vp, as it apereth of the earth, aboue in this chapter: but Job taketh his similytude of our erthly buyldinges because his heaters shuld so the soner understand hym.

¶ The cõstantnes and perfectnes of Job, & ỹ parte of the vnfayethfull with God,

The.xxvii.Chapter.

A Nd Job proceaded & wente forth in his cõmunicatiõ, say
ing: As truly as God lyueth (which hath takẽ away myne po
wer fro me) & ỹ Almyghtye, ỹ hath vexed my mind: My lippes shall tal
ke of no vanite, and my tonge shall spea-
ke no dysceate, whyle my brethe is in me,
& as longe as the wynde (that God hathe
geuen me) is in my nostrels.

God forbidde, ỹ I shuld graunt your
cause to be ryght. As for me, vntyll myne
end come wil I neuer goo fro myne inno-
B cẽcy. My ryghtwes dealyng kepe I fast,
which I wil not forsake: my hert shal not
reproue me of my daies a* Therfore myne
enemy shalbe fouũd as the vngodly, & he ỹ
taketh parte agaynst me, as the vnrighteu
ous. What hope hath ỹ ypocrite, thoughe
he haue great good, and though god gyue
hym ryches after his hertes desyre? Doth
God heare him the soner, whẽ he crieth vn
to him in his necessite? Hath he suche plea
sure and delyte in the almighty, ỹ he darre
alwaye call vpõ God? I wyll teache you
in the name of god: and the thinge that I C
hauc of the Almightie, wil I not kepe frõ
you. Beholde, ye stãde in your owne con-
ceat, as though he knew al thinges. Wher-
fore then do ye go about with suche vaine
wordes, sayig: This is ỹ porcion that thee
wicked shal haue of God, & the heritage ỹ
Tyrauntes shall receaue of the Almyghti-
tie. If he get many chyldrẽ, they shall pe-
rish with the swearde, & hys posterite shal
haue scarcnesse of brede. Loke whõ he lea
ueth behinde him, they shal dye & be bury-
ed, & no mã shal haue pite of hys wyddo-
wes. Thoughe he haue as moche moneye
as the duste of the earth, & raymẽt as rea-
dye as the claye, he maye well prepare it:
but the godly shall put it vpon hym, & ỹ
innocẽt shal deale out the money. His hou
se shal endure as the moth, and as a booth
that the watch mã maketh. When ỹ ryche
mã dyeth, he carieth nothynge withe him:
he is gone in ỹ twinckelyng of an eye. De-
struction taketh holde vpon hym as a wa-
ter floude, & the tempest stealeth him away
in ỹ night season. A vehement wynd cari-
eth him hẽce, and departeth: a storme pluc
keth him oute of hys place. It ruscheth in
vpon him, and sparethe hym not, he maye
not escape frõ the power therof. Thẽ clap
men their hãdes at him, yee & iest of hym,
when they loke vpon his place.

The Notes.

a* Understand, misse spent. He meanethe ỹ he wil not suffre that his cõscience de faute, and that he wyl not haue an euel conscyence for misse spendyng of his lyfe time, in which he had lyued moste innocently.

¶ Iob sheweth that the wysdom of God is vnsearchable.

The.xxviii.Chapter.

THere are places where syluer
is molten, & wher golde is tri A
ed: where yron is dygged out
of the ground, and stones re-
solued to metall. The darck
nesse shall once come to an ende, he can
seke aute the grounde of all thynges: the
stones, the darcke, & the horrible shadow.

Now the

With the ryuer of water parteth he a sunder the straūge people, ꝑ knoweth no good neyghbourheade: soch as are rude, vnmanerly & boystoures. He brīgeth fode out of ꝑ erth, & that which is vnder, cōsumeth he wt fyre. There is founde a place, whose
B stones are cleane Saphirs, & wher ꝑ clottes of ꝑ erth are gold. Ther is a way also ꝑ ꝑ byrdes know not, that no vulturs eye hath sene: wherin ꝑ proude & hye mynded walke not, & where no lyon cōmeth: Ther putteth he his hand vpō the stony rockes, and ouerthroweth the moūtaines. Riuers flow out of the rockes, & loke what is pleasaunt, his eye seyth it. Out of droppes brīgeth he great floudes together, & the thīge that is hyd bringeth he to light. Howe
C cōmeth a mā thē by wysdome? Wher is ꝑ place that mē fynde vnderstanding? Verely no mā can tell howe worthy a thing she is, neyther is she founde in the lande of ꝑ lyuyng. The depe saieth: she is not in me. The see sayethe: she is not with me. She can not be gotten for the most fine golde, nether may ꝑ price of her be bought wyth
enye moneye: No wedges of golde of Ophir, no precyous Onix stones, no Saphirs mai be cōpared vnto her. No, nether gold ner Christal, nether swete odours ner goldē plate. There is nothing so worthy, or so excellent, as ones to be named vnto her: for perfect wysdome goeth farre beyō de them al. The Topas that cōmeth oute of Inde, maye in no wise be lickened vnto her: yee no maner of apparell howe pleasaunt and fayre so euer it be.

D From whēce then cōmeth wysdome? & wher is the place of vnderstanding? She is hyd frō the eyes of al men, yee & frō the foules of ꝑ aire. Destructiō & death saie: we haue herd tel of her wt our eares. But God seyth her waye, & knoweth her place. For he beholdeth the endes of the worlde & loketh vpō al that is vnder heauen. Whē he weied ꝑ wyndes, & measured ꝑ waters: when he sett the rayne in ordre, & gaue the mightie floudes a law? Thē did he se her, thē declared he her, prepared her & knewe her. And vnto man he said: Behold, to feare ꝑ Lord, is wysdome: & to forsake euell, is vnderstandynge.

¶ Job cōplaineth of ꝑ prosperitie of the time past. Sutelye reprouyng hys kryndes of iniurye, because they said ꝑ Job suffered according to his deseruis

The. xxix. Chapter.

MOreouer Job proceaded and went forth in his communicacion. sayīg: O ꝑ I were as I was in ꝑ monethes by past, & in ꝑ A dayes when God preserued me: whē his lyght shyned vpō my heade: when I went after the same lyght & shynyng cuē thorow the darknes. As it stode wt me, when I was welthy & had ynough: whē God prospered my house: whē ꝑ Al- B mightie was with me: when my housholde folckes stode about me: whē my waies tāne ouer wythe butter, & when the stonye rockes gaue me riuers of oile: when I wēt thorow the citie vnto the gate, & whē they set me a chaire in the strete: whē the yōge men (as soone as they sawe me) hydd themselues, & when thee aged arose and stode vp vnto me: when the princes left of their talking, & laied theyr hād to their mouth: when the myghty kept styl their voyce, & whē their tōges cleued to the rofe of their mouthes. When al they that heard me, called me happye: and when all they that saw me, wysshed me good. For I deliuered the poore when he cryed, and the fatherlesse C that wanted help. He that shuld haue ben loste, gaue me a good worde and the wydowes herte praysed me. And why? I put vpon me *righteousnesse, which couered me as a garmente, and equyte was my crowne. I was an eye vnto the blind, and a fote to ꝑ lame. I was a father vnto thee poore, and when I knewe not their cause, I sought it out diligently. I brake ꝑ chaftes of the vnryghtuous, and pluct ꝑ spoyle out of their teth. note I plucke ꝑ spoyle oute of their yawes

Therfore, I thought verelye, ꝑ I shuld haue dyed in my nest: & ꝑ my dayes shuld haue bene as many as ꝑ sandes of the see. For my rote was spred out by ꝑ water side, & dewe lai vpō my corne. Mine honoure encreased more & more, & my bowe was euer the stronger in my hād. Vnto me mē gaue eare, me they regarded, & wt sylence they taried for my counsel. If I had spokē, they wolde haue it none other wayes: my wordes were so well taken among them. They wayted for me, as the erth doth for ꝑ rayne: & gaped vpon me, as the groūde doth to receaue the *latter shower. Whē I laughed, thei knew wel it was not earnest:

nesse: & this testymony of my countenaūce pleased thē nothing at al. When I agreed vnto their waye, I was the cheefe, & sat as a kīng among his seruauntes: Or as one that comforteth soche as be in heuynesse.

The Notes.

a* This ryghtwesnes is no nother thing, thā to lyue iustly amōgst mē, hurting no mā & geuyng vnto euery mā that whiche belongeth vnto him Gene.xxx.e. & Psal.xv.a.

b* By ỹ latter shower is vnderstand holesome doctryne whych causeth iustice & iudgement to sprynge.

¶ The great despyte of men & curse of God that Job suffereth. The.xxx.Chapter.

A BUt now they ỹ are myne inferiours & yoūger then I, haue me in derisiō: yee euē they, whose fathers I wold haue thought scorne to haue set wt ỹ dogges of my catel. The power & strēgth of theyr hādes might do me no good, & as for their age, it is spēt & past away wout any profit. For very mysery and honger, they wēt aboute in ỹ wildernesse lyke wretches & beggers, pluckinge vp herbes frō among the busshes, & ỹ Junipers rote was their meate. And whē thet were dryuen forthe, men cried after them, as it had bene after a theefe. Their dwelling was beside foule brokes, yee in ỹ caues & dēnes of the earth. Vpon ỹ drye heeth wēte they aboute cryinge, & in the brome hylles they gathered them together. They were ỹ chyldren of fooles & vylaynes, which are deed away frō the world. Now am I their sōg, & am become theyr teasting stock: they abhorre me, they flee farre fro me, & staine my face with spetle. For the lord hath opened his quiuer, he hath hytt me, & put a brydle in my mouth. Upō my right hād thet rose to geather agaynste me, they haue hurte my fete, made a waye to destroye me, and my pathe haue they clene marred. It was so easy for thē to do me harme, that thet needed no mā to helpe them. They fell vpon me, as it had bene the breakyng in of waters, & came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

Myne honoure vanysheth away more swyftly thē wind, & my prosperite departeth hēce like as it were a cloud. Therfore is my mind poured ful of heuinesse, & the dayes of trouble haue takē hold vpō me. My bones ar pearsed thorow in ỹ nyght season, & my sinewes take no rest. Wt thal

B

C

D

their power haue thei chaūged my garmente, & girded me therwt, as it were wt a coate. I am cuē as it were clay, & am become like asshes & dust. Whē I crie vnto the, ỹ doest not heare me: & though I stād before ỹ, yet thou regardest me not. Thou art become myne enemye, & wt thy vyolent hād ỹ takeste part agaynst me. In tymes past thou didest set me vpō hie, as it were aboue ỹ winde, but now hast thou geuē me a very sore fal. Sure I am, ỹ thou wilt deliuer me vnto death: wher as a lodgyng is prepared for al men lyuing. Now vse not mē to do vyolēce vnto thē, ỹ are destroyed al ready: but wher hurte is done, there vse thei to helpe. Wid not I wepe in ỹ tyme of trouble? Had not my soule cōpassiō vpon ỹ poore? Yet neuertheless where as I loked for good, euel hapened vnto me: and where as I wayted for lyght, there came darckneste. My bowels seeth wīn me, & take no rest, for ỹ dayes of my trouble are come vpō me. Mekeli & lowly came I in, yee & wout any displeasure: I stode vp in the congregacyon, & cōmuned with them. But now, I am a cōpanion of dragons, & a felow of Estriches. My skinne vpō me his turned to black, & my bones are brent with heate: my harp is turned to sorow, & my pype to weppynge.

¶ Job recyteth the innocencye of his lyuynge and nombre of his vertues.

The.xxxi.Chapter.

I a* Made a couenaunt wythe mine eies, ỹ I wolde not loke vpon a dāsel. For howe greate a porciō shal I haue of god frō aboue? & what enheritaūce from ỹ almyghtie on hye? As for ỹ vngodly & he ỹ toyneth him self to ỹ cōpanie of wicked doers shal not destructiō & misery come vpō hi? Doth not he se my wayes, & al my goynges. If I haue cleued vnto vanite or yf my fete haue runne to dysceaue: let me be weyed in an euen balaunce, that God mai se my innocētie. If so be that I haue withdrawne my fote oute of the right way, yf my heart hathe folowed mine eie sight, yf I haue stayned or defiled my handes: O then is it reason ỹ I sowe, & another eate, yee that my generacion and posterite be cleane roted oute. If my herte hathe lysted after my neyghboures

wyfe

E

wyfe, or yf I haue layde wayt at his doze.
O that let my wyfe be another mās harlot
& let other lye wyth her. For this is a wyc-
kednes & synne, that is worthy to be punis
shed, yea a fyre that vtterly shulde consu-
B me. & rote out al my substāce. Wyd I euer
thinke scorne to do right vnto my seruāts
& maydēs, whē thei had any matter agaīst
me. But seing ỹ God wyl syt in iudgemēt
what shal I do? And for so moch as he wil
nedes viset me, what answere shal I geue
him? He that fashioned me in my mothers
wōbe, made he not hym also? were we not
both shapē a lyke in our mothers bodies?
Wohē the pooze desyzeth any thing at me,
haue I denied it them? Haue I caused the
wyddow stand wayting for me in vayne?
Haue I eatē my pozciō alone, that the fa-
therles hath had no part wt me? for mercy
grew vp with me fro my youth, & cōpassiō
C fro my mothers wombe. Haue I sene any
mā perish thorow nakednes & wāt of clo-
thing? Or any pooze man for lack of ray-
mēt, whose sides thanked me not, because
he was warmed with ỹ wolle of my shepe
Wyd I euer lift vp myne hand to hurt
the fatherles? yea in the gate wher I sawe
my self to be in auctozite: thē let myne ar-
me fal fro my shulder, & myne arme holes
be brokē frō the ioyntes. For I haue euer
feared ỹ vengeaūce & punishmēt of God,
& knew very wel, ỹ I was not able to bear
his burthē. Haue I put my trust in golde?
Or haue I sayd to the fynest golde of all:
thou arte my cōfydence? Haue I reioysed
because my substāce was great, & because
my hand gat so moch? Did I euer greatly
b* regard the rysinge of ỹ sunne? or had I
the going downe of the moone in great re-
putaciō? Hath my hert medled pzyuely wt
any disceat? Or, did I euer kisse mine owne
hande? that were a wyckednesse worthy to
be punished, for then shuld I haue denied
the God that is aboue. Haue I euer reioy-
sed at the hurt of myne enemy? Or was I
euer glad, ỹ any harme happened vnto hi?
Oh no. I neuer suffred my mouth to doo
D soch a syn, as to wysh him euel. Yet thei of
mine owne houshold saye: who shal let vs
to haue our belly ful of his flesshe? I haue
not suffred a straūger to lie wout, but ope
ned my dozes vnto hi. Haue I euer done a
ny wicked dede wher thorow I shamed my
self before men: or any abhominaciō, ỹ I
was faine to hide it? For yf I had feared
ani great multitude of people: or yf I had
bene diſpised of the simple, Or thā shuld I
haue bene afrayed. Thus haue I quyetly
spēt my life, & not gone oute at ỹ doze. O
that I had one which wold heare me. Lo,
this is my cause. Let ỹ almighty geue me
āswere: & let him that is my contrary par-
ty, sue me wt a libel. Then shall I take it
vpon my shulder, & as a garlād about my
head. I haue told ỹ nōber of my goinges,
& declared thē vnto hym as to a Pzynce.
But yf case be that my *lād crye against
me, or ỹ the forowes therof make any cō-
playnt: yf I haue eatē ỹ frutes therof vn
payed for, yee yf I haue greued any of ỹ
plowinē, thē let thystles grow in steade of nota
my wheate, & thornes for my barlye. thactes of Job
Here ende the wordes of Job. my boke

The Notes.

a* To make a couenaūt with his eies, is, to mortifie ỹ cōcupiscēce of the hert, that cō-
meth by the meanes of the eie: whyche is to plucke out the eye, as is saide Mat. v. e.

b* To regard the rysyng of the sonne & the goīg downe of ỹ mone, is, to be glorious in pzosperite, & to vse the thinges of this worlde to pleasure. Jere. xxb. c. For on them that be in pzosperite is the sonne counted to shine, & the mone to go downe pzecyously & pleasātly: & on the contrary parte, to thē that be in tribulacyō, are both the sonne & ỹ mone coū ted cloudy and darcksome.

c* The lande cryeth agaynst him, whē the housbend men defrauded of their wages crie therfore agaynste hym: so the hyre of ỹ wozk men cryeth. Jaco. b a. And the forowes make lamentacion, when they ỹ plowe the groun de and make the forowes, are deprpued of theyr dutye.

Eliu after the other had fynished theyr communication, repzoueth them of folishnes. Age maketh not a man wyse, but the spzete of God.

The. xxxii. Chapter.

SO these thre mē wold stryue nomoze with Job, because he held hī self a rightuous mā. But a* Eliu the sonne of Ba rachel the Bussite of ỹ kyn- red of Rā, was very sore displeased at Job ỹ he called him self iust before god. And wt Jobs thre frindes he was angrye also, because they had foūde no reasonable an- swere to ouercome him. Now taryed Eliu tyll they had ended theyr cōmunicaciō wt Job, for why they were elder then he. B So when Eliu the sonne of Barachell the Bussite sawe, that these thre men were

not

not able to make Job ãſwere, he was miſ-
content: ſo that he gaue anſwere him ſelfe,
and ſayd: Conſydering, that I am young
& ye be mẽ of aage, I was afrayed, & durſt
not ſhew forth my minde, for I thoughte
thus wythin my ſelfe: It becommeth olde
men to ſpeake, & the aged to teache wiſdõ.
Euery mã (no doute) hath a mynde, but it
is the inſpiratiõ of ỹ Almyghtie ỹ geueth
vnderſtanding. Al mẽ are not wiſe, nether
doth euery aged man vnderſtand the thin
ge that is lawful. Therfore wyl I ſpeake
alſo (in ſo farre as I may be heard) & wyll
ſhew you myne opinion. For when I had
wayted tyl ye made an ende of your talkin
ge, & heard your wiſdõ, what argumentes
ye made in your cõmunicatiõ: yea when I
had diligẽtly pondred what ye ſaid, I foũ
de not one of you that made any good ar-
gumẽt againſt Job, or ỹ directly coud ma
ke anſwere vnto his wordes: leſt ye ſhuld
prayſe your ſelues, to haue foũd out wyſ-
dõ: becauſe it is God that hath caſt hĩ out,
D & no mã. Neuertheles, ſeynge he hath not
ſpokẽ vnto me, therfore wyl not I ãſwere
hym as ye haue done (for they were ſo a-
baſhed, that they could not make anſwere
nor ſpeake one word) but in ſo moch as ye
wyl not ſpeake, ſtanding ſtyl lykedoim mẽ
and makinge no anſwere: I haue a good
hope for my parte to ſhappe hĩ an ãſwere,
and to ſhewe him my meanyng. For I am
ful of wordes, & the ſpryte ỹ is within me,
compellethe me.

Beholde, I am as the new wyne, whyche hathe no vente, and burſteth the newe veſſels in ſunder. Therefore wyll I ſpeake, that I may haue a vente: I wyll open my lippes, & make anſwere I wyll regarde no maner of perſonne, no mã wil I ſpare. For yf I wold go aboute to pleaſe mẽ, I knowe not howe ſone my maker wolde take me awaye.

The Notes.

a* S. Hierome in his treatiſe of ỹ tradicions of the Hebrues vpõ Geneſis ſayth, that this Elihu was ỹ Balaã, of whõ is ſpokẽ Numeri. xxii.

¶ Elihu ſheweth wherein Job offẽdeth. Withe God may we not ſtriue, nor curiouſly ſearche oute hys workes.

The. xxxiii. Chapter.

A Wherfore heare my word (O Job) & herkẽ vnto me al, that I wyll ſaye. Beholde, I wyl open my mouthe, and my tõge ſhal ſpeake out of my chawes. My hert ſhal ſpeake my wordes a right, & my lyppes ſhal talk of pure wiſdõ. The ſpryte of god hath made me, & ỹ breth of ỹ Almyghtie hath geuen me my lyfe, If thou canſt, then geue me anſwere: prepare thy ſelfe to ſtande before me face to face. Behold, before god am I euẽ as ỹ, for I am faſhyoned & made euen of the ſame mould. Therfore, thou nedeſt not be afrayed of me neither needeſt thou to feare, that my auctoryte ſhalbe to heuy for the. Now haſte thou B ſpoken in myne eares, & I haue herde the voice of thy wordes: I am clene wout a-
ny faute, I am innocent, & there is no wyckednes in me. But lo, he hath piked a quarell againſte me, & taketh me for hys enemy: he hath put my fote in ỹ ſtok, & loketh narowly vnto all my pathes. Behold, vnto theſe vnreaſonable wordes of thyne wyl I make anſwere.

Shulde god be reproued of mã? Why doeſt ỹ then ſtryue agaynſte him, becauſe he geueth ỹ no accõptes of al his doinges? For whẽ god doth once cõmaund a thing ther ſhulde no man be curious, to ſearche whether it be ryght. In dreames & viſiõs of the nyght ſeaſon (when ſlombringe cõmeth vpõ men, that thei fal a ſlepe in their beddes) he rowndeth thẽ in the eares, he inſourmeth them, and ſheweth them playnely, ỹ it is he, which withdraweth mã from euyll, delyuereth hym from pryde, kepethe hys ſoule from deſtruction, & his lyfe frõ the ſwearde. He chaſtenethe hym wythe ſyckneſſe, & bryngethe hym to hys bed: he laieth ſore puniſhment vpon his bones, ſo that hys lyfe maye awaye with no bred, & hys ſoule abhorreth to eate anye dayntye meate: In ſo moch that his body is cleane conſumed awaye, & his bones appeare no more. His ſoule draweth on to deſtructiõ, & his life to death. Now yf there be a* meſ-
ſenger (one among a thouſande) ſente for to ſpeake vnto man and to ſhew him the ryghte waye: then the Lorde is mercyfull vnto hym, & ſayeth. He ſhall be deliuered, D that he fal not downe to deſtructiõ, for I am ſufficiently reconciled. Than his fleſh (which hath bene in miſery & trouble) ſhal be as it was in hys youthe. For yf he ſubmytte hym ſelfe vnto God, he is gracyous, & ſhewethe hym hys coũtenaũce joy-

fully, & rewardeth man for his rightuous nes. Soche a respecte hathe he vnto men. Therfore let a mā confesse (and say) I of fended, but he hath chastened & refourned me: I dyd vnrightuously, neuertheles he hath not recompensed me therafter. Ye he hath deliuered my soule frō destructyon, & my lyfe, that it seith the lyghte. Lo, thus worcketh God alwaye with man, that he kepeth hys soule from perysshynge, & letteth hym enioye the lyght of the lyuynge. Marcke wel (O Job) and heare me: hold the stil, vntil I haue spoken. But yf thou hast any thinge to saye, then answere me, & speake, for thy answere pleaseth me. If thou hast nothinge, then heare me, & holde thy tonge, so shall I teache the wysdome.

¶ Eliu prayseth the iustice of god, whych iudgeth the worlde, and gouerneth all.

The. xxxiiii. Chapter.

Eliu proceading forth in hys cōmunicacyon, sayde: Heare my wordes (O ye wyse men) herkē vnto me, ye yͤ haue vnderstanding. For like as the mouth tasteth yͤ meates, so yͤ eare proueth & dyscerneth the wordes. As for the iudgemēt let vs seke it out amōge our selues, yͤ we may knowe what is ryght. And why? Job hath sayd: I am ryghtuous, but god dothe me wronge. I muste neades be a lier though my cause be right, and violently I am plaged where as I made no fawte: wher is ther soche one as Job, yͤ drynckyth vp scornefulnes like water? whyche goeth in yͤ cōpany of wicked doers, & walketh wͤ vngodly mē? For he saith: Thoughe a mā be good, yet is he naught before God. Therefore herken vnto me, ye that haue vnderstandynge.

Farre be it from God, that he shoulde medle with wickednes: and farre be it frō the almyghtye, yͤ he shulde medle wͤ vnryghtuous dealyng: but he rewardeth the worckes of man, and causeth euery mā to fynde accordinge to his wayes. For sure it is, that God condemneth no mā wrōgously, and the iudgement of the Almygtie is not vnryghtuousse. Who ruleth yͤ erth in hys steade? Or, whom hath he set to gouerne the whole worlde? To whom hathe he geuen hys herte, for to drawe his spyrete and breth vnto hym? All flesche shal come

like before in the. xv. b

B

A

not affonded

nota

together vnto naught, & al men shal turne againe vnto earth. If thou now haue vnderstādyng, heare what I saye, & herkē to the voyce of my wordes.

Maye he be made whole, that loueth no right? If thou were a very innocent man, shuldest thou then be punished? For he is euē the same, that knoweth the rebellious kinges, & saieth to Princes: Vngodly mē are ye. He hath none respecte vnto the persōnes of the lordlye, & regardeth not the riche more then poore. For they be all the worke of his handes. In the twynckllynge of an eie shall they be slayne: & at mydnyght, when the people & the tirauntes rage, then shall they perysh, & be takē awaie wythout handes. And why? hys eyes loke vpon the waies of man, and he seith al his goynges. There is no darknes nor thycke shadowe, that can hyde the wycked doers frō hym. For no man shalbe suffred to go into iudgment with God.

Many one, yee innumerable doth he punish, and setteth other in their steades: For he knoweth their euell & darcke worckes, therfore shal they be destroyed. They that were in the steade of Sears, dealte lyke vngodly mē. Therfore turned they backe trayterously & vnfaithfully from hym, & wolde not receaue his waies. In so moch that they haue caused the voice of yͤ poore to come vnto hym, & now he heareth the cōplaynte of soche as are in necessyte. If he deliuer and graūt pardon, who will iudge or condemne? But yf he hyde awaye hys coūtenaūce, who wyl turne it about agayne, whether it be to the people or to any mā? For the wyckednesse and synne of the people, he maketh an ypocryte to reygne ouer them. For so moch then as I haue begonne to talke of God, I wyll not hynder yͤ. If I haue gone a mysse, enfourme me: yf I haue done wrōg, I will leaue of. Wouldyst thou not geue a reasonable answere? Art thou afrayed of any thynge, seynge thou begānest fyrst to speake, & not I? For els the mē of vnderstandyng & wysdom, that haue herd me, might say: What causte yͤ speake? As for Job he hath neither spokē to the purpose nor wyselye. O father, lett Job be wel tried, because he hath turned hym self to the wycked: yee aboue his synnes he hathe blasphemed, whyche offence

nota

he

he hath done eue before vs, in that he stryueth agaynst God with hys wordes.

Nether doth godlynes profet, or vngodlynes hurte to God, but to man.

The.xxxv. Chapter.

A Eliu spake more ouer, & said: Thinkest thou it righte that thou sayest: I am rightuous before God? Seing ỹ sayest so, how doest thou knowest? Or what thinge hast thou more excellent thē I, that am a synner? Therfore wyll I geue answere vnto the and thy fryndes: loke vnto the heauen, & beholde it: consydre the cloudes, howe they are hyer then thou. Yf B thou synnest, what doest thou vnto hym? Yf thyne offences be manye, how getteste thou his fauoure? Yf thou be ryghtuous what geuest thou him? Or what receiueth he of thy hādes? Of soch an vngodly person as thou, & of the sonne of man that is righteous as thou pretēdest to be: there is a greate crye and complaynt made by thē that are oppressed wyth vyolence, yea euerye man complayneth vppon the cruel arme of tyrauntes. For soch one neuer sayth C Where is God that made me? and that shyneth vpon vs, that we myghte prayse him in the nyghte? Whych geueth vs more vnderstanding thē he doth the beastes of the earth, and teacheth vs more thē the foules of heauen.

Yf any soche cōplayne, no man geueth answere, & that because of the wickednesse of proud tyrauntes. But yf a man call vpō God, doth not he heare him? Doth not the Almightye accepte hys crye? Whan thou spakest then, shulde not he pardon the, yf thou open thy self before him, and put thy trust in him? Then vseth he no violence in his wrath, nether hath he pleasure in curious and depe inquisitiōs. Therfore hath Job opened hys mouth but in vayne, and foolishly hath he made so many wordes.

C Eliu sheweth wherfore God punisheth and correcteth.

The.xxxvi. Chapter.

ELiu proceaded forth in hys talkynge and sayde: Holde the styll a lyttle, and I shall shewe thee, what I haue yet too speake on Goddes behalfe. I wyll open vnto the yet more of myne vnderstanding standing, and prouue my maker righteous. True at my wordes, & no lye: & the knowledge wher withal I argue agaynst the, is perfect. Behold, God casteth not away the mighty, for he him self is mighty in power and wysdome.

As for the vngodlye, he preserueth the not, but helpeth ỹ poore to theyr ryght. He turneth not his eyes away frō the ryghteous, he setteth vp kynges in their trone, & confirmeth thē, so that they alway syt ther in. But yf they be layde in preson and cheynes, or bound with the bondes of pouerte: B then sheweth he thē their workes & dedes and the synnes where with they haue vsed cruell violence.

*He with punishing and nurtringe of them, roundeth them in the eares, waerneth them to leaue of frō their wyckednes, and to amend. Yf they now wyl take hede and be obedient, they shal were out their dayes in prosperite, & their yeares in pleasure & ioye. But yf they wyll not obeye, they shal go thorowe the swearde, & perysshe or euer they be a warre. As for soche as be fayned, dissemblers and ypocrites, thei heape vp wrath for them selues: for they call not vpon hym, thoughe they be his presoners Thus their soule perysheth in folyshnes, and their lyfe with the condemned. The poore deliuereth he out of his straytnesse, and comforteth soch as be in necessite and trouble. Euen so shall he kepe the (yf thou wylte be content) from the bottomlesse pyt that is benethe: and yf thou wylte holde the quyet, he shall fyll thy table wyth plenteousnesse.

Neuertheles thou hast condemned the iudgement of the vngodly, yea euē soch a iudgemēt & sentēce shalt thou suffre. For thē shal not thy cause be stylled with cruelte, nor pacified wyth many gyftes. Hath God ordened thē, that the glorious lyfe of the, & al soch mighty men shuld not be put downe? Prolonge not thou the tyme, tyll ther come a nyght for the, to set other people in thy stede. But beware that thou turne not a syde to wickednes and synne, whiche hytherto thou hast chosen more then mekenesse. Beholde, God is of a myghtye hye power: Where is there soche a gyde and lawe geuer as he? Who wyll reproue him of his waye? who wyll saye vnto him

saye vnto hym: thou hast done wrong.

D Consyder how greate & excellēt hys
D worckes be, whom all men loue & prayse: yee wonder at hym, & yet they se hym but a farre of. Beholde, so greate is God, that he passeth oure knowledge, nether are we able to come to the experyence of hys yeares. He turneth the water to smal droppes he dryueth hys cloudes to geather for to rayne, so ỹ they peure downe and droppe vpon men. He can spred out the cloudes (a couerynge of hys tabernacle) and cause hys lyghte to shyne vppon them, & to couer the botom of the see. By these thinges gouerneth he hys people, & geuethe thē aboundaunce of meate. In ỹ turnyng of a hande he hydeth the lyght, & at hys cōmaūdemente it commeth agayne. The rysyng vp therof sheweth he to hys frendes and to the catell.

The Notes.

a* Wyth punyshynge and nurtryng to rosi de them in the eares. is. to bringe them to ỹ knowledge of their synnes, and to cause thē to be persuaded in thē selues that they be punyshed for them.

¶ Eliu proueth that the wisdom of god is vnsearcheable.

The .xxxvii. Chapter.

A T this, my herte is astoned, & moued out of his place. Heare thē ỹ soūd of his voyce, & the noyse ỹ goeth out of hys mouth. He gouernethe euery thig vnder ỹ heuē, & his light reacheth vnto the ende of the world. A roaring voyce folowth hym: for hys glorious maiestye geueth soch a thōdre clappe, ỹ (thoughe a mā heare it) yet may he not perceue it afterward. It geueth an horrible sownde, whē god sēdeth out hys voyce: greate thynges doth he, which we cā not cōprehēd. When he cōmaundeth the snowe, it eralteth vpō the earth: As soone as he geuethe ỹ rayne a charge, immedyatlye the showers haue
B their strengthe, and fal downe. He sēdethe feare vpon euery mā, that they might knowe their owne worckes. The beestes crepe into their dennes, & take their reste. Oute of the south commethe the tempeste, and colde out of the north.

At the a* breth of God, the frost cōmeth, & the waters ar shed abrode. The cloudes do theyr laboure in geuinge moystnesse, the cloudes poure downe their rayne. He distributeth also on euery syde, according as it pleaseth hī to deale out hys worckes, ỹ they maye do, whatsoeuer he cōmaundeth them thorow the whole worlde: whether it be to punysche any lande, or to do good vnto them, that seke hym.

Herken vnto thys (O Job) stand styl, & consydre the wonderous worckes of God. C
Arte thou of councell wyth God, when he dothe these thinges? When he causeth the lyghte to come forth of hys cloudes? Arte thou of his cōcell, when he spredethe oute the cloudes? Haste thou the perfect knowledge of hys wonders? & howe thy clothes are warme, when the lande is styl thorowe the South wynde? Hast thou helped hym to spreade out the heauen, which is to loke vppon, as it were caste of cleare metall? Teach vs what we shal say vnto hym, for we are vnmete because of darknes. Shal it be told him what I saye? Shuld a man D speake, or shuld he kepe it backe? For euery man seyth not the lyght, that he kepethe cleare in ỹ cloudes, which he clensed whan he maketh the winde to blowe. Golde is brought out of ỹ North, but the prayse & honour of Gods feare, commeth frō God hym self. It is not we that can fynd out ỹ almightye: for in power, equitte, & rightousnes, he is hyer thā can be expressed. Seinge thē that euery body feareth hym, why shulde not all wyse men also stande in feare of hym.

The Notes.

a* The breth of God here signifieth a rage & vehemēt wind / as is the north winde.

¶ The wonders and marueiles that the Lord hath done from the beginninge.

The .xxxviii. Chapter.

THē spake the Lord vnto Job out of ỹ storme, & sayd: what A is he that hideth his mynd wt folish wordes? Gyrde vp thy loynes lyke a man, for I wyl questyō the, se ỹ geue me a directe answere Wher wast thou, whē I layd the foundations of ỹ earth? Tel playnly yf thou hast vnderstandinge. Who hathe measured it, knowest thou? Or, who hath spred ỹ lyne vpon it? Wher vpō stāde the pylers of it? Or, who laid the corner stone? Wher wast thou, a* whē the morning starres prayse me together, & al the chyldren of god reioyced triumphātly? Who shut the see wythe

dores,

dozes, when it brake forth as a chyld oute of his mothers wõbe: ¶ Whẽ I made ẏ clou des to be a couering for it, & swadled it wt the darck: whẽ I gaue it my commaunde mẽt, making dozes & barres for it, sayig:
B Hither to shalt ẏ come, but no forther, and here shalt thou lay downe thy proud & hie waues. Hast thou geuẽ the morning hys charge (as soone as thou wast borne) & shewed the daye springe hys place, ẏ it might take holde of the corners of ẏ earth, & that ẏ vngodly might be shakẽ out: ¶ They to kens & weapẽs hast thou turned like clai, & sett them vp agayne as the chaũging of a garmẽt. Yee thou haste spoyled the vngodly of theyr lyghte, & broken thee arme of ẏ proud. ¶ Camest thou euer into ẏ grou de of the see: or hast thou walked in ẏ low corners of ẏ depe: Haue ẏ gates of deeth bene opened vnto the, or haste thou sene ẏ doze of euerlastyng treasure: Haste thou also perceaued howe broade the earth is: Now yf thou hast knowledge of all, then shewe my where lyghte dwellethe, & where darknes is: that thou mayeste bryng vs vnto their quarters, yf thou cãst tel ẏ way
¶ to theyr houses.

Knewest ẏ (whẽ thou wast borne) howe old thou shuldest be: Wẽtest thou euer in to the threasuries of the snowe, or haste ẏ sene the secrete places of the hayle, whych I haue prepared against the time of trou ble agaynst the tyme of batell and warre: By what waye is the lyght parted, & thee heat dealt out vpon the earth: Who deuy deth the aboundaunce of waters into ry= uers, or who maketh away for the stormy wether, that it watereth & moysturethe the drye and baren grounde: to make ẏ grasse growe in places where no body dwelleth, and in thee wyldernes where no man re= maynneth: Who is the father of raine: Or who hathe begottẽ the droppes of dewe: Oute of whose wõbe came the yse: Who hath gendred the colones of ẏ ayze: ẏ the waters are as hard as stones, & lye conge led aboue the depe. Haste thou brought ẏ vii. starres together: Or arte thou able to
D breke the circle of heauẽ: Canst thou bryn ge forth the morninge sterre or the euenin ge starre at couenient tyme, & conueye thẽ home agayne: Knowest thou ẏ course of heauen, that thou mayest set vp the ordi= naunce thereof vpon thẽ erth: Moreouer, canst thou lift vp thy voyce to the cloudes that they may poure downe a great rayne vpõ the: Canst thou thondre also that thei may go theyr waye, & be obediẽt vnto the, saying: Lo here are we. Who geueth sure wysdom or stedfast vnderstandinge: who nombreth the cloudes in wysdõ: who sty= leth the vehemẽt waters of ẏ heauen: who turneth the clottes to dust, & thẽ to be clot= tes agayne: Huntest thou the praye from the lyõ, or fedest thou hys welpes lying in theyr dennes, & lurkinge in their couches: who prouidethmeate for the rauẽ, whẽ his youngeones crye vnto God, and fle about for want of meate:

¶ The Notes

a* He sayth not ẏ heauẽ was made before the erth, but whẽ his godly wisdõ made ther: he sayth he had a dwelling place and that he neaded no earthly mansyon: for then was he praysed of the angelles / whych here ar called the chyldren of God. He meaneth also ẏ ther was no man by or helped him / when he made the starres and created the intellectuall & spi rituall natures.

¶ God speaketh vnto Job, shewing him by the exã= ples of hys workes, that hys righteousnesse is vn= searcheable.

The. xxxix. Chapter.

Knowest thou the tyme when the wylde gotes bringe forth their youge among the stony rockes: Or layest thou wayt whẽ the hindes vse to fawne: rekenest thou the monethes after they en= gendre, ẏ thou knoweste the tyme of theyr bearing: or when they lye downe, whẽ thei cast theyr younge ones, and when they are deliuered of theyr trauayle & payne: How theyr young ones growe vp & ware great thorowe good fedynge: who lettethe thee wylde asse go fre, or who lowseth the bon= des of the mule: Vnto whom I haue ge= uen the wylderneße to be theyr house, and the vntylled lande too be theyr dwellynge place. That they may geue no force for ẏ multitude of people in the cyties, nether re garde thee crienge of the driuer: but seke their pasture about the mountaynes, & fo= lowe the grene grasse. Wyll thee vnicorne be so taine as to do the seruice, or to abyde styl by thy cribbe: Canst thou bind ẏ yocke aboute hym in thy forowes, to make hym plowe after the in the valleyes: Wayste thou truste hym, because he is stronge, or
B
commis

or cõmytte thy labour vnto hym? Mayest thou beleue him, that he wyll bryng home the corne, or to carye anye thinge vnto the barne? The Estrych (whose fethers ar fayr rer than the winges of the sparow hauke) whē he hath layd hys egges vpō the groū de, he bredeth thē in the duste, & forgetteth them: so that thei might be trodē with fete or broken with some wylde beast. So har de is he vnto hys yonge ones, as thoughe they were not hys, and laboureth in vayne without any feare. And that because God hath taken wysdom from him, & hath not geuen hym vnderstanding. Whē his tyme is, he flyeth vp on hye, & careth neyther for horse nor man.

Hast thou geuē the horse hys strength, or learned him to bowe downe his neck vō feare: that he lettethe hym selfe be dryuen forth like a grashopper, wher as the stoute neyeng that he maketh, is fearful? he brea keth the ground with the hoffes of his fe= te chearfully in his strength, & runneth to mete the harnest men. He layeth a syde all feare, hys stomack is not abated, neyther D starteth he a back for any swerd. Though the quyuers rattle vppon him, though the speare & shylde glystere: yet ruscheth he in fearsely, and beateth vpon the ground. He feareth not the noyse of the trōpettes, but as soone as he heareth the shawmes blow rushe (sayth he) for he smelleth the battel a farre of, the noyse, the Captaynes and the shoutinge.

Commeth it thorow thy wysdom, y the Goshauke flyethe to warde thee Southe? Doth the Egle mount vp, and make hys nest on hye at thy commaundement? He a= bydeth in the stony rockes, & vpon the hye toppes of harde mountaynes, wher noma can come. From thence may he behold his praye, and loke farre about wyth his eyes Hys younge ones are fedde wyth bloude, and where anye dead bodye lyeth, there is he immediatly.

Moreouer, God spake vnto Job & said: Can he y stryueth wyth the almightye, be at rest? Should not he whiche disputeth vō God, geue him an answere? Job ānswered the Lord, saying: Beholde, I am to vyle a person, to answere the, therfore wyll ** I laye my hād vpō my mouth. Once or twy se haue I spokē, but I wyll saye nomore,

The Notes.

a* To put hys hand vppon his mouth, is to holde his peace & to be styll & astonied at y sodayn anger of God. Miche. vii. d

Job humbleth hym selfe vnto god, the descriptiō of an Elephant, Leuiathan.

The. xl. Chapter.

THē spake the Lord vnto Job out of y storme, & sayd: Gyrd vp thy loynes lyke a mā, and tel me the thinges that I wyll aske the. Wilt thou disanull my iudgement? Or wilt thou condēne me that thou thy selfe mayest be made righte ous? Is thyne a* arme then lyke the arme of God? Maketh thy voyce soch a sounde as his doth? Thē arme thy selfe with thine owne power, vp, decke the in thy holy aray poure oute the indignaciō of thy wrath: se that thou caste downe all the proude, loke well, that thou makest all soche as be stub burne, to obeye: treade all the vngodly vn der thy fete, cast them downe into the myre and couer theyr faces wyth darknes. Thē wyl I confesse also, that thyne owne right hand hath saued the.

A Iob. xxxviii

B

Behold, b** Behemoth (whō I made vō the) whiche eateth haye as an ore: lo, howe stronge he is in hys loynes, & what power he hath in the nauel of his bodye. He stre= deth out his tayl lyke a Cedre tree, al hys vaynes are styf. His shinnes ar like pypes of brasse, hys rygge bones are lyke staues of yron. First when God made him, he or= dened the wyldernesse for hym, y the mou= taynes should geue him grasse, wher all the beastes of the filde take their pastyme. He lyeth amonge the redes in the Mosses, the fennes hyde hym with their shadowe, and the wylowes of the broke couer hym roūd about. Lo, without any labour myghte he drinke out of the whole floude, & suppe of Jordan without any trauayl. Who darre laye hand vpō him opēlye, & vndertake to catch hym? Or, who darre put a hooke thō rowe hys nose, & laye a snare for hym?

C

Darrest thou drawe out c* Leuiathā wō an angle, or binde his tonge with a snare? Cāst thou put a ring in the nose of him, or bore hys chaftes thorowe wyth a naule? Wyl he make many fayre wordes with y D (thinkest thou) or flatter the? Will he make a couenaūt with the? Or art thou able for to cōpel hym to do the continuall seruice?

Wylte

Wylte thou take thy pastyme wythe hym as with a byrd, or geue him vnto thy maydens, that thy cõpanions may hew him in peces, to be parted amonge the marchaũte men? Canst thou kyll the net with his skin or the fysshe pannier with his head? Darrest thou laye hand vpon hym? It is better for the to consyder what harme myght happen the ther thorow and not to touche hym. For when thou thinkest to haue hold vpon hym, he shal begyle the: Euery man also that seyth hym, shall go backe. And why? ther darre none be so bolde as to rayse hym vp.

The Notes.

a* Arme for power, strengthor might: as in Psalm. liiii. a

b* The Hebrues vnderstãd by Behemoth the greatest beast in the earth that is an Elephant. Other vnderstand therby any earthly beaste that is great but vnto an Elephant do al the properties here recyted right wel agre wherfore it seameth moste agreable to the trueth, that by the worde be signified an Elephant.

c* Leuiathan as diuerse learned men expounde, signifieth the greatest fyshe that lyueth in the see, whych is a whalle.

¶ Of the same Leuiathan wherof is mencioned in the Chapter afore.

The.xli. Chapter.

Jerem.b

WHo is able to stande before me? Or, who hathe geuen me anye thinge afore hand, that I am bounde to reward him agayne? All thynges vnder heauen are myne. I feare hym not, whether he threaten or speake fayre. Who lyfteth hym vppe, and strypethe hym oute of hys clothes, or who taketh hym by the byt of hys brydle? Who openeth the doore of hys face? for he hath horrible teeth round about. Hys bodye is couered wythe scales as it were wythe shyldes, lockte in, kepte, and well compacte together. One is so joyned to another, that noo ayre can come in: Yea one hangethe so vppon another, and stycketh so together, that they cãnot be sundered. Hys nesynge is lyke a glisterynge fyre, and hys eyes lyke the morrynge shyne. Oute of hys mouthe go torches and fyre brandes, out of hys nostrels ther goeth a smoke, lyke as oute of an hote sethinge pott. Hys brethe maketh the coales burne, the flãme goeth oute of hys mouth. In hys necke remaynethe strengthe, and before hys face sorowe is turned to gladnes. The membres of his body ar ioyned so strayte one to another, and cleue so fast to gether, that he can not be moued.

Hys herte is as harde as a stone, & as faste as the stythye that the hammer man smiteth vpon. When he goeth: the myghtiest of all are afrayed, & the waues heuy. If he drawe out the swearde, there mayo nether speare, ner brest plate, abide hym He setteth as moche by a strawe as by yrõ, and as moche by a rotten stocke as by metall. He starteth not away for him that bendeth the bowe: and as for flyng stones he careth as moche for stubble as for thẽ. He counteth the hammer no better then a strawe, he laugheth hym to skorne that shaketh the speare. He treadeth the gold in the myre lyke the sharpe pottsherdes. He maketh thee depe too seethe and boyle like a potte, and stereth the see together lyke an oyntemente. The waye is light after hym, the depe is hys walkynge place. Upon earthe is there no power lyke vnto hys, for he is so made that he feareth not. If a man wyll consyder all hye thynges, this same is a kynge ouer all the chyldrẽ of pryde.

¶ The repẽtaũce of Job. He praieth for his frendes, & his goodes are restored double vnto hym.

The.xlii. Chapter.

THẽ Job answered the Lord, and sayd: I knowe that thou hast power ouer al thinges, & ther is no thought hyd vnto the. For who can kepe hys owne coũcell so secrete, but it shalbe knowne? Therfore haue I spoken vnwyselye, seynge these thinges are so hie, & passe mine vnderstandyng. O herken thou vnto me also, and lett me speake: answere vnto the thinge that I wyll aske the. I haue geuẽ dylygent eare vnto the, & now I se the with myne eyes. Wherfore I geue mine owne self ỹ blame, & take repentaũce in ỹ dust and asshes.

Iob.xlii.c

Iob.xvi.b

Now when the Lorde had spokẽ these wordes vnto Job, he sayde vnto Eliphas the Themanite: I am displeased with the and thy two frendes, for ye haue not spokẽ the thyng that is ryght before me, lyke as my seruaũt Job hath done. Therfore take. vii. oxen and. vii. rammes, and go to my

my ſeruaunte Job, offre vp all for youre
Mat.v.c ſelues a brentoffringe: and let my ſeruaũ
te Job praye for you. Him will I accept,
& not deale wythe you after youre folyſh
nes: in that ye haue not ſpoken the thyng
whych is ryght, lyke as my ſeruaunt Job
hathe done.

So Eliphas the Themanite, Baldad ȳ
Suhite & Sophar the Naamathite went
their waye, & dyd accordyng as the Lorde
C cõmaunded thẽ. The lord also accepted ȳ
perſonne of Job, & the Lorde turned him
vnto Job, whẽ he prayed for hys frindes:
Yee the Lorde gaue Job twyſe as moche
as he had afore.

And then came there vnto him all hys
brethren, all his ſiſters, with all them that
had bene of his acquaintaunce afore, and
ate bred with him in hys houſſe, wondryn
ge at hym, & comfortynge him ouer al the
trouble, that the Lorde had broughte vp=
on him. Euery man gaue him a ſhepe and
a Jewell of golde.

And the Lorde made Job rycher then
D he was before: for he had. xiiii. M. ſhepe.
vi. M. camels, a. M. youck of oxen, and a
M. aſſhes. He had chyldren alſo. vii. ſon=
nes and. iii. daughters. The fyrſte called
Day: the ſecond Pouerte: & thyrd Al plen
teouſnes. In al ȳ land were none fou̇
de ſo fayre, as ȳ doughters of Job,
& their father gaue them enhery=
taunce amonge their brethren.
After this lyued Job. xl yea
res, ſo ȳ he ſaw his chyldrẽ,
& hys chyldrẽs children to
the fourth generacyõ.
And ſo he dyed, being
olde and of a per=
fecte age.

Nota
thys Job prayd for yow
Gyue wyll I accept

The fyrst psalme.

¶ Those that forsake the counsels and tradicions of the wicked, and wholy geue them selues to know the Lawe of God/and to shewe it in theyr lyuinge: doth this Psalme pronounce blessed/both here and in the worlde to come: & the contrary parte, in both the worldes/miserable and wretched

A

BLessed is the manne that goeth not in the counsel of the vngodly: that abideth not in[a]* ỹ waye of synners [b]*and sitteth not i the seate of the scornefull.

But delyteth in the law of the Lord, and exercyseth hi selfe in his lawe, bothe day and night.

Suche a man is lyke a tree planted by the water syde, that bryngeth forthe hys frute in due season.

E Hys leaues shall not fall of, & looke what soeuer he doth, it shall prosper.

B As for the vngodly, it is not so with them: but they are lyke the dust, whyche the wynde scatereth awaye from ỹ face of the grounde.

Therfore the vngodly shal not be able[c]* to stand in the iudgement, neither the synners in the congregation of the righteous.

Ꝛ For the Lord alloweth ỹ way of the righteous, but the waye of the vngodly shall perish.

The notes.

a* The waye of synners, is, their maners & ordinances, in whych they walke as it were in a waye. Waye in the scrypture is take for whatsoeuer we do or go aboute, be it good or cuyll, as in the laste verse of this Psalme.

b* To sytte in ỹ seate of ỹ scorneful, is, to cõspire with them, and to become felowes of their mischefe as in the Psal. xxv. b.

c* To stande in iudgemente/is, to wynne the processe, and to haue sentence pronounced on theyr sydes: as to robbe iudgemente, is, to let the processe & to haue sentence pronounced agaynst ryght and trueth. Esa. x. a. So then this text meaneth nomore but that the wycked shall haue suche a terrible sentence geuen vpon them, that they shall not be able to abyde, when the Lorde shal come to the general iudgement it meaneth not the wycked shal not appeare in the iudgement.

The. ii. Psalme.

¶ They that knowe not God, are moued agaynste the kyngdome of Chriſte wyth wonderful intentes, but in vayne yet runneth their rage thorow the whole worlde. The only waye to health, is to cõmit thy selfe to Chriſt.

W* Why do the Heathen grudge? why do the people imagin vaine thinges?

A *the prophete.

The kinges of the earth stande vp, and the Rulers are come together, against ỹ Lord and against his anointed

*Let vs breake their bondes asunder, & cast awaye their yocke from vs. *The Enemy.

*Neuertheles he that dwelleth in heauen, shal laugh them to scorne: yea euen the Lorde hym selfe shall haue them in derysyon. B *The Prophet

Then shall he[a]* speake vnto them in his wrath, & vexe them in hys sore displeasure.

‡Yet haue I set my kynge vpon my holy hyll of Syon.

*As for me I wyll preache ỹ lawe wherof the Lord hath sayde vnto me: Thou art my sonne, this daye haue I begotten thee ‡ God *The kinge Christ

Desyre of me, and I shal geue thee the Heathen for thyne enheritaunce, Yea the vttermost partes of the world for thy possession.

Thou shalt rule them with a[b]* rod of yron and breake them in peces lyke an earthen vessell.

‡Be wyse now therfore, O ye Kynges, be warned, ye that are Iudges of the earth. C ‡The Prophet

Serue the Lord with feare, and reioyse before him with reuerence.

[c]*Kysse the sonne, lest the Lorde be angrye, and so ye perysshe from ỹ right waye.

For his wrath shalbe kindled shortly: blessed are all they that put their trust in hym.

The Notes.

a* To speake vnto them in hys wrath/is, to ordeine and determe to destroye them. Jeremy. xviii. a,

b* A rodde of yron for a sure and vnbowable dominyon, as it is sayde. Psalm. lxxviii. e. and Esa. xliii. b.

c* Kysse the sonne, so readethe the Hebr. It is a figuratyue speache, in whych by the signe, is vnderstande that, whiche is signifyed therby. For by the kysse of the Kynges hande euen nowe adayes in many regyons, do the subiectes testyfy, that they wylbe in the faythe and power of the Kynge. He calleth hym sonne because he before brought in the father sayinge, Thou art my sonne. The Gzeke reades deth receaue instruccion or be learned: meanyng therby that they shalde submyt them selues vnto ỹ Kinge Chriſt, & receaue hys instruction & chastenig

The. iii. Psalme.

¶ Dauid speaking vnto the lorde/wondreth both at the numbre and cõfidence of his enemies/which came agaynst hym and committed hym selfe wyth greate saftie vnto hys helpe/although his enemies were at hande ready to stryke hym/both because no Man els can saue hym: and because none can be partakers of health or saluacion but they that beleue in hym and trust to him

A[a]* Psalme of Dauid when he fledde from the face of Absalon.

a* Psalme in Hebr, Mizrom that is a songe: or a commc will, the sounde of an harpe.

The storye of this title is in the second of the kinges from the. xv. Chapitre vnto the. xx.

A The

A WHy are they so many, O Lord, that trouble me: a greate multytude are they, that ryse agaynste me.

Yee many one there be that saye of my soule: there is no helpe for hym in God. b* Selah.

But thou, O Lorde, art my defender, my worshyppe, and the lyfter vp of my head.

I call vpon the Lorde wyth my voyce, and he heareth me out of his holy hyll. Selah.

I layd me downe & slept, but I rose vp agayne, for the Lorde sustayned me.

B I am not afrayed for thousandes of the people, that compasse me round about.

Up Lord, and helpe me, O my god: for thou smytest all myne enemyes vpon the cheke bones, and c* breakest ỹ teeth of the vngodly.

Helpe belongeth vnto the lord, therfore let thy blessinge be vpon thy people.

The Notes

b* Selah This worde after Rab. him was a sygne or token of liftinge vp the voyce, and also a monicion: aduertisement to enforce the thought: minde earnestly to geue hede to the meaninge of the verse vnto which it is added. Some will that it signifie perpetually or verely. c* To breake the teth of the vngodlye, is, to bringe to naught the blasphemy of them that withstande the truthe Psal. lvii. b

The. iii. Psalme

Dauid prayseth the benivolence: thready help of God towarde hym in the conspiracye of Absalon He reproueth the madnes of the heades: rulers of Israel that conspired agaynst him, and calleth thē agayne to amendement: and after he glorifieth of ỹ aboundaunce of goodes, peace, and safety restored agayne vnto him by the benefite of the Lorde

a* To the Chaunter in b* Neginoth A Psalme of Dauid

a* That is here translate / To the Chaunter / is in Hebrue Lamnazeah: which word after the mynde of Ibzah. Ezra: Dauid Kimhi, expositours in Hebru signifieth, To the cheake of the syngers: which we cōmōly call in English, setter of the queare or chaūter This interpretacyon also do both the most: the best learned of the Latinistes best alowe, & therfore haue I folowed the same the whole Psalter throw expressing it by this worde, Chaunter. Notwithstāding: diuers Authoures do diuersly interprete it. Some saie that it signifieth, To the victory or ouercomer: some, to the victorye: which may thus agree and concord together yf thou take a Psalme to be a styring: an exhortacion to put our trust in God, beinge sure to obtaine the victory. And where som interpret vnto ỹ ende, vnderstande euen the same for therfore do we put oure truste in god, that we maye come to the ende of the victory, Som translate the tytle thus: A vehemente and often made exhortacyon in instrumentes of musyke. a Psalme of Dauid, that is as they them selues expond it a Psalme reuelated to Dauid, for Dauid is in Hebru ỹ datyue case not the genetyke.

b* Neginoth signifyeth the tune or note of ỹ instrumentes, wher after the Psalmes before which it is prefyxed, were songe: for the Psalme wer song at certeyn instrumentes, but so that ỹ swete tune melodye of the instrumētes prepared the mind more perfectelye to perceaue the wordes of the holy dyne

HEere me when I call, O God of my ryghtuousnes: thou that comfortest me in my trouble: haue mercye vppon me, and harkenne vnto my prayer. A

O ye sonnes of men, how long will ye blaspheme myne honour: why haue ye such pleasur in vaynite, and seke after lyes: Selah

Knowe thys that the Lord dealeth maruelously wythe hys sayncte: and when I call vpon the Lord he heareth me.

Be angrye, but synne not: comen w your owne hertes vpon your beddes, and remembre your selues. Selah.

B Offer the sacrifyce of righteousnes & put your trust in the Lord.

There be many that saye: who will do vs any goode Lord c* lyft vpō vs ỹ lyght of thy countenaunce.

Thou reioycest myne herte, though their encreace be greate bothe in corne and wyne.

Therefore wyll I laye me downe in peace, and take me reste: for thou Lorde onlye settest me in a sure dwellynge.

The Notes

c* That is loke louyngly vpon vs fauer vs stretche forthe thy goodnes towarde vs, For no such as we fauour loke we amyably and behold them with a countenauuce that wytnessethe frendshyppe.

The. v. Psalme.

A prayer of hym that is oppressed of wycked enemyes, whom when he knoweth that they cannot but be hated of God, he taketh hart that after he is deliuered from al ieopardy he shall geue thankes to God his sauyoure in the companye of the holy: Therfore beseecheth he the Lorde to leade and condeth hym that he be not trapped with their wyles, & further, to ouerthrowe them and to cheare & incourege the godly

a* To the Chaunter by b* Nehiloth a Psalme of Dauid

a* Loke in the tytle of the Psalme that goeth next before.

b* Nehiloth signifyeth by interpretacyon heritages: or as some wyll a certen Instrumente of musyke.

Heare

A HEare my wordes (O Lorde) consyder my callynge.
O marke the voyce of my petycion, my kynge and my god, for vnto ỹ wyll I make my prayer,
Heare my voyce c* by tymes (O Lorde) for early in the mornyng wil I get me vnto the, yee & that with diligence
For thou art not the god that hath pleasure in wickednesse, there may no vngodly personne dwell with the.
Soche as be cruell may not stand in thy syght, thou art an enemye vnto all wycked doers.
Thou destroyest the lyers: the lord abhorrethe the bloude thurstye and dysceatfull.
But as for me, I wyl come into thy B howse, euen vpõ the multytude of thy mercy: and in thy feare wil I worschyp towarde thy holy temple.
Lede me (O Lord) in thy rightuousnesse because of mine enemyes, & make thy waye playne before me.
For there is no faithfulnes in ther mouthes: they dissemble ī their hertes their throte is an open sepulchre: with their tonges they disceaue.
Punysshe them (O God) that they C may perysh in their owne ymaginacõs cast them out because of the multitude of their vngodlynesse, for they rebell agaynst the,
Againe, let all them that put their trust in the, reioyse: yee let them euer be geuing of thankes, because thou defendest thẽ: that they which loue thy name, maye be ioyfull in the.
For thou Lorde geuest the blessynge vnto the ryghtuous: & with thy fauorable kyndnes: thou defendest him as with a shylde.

The Notes

c* He saythe betymes * early in the mornynge because the tyme is conuenient to praye and to heare the word of God in: at which tyme also they customably came to gether bothe to the tabernacle and vnto the temple of God.

The.vi.Psalme

C The Psalme contayneth a feruent prayer of one that is oppressed with greke, and that greatlye abhorreth deeth fearynge lest the glory of God shuld be any thynge darkened therwythe. and that also gloryeth of the helth restored agayne vnto hym.

a* To ỹ chaunter b* by Neginoth vpõ c* Sheminith, a Psalme of Dauid.

a*b* Loke in ỹ title of ỹ fourth Psa. for theboth c* Sheminith is as moche to saie as an eygh, or an instrument of musyke that hath eyght strynges.

A O Lord d* rebuke me not in thyne anger: Oh chasten me not in thy heuy displeasure.
Haue mercy vpõ me (O Lorde) for I am weake: O Lord heale me, for all e* my bones are vexed.
My soule also is in greate trouble, but Lorde how longe?
Turne the (O Lord) & deliuer my soule Oh saue me for thy mercyes sake.
For f* in death no man remembreth ỹ Oh who wil geue ỹ thankes in hele
I am weery of groning: euery night B wash I my bedde, and water my couche with my teares.
My countenaunce is chaunged for very inward greke, I consume away, I haue so many enemyes.
Awaye fro me all ye wycked doers, for the Lorde hath herde the voyce of my weppynge,
The Lorde hath hearde my humble petycion, the Lorde hath receaued my prayer.
All myne enemies shalbe confounded and sooze vexed yee thei shalbe turned backe & put to shame, and that righte soone.

The Notes

d* Rebuke me not in thyne anger. &c. That is to heuely as one that were angred * moued with greate and hyenouse indignacion. Some expoũde angeer * heuy displeasure, or (as the commen transl. readethe) furie. to signyfie the dreadfull iugement of God, which no man auoydeth, but he that hereseakethe after mercye. And where god iudgethe ỹ tranquylite * peasablenes, * hath nether anger or furi in him yet cannot the scripture shew vnto vs what God shall appeare vnto them that shal feale his iudgement: but if it speake after our maner, of God as though it spake of a man as in the Psal. li.c Loke after ī the Psal. xxviii. a.c e* My bones are vexed. &, c. Of this ye haue Esaye. xxxviii. c.
f* They be in the death and in hell that dispayre and blaspheme God, as it is sayde Psal cxv.

C The, vii. Psalme.

C He desyreth to be saued from the greate and greuouse persecucyon of Saul. He mencyonethe hys owne innocencie: He prayeth that he maye obtaine the kyngdome promesed him to thintente that the people might be gethered to God, and the mischefe of the wycked expelled: Then saith he that the wycked shal perish with their owne sword & endeth the Psalm with the prayse of god.

a* Sigaion of Dauid, which he sang for ỹ wordes of Cus the son of Jemini.

Reade the story in the.ii. of the kynges xvi,
a* Sigaion as some wyl, signifyeth an exercyse. ỹ is, a paynefull and heuy temptacyon of Dauid, O ther interprete it an ignorannce, because he knew not the fawte that was layde vnto him. Some say that it was one of the instrumentes whereat al the Psalmes before which it is set. were song, Some thincke that it is scertaine kynd of melody. That is here called Cus in the place of the kinges aboue rehersed is called Semei.

A O Lord my God, in the do I trust: saue me from all them that persecute me, & delyuer me.

Lest b*he hantch vp my soule lyke a lyō, and teare it in peces, whyle there is none to helpe.

O Lord my God. yf I haue done anye suche thynge, yf there be anye vnrighteousnes in my handes,

If I haue rewarded euyll vnto thē that dealt frendly with me, or hurt thē ẏ without any cause are myne enemyes.

c*Then let myne enemye persecute my soule / & take me: ye let hym treade my life downe in the earth / and lay mine honour in the dust. d*Selah.

B Stande vp (O Lorde) in thy wrath / lyft vp thy selfe ouer the furyous indygnatyon of myne enemies: arise vp (for me) in the vengeaunce that thou hast prompted.

That the congregacion of the people may come aboute the, for their sakes therfore lift vp thy selfe agayne:

C The Lord is iudge ouer the people: auenge me then (O Lord) according to my rightuousnes & innocencye.

Oh let ẏ wyckednes of the vngodlye come to an ende: but maynteyn ẏ iust, ẏ rightuous god / that e*triest the veri hertes and the reynes.

My helpe cōmeth of God / which preserueth them that are true of hert.

God is a rightuous iudge / and God is euer threatenynge.

.Reg. xvi.b
Pro. xvi.a

D If men wyl not turne / he hath whette his e*swearde: he hath bent hys bowe and made it ready.

He hath prepared hym ẏ weapons of deth / & ordened hys arows to destroy.

Beholde / he trauayleth with mischefe / he hath cōceaued vnhappinesse / and brought forth a lye.

He hath graue and digged vp apit te / but he shall fall hym selfe into the pytte that he hath made.

g*For his vnhappines shal come vpon hys owne head, & hys wyckednes shall fall vpon hys owne pate.

As for me, I wyll geue thākes vnto ẏ Lord for his rightousnes sake & wyl prayse ẏ name of ẏ Lord the most hyest

The Notes.

b* That is, Cus. After the Hebrues is Saul vnderstand therby.

e* By these iii. is vnderstand an vtter destruction Esay. vii. a,

d* Loke in the. iii. Psal. a.

e* That is, examinest and lokest on the thoughtes, delectacions, delizes, & pleasures of man.

f* Sworde. Loke Esaye, xxvii. a.

g* That is: the euyl which he doth vnto other shal fall vpon him selfe. Ecclesiasti. xxvii. d

The. viii. Psalme.

The prayseth and greatly wondereth at the inestymable benifyte and lyberalytye of God maker of al thinges toward mankinde which euery wher with an vnspeakable glory shewith his euerlasting power and strength.

*To the chaunter b*vpon Githith a Psalme of Dauid.

a* Loke in the Tytle of the fourth Psal.

b* Githith after some signifyeth as moche as for the wyne persses. After some, concerninge the Gethites. After other it is an instrument of musyke.

O Lord our gouernor, how wōder full is c*thy name in all ẏ world how excellent is thy glory aboue the heauens?

A Out of the mouth of the very babes & sucklynges ẏ haste ordeyned prayse, because of thyn enemyes, that ẏ mygh test destroy the enemye & the auenger.

For I cōsyder thy heauēs, euē the worcke of thy fingers: the moone & the starres which thou hast made.

Oh what is mā, ẏ ẏ d*art so mindful of hi: ether ẏ sonne of mā ẏ ẏ visitest hi

After thou haddest for a season made B him lower thē the aungels, thou e*crownedst him with honour and glorye. Thou hast set him aboue the worckes of thi handes: and thou hast put al thi ges in subiecyon vnder his fete.

All shepe and oxē, yee and the beastes of the felde.

The foules of the ayre, the fysh of ẏ see, and whatsoeuer walcketh thorow the wayes of the see.

O Lord oure gouernoure, how wonderfull is thy name in all the worlde:

The Notes.

c* What is signifyed by hys name: ye haue Psa. xlviii. c:

d* That is, that thou so knowest hym, carest and prouydeste for hym. e* To crowne him. i. cete. is to make him a Kinge whiche thyng was fullfylled in Chryste after his resurrecciō Mat. xxviii. d. And of hym doth the epistle to the Hebrues expounde this verse. Hebrues. ii

The. ix. Psalme

The geueth thanks for a great victory obtayned & for the fall of a greate enemy, suche as Goliath or some other Prynce of the Philistines. He praiseth the ryghtwesnes of God which alwaies auengeth his. He prayeth God to pull vnder the wicked.

a*To the chaunter vpon b*Almuth Laben a Psalme of Dauid.

a* Loke the tytle of the. xlii. Psalme,

b* Almuth Laben, as some thinke, signifyeth a certayne

certayne instrumente of musyeke. Some saye, that Almuth signifyeth, of the deeth: whiche same vnderstande by laben, Goliath or some other Philistine. Some reade the tytle thus: A vehemente & often made exhortacion of a secret or folysh sonne They vnderstande therby the ryghtwesse which by fayth is the sonne of god. & the same is to the worlde folish, because he is contynually in deeth and secretes: for his lyfe is hydde in Christ til the hidde things be shewed agayne in ỹ iugement of God, the shall it appeare ỹ the dearthe of this worlde is glory. Felix readeth the tytle thus: vnto the victor or ouercomer of the death of a sole. whiche ye maye wel vnderstand of the deth of folish Antychrist & of the ruyne of his kigdome: howbeit this title shuld seme more conuenient for the next Psalme, which after the Hebrus is a distinct Psalme from this where as the Latinystes make this and the nexte bothe one.

A I Wyll geue thankes vnto thé (O Lorde with my whole hert, I wil speake of all thy meruelous workes.

I wyll be glad, and reioyse in the. yee my songes wil I make of thy name O thou moost hyest.

Because thou hast dryuē myne enemyes abacke, they were dysconfyted, and perished at thy presence.

For thou hast mainteined my right and my cause: thou sittest in the throne that art the true iudge.

Thou rebukest the Heythen, and destroyest the vngodly, thou puttest out their name for euer and euer.

The enemyes swerdes, are come to an ende, thou hast ouerthrowen their c* cityes, theyr memorial is perysshed with them.

B But the Lord endureth for euer, he hath prepared his seate vnto iudgemēte.

He gouerneth the worlde with righteousnes, and ministreth true iudgement vnto the people.

The Lorde is a defence for the poore, a defence in the tyme of trouble.

Therfore they that know thy name put their trust in the: for thou (Lord) neuer fayllest them, that seke the.

O prayse the Lorde, which dwelleth in Sion, shew ỹ people of his doinges

And why: d* he maketh inquysycion for theyr bloude, and remembreth thē: he forgetteth not the e* complaynte of the poore,

Haue mercy vpō me (O Lord) cōsydre the trouble that I am in among mine enemyes, thou that liftest me vp frō ỹ

C *gates of death.

That I maie shew al thy prayses with in the g* portes of the daughter of Sion and reioyse in thy sauyng health.

As for the Heythē, they are sunken downe in thepitte that they made in the same nett whiche they spred out pryuely, is their owne feete taken.

Thus the Lorde is knowne to execute true iudgemente when the vngodlye is D trapped in the workes of his owne handes. h* Selah.

The wycked muste be turned vnto Hell, and all the Heythen that forgette God.

But the poore shall not alwayes be out of remembraunce, the patient abydynge of suche as be in troble shall not perishe for euer.

Up Lorde: let no man haue the vpperhande, let the Heythen be condempned before the.

O Lorde set a scholmaster ouer thē, that the Heythen maye knowe them selves to be but men. h* Selah.

The notes

e* Cytyes here signifye the defences, succours, armoure wyly doctrine fayned ryghtuousnes, and al that the worlde trusteth in agaynste ỹ Lorde: as in Esaye, xxiiii.b.

d* Or as some wyll, he requyreth their bloude or slaughter that is, he leaueth not innocente bloude vn auenged, nor forgetteth the crie of the afflycte. Gene. xlii.d.

e* The complaynte of the poore, is the feruent desyre and burnyng affectyon wherwith they cry vnto the Lord, and be heard. By the poore in the scripture are vnderstande the afflict which feale theyr neade and temptacion, and which sorowand lamēt that the trueth is ouer troden, which put no truste at al in any thyng that is in thys worlde: yee which are despysed and forsakē of the worlde and cleaue only to the lyuynge God assured that at his hande they shal finde healp, though ỹ worlde be neuer so fearce treame agaynst them, as in the nexte Psalme. d

f* The gates of death are the iudgemētes of death the counceiles of ỹ wicked ỹ cōgregacio of Sathā ỹ doctrines of falsnes, and whatsoeuer leadeth to death.

g* The portes or gates of the daughter of Sio are the companies of the good and faithful in whiche are recyued the truthes of God and all that leadeth to lyfe, Psal, lxxxvii.a,

h* Of Selah loke the. iii: Psalme: a

¶ The. x. Psalme.

¶ A prayer agaynst frowarde, malicious & wicked men, which both with wyles and violence oppresse al that are poore and helpeles, wherin also they are intolerable pryde and vngodlynes, with their study and desyre to hurte other, ar described.

There is no tytle in Hebrewe,

WHy arte thou gone so farre of, O Lorde, wylt thou hyde thy selfe, in time of trouble? A

While the vngodlye hath the ouerhande, the poore must suffre persecutiō

O that they were taken in the ymaginacion which they go aboute,

For the vngodlye maketh booste of hys owne hertes delyre, the Couetous blesseth hī selfe, & blaspheme the Lord.

B The vngodlye is so proude and full of indignacion, that he careth not: neyther is God before hys eyes.

Hys wayes are alwayes fylthye, thy iudgementes are farre out of his syght he defieth all his enemyes.

For he sayth in hys harte: Tush, I shall neuer be cast downe, there shal no harme happen vnto me.

Hys mouth is full of cursinge, fraude and disceate: vnder his tong is a* trauayl and sorowe.

He sitteth lurkinge in the gardens, that he maye pryuely murther the innocente, hys eyes are set vppon the poore.

C He lyeth waytynge secretelye, as yt were a lyon in his denne.

He lurketh that he maye rauisshe the the pore ye to rauish the poore, when he hath gotten hym into his net.

Then smyteth he, then oppresseth he and casteth downe the poore, wyth hys aucthoritie.

For he sayethe in hys harte: Tushe, God hath forgotten, he hath turned awayhys b* face, so ỹ he wyll neuer se it.

Aryse, O Lorde God: lyft vp thyne hande, and forgett not the poore.

Wherfore should the wycked blaspheme God, and say in hys herte: Tush he careth not for it.

This thou sayst for thou considrest the mysery and sorowes.

The poore geueth him selfe ouer in
D to thy hande, and compytteth hym vnto the, for ỹ art the helper of the frendlesse.

Breake thou the armes of the vngodly and malicious, search out the wickednesse which he hath don ỹe mayperysh.

The Lorde is kinge for euer. the Heithen shall perishe out of hys lande.

Lorde thou hearest the c* desyrous longinge of the poore: theyr herte is sure, that thyne eare harkeneth therto.

Helpe the fatherlesse and poore vnto theyr right, that the vngodly be no more exalted vpon earth.

a* Trauel & sorowe in the Scripture are taken for wyckednes & malice. as in the. Psal. cxl. c.
b* The face of god in ỹ scripture signifieth often the fauour grace or benyuolence of god, as in the Psal. lxxx. b. & cxix. c.
c* Loke the Psalme next before. b.

The. xi. Psalme.

He reasoneth his wronge with them that thrust him forth of all the dominion of Israel, so that he founde no place to a byde in. He prayseth his confidence to god warde, & the iudgement of God both towarde the good and euel.

To the chaunter of Dauid
a* Loke the tytle of the fourth Psalme.

IN the Lord put I my trust: how wyll ye then say to my soule: ỹ she should flee as a byrde vpon your hill?

For lo b* the vngodlye haue bente their bow, & made redy their arowes in ỹ quyuer, ỹ they may prively shute at them, which are true of herte.

The very foūdacīō haue they caste doun what cā ỹ righteous thē do wal?

B But the lord is in his holy temple the Lordes seate is in heauē: He consydereth it with his eyes, his c* eye lids be holde the chyldren of men.

The lord seeth both the righteous & vngodly, but who so delyteth in wickednes him his soule abhorreth.

Upon ỹ vngodly he shal rayne snares, fyre brimeston storme and tempest: thys reward shall they haue to drincke

For the Lord is righteous, and he loueth righteousnes hes countenaunce beholdeth the thinge that is iuste.

The notes
b* The vngodly haue bent theyr bowe &c
That is a borowed speech by whiche is signified ỹ ỹ wicked enemies of Dauid were most prest & redy to destroye him. For this Psalme as some suppose was made when he fled frō Saul, & hid him selfe frō him in dyuers & sondry places as ye rede. i. Regū frō the xxii chap. to ỹ. xxvii where his persecutiō was so greate ỹ at ỹ length he was faine to flee out of ỹ coastes of Israel vnto ỹ Philistines. After like maner do our soules daily persecut ỹ christē Psal. xxxvii. b
c* Loke in the. xxxiii. Psalme. c.

The. xii. Psalme.

He cōplaineth ỹ righteousnes & faith are euery where decayed & ỹ wyly & spyteful flatterers rule al, & prayeth ỹ lorde to haue compassion on the afflicte, which they cruely vexe & also to helpe thē according to his word, which only can not deceaue, and to deliuer his, from the fylthy company of the wicked.

a* To the chaunter vpō b* Shiminith
a Psalme of Dauid
a* Loke ỹ tytle of the. iiii, Psa. b* Loke ỹ title of the vi. Psalme

HElp lord for there is not one saint more: very few faithful are ther amonge the chyldren of men.

Euery man telleth lies to his neighbour: they do but flatter with their lippes and dissemle in thir hert.

O that the lorde wold rote out all dysceatfull lyppes, and the tonge that speketh proude thynges
which say: our tōg shuld preuayl: wear
B they ỹ ought to speke, who is lord ouer vs?

Now for the troubles sake of the op

preſſed, & becauſe of the cõplaynt of thee poze, I wyll vp (ſayth the Lozde) I will helpe them, and ſet them at reſt.

The wozdes of ỹ Lozd are pure wozdes, euẽ as the ſyluer, which frõ earth is tried & puryfied c* vii tymes in the fyze.

Kepe b* thẽ therfoz (O lozd) & preſerue vs from this generacion foz euer.

And why? when vanitie and ydlenes getteth the ouerhand among the childeren of men, al are full of the vngodlye.

c* That is often times. d* that is, ſuch & ſuch men, after Kimhi. But after Abr. Ezra thy wozdes

The.xiii.Pſalme.

¶ Dauid being in a ieopardus caſe & in great perel doth erneſtly wt pitifulnes deſyre gods helpe, to the tẽt ỹ his enemies ſhuld not reioyſe at his deeth, but ỹ he rather might reioyce of his healthe obtayned, & worthelye magnifye and prayſe his preſeruer God.

a* To the chaunter, a pſalme of dauid.

a* Loke the title of ỹ. iiii. Pſalme,

A HOw long wilt thou forget me, O Lozde? foz euer? how longe wylte thou hyde thy face fro me?

Oh b* how longe ſhall I ſeke councel in my ſoule? how long ſhal I be ſo vexed in myne hazte? how longe ſhall myne enemye triumphe ouer me?

Cõſidze, & heare me, O lozd my God c* lightẽ mine eyes d* ỹ I ſleepe not in deth

B Leſt myne enemye ſay, I haue preuayled againſt hiſoz & I be caſt downe: they that trouble mẽ wyll reioyſe at it.

But my truſt is in thy mercy, & my hart is toyful in thy ſauing health. I wyll ſig of ỹ lozd, ỹ dealeth ſo louingly wtme

(Yee I wyll prayſe the name of the Lozde the mooſt hyeſt)

b* That is how longe ſhall I take deliberation.

c* Lighten. & c. That is, mak me circũſpect, & diligẽt ỹ I nether ſet lyght to do ỹ which ought to be done noz folyſhly attẽpt ỹ which ought to be eſchued, & ſo come vnwiſely in ỹ hãdes of myne enemyes, & be oppreſſed of thẽ: & therfoze do ſome reade: kepe me awake foz that wyych is here reade lyghten myne eyes.

d* That I ſleape not in death, that is that I ſleape not the ſlepe of death, that I dye not and be ouercome of mine enemyes: & therfoze folowyth it, leaſt myn enemye ſaye: I haue preuayled. & c.

The.xiiii.Pſalme.

¶ He bewaileth that al places are ful of wycked & open ſinners, & deſcribeth their moſt coꝛrupte, fylthy and vyolente condicyon: and further, he prophecyeth vengaunce to them, and ſaluacyon to the innocent whom they oppreſſe and deuoure.

a* To the chaunter of Dauid

a* Loke the title of ỹ. iiii. Pſalm.

A THe folyſh bodies ſay in theyr hertes thuſh there is no god

They are coꝛrupt & becõe abompnable in ther doig ther is not one ỹ doth good

The lozd loked dounfrom heauẽ vpõ ỹ chyldzẽ of mẽ, to ſe yf there were any that wold vnderſtand & ſeke after God

But b* they are al gone out of the waye they are altogether become vnprofitable: ther is nõ ỹ dothe good, no not one.

How cã they haue vnderſtãdig, that wozke miſchefe, eatig vp my pepie, as it were bred, & cal not vpon the Lozde?

Therfoze ſhall they be brought in greate feare, foz god ſtandeth by the c* generacion of the rightuous.

As foz you, d* ye haue made amock at ỹ councell of the pooze, becauſe he putteth his truſt in the Lozde.

Oh that the ſauyng healthy were geuen vnto Iſrael out of Sion.

Oh that the Lozd wold deliuer his people out of captyuyte.

Then ſhulde e* Jacob reioyſe, and Iſraell ſhulde be ryght glad.

b* They are al gone out of ỹ way, ỹ is, they are al departed frõ the waye of God & haue ſet aſide his lawe, & are fallẽ to theyr owne inuencions. councelles and prouyſyons Pſal, liii, a. Roma, iii, b.

c* The generacio of ỹ ryghtwyſe are al theſe which by fayth are made the ſonnes of god, iuſtifyed by the ryghtwyſnes of Chriſt Pſal, cxii. a. d * ye haue maꝛ, amock. & ce, that is, ye haue cõtemned blaſphemed &, made he reſye the councell of the pooze. deſpiſed, and ryghtwes man: becauſe he foꝛſoke al prouiſion foz hym ſelfe but that only which he vnfaynedly beleued to haue of God, foz his ſauyng healthes ſake Chryſt. * By Jacobe oz Iſraell is vnderſtande the ſtock progeny. & offſpryng of Jacop oz Iſrael, as in the Pſalm. xx. a

The.xv.Pſalme,

This ſal. deſcrybeth what maners cõdicios ỹ verteziis of heuẽ & mẽbꝛes of ỹ church of god muſt haue.

A Pſalme of Dauid.

LOzd, who ſhal dwel ĩ thy tabernacle: who ſhal reſt vpõ thy holy hyl

Euẽ he that leadeth an vncoꝛrupt life that doth ỹ thing which is right & that a* ſpeaketh the truth frõ his hert.

He that vſeth no diſceat in his tonge he ỹ doth no euell to his neighboure, & ſlaundreth not hys neyghbours

He ỹ ſetteth not by ỹ vngodli, but maketh much of thẽ ỹ feare ỹ lozd: he ỹ ſweareth vnto his nebor & diſpoiteth hĩ not

B He ỹ geueth not his money vpõ vſury & taketh no reward againſt the innocẽt

Who ſo doth theſe thinges, ſhal neuer be remoued

a* To ſpeake ỹ truth frõ his hert is to meane good fayth & to do ỹ he promyſeth ſo that he faine not in word another thing thẽ he thinketh i hert Pſa xvii

The.xvi.Pſalme.

¶ He deſyreth God to be hys defender. He profeſſeth that he is geuen to the fauour of the ſayncte & that he abhoꝛreth Idolatrers. He loketh to haue the perfect and contynual ioye of the ſyght of god.

a* Michtam of Dauid.

pro

A PReſerue me (O God) for in the do I truſt.

I haue ſayde vnto the Lorde: thou art my God, my goodes are nothinge vnto the.

All my delyte is vpon the *[b]ſaincte=s that are in the earth, and vpō ſuch lyke.

But they that runne after another ſhall haue greate trouble.

Their vyente offeringes of bloude wyll not I offer, nether make mencyō of their name in my mouth.

The Lorde hym ſelfe is my good & my porcyon, yͤ mayntayneſt myne enhe
B ritaunce.

The lot is fallen vnto me in a faire ground, yee I haue a goodly heritage.

I wyll thancke the Lorde for geeuing me warning: my reynes alſo haue chaſtened me in the nyght ſeaſon.

Afore hande ſawe I God al wayes before me, for he [c]* is on my right hand that I ſhoulde not be moued.

Therfore did my hert reioyce, & my tounge was glad, my fleſhe alſo ſhall reſt in hope.

nota one not my wil com paſſ

For why? [d]* thou ſhalt not leue my ſoule in hell, nether ſhalte thou ſuffre thy ſaincte to ſe corrupcyon.

Thou haſt ſhewed me the wayes of lyfe: thou ſhalt make me ful of ioy wͭ thy countenaunce.

At thy ryght hand there is pleaſure and ioye for euer more.

The. Notes

b* Here and in many other places, the ſcripture calleth the faithfull ſayncte, as in the Pſal. xii. a. and the Apoſtle in many places of his epyſtles. c* Is on my ryght hande, that is, helpeth, aydeth and ſocoureth me, and is preſt and redye therto. Pſal. cix. d d*. Thou ſhalt not leaue my ſoule in hell, that is, thou ſhalte not ſo forſake me that my ſoule ſhal dye: And that foloweth, Nether ſhalte thou ſuffer thy ſaynct to ſe corrupcyon, ſignifieth: thou ſhalt not ſuffer my bodye to abyde in the graue ſo to corrupt. So doth peter expound this place of Chriſt. Act. ii. & Paul. Act xiii.

¶ The. xvii. Pſalme

¶ A vehement and feruente prayer of Dauid that he myght be delyuered from the perſecucions of Saul. He innocently prayſeth his owne innocencye as he did in the. vii. Pſalme. He cryeth for helpe, deſcribeth the proude condicions and vayne intencyons of his perſecuters, and confeſſeth that hys felycyte conſyſteth in the knowledge of God

A prayer of Dauid.

HEre the right (O Lorde) cōſidre my cōplaynte: herken unto my prayer, that goeth not oute of a fayned mouth.

Let my ſentence come forthe frō thy preſentes: and loke vpon the thynge that is equall.

Thou haſt proued, and vyſyted mine herte in the night ſeaſon: thou haſt tried me in the [a]* fyre and haſt founde no wickednes in me: for I vtterly purpoſed that my mouth ſhulde not offende B

Be cauſe of the wordes of thy lippes. I haue kept me from the workes of men: in the waye of the murtherer.

Oh order thou my goynges in thy pathes: yͤ my fote ſteppes ſlyppe not.

For vnto the I [b]* crye: heare me O god: encline thine eares to me: & herken vnto my wordes.

Shew thy meruelous louing kind
C neſſe, thou that ſaueſt them which put their truſt in the, from ſuch as reſiſte thy right hande.

Kepe me as the apple of an eye defēd me vnder yͤ [c]* ſhadow of thy wynes

From the vngodly that trouble me fro myne enemyes which compaſſe my ſoule rounde aboute.

Which mayntayne their owne welthynes with oppreſſion, & their mouth ſpeaketh proude thynges.

They lye wayting in our waye on
D euerye ſide, turnyng their eyes downe to the grounde.

Like as a lyon that is gredy of his praye, and as it were a lyons whelpe lorkinge in his denne.

Up Lorde, diſapoynt him and caſte hym downe delyuer my ſoule with thy ſwerde from the vngodly.

From the man of thy hand (O lord) from the man of yͤ world whiche haue theyr porcyō in this lyfe: whoſe belyes thou fylleſt with the treaſure.

They haue chyldren at their deſire and leaue the reſt of theyr ſubſtaunce for theyr babes.

But as for me, I wil behold thy preſence in righteouſnes: & when thy glory appeareth, I ſhall be ſatyſfyed.

a*. The afflyccyō ſent of god is the fyre that tryeth al the faithful, as in the Pſal. lxv. vi, c. & i. Petri. iiii c. b* To crye is not to roare in the queare. but to praye inſtantly & affectuouſly and with the whole herte, as Pſal. xviii. a

c* The ſhadow of his wynges here ſignifi the protection & vnſpeakable goodnes of god by whiche onlye we ſtand in ſafetie. It is a borowed ſpeech of

nature of a henne, which nourisheth, fedeth and defendeth her chykens vnder her wynges ye fyghteth for the, & dispiseth her owne lyfe to saue the. Chryst bewayleth a lyke speache in mathew, xxiii.

¶ The. xviii. Psalme.

¶ Fyrst he describeth ỹ grate and feruent confidẽce which he had in God, and then ỹ euelles wherwith he was ouer laden: after that the power of GOD and good wyll towarde hym: Then sheweth he his owne deliueraunce, his innocẽcy & the iudgement of God towarde al'mẽ. And after these, the greate victory obtayned of his most myghty enemy and that the coastes of his kyngdome were marueloussly enlarged and hys powar confyrmed for euer: at ỹlast he endeth the Psalme with prayses and with a prophesy of Chryste.

¶ *a To the chaunter of Dauid seruaunte of the Lorde, which sayde vnto the Lorde the wordes of this song, on the daye in which the Lorde deliuered hym from the hand of al his enemies, and from the hande of Saull, & sayd.

I Wyll loue ỹ (O lorde) my strength.

A The Lorde is my succur my refuge, my Saupour: my God, my helpar in whome I trust: my buckler, & *the horne of my health, and my protectyon.

I wyll prayse the Lorde, and call vpon hym, so shall I be safe from myne enemyes.

c *The sorowes of deathe compassed me, and the brokes of vngodlines made me afrayed.

The paynes of hell came about me, the snares of death toke hold vpõ me.

Yet in my trouble I called vpon the Lorde and complayned vnto my God.

So he hearde my voyce out of hys holy temple, and my complaynte came before hym, yee euen into his eares.

Then the earthe trembled and quaked, the very foundacyons of the hylles shoke and were remoued, because he was wrothe:

B There wente a smoke oute of hys nostrels and a consumynge fyre out of hys mouth, so that d *coales were kyndeled at it.

He bowed the heauens e* and came downe, and it was darcke vnder hys fete.

He rode vpon the f* Cherubins and dyd flie: he came flyenge with the wynges of the wynde.

He made darckenesse hys pauylion rounde aboute hym, wyth darcke water and thycke cloudes tocouer hym.

At the brightnes of his presence the cloudes remoued, wt hayle stones and coales of fyre.

The Lorde also thondered out of the heauen, and the heygthe gaue his thonder whaile stones & coles of fyre.

He sent out his arowes and scatred them, he caste sore lyghtenynges, and destroyed them.

The springes of waters were sene, & the foundacyons of the round world were dyscouered at thy chydynge (O Lorde) at the blastyng and breth of thy displeasures.

He sent downe frõ ỹheygth to fetch me, & toke me out of s* greate waters.

He delyuered me fro my strong enemyes, and fro my foes whiche were to myghty for me.

They preuentid me in ỹ tyme of my trouble, but the lorde was my defence.

He brought me forth allo into lyberte: and delyuered me, because he had a fauour vnto me.

The Lorde shall rewarde me after my rightuous dealing, and according to the clennesse of my handes shall he recompence me.

For I haue kepte the wayes of the the Lorde: and haue not behaued my selfe wickedly agaynst my God

I haue an eye vnto all hys lawes & cast not out hys cõmaũdemẽtes fro me

Uncorrupte wil I be before him, & will eschue myne owne wickednes.

D Therfore shall the Lorde rewarde me after my ryghtuous dealyng, and according vnto the clennes of my hãdes in his eyesighte.

With the holy thou shalt be holy, and wt the innocent thou shalt be innocent

With the cleane thou shalt be cleane and with the frowarde thou shalte be frowarde.

For thou shalte saue the poore oppressed, and bring downe the hye lokes of the proude.

Thou lyghtest my candle, O lorde my God: thou makest my darckenes to be lyght:

For in the I can discomforte an host of men: yee in my God I can leape ouer the wall

The

E The waye of god is a perfect waye: the wordes of the lorde are tryed in the fyre: he is a ſhylde of defence, for al thē that truſt in hym,

For who is God but the Lord? Or who hath any ſtrenght, but our God?

It is God that gyrded me with ſtrēgth, and made my waye vncorrupte.

He hath made my fete lyke hertes fete & ſet me vpon hye.

He teacheth myne handes to fyght, & maketh myne armes to breake euen a bowe of ſtele.

Thou haſte geuen me the defence of thy health, thy right hande vpholdeth me, and thy louynge correccyon maketh me greate.

Thou haſt made b* rowme ynough vnder me for to go, ỹ my fote ſteppes ſhoulde not ſlyde.

I wyl folowe vpon myne enemies and take thē: I will not turne eyl they be diſcomforted.

I wyll ſmyte them, they ſhall not be able to ſtand, but fal vnder mi fete.

F Thou haſt girded me with ſtrength vnto the battel, thou haſt throwen thē all downe vnder me, ỹ roſe vp againſt me.

Thou haſt made myne enemies to tourne their backes vpōme, thou haſt deſtroyed them that hated me.

They cried but there was none to helpe them: yee euen vnto the lord but he herde them not.

I wyll beate them as ſmall as the duſt claye in the winde, I will caſt thē out as the claye in the ſtretes.

Thou ſhalte delyuer me from the ſtryuinges of ỹ people, thou ſhalt make me the i* heade of the Heathen.

A people whom I haue not knowē ſhall ſerue me.

As ſone as they heare of me, they ſhall obey me, but the k* ſtraunge chil dren dyſſemble with me.

The ſtraunge chyldren are waxen olde, and go haltynge out of their pa thes.

The Lorde lyuethe: and bleſſed be G my helpar, prayſed be the God of my health.

Euen the God whyche ſeyth that I be auenged and ſubdueth the peple vnto me.

It is he that delyuereth me from my cruell enemyes: thou ſhalt lyft me vp from them that ryſe ogaynſt me ỹ ſhalt rydde me from the wycked man.

For thys cauſe I wyll geue thankes vnto the (O lord) among the gentiles, and ſinge prayſes vnto thy name.

Greate proſperite geueth he vnto hys kyng, and ſheweth louyng kynd neſſe vnto Dauid hys anoynted, yee & vnto hys ſede for euermore.

The Notes

b * He calleth GOD the horne of hys healthe, becauſe by hym he had ſubdued hys enemyes, and obtayned health. It is a borowed ſpeache of horned beaſtes, whiche with their hornes defende them ſelues and dryue awaye them that fyght agaynſte them. Pſalm. xliiii. a. c * By the ſorowes of death And brockes of vngodlynes (by whyche is ment the obſtynate multitude of the wicked and vngodlye) the paynes of hell, and the ſnares of death: are ſignifyed the ieopardous, and terryble feares which by the wickednes of hys enemyes happened vnto hym, and broughte hym verye often euen to deathes doare: ſo that by the iudgement of the fleſh he thought hym ſelfe vtterly caſte awaye.

d * Coales after the vſe of the ſcripture ſignifie the ſnepinges) the anger or the indignacyon of god Pſal. cxx. a/e * Of this ye haue, Gene. xi. a. f * Cherubin in Hebrue ſignifieth in Engliſhe ſwyft. birdes. By all the thinges here reherſed is deſcribed the power, mighte and maiſtye of almyghtye God, whyche he declareth in tempeſtes, of whiche the whole. xxix. Pſal. entreateth, and in Job, xxxvii are like thynges mencyoned to the ſettinge out of hys power. Often tymes we reade, that God whenhe woulde more openlye and more expreſſelye declare his power vnto men, cauſed thunder, lightenynge, and earthe quakes. ꝛc As in Exo. xix. when the law was geuen. And. i. Regum. xii. when the people deſyred a kinge. Mat. xxvii when Chriſte was on the croſſe. Act. ii. when the holye goſte came vpon the Apoſtles. Actnū. iiii. when they prayed With ſuch lyke wondres do ſom ſuppoſe that God dyd at one tyme or other ſhewe hys benyuolence to Dauid, and confyrmed hys promes / with ſhakynge of the earth, ſendyng thonder, lightenynge hayle, cloudes ſtormes and other terryble tokens, wherewyth he holpe Dauid, and ouerthrue hys enmyes. Nether letteth it that the ſcripture mencioneth not therof in any place. For it mencioneth not the tempeſt whi she Eſai prophecyed to come in the delyueraunce of Jeruſalem from the Aſſirians, yet who wil deny but that it was in very deade ſo done.

g * By the waters, are ſignified, myghty and valyaunte enemyes from whiche he ſayth he was delyuered by the hande of god.

h * Rowme ynough ſignifieth abundaunce or proſperyte of all thynges Pſal. cxix. d i * Heed for ruler or gouernere k * Straunge chyldren are thoſe that ought to be of the houſholde of god, and that alſo auaūce them ſelues thereof, but be in dead worldely, and walcke not in the pathes of his commaūdemenetes / as they haue promiſed to do. Wherof is ſpoken Eſai. i. a.

The. xix. Pſalme

The deſcrybeth the power of God, wonderfully declared by the worckemanſhyp of the heauens He ſheweth the excellentnes of the lawe of god, deſyreth to be ſaued from ſynne, and wiſſhethe that whoſo

soeuer

ſoeuer he ether thinketh in hert or ſpeaketh w̄ mouth maye be good and acceptable to God.

a* To the chaunter a Pſalme of dauid

a* Loke the tytle of the fourth Pſalme.

A THe very heauens declare the glo
ry of God, and the very firma-
mēt ſheweth hys handy worcke.
One daye telleth another, and one
nyght certyfyeth another.
There is nether ſpeach nor lāgage,
but their voices are herde amōg them
Their ſounde is gone out into al
landes, and their wordes in to the en-
des of the worlde.
In them hath he ſet a tabernacle for y
Sunne, which cōmeth forth as a bry-
B degrome out of his chāmbre, and reioy-
ſeth as a geaunt to runne his courſe.
It goeth forth frō the one ende of the
heauen, and runneth aboute vnto the
ſame end, and ther may no man hyde
hym ſelfe from the heate therof.
b* The lawe of the Lorde is a per-
fecte lawe it quickenethe the ſoule.
The teſtimony of the lorde is true,
and geueth wiſdome euē vnto babes
The ſtatutes of the Lorde are right,
C and reioyce the herte: the commaunde
ment of the Lorde is pure and geueth
light vnto the eyes.
The feare of the lord is cleane, and
endureth for euer: the iudgementes of
the Lorde are true and ryghtuous al-
together.
More pleaſaunt are they then golde,
yee then much fyne golde: ſweter then
hony and the hony combe.
These thy ſeruaunt kepeth, & for ke-
ping of them there is greate rewarde.
Who can tel, how oft he offēdeth? Oh
D clenſe thou me fro my ſecrete fautes.
Kepe thy ſeruaūt alſo frō preſumptu-
ous ſinnes, leſt they get the dominion
ouer me: ſo ſhal I be vndefiled and in
nocent from the greate offence.
Yee the wordes of my mouth and
the meditacyon of my herte ſhalbe ac-
ceptable vnto the, O Lord, my helper
and my redemer.

b* The lawe of the Lorde is an introduction to lyue well cōmaundynge what whyche muſt be done, & forbyddynge the contrarie: vnto which the hert of mā muſt fauour, & deſyre to do it, & exercyſe hymſelfe therin, as it is ſayde Pſal. i. a.

¶ The. xx. Pſalme.

¶ A prayer wherein the people deſyre the helth to kyng Dauid, goyng to a difficulte and ieopardus battell, & alſo a thankeſgeuinge of health and victorye geuen from aboue.

a* To ỹ chaunter, a pſalme of Dauid

a* Loke the Tytle of the fourth. Pſalm.

THe Lord heare ỹ in the time A
of troubte, ỹ b* name of the
c* god of Jacob defende ỹ
Sende the helpe frō ỹ Sā
ctuary, and ſtrength the out of Sion.
Remembre all thy offerynges, and ac
cepte thy brent ſacrifyce, d* Selah.
Graunte the thy hertes deſyre, and
fulfyll all thy mynde.
We wyll reioyce in thy health, & trū-
phe in the name of the Lord our Gods
lorde perfourme all thy peticyons:
Now knowe I, that the lorde helpeth B
his anoynted, and wil heare hym from
hys holye heauen: myghtye is the help
of hys ryght hande.
Some put their truſt in charets, and
ſome in horſes but we wyll remembre
the name of the Lorde oure God.
They are brought downe and fallen,
but we are ryſen and ſtand vp ryght.
Saue, Lorde, and helpe vs, O kī-
ge, when we call vpon the.

The Notes.

b* That is, the maieſtye.

c* By the God of Jacob or Iſrael is vnderſtande the God of ỹ whole ſtock, progeny or ſpringe of Jacob or Iſrael, & further of all the people of the Lorde: as in Eſa. xliii. a The cauſe why, is, that Jacob, which as ye reade Geneſis. xxxv. b. was after called Iſrael, was father vnto the. xii. Patriaches, of whom the. xii. trybes and the whole people of Iſrael deſcended.

d* Loke the Pſalm, iii. a.

¶ The. xxi. Pſalme.

¶ A thankeſgeuinge which the people vſed for ỹ victory and other benefytes that Dauid abouudantly receaued.

a* To ỹ chaūter, a Pſalme of Dauid.

a* Loke the Tytle of the fourth Pſalm.

LOrd, how ioyful is ỹ kinge in thy A
ſtrēgth? O how exceadyng glad is
he of thy ſauynge health?
Thou haſt geuē him his herts deſyre,
and haſt put hym from the requeſte of
his lippes b* Selah.
For thou haſt preuēted him with ly
berall c* bleſſynges, and ſet a crowne
of golde vpon his heade.
He aſked lyfe of the, and thou gaueſt
him a longe lyfe. euen for euer & euer.
His honour is greate in thy ſauyng
health, glory and great worſhyp ſhalt
thou laye vpon him.
For thou ſhalt geue him euerlaſtinge
felycite, and make him glad with the
ioye of thy countenaunce.

And

And why? because the kynge putteth his truste in the lorde and in the mercye of the moost hyest he shall not myscary.

Let all thyne Ennemyes feele thy hande: let thy righte hande fynde oute all them that hate thee.

B Thou shalt make them lyke a fyry ouen in tyme of thy wrathe: the Lorde shall destroye them in hys displeasure, and the fyre shall consume them.

Theyr frute shalt thou rote out of ỹ earthe, and theyr sede from amonge the chyldren of men.

For they intended mischefe against thee, & ymagined suche deuises, as they were not able to performe.

Therfore shalt thou put thē to flight and with thy stringes thou shalt make ready thine arrowes against ỹ faces of them.

Be thou exalted Lorde in thyne owne strength, so wyll we synge and prayse thy power

The Notes

b* Loke the Psalme. iii. a.

c* Blessings for honours as in Gen. xii. I wyl blesse them that blesse the. x, c.

d* This is also an vsuall thyng in the scriptures, to take the hand of God for the vengeaunce which he taketh on synners. Job xix. a. Psal. x. c. x, xxxix. c.

The. xxii. Psalme.

Dauid declareth very euidently in this Psalme that he was a figure of Chryste. First he declareth Chrystes dejection and small estimacion, & then the exaltacion and dilatation of hys kingdom, euen to the coastes of the earth and ende of the worlde. and all vnder the figure and shadowe of hym selfe.

a* To the Chaunter vppon b* Aieleth c* of the dawning, A Psalme of Dauid.

a* Loke the tytle of the fourth Psalme.

b* Aieleth signifieth a certen instrument of musike or as some wyll a certen kynde of melodye. Diuers Auctours do diuersely expounde it.

c* Of the dawning, This Psalm was made of our Sauiour Chryst, and because it was not conuenient to describe him wythout a mistical word, he calleth hym the dawning, or (as some wyll) the morninge starre.

a My God, my God: why hast thou forsake me: the wordes of my complaynte are farre fro my healthe.

O my God I d* crye in the daye tyme, but thou hearest not: & in the night season also I take no rest.

Yet dwellest thou in the sanctuarye, O thou worshippe of israell.

Our fathers hoped in thee, they trusted in thee, and thou dyddest delyuer them.

They called vpō thee, and were helped: thei put their trust in thee and were not confounded

But as for me, I am a worme & noo man, a very scorne of men, and thee out caste of the people.

All they that se me, laugh me to scorne, B they shote out theyr lyppes. and shake theyr heades.

He trusted in God, let hym delyuer hym: let hym helpe hym, if he wyll haue hym.

But thou art he that toke me out of my mothers wombe, thou wast my hope, when I hanged yet vppon my mothers brestes.

I haue bene left vnto thee euer sence I was borne, thou art my god, euen fro my mothers wombe.

O, go not fro me then, for trouble is C harde at hande, and here is none to helpe me.

c* Greate bulles are comme aboute me, fatte oxen close me in on euery syde.

They f* gape vppon me with theyr mouthes, as it were a rāpyng and roaringe lyon.

I am poured oute lyke water, all my bones are out of ioynt, my hert in the mids dest of my bodye is euen lyke meltinge ware.

My streng th is dryed vp lyke a potsherd, my tounge cleueth to my gūmes and thou hast brought me into the dust of deathe. D

g* For dogges are come aboute me, the counsel of the wicked hath layde seage against me.

They pearced my handes and my fete: I myght haue tolde al my bones, as for them, they stode staring and lokyng vpon me.

They haue parted my garmentes amonge them, and caste lottes vpon my vesture.

But bee not thou farre from me, O Lorde: thou art my succoure, haste thee to helpe me.

Delyuer my soule from the sweard, my dearelynge, from the power of the C dogge.

Saue me from the Lions mouth, & heare me from amonge the hornes of the h* vnicornes.

So wyl I declare thy name vnto my brethren

bzethzen, in the myddest of the cõgre=
gacion wyll I pzayse the,

O pzaise the Lozd ye that feare him
Magnify him all ye sede of Jacob, &
let al the seade of Israel feare him.

F Foz he hath not despysed nor abhoz
red the miserable estate of ỹ pooze: he
hath not hid his face fro me, but when
I called vnto him, he herde me.

I wyll pzayse the in the c*greate con
gregacion, and perfourme my vowes
in ỹ sight of al them that feare the.

The pooze shall eate & be satysfyed:
they that seke after the lozd shal pzaise
him our hert shall lyue foz euer.
All the endes of the wozld shal remẽbze
them selues, and be turned vnto ỹ loz
de, and all the generacyons of the Hey
then shal wozshippe before him,

G Foz ỹ kyngdom is the lozdes, & he
shall be the gouernour of the Heithen.
All soch as be d*fat vpõ erth shal eat al
so & wozshyp! * All they that lye in ỹ
dust, and lyue so hardly, shal fal downe
before hym.
The sede shal serue hym, and pzeache
of the Lozde foz euer.
They shal come, and declare hys rygh
tuousnes: vnto a people that shalbebo
rne, whom the lorde hath made,

The notes

d* What is sygnyfyed by crying in the scrypture.
ye shall fynde in the Psal. xv. a
e* Under the name of beasts are vnderstãd the hea
des, rulars and mygthty of power, which ar fatte
de wythe ryches of thys wozld, Amos, iiii. a
f* To gape oz opẽ their mouthes wide, is expoun
ded in Job, xvi. b.
g* By dogges are vnderstande the tyzaunye & the
crueltye of the Jewes towarde chzist. Like dogges
are thei at al tym, which Jewishly and hainously
persequute ỹ membzes of Chzist. that is: the faith=
full. h* By these vnicornes vnderstande the cõmen
people of the Jewes which cruelly & furyously put
them selfes in pzeace agaynst Chzist, crying, Cru=
cifye hi. Crucifye hi. Math, xxvii.
i* The greate congzegacion is the whole compa=
nye & multytude of thẽ that feare God, as wel of ỹ
Jewes as of the gentyles thozow oute the whole
wozlde: yf they beleue to receaue the pzo meses of
God foz Chzistes sake only as it is saide Joel. ii. g
And the time shall come that whosoeuer call. &c.
k* Loke in the Psal. lxxviii. d.
l* Som vnderstãd this of ỹ deed: other of ỹ rych wh
foz their misery are like vnto ỹ deede & cannot pzo=
longe theyr lyfe.

The. xxiii. Psalme.

He describeth the wonderful suertye & great gra
ce of a faythful and sure confidence in God.

A Psalme of Dauid

The Lozd is my shepherde, I can
want nothynge:
He fedeth me in a grene pasture
& ledeth me to a fresh a* water.
He quickeneth my soule, & bzigeth me
fozthe in the waye of ryghtuousnes
foz hys names sake.
Though I should walke now in ỹ val
ley of ỹ b* shadow of death, yet I feare
no euel, foz thou art with me: thy staffe
& thy shepe hoke comfoze me:
Thou pzepareste a c* table before me
agaynst myne enemies: thou anointest
my head with oyle, and fillest my cupp
full,
Oh let thy louynge kyndnes and mer
cy folowe me all the dayes of my lyfe,
that I may dwel in the house of the loz
de foz euer.

a* The fresh water is the healthful water of the
worde of God, of which is saide, Esai. lv. a
b* Shadowe foz darknes & affliction, as it is said
Esai. li. e
c* Loke the. Psal. lxxviii. c,

The. xxiiii. Psalme.

When the Lozd, had shewed vnto Dauid that ỹ
threshynge flour of Oznan ỹ Jebusite, which was
in the hyll Mozia, was the place where he wolde ha
ue a temple buylded foz hym, Dauid monisheth vñ
the singular goodnes of god toward the Israelites
amongest whom he had chosen hym a dwellyng pla
ce, describeth to whom the place of God doth verely
belonge, and whych is the very nacion of God, and
amongest whome he vouchsaueth to dwel. Then he
exhozteth them to the buylding of the temple.

A Psalme of Dauid.

The earth is the Lozdes, and all ỹ A
therin is: the compasse of ỹ wozld,
and all that dwell therin.
Foz he hath foũded it vpon the sees
and buylded it vpon the floudes.
Who shall go vp vnto the hyll of ỹ
Lozde? Oz, who shall remayne in hys
holye place?
Euen he that hath innocent handes
& a cleane hert: which a* lyfteth not vp
his mynde vnto vanitie, and swearethe
not to deceaue, he shall receaue the bles
synge from the, lozd and mercy frõ god
his sauiour.
This is the generacion of them that se= B
ke hym, of them that seke thy b* face, O
Jacob. Selah.
Open youre gates (O ye pzinces) let
the euerlasting dozes be opened, that ỹ
kynge of glozye maye come in.
Who is thys kinge of glozye? It is
the Lozde, strong and mygthye, Euen
the lozde mygthte in battell.
Open your gates (O ye pzinces) let
the euerlastinge dozes be opened, that ỹ
kynge of golzy maye come in.
Who is thys kinge of glozye? It is

the Lord of hooſtes, he is the king of glorye. c* Selah.

a* Which lyfteth not vp hys minde vnto vanitie, That is, whych glorifyeth not hym ſelfe nor eſteameth or ſetteth by him ſelf as though he were ſomewhat, but taketh hym ſelfe for nothynge, Gala. vi.

b* That is the fauour of thy god.

c* Loke in ꝑthyrd Pſalm, a

¶ The. xxv. Pſalme.

¶ Ipzayer of Dauid oppreſſed both with ſinne & with enemyes. He prayeth the lorde to delyuer him from his ſynnes to ſhewe him his wayes and to ryde him from the furye of his enemyes. In the ende he prayeth for all the people.

¶ Of Dauid.

א VNto the (O lorde) I lyfte vp my ſoule, My God, I truſte in the:

Oh let it me not be confounded leſt mine enemies triumphe, ouer me. For al they that hope in the ſhal not be aſhamed: but ſuch as be ſcornefull deſpiſers without acauſe, they ſhalbe put to confuſyon.

Shewe me thy wayes, O Lord, & teach me thy pathes.

Lede me in thy trueth and lerne me, for thou art the god of my health, & in ỹ is my hope all the daye longe.

ב Call to remembraūce, O lorde, thy tender mercyes and thy louinge kindneſſes which haue bene euer of olde.

Oh remēbre not the ſynnes & offences of my youth, but accordynge vnto thy mercy thinke vpō me, O Lord, for thy goodneſſe.

O how frendly & rightuous is the Lorde. therfore will he teach ſynners in the waye.

He ledeth the ſymple aright, & ſuch as be b* meke then lerneth he is wayes

ג All the wayes of the lorde are verye mercy & faithfulneſſe, vnto ſuch as kepe his c* teſtament and couenaunt.

For thy names ſake, O lorde, be mercyfull vnto my ſynne, for it is greate,

Whatſoeuer he be that feareth ỹ lorde, he ſhal ſhewe hym the waye that he hath choſen.

His ſoule ſhal dwel at eaſe, and his ſede ſhal poſſeſe the lande.

The ſecrete of the Lorde is among them that feare him, and he ſhewethe them his couenannt.

Myne eyes are euer lokynge vnto the Lorde, for he ſhall plucke my fete out of the net.

ד Turne the vnto me and haue mercye vpō me, for I am deſolate & in miſery.

The ſorowes of my hert, ar great, O bringe me out of my troubles.

Loke vpō mine aduerſite & myſery, & and forgeue me al my ſynnes.

Cōſidre how mine enemies are many, and bere a malicious hate againſt me.

O kepe my ſoule, and delyuer me: let me not be confounded, for I haue put my truſt in the.

Let innocency and ryghtuous dealig waite vpon me, for my hope is in the.

ה Deliuer Iſraell, O God, out of all hys trouble.

a* To knowe the wayes of the lord, is to line a life that pleaſeth God that is to lyue in his fayth & to let him leade vs by his goodnes: ỹ ſame is the way of lyfe, before in that. xvi.

b* Loke after in the Pſalme. xxxiii. a.

c* A Teſtament is properly the laſt will of him that dyeth, which may not be chaūged or altered. Wherfore the Teſtament of Chriſt is the promes and the word wherby we be elect and choſen the childre of God thorow him, as he ſaith. Hebr. ix. d.

¶ The. xxvi. Pſalme.

¶ He deſcribeth to the enſample of the good, what endeuerance he gaue to innocenſye & howe warely he eſchued the company of the euell: then prayeth he to eſkape the vengeance that abideth ỹ wicked, ſithē he lyueth holely and deſyreth nothing more, thē to ſet out the glory of God.

¶ Of Dauid

ד BE thou my iudge, O Lorde, for I walke innocentlye. my truſte is in the lord, therfore ſhall I not fall.

Examen me, O lord: and proue me, trie out my a* reynes and my harte.

For thy louing kindneſſe is before myne eyes, and I walke in thy trueth.

ב b* I ſitte not amonge vayne perſones, and haue no fellowſhypp with the deceatfull.

I hate the congregation of the wycked, and I wyll nott ſytte amonge the vngodlye.

ג I walſhe my handes with innocency, O Lord, and ſo go I to thyne alter.

That I maye ſhewe ỹ voyce of thy prayſe, & tell all thy wonderous workes

Lorde, I loue the habitacion of thy houſe, and the place where thy honours dwelleth

ז Deſtroy not my ſoule, with the ſinners, nor my lyfe w the bloudthurſtye.

In whoſe c* handes is wickedneſſe, and their ryght hand is ful of gyftes.

But as for me I wyl walke innocētly: O deliuer me, and be merciful vntome

ח My d* fote ſtandethe ryght: I wyll

prayſe

prayse ỹ (O Lord) in ỹ congregacions

The Notes

a* By the herte and reynes will he sygnifie the delectacions and affeccions of the flesh, which let hi to folowe God. As aboue in the Psal.xvii.b.

b* To syt amonge vayne persones, is, to conspire with the vnbeleuing and to be a companiõ of their vnbeleefe as aboue in the fyrst Psal.a of ỹ scorneful

c* Of this loke ỹ Psal.lxxvii.a

d* Fote in the Scriptures is taken for the affecciõ desyre or wil of the hert as after in the Psa.xxxvi.b

O let not the fote of pride ouertake me.

¶ The.xxvii.Psalme.

¶ This Psalme made Dauid vpon some greate & Ieopardous perill against which he hertened him selfe not alytel, with calling to remembraunce ỹ promes of god: and therby persuaded him selfe that he shoulde haue the victory, and after liue peaceably in the trade of godly lyuing.

Of Dauid.

The Lord is my lyght and my helth: whome then shoulde I fere, the Lorde is my strengthe of my lyfe, for whome then shulde I be afrayde.

Therfore when the wycked, euen myne enemies and my foes, come vpõ me to eate vp my flesh, thei stõble & fel

Though an host of men were layd against me, yet shall not my hert be afrated: & thoughe there rose vp warre against me yet wil I put my trust i hi.

One thynge haue I desyred of the lorde, which I wyll requyre: namely ỹ I maye dwel in the house of the lorde all the dayes of my lyfe, to beholde the fayer bewtye of the Lorde, and to vyset his temple.

For in the time of trouble he hath hid me in his tabernacle, yee in the secrete place of his dwelling hath he kept and set me vp vpon a[a]* rocke of stone

And now hath he[b]* lyft vp my hed aboue myne enemyes that compassed me round aboute.

Therfore will I offer in hys dwellynge, the oblacyon of thankesgeuing: I wyll synge and speake prayses vnto the Lorde.

Herken vnto my voice O lorde whẽ I crye vnto the: haue mercye vpon me and heare me.

My hert speaketh vnto ỹ: my face seketh ỹ, yee lord, thy face will I seke.

D[c]* hide not thou thy face fro me, cast not thy seruaunt of in displasure:

Thou art my succour, leaue me not nether forsake me, O god my sauoure.

For my father and my mother haue forsaken me, but the Lord hath taken me vp.

Shewe me thy waye O lorde and leade me in the ryght path, because of mine enemies.

Delyuer me not into ỹ wyles of mine aduersaries, for there are false wytnesses rysen vp agaynst me, and they ymagin mischefe. B

Neuertheless I beleue verely to se the goodnesse of the lord in the[d]* lãde of the lyuing.

D[e]* tary thou the lordes leasure, be stõge, let thine herte be of good comfort, and waite thou still for the lord.

The notes

a* The scripture doth often take a rocke for strength and stablenesse figured of Christ, whych is the true & sure foundacion of the church Psal.xl a

b* That is vanquesshed mine enemies.

c* To hide his face from him, not to care for him is not to care for him to trouble him, and not to heare him: And on ỹ contrarye part not to hyde his face from him is to care for him to help him, and succor him and fauorably to heare him.

Psal.xxxiii.li.ciii.cxliii.

d* This is expounded in the Psalme.cxlii.b

d* To tarye the Lordes leasure is not to determyn God a time when he should healpe vs, but pacyently to abide assured ỹ help wil come. Psal.xxvii f.a.c

¶ The.xxviii.Psalme

¶ He prayeth ỹ Lord not to forsake hi in his greate necessite he desyreth that he beynge innocent be not auenged with the wicked: and willeth ỹ euen they also maye not haue such iudgement as they haue deserued. Then geueth he thanckes to god for the victorye and prayeth for the people.

Of Dauid

Vnto the wyll I a* crye, O my stronge defence: thynche no scorne of me, lest, yf thou make ỹ as thoughe thou herdeste not, I be come like them, ỹ go downe in to the b* pyt A

Here the voyce of my humble petycion, when I crye vnto the, and holde vp my hands toward thi holy temple. B

O plucke me not awaye among the vngodly & wicked doers, which speake frendly to their neighboure, but ymagin mischefe in their hertes:

Rewarde them accordinge to their dedes and wickednesse of their owne inuencions.

Recompence them after ỹ workes of their handes, paye them that they haue deserued.

For they regarde not the workes of the Lorde nor the operacyon of his handes: therfore shall he breake them downe, & not buylde them vp,

Praysed be the lord, for he hath herd the voyce of my humble peticion.

The lord is my strength and my shyld: my hert hoped in him, and I am holpen: therfore my hert daunseth for ioy, and I will synge prayses vnto hym.

The lord is the strength of his people, he is the defender & Sauioure of his anoynted.

O helpe thy people, geue thy blessyng vnto thyne enheritaunce: fede them, & sett them vp for euer.

a*Loke in Exod.xiiii.d.vi.Reg.vii.b.
b*Pytt, for prison or graue in the earth. Psal.lxxxviii.a.

¶ The.xxix.Psalme.

¶ He prayseth God by the power that he sheweth in thonder and other tempestes, and reioyseth of his goodnes towarde the people of Israel.

¶ A Psalme of Dauid.

A Ascribe vnto the lord, O ye mighty, ascribe vnto the lord worshyp and strength.

Geue the lord the honour of his name bowe youre selues to the holy magesti of the lorde.

It is the lorde that commaundeth the waters: It is the glorious God ỹ maketh the thonder: it is the lord that ruleth the see.

The voyce of the lorde is mighty in operacyon, the voyce of the lord is a glorious voyce.

The voice of the lorde breaketh the Cedre trees: yee the lorde breaketh the Ceders of Libanus.

He maketh them to skippe like a calfe: Libanus and Sirion lyke a yonge vnycorne.

The voyce of the lorde deuydethe the
B flames of fyre: the voyce of the lord b* shaketh the wyldernesse, yee the lorde shaketh the wyldernesse of Cades.

The voyce of the lorde moueth the hyndes and discouereth the thicke bushes: in his temple shal euery mã speake of his honoure.

The lord stilleth the water floude, & ỹ lorde remaynyeth a kynge for euer.

The lorde shal geue power vnto hys people, the lorde shall geue his people the blessynge of peace.

b*That is maketh the hideoufe and terrible beastes of the wyldernes to quake.

¶ The.xxx:Psalme.

¶ He geueth thankes for the obtayninge of his health. He greatly prayseth the goodnes of God, which sendeth not aduersytie vnto hys people but for the best, & protesteth, that he despyseth not ỹ lenge thening of his lyfe for any other cause, then to reso are and set forth the thinges that make for ỹ glorie of God: prophetok the sayncte

¶ A Psalme and song of ỹ dedicacyõ of the house a*. of Dauid.

a*Understande of God.

A I Wyl magifny the, O lord, for thou hast set me vp, and not suffred my foes to tryumphe ouer me.

O Lorde my God, I b* cryed vnto the, and thou hast healed me.

Thou Lorde hast brought my soule out of c* hell: thou haste kepte my life, wher as thei go downe to the pytte.

Synge prayses vnto ỹ lord (O ye saintes of hys) geue thankes vnto hym for a remembraunce of his holynesse.

For his wrath endureth but ỹ twinB cling of an eye, and his pleasure is in lyfe: heuynesse maye well endure for a nyght, but ioye commeth in the morning.

As for me, when I was in prosperite, I sayd: Tush, I shal neuer fall moze.

And why? thou lord of thy goodnesse hadest made my hyll so stronge.

But as soone as thou turnedest thy face fro me, I was brought in feare.

Then cryed I vnto the, O Lord, yee C vnto the Lorde made I my prayer.

What profyt is there in my blonde, yf I go downe in to corruptyon?

May the dust geue thanckes vnto ỹ? Or shal it declare thy faithfulnes?

Heare, O Lorde, and haue mercy vpõ me: lorde be thou my helper.

And so thou hast turned my heuynesse in to ioye thou hast put of my d* sacke cloth, & gyrded me with gladnesse.

That myne honoure myght synge prayses vnto ỹ withoute ceasynge. O lorde my God, I wyll geue thanckes vnto the for euer.

The Notes

b*Loke.Exo.xiiii.d,e,i.Reg.vii,b.
c*Here is it manifest that hel is taken for the estate of the deed, as well of the good as of the euell, as it is sayde Gene,xxxvii.g
d*To put of his sackcloth is, to put away the sadnes of hys herte: be cause they vsed to cloth thẽ selues with sackecloth in time of theyrest reame sadnes, as ye se in Esther & in many other places.

¶ The.xxxi.Psalme.

¶ He sheweth wherwith he strengthened his hope what he despyred for, what he cõplained of, in whas case he was, and how he was minded, when he and his were besett rounde about in the wyldernes of Moab & sought a meane to eskape. He prayseth ỹ great goodnes of God towarde all suche as feare him And moueth men to the feare and loue of god which cannot forsake them that leane vnto him.

*To ỹ chaunter a psalme of Dauid

A IN the, O Lord, is my trust: let me neuer be put to confusion, but delyuer me in thy b*tightuousnes.

Bowe downe thyne eare to me, make hast to delyuer me: be thou my stōg rocke and a house of defence, that thou mayest saue me.

For thou art my stronge holde and my castel, O be thou my gyde, and leade me for thy names sake.

Draw me out of the nett, that they haue layde pryuely for me: for thou art my strenght.

Into thy handes, I commende my
B spirite thou: hast delyuered me, O Lord thou God of trueth.

I hate them that holde of vanyties, & my trust is in the Lorde.

I wyll be glad and reioyse in thy mercye: for thou hast considered my trouble thou hast knowen my soule in aduersitie.

Thou hast not deliuered me ouer into the handes of the ennemye, but haste set my fete in a large rowm,

Haue mercye on me, O Lorde: for I
C am in trouble, myne ey is consumed for very heuinesse, ye my soule & my body

My lyfe is waxen olde with heuines, and my yeares with mournynge.

My strenght kayleth me, because of mine aduersitie, & my bones are corupt

I am becom a very reproce among all myne enemyes, my neyghbours and they of myne own acquaintaunce are a krayd of me they that se me in the strete: conueye them selues from me.

I am cleane forgotten and oute of mynde, as a dead man: I am become lyke a broken vessell.

D For I haue harde the blasphemy of the multitude: euery mā abhorreth me they haue gathered a counsel together agaynste me, and are purposed to take awaye my lyfe.

But my hope is in the Lorde, and I saye thou art my God.

My tyme is in thy hand: deliuer me from the hande of myne ennemyes, and from them that persecute me.

Shewe thy seruaunte the lyght of thy countenaunce, helpme for thy mercyes sake.

Let me not be confoundyd, O Lorde for I call vpon the: let the vngodly rather be put to confusion, and brought vnto the hell. E

Let the lying lyps be put to silence, which cruely, disdaifully & despitfully, speake agaīst the rightuous.

O how greate and manyfold is thi good, which thou hast hyd for thē that feare the:

O what thinges bringeste thou to passe for them that put ther trust in ȳ, euen before the sonnes of men:

Thou hidest them pryuely by thine owne presence from the proude men, thou kepest them secretly in thy tabernacle, from the strife of tonges.

Thankes be to the lord, for he hath shewed me meruelous greate kindnes in a strange cytie.

For when the sodē feare came vpō me, I saide: I am cast out of thy syght

Neuertheles, ȳ herdst my humble praier, when I c*cryed vnto the.

O loue the Lord (al ye his saīctes) for the lorde preserueth the faithfull, & plentously rewarde he the proud doer

Be stronge therfore & take a good hert vnto you, al ye that put your trust in the Lorde.

The Notes

b* The rightousnes of God in the Psalmes is his goodnes, mercye and kyndnes, wherby he redemeth vs from the bondage of Sathan and lyberallye geueth vs his kyngdome. Psalmes. xxxv, d. xl. b. x. c

c* Loke Exode. xiii. cx, i. Reg. vii. b,

The. xxxii. Psalme.

He sheweth that all aduersities come of synne, and that he therfore is happye, that hath hys synnes forgeuen: And further, that both forgeuenes of synnes & therto tection and defence of God are obtayned by earnest acknowledgynge of oure offences & feruente prayer.

a* In instruction of Dauid.

a* Or intellygence.

BLessed are they whose vnrightousnesses forgeuen and whose sinnes are couered.

*Blessed is the man vnto whoome the Lorde imputeth no synne, in whose spyrite there is nogyle. *Rom. iiii.a

For whyle I held my tonge, my bones cōsumed away thorowe my dayly complaynynges.

And because thy hande was so heuy vpon me both day and nyghte, my moisture was lyke the drouth in Sōmer, b* Selah.

Therfore I cõfessed my sinne vnto ỹ, and hyd not myne vnryghtuousnesse, I sayde: I wyl knowledge myne offẽce, & accuse my selfe vnto the lord, and so thou forgauest me the wickednesse of my synne. Selah.

For thys shall euery sayncte make his prayer vnto ỹ i due season, therfor shall not the greate c* water floudes come nye him.

Thou art my defence in the trouble that is come aboute me, O compasse ỹ me about also with the ioye of deliuerance. Selah.

I wyll enforme the, & shewe the the waye wherin thou shalt go: d* I wyll fasten myne eyes vpon the.

C

Be not ye now lyke horses and mules, which haue no vnderstandynge.

Whose mouthes thou must hold wt bit and bridle, yf they wil not obeye ỹ.

Great plages shal the vngodly haue but who so putteth his trust in the lord mercy shal compasse him on euery side

Be glad, O ye righteous, & reioyse in the lorde, be ioyefull all ye that are e* true of hert.

The Notes

b *Loke the thirde Psal. a,,

c* Of these waters ye haue in the Psal, viii: c* of the floude, Gen: vi, c

d* I wyll fasten myne eyes vpon the, that is I wil se to ỹ by my prouision, & be thy helper & counforter

e* Of this loke the Psal. lxiiii, b

¶ The. xxxiii. Psalme.

He exhorteth and moueth men diligẽtly to praise God: And sheweth that all thynges are full of hys goodnes.

A Reioyce in the Lorde, O ye rygh tuous, for it becommeth wel the iust to be thankfull.

Prayse the lorde with harpe: synge psalmes vnto him with the lute and in strument of ten stringes,

Sing him anew song, yee sing luste ly vnto him, and with a good corage.

For the worde of the Lorde is true & all his worckes are faythfull.

He loueth mercy and iudgmẽt, ỹ earth is ful of the goodnesse of the lorde,

B

By the worde of the lorde were the heauens made and all the hoostes of them by ỹ breth of his mouth.

He gathereth the waters together as it were in a bottell, & layeth vp the depe in secrete.

Let all the earthe feare the Lorde and lett all them that dwel in the worlde, stande in awe of him.

For loke what he saieth, it is done: and loke what he cõmaundeth, it standeth fast.

The lorde bryngethe the councell of the Heithen to naught, and turneth the deuyces of the people.

C

But the councell of the lorde endurethe, and the thoughtes of his herte from generacyon to generacyon.

Blessed are the people that hold ỹ lorde for their God, and blessed are the folcke whom he hath chosen to be hys heritage.

The Lorde loketh downe from heauen, and beholdeth all the chylderen of men: from hys a* stronge seate he consydereth all them that dwell in ỹ worlde.

D

He onelye hathe fashioned all the herts of thẽ, & knoweth al their worckes.

A kynge is not helped by hys owne greate hoost, neither is a giaunt saued thorow the might of hys own strength

A horse is but a vayne thynge to saue a mã, it is not the power of his strenght that can delyuer hym. Beholde, the

E

eye of the Lorde loketh vnto them that feare hi & put their trust in hys mercye.

That he maye delyuer theyr soules frõ death & delyuer thẽ in the dere time

Let oure soule pacientlye abyde the Lorde, for he is oure helpe and shylde.

So shall oure herte reioyse in hym. because we haue hoped i hys holy name.

Let thy mercyfull kindnesse O Lorde, be vpõ vs lyke as we put our trust in ỹ

The Notes

a* Heauẽ is called the strõg seate abitacle or dwel lynge place of God, because it is perpetuall & perisheth not, but dureth euer, Psal, ii.

¶ The. xxxiiii. Psalme.

¶ Dauid prayseth the lorde because he prouydeth for his chosen in tyme of neade: and moueth al me to endeuer them selues to innocencye & godlynes, because soch as ar endued therwith, ar ryd for the of al parels & aboundãtly rewarded with all goodnes.

*Of Dauid, when he fayned him selfe to be madde before Abimelech, which droue him awaye and he departed. *1 Reg. xxi

I Will alwaye geue thanckes vnto the lorde, his prayse shall euer be in my mouth. A

My soule shall make her boast in the lorde: the a* humble shal heare ther of and be glad.

O praise

O prayse the Lord wyth me, and let vs magnifie his name to gether.

I sought the Lord, and he herd me, yee he deliuered me, out of al my feare

They that haue an eye vnto hym, shalbe lightened, and their faces shall not be a shamed.

This poore manne cryed vnto the
B lord, and he herd him, yee and delyuered him, out of all his troubles.

The Aungell of the lorde pytcheth his tent rounde aboute him that feare him, and delyuer them.

O taste, and se, how frendly ỹ lorde is, blessed is ỹ man ỹ trusteth in hym

O feare the Lorde, ye that be hys sayntes: for they that feare him lacke nothinge.

The[b]*ryche shall want, and sufferhũger, but they which seke ỹ lord: shal want no maner of thinge that is good

Come hyther, O ye children, herkẽ
C vnto me, I will teach you the feare of the Lorde.

Who so lyketh to lyue, and wolde fayne c*see good dayes.

Let him refraine his tonge from euell, & his lippes ỹ they speake no gile

Let him eschue euell, and do good: let him seke peace and ensue it.

For the[d]*eyes of the Lord are ouer ỹ righteousnes, and his eares are open vnto their prayers.

But the[e]*face of the lord beholdeth them that do euel, to destroy the remem
D braunce of them out of ỹ earth.

When the righteous crye, the lord heareth them, and delyuereth them, out of all their troubles.

The Lord is nye vnto them that are cõtrite in hert, and wyll helpe such as be of an humble spirite.

Great are ỹ troubles of ỹ righteous but ỹ Lord delyuereth thẽ out of hell.

He kepeth al their bones, so that not one of them is broken.

But myschefortune shall slaye the vngodlye, and they that hate the tyghteouse shalbe giltye,

The lorde delyuereth the soules of his seruauntes, and all they that put their trust him, shal not offende.

The Notes

a* The humble or meeke are al such as haue determyned with them selues to beare the crosse, which are euel intreated of the worlde because they be not of ỹ world. Joh. xv. c. All suche are displeased with their owne euelles, & christ righteousnes & in renouncing of themselues do wholly cõmpt them into the hande of God, as before in the Psal. xxv. b.

b* By the the riche are vnderstand the cruel, raupners blurers & such as lyue of the swete and labour of other. Psal. ix. e

c* To se good dayes is, to lyue in peace to liue quietly in trãquyllyte, & to leade a peasable life i. Pet. iii.

d* The eyes of the lorde do comenly signifie his fauour Psal. xi. b.

e* Loke after in the Psal. li b.

The. xxxv. Psalme.

The desyreth ỹ lord to fight for him agaist Saul & his adherẽts, & to deliuer him forth of their hãdes,

Of Dauid.

STryue thou with thẽ, O Lord, that striue with me, fight thou a
A gainst them that fight againste me.

Take hand vpon the shyld & speare, and*[a]stande vp to helpe me.

Drawe out thy swerde, and stoppe the waye agaynst them that persecute me, saye vnto my soul: I am thy help.

Let them be confounded & put to shame, that seke after my soule: let the be turned backe and brought to cõfusiõ, that ymagin myscheke for me.

Let them be as the dust before the winde, and the aungel of the lord scatteringe them.

Let their waye be darcke and slypperye, and the aungell of the lorde to persecute them.

For they haue pryuely layed their nett, to destroy me without a cause, yee and made a pytt for my soule, whiche I neuer deserued.

Let a soden destruction com vpon him vnwarres, and ỹ nett that he hath
B layde prypuely, catche him selfe, that he maye fall into his owne myschefe.

But let my soule be joyfull in the lord, and reioyse in hys helpe.

All my bones shal say: Lord, who is lyke vnto the? which delyuerest ỹ poore frõ those ỹ are to strong for him, ye the poore and the nedy from his robbers.

False witnesses are risen vp, & layed to my charge things that I know not.

They reward me euel for good, to the greate discomfort of my soule.

Neuertheles, whẽ they were sicke,
C I put on a sacke cloth: I humbled my soul with*[b]fastig, & my prayer turned into myne owne bosome.

I behaued my self as though it had bene my frend or my brother I wente heuely,

heuely, as one that mourneth for hys mother.

But in myne aduersite they reioyse, & gather them to gether: yee the very lame come together agaīst me vnwarres, makinge mowes at me, and ceasse not.

With the gredy and scornefull ypocrytes they gnasshed vpon me wyth their teeth.

Lorde, whan wilte thou loke vpon thys?

O restore my soule from the wicked rumour of them, my dearlyng from the lyons?.

So wyl I geue the thanckes in the greate cōgregacion and prayse the amonge much people.

O let them not triumphe ouer me yͤ ar mine enemies for naught: O let thē not wincke w̄ their eyes, that hate me without a cause.

And why? their comening is not of peace, but they imagyn false wordes agaynste the outcastes of the lande.

D They gape vpō me with their mouthes saynge, there, there: we se it with oure eyes.

This thou seist, O Lorde: holde not thy tonge then, go not farre from me, O Lorde.

Awake lorde, and stand vp? auenge thou my cause, my God, and my Lord.

Judge me O Lord my God, accordinge to thy rightuousnesse, that they tryumphe not ouer me.

O let them not saye in their hertes: there there, so wolde we haue it: O let them not saye: we haue ouer come him — Let them be put to confucion and shame, that reioyce at my trouble: let them be clothed with rebuk and dishonoure, yͤ boost them selues agaīst me.

Let them also be glad and reioyse, yͤ fauour my righteous dealing: yee let them saye alwaye: blessed be the lorde, which hath pleasure in the prosperitie of his seruaunte.

And as for my tonge it shallbe talkinge of thy ryghtuousnes and of thy prayse al the daye long.

The Notes

a* What the standing vp or yͤ raisinge of god signifieth ye shal finde after in the Psalm. lxviii. a

b* By this fast in the scripture is vnderstāde all maner of chastening of yͤ body & mortificaciō of yͤ flesh. Nu. xxx. c. iii. Reg. xxi. c. Tob. xii. c Judit. iiii. c.

¶ The. xxxvi. Psalme.

¶ He prayseth the goodnes of God exceidingly. in that, he shutteth not vp hys mercy from the vngodly, when they haue greuously offēded him. He sheweth also, that the chosē receaue his goodnes before other, and prayeth hym more largely to destrybute hys benefytes vnto them that know hym: and to deliuer hym from the violence of the wycked: whose fal & ruyne he also prophecyeth.

‡* To yͤ chaunter, of Dauid yͤ seruaūt of the lorde.

‡* Loke the title of the iiii: Psalme.

My hert sheweth me the wickednesse of yͤ vngodly, that, there is no feare of god before his eyes. M

For he dyssembleth before his face, so long tyll his abhominable synne be founde out.

The wordes of his mouth are vnrightuousnes and deseate, he will not be lerned to do good.

He ymagyneth mischefe vpon his a* bedd, he wil come in no good waye, nor refuse yͤ thinge that is euell.

Thy mercy O lorde, reacheth vnto the heauen, and thy faythfulnes vnto the cloudes.

Thy rightuousnes standeth like yͤ strong mountaines, and thy iudgemēt like the greate depe.

Thou Lorde preseruest both men and beestes.

How precious is thy mercy, o god yͤ yͤ childrē of men maie put their trust vnder the shadow of thy winges?

They shalbe satisfied w̄ yͤ plēteousnesse of thy house, & yͤ shalt geue them drynke of the ryuer of thy pleasures. B

For by the is the b* well of lyfe, and in thy lyght, shall we se lyght.

O spreade forth thy louing kindnes vnto thē yͤ knowe the, & thy rightuosnesse vnto them that are true of herte.

O let not the c* foote of pryde ouertake me, O let not the * hande of the vngodly cast me dowe.

As for wicked doers, they fall they are cast downe, & are not able to stand.

a* Bedde after yͤ scripture signifieth yͤ secretes of yͤ herte, as in yͤ Psal. iiii. b. & Eccle. x. d.

b* By welles floudes, ryuers & springes are vnderstāde yͤ helpes, consolations, & comforres of god & yͤ fertylite & fruitfulnes of the holy goost. Esai. xii a.

c* By yͤ fote of pryde & hand of vngodlines, he signifieth yͤ violēce, oppressiō & tirānye of yͤ euel Exriiij

¶ The. xxxvii. Psalme.

¶ Leste the prosperite of the euel shulde greue the good, he saith: that vnto such as fere god and lyue rightuously, all thinges shall happen well and that they

they ſhal in verye deade be happy where as the vngodly although the ſeme to flouriſh for a time ſhall at the laſt be rotted, & wiped cleane out of the weye

A Pſalme of Dauid,

FRet not thy ſelfe at the vngodly, be not thou enuions againſt the euell doers.

For they ſhall ſoone be cut downe lyke the graſſe, and be wyther ede euen as the grene herbe.

Put thou thy truſte in the Lorde, & bee doyng good: ſo ſhalt thou dwell in the lande, and verily it ſhall fede the.

Delyte thou in the Lorde, and he ſhall geue the thy hertes deſyre.

Committe thy waye vnto the lorde, ſet thy hope in hym, and he ſhall bryng it to paſſe.

He ſhall make thy rightouſnes as clear as the lyght, and thi iuſt dealing as the none daye,

Holde the ſtyll in the Lorde, and abyde patientlye vppon him: but greue not thy ſelfe at one that hath proſperitie and lyueth in abhomination.

Leaue of from wrath, let go diſpleaſure, let not thy gelouſye moue the alſo to do euell.

For wicked doers ſhal be roted out, but they that pacyentlye abyde the lorde ſhall inherite the lande.

Suffre yet a litle whyle, and the vngodly ſhalbe cleane gone: thou ſhalt loke after his place, and he ſhal be away.

But the [b]*meke ſpyrited [c]*ſhall poſſeſſe the earth, & haue pleaſure and much reſt.

The vngodlye layeth wayte for the iuſt, and gnaſcheth vpō him w̄ his teth

But the Lorde laugheth hym to ſcorne, for he ſeyth that his day is commig.

The vngodlye [d]*draw out the ſwerd and bende their bow, to caſt downe the ſymple and poore, and to ſlay ſuch as go the right waye;

Neuertheles, their ſwerde ſhall goo thorow their owne hert, and their bowe ſhal be broken.

A ſmal thyng that the righteous hath is better then the great riches of the vngodly.

For the [e]*armes of ỹ vngodly ſhall be broken, but the Lorde vpholdeth the ryghtuous.

The Lorde knoweth the dayes of the godly, and their enheritaunce endureth for euer.

They ſhall not be confoūded in the perylous time, & in the dayes of derth they ſhall haue ynough.

As for the vngodly, they ſhal perych: and when the enemyes of the Lord are in their floures, they ſhall conſume, ye euē as ỹ ſmoke ſhal they cōſume away

The vngodly*borroweth & payeth not agayne, but the righteous is mercyfull and lyberall.

Such as be bleſſed of hym, ſhal poſſeſſe the lande: and they whome he curſeth: ſhalbe roted oute.

The Lord ordereth a good mannes goynge, and hath pleaſure in hys way.

Though he fall he ſhall not be hurt for ỹ lord vpholdeth hym with his hād.

I haue bene yung, and now am olde: yet ſaw I neuer the righteous forſakē nor hys ſede to ſeke their breade:

The righteous is euer mercyfull, & lendeth gently, therfore ſhal his ſede be bleſſed,

Flee from euell. and doo the thynge ỹ is good ſo ſhalte thou dwell for euer,

For the Lord loueth the thing that is right he forſaketh not hys ſaynctes, but they ſhal be preſerued for euermore: as for the ſede of vngodlye, it ſhall bee roted out.

Yee the righteous ſhall poſſeſſe the lande and dwell therin for euer.

The mouth of the righteous, is exerciſed in wiſdome, and hys tonge talketh of iudgemente.

The Law of his God is in his hert, therfor ſhal not hys foteſteppes ſlyde.

The vngodly ſeyth the righteous, and goeth aboute to ſlaye hym.

But the Lorde wyll not leaue hym in hys handes, nor condempne hym when he is iudged.

Hope thou in the Lorde, and keape his waye, and he ſhall ſo promote the that thou ſhalt haue the lande by enheritaunce, and ſe, when the vngodlys ſhall periſche.

I my ſelfe haue ſene the vngodly in greate powet, and flouriſhynge lyke a grene bay tre, but when I went by, lo, he was goone: I ſoughte hym, but he could no where be founde.

Kepe innocencye, & take hede vnto ỹ thyng

thynge that is ryght, for that shal brig a man peace at the last.

As for the transgressors, they shal perishe together, and the vngodlye shal be roted out at the last.

The helpe of the ryghtuous commeth of the Lorde, he is their strength in the tyme of trouble.

The Lorde shal stande by them, & saue them: he shall delyuer thē from ỹ vngodly, and helpe them, because they put their trust in hym.

The Notes

a* This is the true honour and seruyce of God, as it is sayde. Exo. x, g,

b* Thys is expounded before in the Psalme. xxxiiii. a.

c* Not that theis shalbe lordes of the earth: but shal continue longer than these that desire vengaunce and shall haue the fruycyon of all good thynges. as moche as shall suffice them.

d* These are borowed speaches, by whiche is signified that the wycked are prest & readye to destroy the godly, as before in the Psal, xi. a

e* That is, the power of the vngodli. Psal. xliiii, f

a* Some reade thus, The vngodly lendeth vpon vsury and not for naught.

The. xxxviii. Psalme.

Dauid taken with a feruent displeasure, desyre the to be ryd therof, although hys sinnes haue deserued so to be chastened. He complayneth wōderfully of the intollerable violence of his sykenes, of the sayntes of his frendes which forsoke him and of the cruelnes of his enemyes: Then requireth he the healp of god, vnto whome he wholly committeth him selfe.

To the chaunter, to bringe to remembraunce. b*

a* Loke the tytle of the. liii. Psalme.

b* Understande, the benefyte of God in to the hertes of the people, because he had deliuered him from so painful a disease, and restored him to his health Howbeit some thincke that this whole Psalm intreateth of the sickenes of the soule, that is, of the sines, wherwith david was ouertyled. And they vnderstād the tytle thus. To bryng to remembraunce & to know our corrupcion and frailnes, take away by Christ, so as many as repent and beleue.

A Put me not to rebuke (Oh Lord) in thine anger: Oh chasten me not in thy heuy displeasure.

For thyne arowes sticke fast in me, & thy hande presseth me sore.

Ther is no whole parte in my body, because of thy displeasure: there is no rest i my bones, by reasō of my sinnes,

For my wyckednesses ar gone ouer my heade, and are lyke a sore burthen to heuy for me to beare.

My woundes stincke and are corrupt, thorow my foolyshnesse,

I am brought in to so great trouble and mysery, that I go mournynge all the daye longe. B

For my loines are cleane dryed vp, and there is no whole parte in my bodie.

I am feble & sore smytten, I roare for the very dysquyetnes of my hert. C

Lorde, thou knowest all my desyre, & my gronynge is not hyd from the.

My hert panteth, my strength hath fayled me. & the lyght of myne eyes is gone fro me. my Louers & fryendes

My louers and fryendes stand lokynge vpon my trouble, and my kinsmen are gone a farre of.

They that sought after my lyfe, & to do me euell, spake of lyes & ymagined disceate all the day longe.

As for me, I was like a deake man & herde not: and as one that were dome me, not openinge his mouth.

I am become as a mā that heareth not and that can make no resistaunce wyth hys mouth.

For in the, O Lorde, is my trust, ỹ shalt heare me, O Lorde my God.

My delire is, that mine enemyes triumphe not ouer me, for yf my fote slippe, they reioyce greatly agaynst me. D

I am redy to suffre trouble, and my heuinesse is euer in my syght.

For I confesse my wickednesse, and my synne greueth me.

But mine enemies lyue, & are mighty: and they that hate me without a cause, are many in nombre.

They ỹ rewarde me euell for good, speake euell of me, because I folow ỹ thynge that good is,

Forsake me not (O Lord my God) O go not farre fro me.

Haste the to helpe me. O Lorde my succoure.

The Notes

e* Put me not. &c. Some suppose that thys Psalm and the, vi. x. the. xxx. x. xxxii. do describe some great & feruēt sycknes, wherwith Dauid was soare troubled and vexed: And that he in this and the other aboue recyted Psalmes complayneth vpon the greuouse paynes, whiche he suffered by the meanes of that sycknes: Which paines (saye they) he here calleth a chasteninge in anger, and heuy displeasure, & the arrowes and hande, that is, the plage of God Loke before in the Psalme. vi. a

The. xxxix. Psalme.

He

¶ He sheweth that although he were vexed wt ꝯ greuouse paynes of his sycknes, yet he kept hi selfe so with in his boundes, that he let no vnsyttynge wordes eskape him in the time of his complaynyng: chefely wyle the wicked heard e him.

a* To the chaunter for b* Iduthun, a Psalme of Dauid.

a* Loke the tytle of the. iiii. Psalme.

b* Iduthun is the name of a chaunter. i Paralip. xvi. d. and xxv. a. Kimhi thinketh that Dauid made this Psalme and that it was wont to be song of ꝯ kynde of syngars ouer which Iduthun bare rule. Some thincke it to be a certen songe, after who se tyme ths Psalme was sunge.

A I sayde: I wyll kepe my wayes ꝯ I offende not in my tonge.
And so shut my mouth, while ꝯ vngodly layed wayte for me.

I held my tonge, I was domme, I kepte silence, yee euen from good wordes, but it was payne and greke to me

My hert was hote with i me, & while I was thus musing, the fyre kyndled: so that I spake with my tonge.

Lord let me knowe myne ende, and the nombre of my dayes: ꝯ I maye be certyfied what I want.

Beholde, thou hast made my dates
B a spanne long, and my life is as it were nothyng before the.

O how vayne are al men lyuinge: t* Selah.

Yee euerye mā walketh as it were a shadow, and disquieteth hym selfe in vayne: he heapeth vp ryches, and can not tel to whom he gathereth them.

And now Lord wherin shall I cō-forte me? my hope is in the.

Delyuer me from al myne offences & make me not a scorne vnto the foolish.
I kepe silence, and opē not my mouth for thou hast done it.

Turne thy plages awaye fro me,
C for I am consumed thorow the keare of thy d* hande.
When thou punishest man for sinne, ꝯ chastenest him: so ꝯ his bewtye consumeth awaye like as it were a moth O how vayne are al men: Selah.

Heare my prayer O Lorde, and cō syder my callynge: shewe not thy selfe as though thou sawest not my teares.
For I am a straunger and pylgrym wyth the, as al my forefathers were.

Oh spare me a lytell that I maye refreshe my selfe, before I goo hence & be no more sene.

e* Loke the thirde Psalme.

d* Of this is spoken before in the Psalme. xxi

¶ The. lx. Psalme.

¶ He reioyseth that he is ryd de forth of his greate ieopardy by ꝯ helpe of god, & wondereth at his vnspeakable goodnes towarde them that feare him: & for it, syth he setteth not by sacrifices, but requireth the whole man, he cōmitteth him selfe vnto hym: & sayth that he wyll prayse his rightwesnes & goodnes contynualy: Thē sheweth he ꝯ greuousnes of ꝯ ieopardy where in he was, and ꝯ cause therof, whiche was his synnes. At the last he beseecheth god to ouerthrow his enemies, & to glad ꝯ herts of ꝯ good

a* To ꝯ chaunter, a Psalme af Dauid

a* Loke the tytle of the. iiii. Psalme.

A I Wayted paciently for the lord which enclined hi selfe vnto me: & herd my callig:
He brought me out of ꝯ horrible pytte, out of the myre & clay: he sett my fete vpon the rocke, and ordred my goynges.

He hathe put a newe songe in my mouth, euen a thanckesgeuinge vnto oure God.

Many men seynge this, shall feare the lord, and put their trust in him.

Blessed is the mā ꝯ setteth his hope in ꝯ lord, & turneth not vnto ꝯ proude and to such as go aboute wyth lyes.

O Lorde my God, greate are thy wonderous worckes which thou hast done: and in thy thoughtes towarde vs ther maie none be lykened vntoꝯ.
B I wolde declare them, and speake of thē: but they are so manye, that they can not be tolde.

Sacrifice and offeringe ꝯ woldest not haue b* but a body hast ꝯ ordeined me: burntofferinges and sacrifyce for synne thou hast not alowed.

Then sayde I: lo, I come. In ꝯ beginning of the boke it is writtē of me ꝯ I shuld fulfil thy wil O my god and that am I contente to do: yee thy lawe is within my hert.

I wil preach of thy rightuousnes in the greate cōgregacion: Lo, I wyll not refraine my lyppes, O lord, and ꝯ thou knowest,

I do not hyde thy rightuousnes in my hert, my talkinge is of thy treuthe and sauing helth: I kepe not thy louing mercye and faithfulnesse backe from the greate congregacion.

Turne not thou thy mercy fro me O lord, but let thy louinge kyndnes & truth alwaye preserue me. C

For innumerable troubles are come about

b* Of this is spoken before in the Psalme. xxi

aboute me: my synnes haue taken such holde opon me, that I am not able to loke vp: yee they are mo in nõbre then the heares of my heade and my herte hath sayled me.

O Lord let it be thy pleasure to deliuer me, make hast (O lord) to help me

Let them be ashamed and cõfounded that seke after my c* soule) to destroye it: let them fall backwarde and be put to confusyon, ẏ wish me euyll.

Let thẽ soone be brought to shame, that crye ouer me: there there

But let al those that seke the, be ioyfull and glad in the: and let all such as delite in thy sauing health, say alway the Lorde be praysed.

As for me, I am pooze and in myserye, but the lorde careth for me.

Thou art my helper and redemer, make no longer tarying, O my god.

The Notes

b* Some reade thus: but myne eares hast thou opened, vnderstand to heare roundly and to obeye.

c* Soule s forsyke as in Mat. vi. c. xvi. and Luk. ix.

¶ The. xli. Psalme.

¶ In this Psalme also speketh he of a disease wher in whyle he was holdẽ his enemyes were grately reioysed, hoping that he should be made away with ẏ violẽce of his disease, And in which also his frindes had forsaken him, but god holpe him which all wayes wolde preserue him And therfore in ẏ begining, he pronounceth him happi which perceaueth ẏ counsel of god concerning him.

a* To ẏ chaunter, a Psalme af Dauid

a* Loke the tytle of the. iiii. Psalme.

A Blessed is he, that consydereth the b* pooze, the lord shall delyuer hi in the tyme of trouble.

The lord shall preserue him, and kepe him alyue: he shall make hym to prosper vpon earthe, and shall not delyuer hym into the hyll of hys enemyes.

The Lorde shall refresh him when he lyeth sicke vpon his bedde yee thou makest his bedd in al his sickneße.

I sayde: Lorde be mercyfull vnto me, heale my soule, for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye, and hys name perysshe?

B Though he come in to se, yet meaned he falshed in his herte, heappynge mischefe vpon him selfe.

All they that hate me, runne together agaynste me, and ymagyn euel a-

gaynst me.

nota

They haue geuen a wicked sentence vpon me: when he lyeth, he shal rise vp no more.

nota

Yee euẽ myne owne familyer frend whõ I trusted which dyd eate my bred hath lyft vp his hele agaynst me.

But be thou mercyfull vnto me (O Lorde) rayse thou me vp, and I shall rewarde them.

By thys I knowe thou fauourest me, that my enemye shal not tryumph ouer me.

Thou haste vpholden me because of my innocency, and set me before thy face for euer.

O blessed be the Lorde God of Israell, from hence forthe and for euer more. Amen. Amen.

The Notes

b* Pooze in the scripture sygnifyeth not only hi ẏ hath no money, or goodes, of this worlde: but also hi that hath a sorowful hert and him in whom ther is no hye mynde, but onlye meakenes & louinge lowlynes.

¶ the second treatyse ¶ The. xlii. Psalme

¶ He sheweth how sorowfull he was, because he was let from the holy assemble & fest of the lord by ẏ cõspiracye of his sonne Absolon & howe he was disquyeted with the voyces of the wicked, which blasphemed the despyte of godlynes where vnto he was geuen for a payne & vnprofitable thynge

a* To the chaunter, a mooryon of the sonnes of Corah.

a* Loke the tytle of the. iiii. Psalme.

L Ike as the herte desyreth the water brokes, so longeth my soule B after the, O God:

My soule is a thurst for God, yee euẽ for the lyuing god: when I shall come and beholde the face of God.

My teares are my meate day and night, while it is dayly sayd vnto me, where is now thy god?

Now when I thincke there vpon, I poure out my hert by my selfe: for I wold fayne go hence wt the multitude and passe ouer with them vnto the house of God. in the voyce of prayse and B thankesgeuinge, amonge soch as kepe holydaye.

Why art thou so full of heuynes (O my soule) and why art thou so vnquiet within me?

O put thy truste in God, for I wil yet geue hym thankes, for the helpe of his

his contenaunce.
My god, my soule is vexed within me therfore I remembre the lãde of Jordane, and the lytle hyl of Hermonim.
One depe calleth another with the voyce of thy whystles, al thy waues & water floudes are gone ouer me.
The lord hath promised hys louyng kyndnesse dayly therfore wil I praise him in the night seasõ, & make my prayer vnto the god of my lyfe.
D I wyl say vnto God my stony rock why hast ÿ forgottẽ me: why go I thus heuely, whyle ÿ enemy oppresseth me:
Whyle my bones are brokẽ, & while mine enemies cast me i the teth, daily saying vnto me: where is now thy god.
Why art thou so heuy (O my soule) & whi art ÿ so disquieted within me?
O put thi trust i god, for I wil yet thãke hym for the helpe of his coũtenaũce & because he is my God.

The.xlii.Psalme.

¶ He desyreth to be deliuered frõ the cõspirers w Absolon, that he maye worthely prayse god in his holy temple.

Geue sentẽce vpõ me (O god) & defende my caule agaynste the vnholye people: Oh delyuer me frõ ÿ deceatful, and wycked man.
For thou (O god) art my strength: why hast thou shot me from the? Why go I then so heuely, whyle the enemye oppresseth me?
Oh sende out thy light and thy truth, ÿ they may leade me and bring me vn
B to thy holy hil, and to thy dwellynge.
That I may go in to the aulter of god, euen vnto the god whyche is my ioye & pleasure & vpon the harpe to geue thãkes vnto the, O god, my God.
Why art thou so heuy (O my soule) & why art thou so disquieted withi me?
O put thy trust in God, for I wil yet geue hi thãkes for ÿ help of his coũtenaunce, and because he is my God.

The Notes
a* Some reade. Reuenge me.

The.xliiii.Psalme.

¶ He complayneth that Israell suffereth so greuous persecucion for the honoure of God and holy lyuinges sake. and that yet god is not presente with ÿ in myracles doing as he in times past was. And prayeth him to put forth his power, & delyuer him from ÿ iniurye of the wycked.

¶ a* To the, chaunter an instruccyon of the Sonnes of corage,
a* Loke the tytle of the, iiii. Psalme.

A We haue herde withe oure eares (O God) oure fathers haue told vs, what thou hast done in theyr tyme of olde.
How thou hast dryuen out the Heythen with thy hande, and planted b* the in: how thou hast destroyed the nacions and cast them out.
For they gat not the land in possessiõ thorow theyr owne sworde, neyther was it their owne c* arme that helped them:
But thy ryghte hande, thyne arme and the lyght of thy countenaunce: because thou haddest a fauour vnto them.
Thou arte the kynge and my God, thou sendest helpe vnto Jacob.
Thorowe the, wyll we ouerthrowe oure enmemies, and in thy name wyll we tread them vnder, ÿ ryse vp against vs.
For I wyll not truste in my bowe, it is not my swearde, that shall helpe me.
But it is thou that saueste vs from B
our enemyes, and puttest them to confusion that hate vs.
We wyll alwaye make our boast of God, & prayse thy name for euer. Selah
But now thou forsakest vs, and puttest vs to confusion, and goest not forth wyth our Hostes.
Thou makest vs to turne oure backes vppon oure enemyes: so that theye whiche hate vs spoyle our gooddes,
Thou lettest vs be eatẽ vp lyke shepe, and scatterest vs amonge the hethen.
Thou sellest thy people for naught, C
and takest no monye for them,
Thou makeste vs to bee rebuked of oure neyghbours, to be laughed to scorne and had in derision, of them, that are rounde about vs.
Thou hast made vs a very byworde among the Heythen, and that the people shake theyr heades at vs.
My confusyon is dayly before me, and the shame of my face couereth me.
For the voyce of the slanderer and blasphemer, for the enmemye and auenger.
All thys is come vpon vs and yet haue we not forgotten the, nor behaued oure selues vnfaythfully in thy couenaunte
Our herte is not turned backe, neyther, our steppes gone out of thy waye;

C c For

For thou hast* smitten vs in ỹ place of dragons, and couered vs wyth the shadowe of death.

D If we had forgotten the name of oure god, and holden vp oure handes to eny straunge god.

Shoulde not god fynde it out? for he knoweth ỹ very secretes of the hert.

But for thy sake we are kild all ỹ daye longe, and are counted as shepe apointed to be slayne.

Vp lord why slepest thou? A wake, and cast vs not of for euer.

Wherfore* hydest thou thy face? wylt thou cleane forget our mysery & oppression?

For our soule is brought lowe euē vnto the dust and oure bely cleueth vn to the grounde.

Aryse O Lord, help vs and delyuer vs for thy mercy sake.

The Notes.

b * That is oure fathers,

c* armes generally taken for anye thynge wherevnto we leane & trust, as here for fleshly and worldly power, and in the Psal.xx.d. It followeth, But thy right hande, &, c. that is thy strenghth, thy helpe, thyne ayde. &c.

d * Loke the thyrd Psalme.

e * That is thou hast condempned vs, to the place of serpents or dragons, or, thou hast dryuen vs into the place of serpentes or dragons.

By the place of serpētes is vnderstād, they? bondage amonge the Heythen which in cruelnes are lyke vn to serpentes: The same calleth he the shadowe of death, for it is worse then death, & moare to be feared, to be put in all thynges to the arbytrement, and pleasure of the vngodly, to heare continually the name of God blasphemed, and all Godlynes despised, and all maner of iniuries and wrongs done vnto the fauorers therof. Therfor sayth he Thou hast couered vs with the shadowe of death, that is: with the very darcknes of death. Esay.xv, e,

f * God is said to hide his face, when he suffreth the good to be persecuted of the euell', as it is sayde of hys awakyng Psalme.lxxviii.

¶ The.xlv.Psalme.

☞ The sonnys of Corah prayse Salomon for the bewtie, eloquence, strenght, power & noblenes both of hym and of hys wyfe: & also for the nobylytie of they? chyldren. In them do they also figure Christ and the power and nobilytie of hys kingdome.

a * To the chaunter, vpon b * Solantm an instouccion of the childrē of Corah a songe of loue.

a * Loke the title of the iiii: Psalme.

b * It is a certaine instrument of musycke.

A Mi hert is endityng of a good matter I speeake of that whiche I haue made of the king: My tong is the penne of a redy writer.

Thou art ỹ fayrest among the children of men ful of grace are thi lippes, therfore god blesseth the for euer.

Gyde the with thy sweord vpon thē thyghe (O thou mighty) with worshyp and renowne. note good lucke lucke

Good lucke haue thou with thyne honoure, ryde on with ỹ truthe, mekenesse and rightuousnes: and thy ryght hand shal teach ỹ wonderful thinges.

Thy* arowes are sharpe, ỹ people shalbe subdued vnto the, euen in ỹmid dest among the kinges enemyes.

Thy seate (O god) endureth for euer: the scepter of thy kyngdom is a ryght scepter.

Thou hast loued rightousnes, and hated iniquite: wherfore God (whych is thy god) hath anoynted the with the oyle of gladnes aboue thy felowes.

All thy garmentes are like myrre, Aloes and Cassia, when thou commest out of thine yuorye palaces in thy beautifull glory.

Kynges doughters in thy godly araye, and vpon thy right hande standeth the quene in a vestur of most fine golde.

Herken (O dougeter) consyder, and encline thine eare: forget thyne owne people, and thy fathers house. G

So shal the kinge haue pleasure in thy bewty, for he is the Lord and thou shalt worshippe him.

The daughters of tire shal be there with gyftes, the riche among ỹ people shal make their supplicacion before ỹ.

The kinges daughter is all glorious wythin, her clothynge is full of wrought gold.

She shalbe brought vnto the king in rayment of nelde worcke, and mayden s after her: such as be next her shal be brought vnto the. D

With ioye and gladnes shall they be brought & go in to the kynges palace.

In steade of thy fathers thou haste gotten d * childzen, wome ỹ shalt make princes in all landes.

I wyll remēbre thy name from one generacion to another therefore shall the people geue thanckes vnto the, worlde with out ende.

c * The arowes of God maye signifye the wordes wherwith the cōscience is prycked thorow ỹ feare of the iust iudgment of God: Job.vi.a

d * By these chyldren ar figured the Apostles, which some tyme are called princes or iudges Esa,3 Math.ix,

The.xlvi.Psalme.

The suerty wherin the godlye be in all maner of ieopardies, by the helpe of god.

a*To the chaunter, alonge of ỹ childzen of Cozah vpon b*almuth.

a*Loke the tytle of the.xiiii.Psalme.
b*Loke the tytle of the.ix.Psalme.

A GOde is our refuge, & aduersyte, we haue foũde, ỹ God is our refuge, oure strenght and helpe.

Therfoze wyl we not feare, though ỹ erth fell, and though the hilles were caryed into the myddest of the see.

Though the waters of ỹ see raged & were neuer so troublous, & though the mountaines shoke at the tempeste of the same. Selah.

For there is a floude, which w̃ his ryuers reioyseth ỹ cytie of God, ỹ holy dwellynge of the most hyeste.

God is in the myddest of her, therfoze shal she not be remoued: foz God helpeth her and that right early.

The Heithen are madd, the kyngdomes make much a doo: but when he sheweth his voyce, the earth melteth awaye.

The Lozde of Hostes is with vs, ỹ god of Jacob is our defence. c*Selah

O come hither, and beholde the wozckes of the lozd, what destructions he hath bzought vpon the earth.

He hath made warres to ceasse in al the wozlde: he hath bzoken the bow, he hath knapped the speare in sonder and bzent the charettes in the fyze.

Be still thẽ and confesse that I am God: I wyll be exalted among ỹ Heithen, and I wyl be exalted vpõ earth.

The Lord of Hostes is w̃ vs, ỹ b* god of Jacab is our defence. Selah.

b*Loke the thirde Psal.a,,
c*Of this ye haue in the xx Psalme

The.xlvii. Psalme.

Of the excellente glozie of god declared thozou the whole wozld Of ỹ conuersion of kinges and people vnto God,

To the chaunter, a Psalme of the childzen of Cozah.

A CLappe youre handes together) all ye people) O singe vnto god w̃ the voyce of thanckes geuing.

For the Lozd ỹ most hyest is to be feared, and he is the greate king vpon al the earth.

He shal subdu the people vnder vs, and the Heithen vnder our fete.

He choseth vs foz an heretage, ỹ beutie of Jacob, whom he loued. b*Selah

God is gone vp with a mery noise, & the Lozd w̃ ỹ sownd of the trompet.

O singe prayses, syng praises vnto god: O synge prayses, singe praises vn to oure kinge. B

Foz God is kyng of al the earth O synge prayses vnto hym wyth vnderstadinge.

God is kinge ouer the heithen, god sytteth in his holy seate.

The princes of the people are gathered to gather vnto the god of Abraham c*foz god is farre hier exalted, thẽ the mightye lozdes of the earth.

b*Loke the third Psalme.

The Notes

c*Some reade. The protectoures oz defenders of he earth belong to god, Roma.xiii.a

The.xlviii.Psalme.

The greate glozie & felicite of the Church & congregacion, in that they haue God euer present with them to be their defender: described vnder the figure of Jerusalem.

A longe of a Psalme of the childzẽ of Cozah.

GReate is the Lozde & hyelie to be praysed, in the cytie of oure god, euen vpon his holy hyl. A

The a*hyll of Sion is like a faire plante, wherof al the lande reioyseth: vpon the nozthe syde lieth the cytie of the greate kynge.

God is well knowen in her palaces, ỹ he is the defence of the same.

Foz lo, kynges are gathered, & gon by together.

They marueled, to se such thynges: thei were astonied, & sodẽli cast doune.

Feare came there vpon them, & sorowe as vpon a woman in her trauail.

Thou shalte breake the shippes of ỹ see, thozow the east winde.

Lyke as we haue herd, so se we in ỹ citie of the Lozd of Hostes, in ỹ citi of our god. god vpholdeth the same foz euer. b* Selah.

We wayte foz thy louing kyndnes(O god) in the middest of the temple.

O God, accozding vnto thy c*name so is thy prayse vnto ỹ wozldes ende b*thy right hand is ful of rightuones C

Oh let the mount Sion reioyse, & the daughters of Juda be glad becase of iudgementes.

Walke aboute Sion, go rounde a-

aboute her, and tel her c*towres.

Marcke wel her walles, set vp her houses, that it may be told them, that come after.

For this god is oure god for euer & euer, & he shal alwaye be oure gyde

a*By the hill of Sion is vnderstande the churche as aboue in the.ii. Psalme.b. and, lxxviii, g

b*Loke the thirde Psalme. a,

c*By the name of god, is sygnifyed hys maiestye, hys power wysdo m. & goodnes aboue in the. viii. a and xxi.b, xxxiiii:a henethe in the. liiii.b. cxiii.a cx. iiii.b

d*That is, that which thou doest is rightwes:

e*Loke the Psalme. cxxii.b

The. xlix. Psalme.

¶ The mysery and madnes of them that sett by ryches, which receaue their felicytie in this worlde, & shal after contynually remayne in hell: wher as the vertuous shall haue euerlastynge ioye.

a*To the chaunter, a Psalme of the chil dren of Corah,

a*Loke the tytle of the. iiii. Psalme.

A HEare this, all ye people: ponder it wel, all ye that dwell vpon yearth

Hye and lowe, rythe and poore, one with an other.

My mouth shal speake of wysdom, & my hert shal muse of vnderstandyng.

I wyll enclene mine eare to the parable, and shewe my darke speache vpon the harpe.

Wherfore shoulde I feare the euell days, when the wickednes of my heles compasseth me rounde aboute?

They that put theyr truste in the God and boaste them selues in the multitude of theyr riches.

B

No man maye delyuer his brother, nor make agrement vnto him for God.

For it costeth more to redeme theyr soules so that he must let that alone for euer,

Yee though he lyue longe, and see not the graue.

For it shalbe sene, that such wyse men shal dye and perysh together, as well as the ignorante and folysshe, and leaue theyr goodes for other.

Loke what is in theyr howses: it continueth styll: theyr dwellyng places endure from one generation to another, & are called after theyr owne names vpon the earth.

Neuertheles manne abydethe not in such honour, But is compared vnto the brute beastes and becometh lyke vntoo them.

C

This waye of theirs is very folysh nesse, and yet their posterytye prayse it with their mouth. b*Selah.

They ly in the hel like shepe, death shall gnawe vpon them, and the ryghtuous shall haue dominacion of them in the morning by times: their strēgth shal cōsume, & hel shalbe their dwellīg

But god shal deliuer my soule from the c*power of hel, when he receaueth me. Selah.

D be not thou afraied, whē he is made riche, & the glory of his house increased. Iob. xxvii. a

D

*For he shall cary nothynge away with him when he dyethe, nether shall hys pompe folowe him.

While he liueth, he is coūted an happie mā: and so long as he is in prosperite, men speake good of him.

But when he foloweth his fathers generatyon, he shal neuer se lyght eny more.

When a man is in honoure & hath no vnderstaudinge, he is compared vnto the brute beastes, and becōmeth like vnto them.

The Notes

b*Loke the thirde Psal. a

c*That is from perdicyon & eternall damptacion

¶ The. l. Psalme.

¶ He prophecieth that god wil call all nacions of the earth vnto him, by the gospell: And that he will requyre the confession & prayeng of his name & not sacrifice, And howgreatli he wil abhorre thē which boast them selues to be religions and holy & are in deade nothyng lesse,

¶ A Psalme of Asaph.

THe Lorde euen the mightye God hath spokē, & called the worlde frō the rising vp of the sonne, vnto the goinge downe of the same. A

Out of Sion apeareth the glorya ous beutye of God.

Oure god shall come, & not kepe sylence: there goeth before him a consumynge fyre, and a mightie tempest toū de aboute him.

He shal cal the heauēs from aboue, & the earth, that he may iudge his people.

Gather my saīctes together vnto me, those that set more by the couenaūt then by eny offerynge.

And the heauens shal declare his righteousnesse, for god is iudge him selfe. a*Selah.

Heare, O my people. let me speake, let me testefye amonge you, O Israell B

I am God, euen thy god.

I repzoue the not because of thy sacrifice, thy burntofferinges are alway before me.

I wyll take no bullockes of thy house, nergotes out of thy foldes.

For all the beastes of the felde are myne, and thousandes of catell vpon the hylles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the feld are in my syght.

If I be hongrye, I wyl not tel the: for ỹ whole wozlde is myne, & all that therin is.

Thynkest, thou that I wyll eate ỹ flesh of oxen, oz dzyncke the bloude of goates?

C Offre vnto God pzayse and thanckesgeuing, and pate thy vowes b* vnto the most hyest.

And call vpō me in the tyme of trouble, so wil I heare the, ỹ thou shalt thā ke me.

But vnto the vngodly sayeth god: Why doest thou pzeach my lawes, and takest my couenaunt in thy mouth.

Where as thou hatest to be refozmed, and castest my woozdes behynde the?

If thou seist a theke, thou runnest wyth hym, and art partaker with the aduoutrers.

Thou letteste thy mouth speake wyckednesse, and thy tong paynteth disceate.

D Thou sytte st ānd speakest agaynste thy bzother yee sclaundereste thyne owne mothers sonne.

This thow doest whyle I holde my tounge: and thinkest me to be euen such one as thy selfe. but I wyll repzoue the and set my selfe agaynst the.

O considze God ye that forget God least I plucke you awaye, and there be none to deliuer you.

Who so offreth me thankes and dpzyse, he honoureth me: and this is the way wherby I wyll shewe hym the sauinge helth of God.

The Notes

a* Of thys Psalme. iii. a

b* That is after the wyll of God.

C The. li. Psalme.

C Ipzaier of Dauid wher in he earnestly acknoleadgeth hys sinnes, he dspzeth the holy ghoost, * pzayeth, foz the church is the true Jerusalem

a* To ỹchaunter, a Psalme of Dauid whē ỹ Pzophet Nathā came vnto him, after he b* was gone into Bethsabe.

a* Loke the Tytle of the iiii. Psalme.

b* That is, had companied with.

HAue mercy vpon me (O God) after thy goodnes, & accozding vnto thy greate mercyes, do a waye myne offences. A

Wash me wel fro my wickednesse, and clense me fro my synne.

For I knowledge my fautes, & my synne is euer before me.

Agaynst the only, against the haue I synned, and done euel in thy syght: that thou mightest be iustyfyed in thy saynges, & shuldest ouer come when ỹ art iudged.

Beholde, I was bozne in wyckednesse, & in synne hath my mother cōceaued me. B

But lo, thou hast apleasure in ỹ trueth and hast shewed me secrete wysdome.

O pourge me with c* Isope and I shalbe cleane: washe ỹ me, & I shalbe whyter then snow. Oh let me heare of ioye & gladnesse, that the bones which ỹ hast bzokē, maye reioyse.

Turne thy face from my sinnes, & put oute al mysdedes.

Make me a cleane hert, O God, & renue a ryght spzete with in me,

Cast me not away from thy presence & take not thy holy spzete from me. C

O geue me ỹ cōfozt of thy help againe and stablish me with thy fre spzete.

Then shal I teach thy waies vnto the wycked, ỹ synners maye be conuerted vnto the.

Deliuer me from bloude giltinesse O God thou art the god of my healthe, ỹ my tōg may pzaise thy righteousnesse

Open my lyppes, O Lozde, that my mouth maye shewe thy pzayse.

For yf thou hadest pleasure in sacrifice, I wolde geue it the: but thou delitest not in burntofferinges.

The sacrifyce of god is a troubled spzit a bzoken and acontrite herte. O god, shalt thou not despyse. D

O be fauozable & gracyous vnto Sion, ỹ the walles of Jerusalem may be buylded.

For then shalt thou be pleased with ỹ d* sacrifice of ryghteousnesse, with the

burnt offeringes & oblacions thẽ shal they lay bullockes vpon thyne aulter.

The Notes

c* In the solempne sacrifice for sinne, of which Nu xix, a ✝ in the cleansinge of the lepre, of which Leui. xiiii, therwas yslope annered ✝ ioyned to. By that sprynckling was signifyed right purenes of herte: for that praieth he here, that is, for full remyssion of his sinne: which ones had, ✝ ỹ fauour of god obtained, ỹ mid reioyced wynspekable ioy, ✝ becometh moche whiter to the eye of the soule than doth any snowe to the bodely eye, Some vnderstande by ỹ y sope, the passiõ of Christ by which onely we are purified from our synnes.

d* The sacrifice of ryghtwesnes is the mortifyeng of the flesshe and the meakenynge of the herte, the prayesynge of God and knowledgynge oure selues synners. Psal. iiii. b.

¶ The. lii. Psalme

¶ He describeth the frowarde mynde and intente of Doeg, and after that, his banyshmente, and the ioyfulnes that the ryghtwes had therof.

a* To the chaunter, an exortacyon of Dauid whẽ Doeg the Edompte came to Saul, & shewed him, sayng: Dauid is come to the house of Ahimelech.

a* Loke the tytle of the, iiii. Psalme.
The story of thys Tytle is in. xi, Reg. ii. b.

A WHy boastest thou thy self, thou Tyrant, that thou canst do mischefe.

Wher as the goodnes of God endureth yet dayly.

Thy tong Imagineth wickednes, and with lyes it cutteth lyke a sharpe rasour.

Thou louest vngraciousnes more then good, to talke of lyes moare then rightuousnes. Selah.

Thou louest to speake all wordes that maye do hurte: O thou false tong

Therfore shall god cleane destroye the, smyte the in peces, pluckethe oute of thy dwellynge, and roote the out of the lande of the lyuinge. Selah.

B The righteouse shall see thys and feare and laugh hym to scorne.

Lo, this is the man, that toke not God for his strenghte, but trusted vnto the multitude of hys riches: & was mighte in hys wickednes,

As for me, I am lyke a grene olyue tree. in the house of God, my trust is in the tender mercye of God for euer, and euer.

I wyll alwayes geue thankes vnto thee, for that thou haste done, and wyll hope in thy name, for thy saynctes lyke it well.

¶ The. liii. Psalme.

¶ He complaineth that al places are ful of the wicked and vngodly, as before in the. xiiii. Psalme,

a* To the chaunter vpõ b* Mahalath an instruccion of Dauid.

a* Loke the tytle of the fourth Psal.
b* It is a certayne songe or instrument of musicke signifyeng dysease, or heritage.

A THe folysshe bodyes saye in theire hertes Tush, their is no God.

Corrupt are they and become abhominable, in theyr wyckednesses: ther is not one that doth good,

God loked downe from heauen vpon the childeren of men, to see if there were anye that woulde vnderstande, or c* seke after God.

But they are all d* gone oute of the waye, they are all become vnprofitable. ther is none that doth good no not one,

How can they haue vnderstanding that are the worckers of wickednes: eatinge vp my people as it were breade and e* call not vpon God?

They are afrayde where no feare is for God breaketh the bones of them ỹ besege the: thou puttest them to confusion, for God despyseth them.

Oh that the sauing health were geuen vnto Israel out of Sion Oh that the Lorde woulde delyuer his People out of captiuitie,

Then shoulde Jacob. reioyse and Israell shoulde be ryght glad.

B

The Notes

c* To seke after God is, at no hand to seke our awne in any thinge: but both to do and suffre al thynges to the glory of God and profyt of oure neighbour, to renye oure selues ✝ all oures ✝ become the seruauntes of al men: And this is the especyal point of godlynes, agaynst which no men strike more stifly, then ỹ proud thursty and deceitful, which thinck they seke God, and seke them selues.

d* The meanig her of shal ye fide in ỹ Psal. xiiii

e* Of this ye haue in Esai. lxiiii. c.

¶ The. liiii. Psalme

¶ He sheweth how he despyreth helpe of the lorde ✝ was heard, when he was brought into great Ieopardye, by the treason of the zephites: ✝ howe God toke vengeaunce of his enemyes.

a* To the chaũter in Neginoth, an instruction of Dauid, when the zephites came and sayd vnto Saul. Dauid is hid amongest vs.

a* Loke the tytle of the, iiii. Psalme.
The story of this tytle is in. i. Reg. xxiii. d

A HElp me (O God) for b* thy names sake, & delyuer me in thy stregth

Heare my prayer O God. consider the wordes of my mouth.

For straungers are risen vp against me,

me, and ỹ mightie (which haue not god
before their eyes (leke after my soule.
Selah.

B But lo, god is my helpar: it is he ỹ
vpholdeth my soule.

He shal reward euell vnto myne e-
nemyes: and in thy truth shalt thou de
stroye them.

A free wyl offering wyll I geue the,
and prayse thy[d]*name O Lorde, be-
cause it is so comfortable.

For thou hast delyuered me out of
al my trouble so that mine eye seyth his
desyre vpon mine enemies.

The Notes

b* These wordes of ỹ Hebrues for thi names sake
i thine name, for thy name, or by thy name, sygnify
as much to vs, as i, for or bi thy maiesti glori good
nes, magnificence. power wisdome &c, psa. xxv. c
t* This is expoũded i ỹ Psa iii. a d* The psa, xvii

The. iv. Psalme.

The complayneth ỹ he was brought into a great
strayte, through most wycked and crafty men, whō
he toke for his cheafe frendes.

a* To the chaunter in Neginoth, an in
struction of Dauid.

a* Loke the Tytle of the iiii. Psalme.

A Here my prayer, O God, & hyde
not thy self fro my prayer.

Take hede vnto me and here
me, howe pyteously I morne and com
playne.

The enemie cryeth so, and the vn-
godly commeth on so fast: for they are
mynded to do me some mysche f, so ma
lycyously are they set against me.

My herte is heuye within me, and
the feare of death is fallen vpon me.

B Fearefulnes and trembling ar cõe
vpon me, and an horryble dzede hathe
ouerwhelmed me.

And I said: O that I had winges
lyke a doue, that I myght flee som-
where, and be at rest.

Lo, then would I get me awaye
farre of, and remayne in the wilder-
nesse. c* Selah.

I wolde make haist to escape from
the stormy wynde and tempest.

Destroye their tonges (O Lorde)
and deuid them for I se vnrihtuouse-
nesse. and strife in the citie.

This goeth daye and night about
the walles, mysche fe and vice are in ỹ
myddest of it.

C Wickednesse is therein, deseate and
gile go not out of her stretes.

If it were mine enemye that reuiled
me I could beare it: or if one that ought
me euel wyll dyd threaten me I wolde
hide my selfe from him.

But it is thou my companyon my
gyde and myne owne familiar frende.

We had swete and secreate com-
munycacyon together in the howse of
God.

Let death come hastly vpon them,
and let them go downe quick into hel
for wikednes is amonge them in their
dwellynges.

As for me I wyll cal vnto God, &
the Lorde shall helpe me.

In the euenyng, mornynge and at
noone day wil I mourn and complain
and he shall heare my voyce.

It is he that delyuereth my soule i
peace from them that lay waite for me
for they are many against me.

Yee euẽ God that endureth for euer
shall heare me, and bryng them doune D
Selah.

For they wyl not turne: and why:
they feare not god.

Yea they laye handes vpon such as
be at peace with him, and so thei breke
his couenaunte.

Their mouthes are softer then but-
ter, and yet haue they battell in their
mynde: their wordes are smother, then
oyle, and yet be they very swerdes.

D caste thy burthen, or care, vpon
the Lorde, he shal norische the, and not
leaue the rightuous in vnquetnesse.

But as for them, thou (O GOD)
shalt caste downe into the pytte of des
truccyon.

The bloud thirsty and disceatful
shall not lyue out halfe their days. Ne
uertheles my truste is in the

The. lvi. Psalme.

The sheweth how he called on the helpe of ỹ lord,
when he was in ieopardy before Achis king of Geth
and how he, accused the wiles and violenc of Saul
and his adherentes, which had dryuen him into ỹ
perell.

a* To the chaunter, vpon[b]*the domme
flocke downe: which flieth ferre of, c*
Michtam of Dauid, when the Philis
nes toke him in Geth.

a* Loke the tytle of the. iiii. Psalme.
b* Abra. Esra thincketh that ỹ dome flocke downe
was the begynnynge of a songe, after whose tune
the Psalme was songe. Kimhi and other suppose
ỹ Dauid called him selfe dõme flock downe which
flewe farre because he cõmytted him selfe wholye
vnto

vnto god,and geuing none anſwere to his aduerſa ryes fled farre from his owne nacion vnto the Philiſtines,which were not onli ſtraũgers,but alſo enemies. The ſtorie here of is reade,i.Reg.xxi.

A c*Loke bifore in the title of the.xvi Pſalme

BE merciful vnto me(O God) for men wil treade me downe they ar daily fighting and troubling me.

Mine enemies treade me dayly vnder their fete for they be many ꝑoud ly fight againſt me.

Neuertheleſſe,when I am afraide, I put my truſt in the.

I wil comfort my ſelf i gods word yee I will hope in god,and not feare: What can d*flesh do vnto me.

They ꝑuerte daily in their wordes all that they imagin is to do me euel.

They hold all to gether,& kepe thẽ

B ſelues cloſe: they marke my ſteppes, how they maye catch my ſoule.

But in vaine for it ſhall eſcape thẽ: and why?thou(O god)in thy diſpleaſure ſhall caſt downe ſuche people.

Thou telleſte my flyttinges, thou putteſte my teares in thy bottell, and nombreſt them.

When ſoeuer I cal vpon the, mine enemies are put to flight:Wherby I know that thou art my god.

In godes worde will I reioyce, in the Lordes word wil I comfort me.

Yee i God wil I truſt,and am not afraied what can mã then do vnto me

Vnto the(O god) will I paye my vowes vnto the wil I geue thanckes and prayſe.

For thou haſte deliuered my ſoule from death,and my fete from falling, that I maye walke bekore god in the light of the liuinge.

The Notes

d*Flesh doth oftẽ ſignifi as much as mã Rom.iii For by the dedes of the lawe ſhal no fleſhe be iuſtyfied,that is no man and like wiſe here.

¶ The.lvii.Pſalme.

☞He ſheweth how he committed hym ſelf to the lorde,and eſcaped al ieopardye when he was in the caue and his ſoudiers w̃ him,& w̃ what affeccion

D he gaue thankes vnto the Lord therfore:with a deſcripcyon of the malyce and hate of his enemies toward him.

a*To ỹ Chaunter,b*deſtroye not c*Michtam of Dauid, when he fled for Saul into the caue.

a*Loke the tytle of the,iiii.Pſalme.

b*Or Thou ſhalt not deſtroye or make awaye(as ſome wyl)By thys he ſignifieth,after the mind of Kimhi that he twyſe with ſtode and ſtiled his ſoudiers whiche moued him to deſtroye and kil Saule Ezra thincketh it to be a certẽ tune & manner of ſinging c*Of this in the title of the .xvi.Pſalme

BE mercyfull vnto me, O God,be A mercyfull vnto mee, for my ſoule truſteth in the:and vnder the ſhadowe of thy wynges ſhalbe my refuge, vntyll wickednes be ouer paſt.

I call vnto God the moſte hyeſt.euẽ the God that ſhal help me vp agayne;

He ſhall ſende from heauen and ſaue me from repꝛoke of hym that wolde ſwalow me vp. Selah.

Thys ſhall God ſende for his mercy and faytfulnes ſake.

I lye wyth my ſoule among the cruell lyons:euen amonge the chyldren of men,whoſe teeth are ſpeares and arꝛowes,and their tonge a ſcherpe ſweerde.

Set vp thy ſelfe,O god,aboue the heauens,and thy glorꝛy abouealỹ erth

They haue layde a net for my feete and preſſed downe my ſoule:they haue dygged a pytte before me, and are fallẽ into it them ſelues. Selah.

My hert is ready, O God,my herte B is ready to ſynge and geue prayſe.

Awake,O myf*glorꝛye,awake lute & harpe,I my ſelfe wil awake righterly

I wyll geue thankes vntothe, O Lorde, amonge the people I will ſinge prayſes vnto the among ỹ Heythẽ

For the greatnes of thy mercye reacheth vnto the heauens,and the faythfulnes vnto the cloudes.

Set vp thy ſelfe, O GOD', aboue the heauens,and thy glorꝛy aboue al the earthe.

d*Loke the thyrd Pſalme.a.

e*Of thys is layde Prouerrr,b.

f*Glorꝛy here ſignifieth the pſalm by which he prayſeth God:or after ſome:the ſoule of hym that prayſeth.

The lviii.pſalme.

✠In inuectiue againſt the flaterers and adherents of Saul with'whoſe puniſchment he prophecieth ỹ the righteous ſhalbe wonderfully reioyceth.

a*To the chaunter b*Deſtroye not Michtam of Dauid.

a*Loke the .iiii.Pſalme,

b*Of thys in the tytle of the pſalme next before.

c*The ſignificatiõ here of,ye haue in the tytle of ỹ xvi Pſalme,

Jd*F your myndes be vpon righty A ouſneſſe in deade, then iudge thee thyng ỹ is right,O ye ſons of mẽ

But ye ymagyne miſcheefe in youre hartes & yourhandes deal w̃ weckdnes

The vngodlye are frowarde , euen from theyr mothers wombe:as ſone as they be borne they go aſtraye and ſpeake lyes.

They are as furious as the serpēt euen lyke the deaf Ader that stoppeth her eares.

That she shoulde not here ỹ voice of ỹ charmer, charme he neuer so wisely

e* Breake their teth (O God) i their mouthes, smyte the chafe bones of the lyones whelpes in sonder, O Lorde.

That they maye fal awaye, like wa
B ter ỹ runneth apace: & that when they shote their arowes, they may be brokē.

Let thē consume awaye like a snaile & like the buttimely frute of a womā, & let them not se the sunne.

Or euer youre thornes be sharpe, ỹ wrath shal take thē awaye quicke, like a stormy wind.

The righteous shall reioyce, when he seith ỹ vengaunce, & shall wash his fete in the bloude of the vngodly.

So that men shal saye, verely there is a reward for the righteous: doutles there is a god that iudgeth the earth.

The Notes

d* Or, Is the iustice in dede domme that ye ought to pronounce, & the righteous thinges ỹ ye oughte to iudge, O ye sonnes of men? Or ye ỹ hold the cōcel pronounce ye in dede, ỹ which is righteous: ye sōnes of men, iudge ye after the thinges that right are.

e* That is bringe to naught the blaspemy of them which cal me a seducer. Psal. ii. b

¶ The lvii. Psalme.

He desireth help against his enemies. He bosteth his innocency. He describeth the maners of his ene myes, and prophecieth their auengment,

a* To the chaunter, b* destroye not, c* Michtam of Dauid, when Saul send to watch ỹ house to thintent to kil hī.

a* Loke the tytle of the iiii. Psalme

c* Of this in the lvii. Psalme

c* The signification herof is shewed before in ỹ xvi. Psal. The story of this tytle shal ye fynde in the first of the Kinges the, xix. Chapter.

A Delyuer me fro mine enemies (O my God) and defende me frō thē that rise vp against me.

O delyuer me from the wycked doers, and saue me from ỹ bloudthursty men.

For lo, they lye waiting for my soule, the mighty men are gathered together against me, without ani offence or faut of me, O Lorde,

They runne, and prepare them selues, with out my faute: Arise, come ỹ helpe me, and beholde.

Stand by, O Lord, God of hostes
B thou God of Israel d* to vyset al Heythen: be not merciful vnto them that of kend of malycyous wyckednes Selah

Let them go to and fro, and runne about the cytie, houlyng like dogges.

Beholde, they speake (against me) with their mouth, swerdes are vnder their lippes, for who reyzoueth them?

But thou (O Lorde) shalt haue thē indertsion, thou shat laugh al Heithē to scorne.

My strength do I ascribe vnto ỹ, for thou (O god) art my defender.

God sheweth me his goodnes plenteously, god letteth me se my desire vpon mine enemies.

C Slaye them not, lest my people forget it: but scater them abrode w̄ thy power, & put thē down, O lord my defēce.

For the synne of their mouth, for ỹ wordes of their lyppes, and because of their pride, let them be taken and why? their preaching is of curling and lies,

Consume them in thy wrath, consume them that they mate perish, and knowe that it is god, which ruleth in Jacob and in al the worlde. * Selah.

Let them go to and fro, and runne about the citye houlyng lyke dogges.

Let them runne here and there for meate, and grudg when they haue not ynough.

As for me I wyll synge of thy power, and prayse thy mercy betymes in ỹ morninge: for thou art my defence and refuge in the time of my trouble.

Unto ỹ (O my strength) wyl I singe for thou (O god) art my defence, & my merciful god,

The Notes

d* To visite for to chasten: as in the Psal, lxxix, c

e* Loke the Psalme. iii. a

¶ The. lx. Psalme.

He sheweth how God being displesed had in times past geuen the people of Israel vnto the handes of their enemyes, but did yet mercyfully helpe them agayne: He sheweth also the power and dompnyō of the Israelytes vnto whom now ar subdued ỹ Moabytes & the Philistines: and hopeth by the power of god to haue the victorye of the Amonytes.

* To the chaunter, vpō the rose of wittnesse, b* Michtam of Dauid, for to teache when he fought against c* Syria of Mesopotamia, and Syria of Zoba: and when Joab turned back, and slue xii. thousand Edomytes in the valley of Salt.

a* Loke the tytle of the. iiii. Psalme.

b* What is signifyed herby ye shall fynde in the tytle of the. vi. Psalme

That

c* That is, that part of Syria which is called Mesopotamia: that which is called Zoba.

A O God, ỹ that hast cast vsout & scatered vs abrode, thou ỹ hast beẽ soloze displeased at vs, cõfort vs agayne.

Thou ỹ hast remoued ỹ lãd & deuyded it, hele ỹ lozes therof, for it shaketh.

Thou hast shewed thy people heuy thinges, thou hast geuẽ vs d* dryncke of wine, that we slombre with all.

Yet hast thou geuen a token for soch as feare the, that they may cast it vpin the trueth. c* Selah.

That thy beloued myghte be delyuered, helpe thẽ with thy ryghthande, & heare me.

God hath spokẽ in his Sanctuary
B (which thinge reioyseth me) I wyl deuyde Sichẽ, & meate oute the valleys of Suchoth.

Galaad is myne, Manasses is myne, Ephraim is the strength of myne heade, Iuda is my Captayne.

Moab is my washpotte, ouer Edom will I stretche out my shoue, Philiste a shalbe glad of me.

C Who wil leade me into the strõg cite
Who wyll bryngе me into Edom?
Shalt not thou do it: O God, thou that hast cast vsout: thou God, that wẽtest not out with oure hostes?

O be thou oure helpe in trouble, for vayne is the helpe of man.

Thorow god we shal do great actes, for it is he ỹ shal tread downe our enemyes.

d* This dricke of wyne. &c. signifieth the anger of the lord or ỹ suffraunce of sore plage, or the cuppe of anger, Apoc. xiiii. b

¶ The. lxi. Psalme.

¶ He desyreth to be deliuered from perell, & straight wayes, with a promes of thanckes geuing boasteth, that his desyre is heard. He maketh him selfe a figure of Christ, reioysynge of his kinngdome, which lasteth euer.

a* To the chaunter vpon b* Neginoth, of Dauid.

a* b* Loke the tytle of the. iiii. Psal for them both

H Eare my cryinge (O god) geue hede vnto my prayer.

c* From the endes of ỹ earth wil I cal vnto the, whẽ my hert is in trouble: Oh set me vp vpon an hye rocke.

For thou art my hope, a strong tower for me agaynst the enemye.

I wyl dwel in thy tabernacle for euer, that I may be safe vnder the couerynge of thy wynges. Selah.

For thou, O lord, hast harde my desyres, thou haste geuen and heretage vnto those that feare thy name.
B

Thou shalt graunte the kinge alõg life, that his yeres may endure thorow out all generacyons,

That he maye dwel before god for euer. Oh let thy louing mercy & faythfulnesse preserue hym:

So wyll I alway synge prayses vnto thy name, that I may daily perfourme my vowes,

The Notes

c* To crye from the endes of the earthe, is, beynge in a farre contrey, to syghe with affection and pray wyth feruent desyre to come out of the tribulacyon and aduersitie wherin we are oppressed in those farre contres and to be brought agayn to the place where we wolde wysshe vs. Reade the. iii. of the kynges / the. viii. Chapter. c. Dauid was dryuen into vttermoost coastes of all Israell, both when Saule and Absolon persecuted hym. And therfore sayth he, how farre soeuer I be outlawed, yet wyll I call vpon the Lord and trust surely to obteyn my request

¶ The lxii. Psalme.

☞ He teacheth to trust to God onelye, and not to men, nether to any of theyre strengthes or armyes And describeth theyr frowardnesse and vanitie, wt the vengeaunce that abydeth it from aboue.

a* To the chaunter, for b* Iduthun,

A psalme of dauid.

a* Loke the tytle of the iiii. Psalme

b* Of this ys sayde in the tytle of the. xxxix. Psal

M Y soule waiteth only vpon god, for of him commeth my helpe.
A

He only is my strength, my saluacyon, my defence, so that I shal not greatly c* fall.

How long wyll ye ymagyn mischefe agaynst euery man? ye shalbe slayne al ỹ lorp of you: yee as a totring wal shal ye be, and lyke a broken hedge.

Their deuyce is only howe to put him out, their delite is in lyes: they gyue good wordes with their mouth, but curse wt their herte. Selah.
B

Neuertheles, my soule abideth onli vpon god, for he is my god.

He only is my strẽgth, my saluacyõ, & my defence: so that I shal not fall.

In god is my health, my glory, my might, and in god is my trust.

O put your trust in him alway (ye people) poure out youre hertes before him, for god is oure hope. b* Selah.

As for men, they are but vayne, men are
C disceatful: vpon ỹ weyghtes they are altogether lyghter than vanite it selfe.

O

O truſt not in wronge and robbery geue not youre ſelues vnto vanyte, yf tyches encreaſe, ſet not your hert vpō them.

God ſpake once a woꝛde, twyſe haue I heard the ſame: that power belōgeth vnto God.

That thou Lord art mercyfull, and that thou rewardeſt euery man accoꝛdynge to his woꝛkes.

c*To fall oꝛ be remoued in the ſcripture is, to be confoūded, troubled, & to haue a quaking & trēblig conſcience. Before in the Pſal. xv. b and. xx. b

b*Loke the thirde Pſalme. a

The. lxiii. Pſalme.

The ſheweth how he gaue his mynde to the contemplacion of the goodnes and power of god, and was therwith wonderfully cōfoꝛted, when he was ablēt from the holy feaſt in the wildernes of Juda, ehꝛoughe the perſecucion of Saul: and how he ſaw by the ſpꝛete, both his exaltacion and the deſtrucion of his enemies: wherin healſo figureth Chꝛiſt vnder the perſon of hym ſelfe.

A Pſalme of Dauid, when he was in the a* wyldernes of Juda,

a*He meaneth the wildernes of ziph, which fell to the lott of Juda.

D O God, thou art my god: early wil I ſeke the.

My ſoule thꝛuſteth foꝛ the, my fleſh longeth after the in a baren and dꝛye lande, where no water is.

Thus do I loke foꝛ the in thy Sāctuary, that I might beholde thy power and glozy.

Foꝛ thy louinge kindneſſe is better then lyfe my lyppes ſhall pꝛayſe the.

B As long as I lyue wyll I magnify ỹ, and lyft vp my handes in thy name.

My ſoule is ſatiſfied euē as it were w̄ mariꝛ fatneſſe, whē my mouth pꝛaiſeth the with ioyfull lyppes.

In my bedde wyl I remembꝛe the, and when I wake my talkinge ſhalbe of the.

Foꝛ thou haſt bene my helper, and

C vnder the ſhadow of thy winges wyll I reioyſe:

My ſoule hangeth vpon the, thy right hande vpholdeth me.

They ſeke after my ſoule, but i vaine; foꝛ they ſhall go vnder the earth.

b*They ſhall fall into thy ſwerde, and be apoꝛcion foꝛ foxes,

But the kyng ſhall reioyſe in God, all they that ſweare by him, ſhalbe cōdemned, foꝛ the mouth of lyers ſhalbe ſtopped.

b*He meaneth Saul & his hoſte.

The. lxiiii. Pſalme.

A Pꝛayer agaynſt betrayers whoſe dyſpoſycyon he diſcribeth, & pꝛophecyeth their auēgmente

a*To ỹ chaunter, a Pſalme of Dauid

a*Loke the tytle of the. iiii. Pſalme.

H Eare my voyce, O God, in my complaynte, pꝛeſerue my lyfe frō A feare of the enemye:

Hyde me from the gatherynge to gether of the frowarde, from the heape of wycked doers.

Which whet theyꝛ tounges lyke a ſwerde, & ſhute with theire venimouſe woꝛdes lyke as with arrowes,

That they may pꝛyuely hurt the innocēt, & ſod enly to hyt hi woutanyfeare.

They haue diuiſed miſcheke, and cō muned among thē ſelues, how they may lay ſnares: tuſh (ſay they) who ſhal ſethē They ymagyn wickednes, and kepe it ſecrete among them ſelues, euery man in the depe of hys herte.

But God ſhall ſodenly ſhute wyth an aꝛꝛowe, that they ſhal be wounded: B

Yee theyꝛ owne tonges ſhall make them fall, in ſo much that who ſo ſeyth them, ſhall laugh them to ſcoꝛne:

And all men that ſe it, ſhal ſay, this hath God done, foꝛ they ſhall perceaue that it is hys woꝛke,

The ꝛighteous ſhall reioyſe in the Lord, & put his truſt in hym, & all they ỹ are b* tru of hert, ſhalbe glad therof.

b*The true of herte, are thoſe that nether foꝛ the pꝛoſperite of the vnfaythfull, nor pouerti of ỹ good are ſeduced: but alwayſe iudging well of God, are pleaſed w̄ that he doeth, contented only with hys pꝛomes contayned in his woꝛde Pſal. lxxiii. a

The. lxv. Pſalme,

The ſheweth that god which pꝛincipally & pꝛoperly ruleth in Sion (by which is ſignified ỹ congregacīō of the faythfull) ought to be knowen and woꝛſhipped of al men: becauſe he geueth aboundaunce, both of thinges parteininyg to this life, & of heuēli thinges alſo.

a*To the chaunter, a Pſalme & ſonge of Daued.

a*Loke the title of the. iiii Pſalme

T Hou, O God art pꝛaiſed in Siō, & vnto the is ỹ vowe perfoꝛmed. A

Thou heareſt the pꝛayer therfoꝛ commeth al fleſhe vnto the.

Oure miſdedes pꝛeuaile againſt vs Oh be thou mercyful vnto our ſinnes

Bleſſed is the mā whome ỹ choſeſt and reſeaueſte vnto the that he maye dwel in thy courte: he ſhalbe ſatiſfied weth the pleaſures of thy houſe, euen of thy holy temple.

Heare

Heare vs,according vnto thy wonderfull rightuousnes, O God our saluacion: thou that art the hope of all ẏ endes af ẏ earth,and of the broade see.

Which in his strength setteth fast ẏ montaynes and is gyrded about w̄ power.

Which stylleth the ragynge of the see, ẏ roaringe of his waues, and the woodnes of the people.

They that dwell in the vttermoste partes are afrayed at thy tokens,thou makest both the mornyng and euenig starres to prayse the.

Thou visitest the earthe,thou watrest it,and makest it very plēteous.

The ryuer of God is full of waters,thou preparest man his corne,and thus thou proudest for the earth.

Thou waterest her forowes,ẏ breakest the harde clottes therof, thou makest it soft with the droppes of rayne, and blessest the increase of it.

Thou crownest the yeare with thi good and thy[b]*fotesteps drop fatnes.

The dwellynges of ẏ wyldernes ar fat also,that they droppe with all: & ẏ lytle hylles ar pleasaunt on euery side.

The foldes are ful of shepe,ẏ valleyes stand so thycke with corne ẏ they laugh and synge.

The Notes.

b* Rab Kim vnderstandeth thys of the cloudes. Rab.Ezra of rūning waters.

¶The.lxvi.Psalme

¶A thanckesgeuinge for the deliueraunce of the people of Israel,wherin ẏ Psalmyst moueth all mē to the praising of the lorde.

a* To ẏ chaunter,a Psalme of Dauid

a*Loke the title of the iiii:Psalme.

A Be ioyfull in God,al ye landes, synge prayses vnto the honor of his name,make his praise to be glorious.

Saye vnto God: O how wonderful are thy worckes: thorow the greatnesse of thy power shal thine enemyes be confounded.

O that all the worlde wolde worshippe the,synge of the,and prayse thy name.Selah.

O come hither and beholde ẏ worckes of god,whych is so wonderful in his doinges amōge ẏ children of men.

B He turned the see into drie lande,so that they wente thorowe the water on fote:therfore will we reioyse in him.

He ruleth with his power for euer, his eyes behold the people:the rēnagates shall not be able to exalte them selues.b*Selah.

O mangnifie oure God,ye people, make the voyce of his praise to be herd

Which holdeth oure soule in life, & suffereth not our fete to slyppe.

For thou,O God hast proued vs,ẏ hast tryed vs like as siluer is tried.

Thou hast brought vs into captiuyte, & layed trouble vpon our loynes. C

Thou hast suffred men to ride ouer our heades,we wēt thorow fire & water but ẏ hast broght vs out, & refreshed vs

Therfore will I go into thy house with brentofferynges, to paye the my vowes,which I promised with my lippes,and spake with my mouthe,when I was in trouble.

I wyll offer vnto the fatt brent sacrifices w̄ ẏ smoke of rammes, I will offer bullockes & goates. Selah.

O come hither & herken,all ye that feare god,I wyl tel you,what he hath done for my soule,

I called vnto him with my mouth, and geue him prayses with my tunge.

If I encline vnto wickednes with my hert,the lord will not heare me.

Therfore God hath herd me, & considered the voyce of my prayer.

Praysed be God,which hath not cast out my prayer, nor turned hys mercye fro me.

The Notes.

b* Loke the Psal.iii.a

¶The.lxvii,Psalme.

¶He wysheth the fauour of God to the people of Israel,to thyntent ẏ therby the knowledg & praise of his godly goodnes maye be spred thorow ẏ hole worlde.

a* To the chaunter, in b* Nephinoth, a Psalme & songe.

a*b*Loke the title of the.iiii.Psalme forthe both

A God be mercyfull vnto vs, blesse vs & shewe the lyght of his countenaunce vpon vs. *Selah

That we maye knowe thy waye vpon earth,thy sauing health amonge al Heathen.

Let the people prayse the, O God, yee let all people prayse the.

O let the peple reioyse and be glad that thou iudgeste the folke rightuously

ouslye, and gouerneſt the nacyns vpon earth.

Let the people prayſe the, O god, let all people prayſe the.

God, euen oure owne god, geue vs his bleſſinge, that ỹ earthe maye bring forth her encreaſe.

God bleſſe vs, and let the endes of the worlde feare him.

The Notes

c*In the Pſal.iii.a, is the meaning of thys word shewed:

The.lxviii. Pſalme,

The ſheweth ỹ great goodnes & wonderful power which the Lorde exerciſed toward his people & ỹ holy citie Jeruſalem, in geuing them the victory (as ſome expounde) of the Syrians, the Edomytes, & the Ammonytes: figuryng openly therin the kyngdome of Chriſt, vnto whom he ſawe by the ſpirite that the hole worlde ſhulde obey: wherfore he exhorteth all men to geue prayſe vnto the lorde.

a*To the chaunter, a Pſalme and ſōg of Dauid.

a*Loke the tytle of the.iiii. Pſalm

A Let[b]*God, ariſe ſo ſhal his enemies be ſcattered, and they that hate him, ſhall flee before him.

Like as ỹ ſmoke vaniſheth, ſo ſhalt thou driue them a waye: and lyke as waxe melteth at the fire, ſo ſhall ỹ vngodly periſh at the preſence of god.

But the righteous ſhalbe glad and reioyſe before god, they ſhalbe merye & ioyful.

Oh ſinge vnto god, ſing prayſes vnto his name: magnifie hym that rideth aboute the heuens (whoſe name is the Lord) and reioyſe before him.

B He is a father of the fatherleſſe, he is a defender of widdowes: euen god in his holy habitacion.

He is the God that maketh men to be of one mynde in a houſe, and bryngeth the priſoners out of captyuite in due ſeaſon, but letteth the rennagates continue in ſcarceneſſe.

O God, whē thou wenteſt forth before the people, when thou wenteſt thorow the wylderneſs. Selah.

The earthe ſhoke, and the heauens dropped at the preſence of god (Sinai at the preſence of god which is the god of Iſrael.

Thou O god ſendeſt a* gracious raine vpon thine enheritaunce, and refreſheſt it, when it is drie

That thy beaſtes maye dwel therin whych thou of thy goodnes haſt prepared for the poore.

The Lord ſhal geue the word, with greate hoſtes of Euangelyſtes C

Kinges with ther armies ſhall flee. and they of the houſholde ſhall deuide the ſpoyle.

If ſo be, that ye lie among the pales, the doues fethers ſhall be couered wt ſyluer, and her wynges of the colour of golde.

When the almighty ſetteth kinges vpon the earth, it ſhalbe cleare euen in the darckenes.

The hyll of Baſan is gods hyll, the hyl of Baſan is a plenteous hyll.

Why hope ye ſo, ye[b]*greate hilles?

It pleaſeth god to dwell vpon this hyll, yee the lorde wyll abyde in it for euer.

The charettes of god are māny My tyme a thouſande, the lord is amonge them in the holy Sinai. D

Thou arte gone vp an hie, thou haſte led captiuite captiue, and reſeaued gyftes for men: Yee euen for thine enemies, that they might dwell with ỹ Lorde God

Prayſed be the lorde dayly euen the god which helpeth vs, ād poureth his benefites vpon vs. c* Selah.

The god that is our Sauiour euē God the Lorde by whome we eſcaped death. E

The God that ſmiteth the enemies vpō the heades & vpon ỹ heary ſcalpes ſuch as go on ſtil i their wickednes,

The Lord hath ſaide: ſome will I bringe againe frō Baſan, ſome will I bringe againe from the depe of the ſee.

That thy fote maye be dipped in ỹ bloude of thine enemyes, & ỹ thy dogges maye lycke it vp.

It is wel ſene, O god, how ỹ goeſt, how thou my god and king, goeſt in ỹ Sanctuary.

The ſingers go before and then the mynſtrels amonge the maydens with the tymbre is.

O geue thankes vnto god the lord, in the congregacion, for the welles of Iſrael. F

There lytle Beniamin, the Prynces of Iuda, the Prynces of zabulon, and

the Pzynces of Nephthaly beare rule amonge them.

The God hathe committed stregth vnto the, stablysh the thing, O god, ẏ thou hast wzought in vs.

Foz thy temples sake at Jerusalem shal kinges bzinge pzesentes vnto the

Repzoue the beastes amonge the reedes, the heape of bulles with the calues: those that dziue foz money.

Oh scatter the people that delite in batayle.

The Pzinces shal come out of Egypt, the moztās land shal stretch out her handes vnto God.

Synge vnto god, O ye kingdome of the earth: O sing pzaises vnto the lozde * Selah.

Which sitteth in the heauens ouer al from the beginnig: Lo, he shal send out his voice, yee & ẏ a might te voice.

Ascribe ye the power vnto god, his glozye is in Jsraell and his mighte in the cloudes.

God is wonderful in his Sanctuary, he is ẏ god of Jsracll, he wil geue strengthe and power vnto his people. Blessed be god.

The Notes

b * God ariseth when he showeth ẏ he hath a wil to help & to saue Psal. xli. b, xxv. a xliiii. d. & ce

c * By this gracious raine is signified the word & gospel which is the law of the spzete & of like Psalme. cxlviii. b.

d * That is mighty kinges.

e * Loke the Psalme. iii, a

The. lxix: Psalme.

A cõplaynt of ẏ great aduersityes of Dauid, beryng the figure of Chziste, & of the sayncles & Chzisten his membzes. And after a pzayer foz deliuerũce therfrom: Then a ioyfull reioysing foz help geuen, with a pzophecy of the encrese of the church ioyned therunto.

a * To the chaunter vpon b * Solanim of Dauid.

a * Loke the tytle of the. iiii. Psalm

b * Of Solanim ye haue in the tytle of the. xlv. Psalme.

1 HElpe me O god, foz the c * waters are come in euen vnto my soule.

I sticke faste in the depe myze, where no grũd is I am come into depe waters, and ẏ floudes wyl dzoune me.

I am wery of cryenge, my thzote is dzye, my syght faileth me, foz wayting so longe vpon my god.

They that hate me without acause are mo then ẏ heares of my head they that are mine enemies & wold destroy me giltlesse are mightie I am faine to paye the thinges that I neuer toke.

God thou knowest my simplenesse, B and my fautes are not hyd from the.

Let not thẽ that trust in ẏ, O Lozd god of hostes be ashamed foz my cause let not those that seke me, be confounded thozdw me O god of Jsrael,

And why: foz thy sake do I suffer repzoke, shame couereth my face.

I am become a straunger vnto my bzethzen, and an aleaunt vnto my mothers chyldzen.

Foz the d * zele of thine house hath euen eaten me, and the rebukes of them that rebuke the, is fallen vpon me.

I wepte and chastened my selfe with fastinge, and that was turned to C my repzoke.

I put on a sacke cloth, and therfoze they iested vpon me.

They that sate in the gate, spake a gaynst me, and the dzonckardes made songes vpon me.

But Lozd I made my pzayer vnto the in an acceptble time:

Heare me, O God, with thy greate mercye and sure helpe.

Take me out of the myze, ẏ I sincke D not: Oh let me be deliuered from thẽ ẏ hate me, and out of the depe waters.

Lest the water floud dzowne me ẏ the depe swalowe me not vp, and that the pytte shut not her meuth vpõ me.

Heare me, O Lozd, foz thy louinge kindnesse is comfoztable: turne the vnto me acozding vnto thy great mercy.

Hyde not thy face from thy seruaũt, foz I am in trouble: O haste the to helpe me.

Dzawe ny vnto my soule, & saue it Oh delyuer me because of mine enemees.

Thou knowest my repzoke my shame and my dyshonour: myne aduersaries are all in thy sight.

The rebuke bzeaketh my hert & maketh me heuy: I loke foz some to haue pytye vpõ me, but there is no mã: & foz some to comfozt me but I finde none.

They gaue me gall to eate, & when I was thursty they gaue me vyneger to dzinke.

Let

Let their e* table be made a snare to take them selues with all, an occasyon to fall & a rewarde vnto them.

Let their eyes be blinded, that they se not: and euer bow downe their backes.

Powre out thine indignacion vpō thē, and let thy wrathfull displeasure take holde of them.

Let their habitacyon be voyde, & no F man to dwell in their tentes.

For they persecute him whom thou hast smyten, and beside thy woundes they haue geuen him moo.

Let them fal from one wickednesse to another, and not come into thy righteousnesse.

f* Let thē be wyped out of the boke of the liuing, and not be wrytte amōg the righteous.

As for me, I am poore and in heuinesse, let thy helpe defend me. O God.

That I may prayse ỹ name of god with a song, and magnify it with thākesgeuinge.

G This shal please the lord better then a bullocke, that hath hornes & hookes

O consydre this and be glad (ye ỹ be in aduersyte) seke after God, and youre soule shal lyue.

For the Lorde heareth the poore & dispyseth not his prisoners.

Let heauen and earth prayse him, the see and all that moueth therin.

For God wil saue Syon, & buylde the cyties of Juda, that men may dwel there, and haue them in possession.

The sede of his seruauntes shal inheret it, and they ỹ loue his name shall dwell therin.

e* Waters here signyfye the greates and panges of death.

d* Of this zeale or Jelousy ye haue i Exo, xx. Deu iiii. d. and iii. Reg. xix. b

e* Let their table be made a snare. &c, That is, Let their opinion & doctrine be the cause of their steykenes & destruceiō as it is come to the Jewes. Roma xi. b.

The hebru Paraphras, saith thus: Let sothe a diner be set before thē wherunto they may be so boūde that they cā not escape. The scripture is a snare to ỹ vngodly, wherwith they be traped: although thei be neuer so wel lerned. For only the spirituall perceaueth the meaning therof, One the other syde vnto the godly, though they haue neuer so litel lerning or non at all, it is the ryuer of the water of life Johan. vii. f

f* That is let thē be wiped out of ỹ nombre of thē whome thou hast chosen to lyfe. The boke of the liuing is no nother thing, than the euerlasting election & predestinacion of god, the which vndoubted foloweth vocacyon & instificaciō. Daniel, xii. a. Philip. iiii, a, & Apocal. iii. a

The. lxx. Psalme.

This dothe help, & ỹ auengemēt of his enemies, that the saynctes maye reioyce of his ayde.

a* To the chaūter, of Dauid to bryng to remembraunce.

a* Loke the tytle of the. iiii, Psalme.

HAste the, O God, to delyuer me. A
& to helpe me, O Lorde.

Let them be shamed & confoū-
ded that seke after my soule: * let them be turned backwarde, and put to confusyon, that wish my euill.

Let thē sone be brought to shame, ỹ crye ouer me, there there.

But let all those that seke ỹ, be ioyfull & glad in the: and let al soch as delite in thy sauyng health, say alwaye: ỹ Lorde be praysed.

As for me, I am poore and in mysery, haste the god for to helpe me.
Thou art my helpe, my redeamer and my god: Oh make no longe tarienge.

The. lxxi. Psalme.

This sheweth how he was cōforted of the Lorde, whichas he had preserued hī fence he was a chylde, so he wold not forsak hī in his age, whē he desyred helpe agaynst them (as it is supposed) that conspired with Absalon: & how he gaue prayse and thankes to him.

IN the, O Lord, is my trust, let me A
neuer be put to confusyō, but ryde me, & delyuer me thorowe thy ryghtuousnesse: encline thine eare vnto me, and helpe me.

Be thou my strong holde (where vnto I maye alwaye flie) thou that haste promised to helpe me: for thou art my house of defence and my castell.

Delyuer me, O my god, out of the hand of the vngodly, out of the hande of ỹ vntightuous and cruell man.

For thou, O Lord god, art ỹ thing ỹ I longe for, thou art my hope euen fro my youth.

I haue leaned vpon the euersence I was borne, ỹ art he that toke me out of my mothers wōbe, therfor is my praise alwaye of the. B

I am become a wōder vnto the multytude, but my sure trust is in the.
Oh let my mouth be fylled wt ỹ prayse and honour all the daye longe.

Cast me not away in myn old age for sake me not whē my strēgth fayleth me

For myne enemyes speake against me, & they that lay wayte for my soule, take theyr councell together, sayenge:

God hath forsaken him, persecute him, take hym, for there is none to helpe hi.

Go not farre from me, O God: mi God haste the to helpe me.

Let them be confounded and pery she, that are agaynste my Soule: let them be couered with shame and dishonour, that seke to do me euell.

C As for me, I will patientlye abyde alwaye, and wyl euer encrease thy prayse.

My mouth shall speake of thy rightuousnes and sauing health a*all the daye long, for I knowe no ende thereof.

Let me go in (O Lorde God) and I wyll make mencion of thy power and rightuousnes onely.

Thou, O God, hast lerned me fro my youthe vp vntyll nowe, therfore wyll I tell of thy wonderous workes.

Forsake me not, O God, in mine old age when I am gray headed: vntyll I haue shewed thyn arme vnto chylders chylderen, and thy power to al thē that are yet for to come.

Thy reghtuousnes O God, is verye hygh, thou that dost great thynges: O God, who is lyke vnto the?

D O what great troubles and aduersities haste thou shewed mee? and yet dyddest thou turne and refresh me: yee and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour, and comforted me on euery syde.

Therfore wyll I prayse the and thi faythfulnes, O God, playing vpon the lute, vnto the wyll I synge vppon the harpe, O thou b*holy one of Israell.

My lyppys wolde fayne singe prayses vnto the: and so wolde my soule who me thou hast delyuered.

My tonge talketh of thy rightuousnesse all the daye longe, for they are cō founded and brought vnto shame that sought to do me euell.

The Notes

a*All the daye long is often taken for continually and without ceasinge, as in the Prouerb. xxi. d. Esai. li. d.

b*The holy one of Israell signifyeth Christe Psalme. lxxix. c.

C The lxxii. Psalme.

C He prayeth that the kingdome of God maye come thorow Christ, and prophecieth of the noblenes, rightousnenes plentifulnes and durablenes of this kingdome but all vnder the shaddowe of the kyngdome of Salomon.

Of Salomon.

GEue the kynge thy iudgemente, O God, and thy rightuousnesse vnto the kinges sonne. I

That he maye gouerne thy People acordyng vnto right, & defend thy pore That the a* mountaynes maye bringe peace, and the lyttle hylles rightuousnes vnto the people.

He shall kepe the symple folke by theyr righte, defende the children of ỹ poore, and punish the wrong doers.

Thou shalt be feared as long as ỹ sunne and mone endureth, from one generacion to an other.

He shal come downe lyke the rayne into a flese of wolle, and lyke the dropes that whater the earthe.

In his tyme shall ryghtuousnesse florish, yee and aboundaunce of peace so longe as the mone endureth.

His domynion shalbe from the one see to the other, and from the floud vnto the worldes ende. B

They that dwell in the wildernesse shall knele before hym, and his enemyes shall b*lyke the dust.

The kyngs of the se and of ỹ Iles shall bryng presentes, the kynges of Araby and Saba shall offre gyftes.

All kinges shall worshippe hym, & all heathen shall do hym seruice.

For he shall delyuer the poore whē he cryeth, & the nedy ỹ hath noo helpe. C

He shalbe fauourable to the simple and poore, he shall preserue the soules of suche as be in aduersitie.

He shall delyuer theyr soules from extorcion and wronge, and deare shall there bloude be in his syght.

c*He shall lyue, and vnto him shal be geuen of the golde of Arabya: Prayer shalbemade euer vnto him, and dayly shall he be praysed.

There shalbe an heape of corne in the earth hye vpon the hylles, his frut shal shake like Libanus, & shal begrene in the citie lyke grasse vpon the earth.

His name shal endure for euer, his name shal remayne vnder the sunne amonge the posterities, which shall bee blessed thorow hym, & al the hethē shal

prayse

prayse hym.

Blessed be the Lorde God, euen the God of Israell, which onely doth wonderous thynges.

And blessed be the name of his maiestie for euer, and all landes be fulfylled w̄ hys glorye. Amen, Amen.

The Notes

a* By the mountaynes are vnderstande the great men and rulers, that receaue the word of peace: and by the lytle hylles, theyr subiectes. Psalme, cxliii. a. cxlix. b. Luke. iii. b.

b* That is, shalbe humbled euen to the kyssynge of the grounde. Esa. xlix. g.

c* That is to wete the kinge. after Rab. Sal. Or ỹ poore, after some.

Here endeth the prayers of Dauid the sonne of Jesse.

☞ The thyrd treatise.

The. lxxiii. Psalme.

He sheweth vnto the cōsolatiō of ỹ Godly, which are greued and offended with the prosperitie of the wicked, how vngratious an ende it shall haue. And agayne how fortunate and happy an ende the mysterye wherwyth the godlye seame here to be exercised shalbe rewarded wyth.

A Psalme of Asaph.

A Dell, how louing is God vnto Israell, to suche as are cleane of hert:

Neuertheless my fete were almoost gone, my treadynges had wel nye slypt.

And why? I was greued at the wycked, to se ỹ vngodly in such prosperitie.

For they are in no pareil of deathe, but stande fast lyke a palace.

They come in no mysfortune lyke other folke, nether are they plaged lyke other men.

And thys is the cause that they bee so putt vp in pryde, and ouerwhelmed with crueltie and vnrighteousnes.

Theyr eyes swell for fatnes, they do euen what they lyste.

Corrupt are they, and speake blasphemies malitiously, proud and presumptuous are theyr wordes,

They stretche forth theyr mouth vnto the heauen, and theyr tong goeth thorow the world.

Therfore fal the people vnto them, and there out sucke they no small auantage.

Tush (saye they) howe shulde god perceaue it: is ther knowledge in the most hyghest:

Lo, these are the vngodlye, these prosperē in the worlde, these haue riches in possesion.

Shoulde I then clense my herte in vayne (thought I) and a* wash my handes in innocency:

Wherfore shulde I be then punished daily, and be chastened euery morning:

Yea I had almoost also sayde euen as they, but lo, then should I haue condempned the generacion of thy childrē. C

Then thought I to vnderstād this, but it was to herde for me:

Vntyll I wente into the sanctuary of god, and considered the ende of these menne.

Namely, how thou hast set them in a slyppery place, that thou mayst cast the downe headlynges and destroye them.

O how soodenly do they consume, perish and come to a fearful ende:

yea euen lyke as a dreame when one awaketh. so makest thou their b* image to vanish out of the citie.

Thus my herte was greued, and it wēte euen thorow my reines. D

So folysshe was I and ignorante, and as it were a beest before the.

Neuertheless I am always by the, thou holdest me, by me ryght hande.

Thou leadest me with thy councel, and afterwarde receauest me vnto glory.

O what is there prepared for me in heauen: there is nothynge vpon earth, that I desyre in comparison of the.

My flesshe and my hert fayleth, but God is the strenghte of my herte, and my porcion for euer.

For lo, they that forsoke the shall perish, thou destroyest all them that c* cōmitte fornicacion against the.

But it is good for me, to holde me fast by God, to put me trust in the Lorde God, and to speke of al thy workes,

The Notes

a* To walche his handes in innocencye, is, to shewe his lyfe to be pure and without reproche, as it is sayde Psalme. xxvi.

b* that is their estimacion or glorye.

c* They committe fornicacion agaynst hī, that put theyr trust in any other than in him alone,

The. lxxiiii. Psalme

The complayneth of the destruction of the temple and of the blasphemy of the wicked people agaynst God and his holy thynges: And after he hath mencioned in the power of God in the principall thinges of this world, to the strenghthening and confirmig of hope, he prayeth, that the saintes & godly persons may be auenged, and the Hethen brought vnder wt worthy punishement.

An instruccion of Asaph.

A DO God, wherfor doest thou cast vs so cleane awai? why is thi[a]*wra th so hote against the shepe of thy pasture?

Thynke vpon thy congregacion, whom thou hast purchased from ỹ beginning: the stake of thyne enheritaũce whom thou hast redemed, eue this hyl of Sion wherin thou dwellest.

Treade vpon them with thy fete, and cast them downe to the grounde, for ỹ enemye hath destroyed all to gether in the Sanctuarye.

Thine aduersaries roare in thy howses, & set vp theyr banners for tokens.

B When may se the axes glyster aboue, like as those that hewe in the wodd They cut downe all the stinking worcke of ỹ Sanctuary with billes and axes. They haue set fyre vpõ ỹ Sanctuary, they haue defyled the dwellyng place of thy name, euen vnto the grounde.

Yee they saye in their hertes: let vs spoile them altogether, thus haue thei brent vp all the houses of God in the lande.

We se oure tokens no more, ther is not one Prophet more, no not one that vnderstandeth any more.

O god, how longe shall the aduersary do thys dyshonour? how long shal ỹ enemy blaspheme thy name? for euer?

Why withdrawest thou thin hand? why pluckest thou not thy righthande C out of thy bosome, to consume thyne enemyes?

But god is my kynge of olde, the helpe that is done vpon earth, he doth it hym selfe.

Thou deuydest the see thorow thy power, thou breakest the heades of ỹ dragons in the waters.

Thou smytest the heades of Leuiathã in peces, & geuest him to be meate for ỹ people in the wildernesse.

Thou diggest vp welles and brokes, thou dryest vp mightye waters.

The day is thyne, and the night is thyne: thou hast prepared the lyghtes and the sunne.

Thou hast set al the borders of the earthe, thou hast made bothe sommer and wynter.

Remembre this, O Lorde, how the enemye rebuketh, and howe the folyshe people blaspheme thy name.

O delyuer not the soule of thy turtle doue vnto the beastes, & forgat not ỹ congregacion of thi[b]*poore for euer.

Loke vpon the couenaunt, for the darcke howles of the earthe are full of D wyckednes.

O let not the symple go awaye ashamed: for the poore and nedy geue prayses vnto thy name.

Aryse, O god, and maintaine thine owne cause, remembre how the folyshe man blasphemeth the dayly.

Forget not ỹ voyce of thine enemies, for the presumpcion of them that hate the, increaseth euer more and more.

The Notes

a* The wrath of God is sometime taken for the vengaunce wherwith he punisheth synners, as in ỹ Psal. xviii. a But here it signifieth the punishmẽt wherwith he chasteneth his. Psal. lx. a.

b* Loke the Psalme. ix. b.

The. lxxv. Psalme.

COure sauiour here vnder the shadow of Dauid glorifyeth of ỹ power geuen vnto him, wherwithe he wil restore the world now drawing to an ende: and warneth that no mã be so hardy as to withstãd his kingdom: and also prophesieth greuous vengaunce vnto al that go therabout, and al maner of prosperite to them that beleue in hym.

a* To the chaunter, [b]* destroye not, a Psalme & songe of Asaph.

b* Of this ye haue in ỹ Psal. lvii. Here it hapelye signifieth that the wycked goo aboute to destroye Christ & those that beleue in him, but that it cã not be when the Lord forbiddeth.

UNto the, O God, wyll we geue A thanckes, yee vnto the wyll we geue thanckes, and setnge thy name is so nye, we wyll tel of thy wonderous woorkes.

Whẽ I may get a conuenient time, I shall iudge accordyng vnto ryght.

The earth is weake and all that is therin, but I beare vp her pylers.

I sayde vnto the madde people, deale not so madly: and to the vngodlye, c* set not vp your hornes:

Set not vp your hornes on hye, & speake not with a styf necke.

For promocyon commeth nether from the East ner frõ the west, ner yet from the[d]*wyldernesse.

And whye god is the Judge: he putteth downe one, & setteth vp another. B

For in the hand of the Lorde there is a[e]* cup ful of stronge wyne, and he poureth out of the same:

as for

As for the dregges therof, al ỹ vngodly of the earth shall dryncke them, and sucke them out.

But I wyll talke of the God of Iacob, and prayse him forever.

All the hornes of the vngodly wyll I breake, and the hornes of the righteous shalbe exalted.

The notes

e* To set vp the hornes here is, by pryde to shewe their power. Amos. vi. d.
d* That is, the South: because Iewry, hath a wyldernesse toward the South.
e* Cuppe in the scripture signifieth affyctyon and all that is offered vs by the wyll of god.

¶ The. lxxvi. Psalme

¶ He sheweth that Ierusalem was marueylously & byghly defended of the Lorde, & therby his exceadig and terryble power.

a* To the chaunter, in b* Negynoth, a Psalme and songe of Asaph.

a*b* These are both expounded in the title of the iiii. Psalme.

A IN Iuda is god knowē, hys name is greate in Israel.

At c* Salem is his tabernacle, and his dwellyng in Sion.

There breaketh he the arowes of ỹ bowe, the shylde, the swerd, & the whole battayle. d* Selah.

Thou art of more honours & might then the hylles of robbers.

The proude shall be robbed & slepe their slepe, and the mighty shalbe able to do nothyng with their handes.

When thou rebukest them, O god B of Iacob, both the charettes and horse men shal fal on slepe.

Thou art feareful, for who maye abide in thy sight, whē thou art angry.

e* When thou lettest thy iudgemēt be herde from heauen, the earth trembleth and is styll.

Yee whē God aryseth to geue iudgment, and to helpe all them ỹ be in aduersite vpon earth. Selah

When thou punyshest one man, he must knowledge that thou art redy to punyshe other mo.

nota your prayer to god

Loke what ye promyse vnto ỹ lord your god, se that ye kepe it, al ye that be rounde about him: bryng presentes vnto him that ought to be feared.

Which taketh awaye the brethe of Princes, and is wonderfull amonge ỹ kinges of the earth.

The Notes

c* That is, Ierusalem.
d* Loke the iii. Psalme. a
e* This is spoken of the godly and heauenly power, wherby he dothe maruelles, suche as was that of Sennaherib. iiii. Reg. xix And. ii. Paral. xx. against the sonnes of Amon.

¶ The. lxxvii. Psalme.

¶ He sayth that he was greued aboue measure for ỹ mysery of ỹ holy people, & with sorowfle thoughts euen almost myndlesse: And againe that he came to himselfe, and was comforted, by the remembraūce of the wonders and maruelles, which the lorde had done for his people.

a* To the chaūter, for b* Iduthun.

A Psalme of Asaph.

a* Loke the tytle of the. iiii. Psalme.
b* Of this ye haue in the tytle of the. xxxix. Psalme.

I Cried vnto god with my voice, ye A vnto God cried I with my voice, and he herde me.

In the time of my trouble I sought the Lord, I helde vp mine handes vnto him in the nyght season, for my soul refused all other comforte. nota Refused all other comforte

Whē I was in heuinesse, I thought vpon God: when my hert was vexed, then dyd I speake. Selah.

Thou heldest myne eyes wakinge, I was so feble, ỹ I coulde not speake.

Thē remembred I the times of old, and the yares that were past.

I called to remembraunce my song B in ỹ night, I cōmuned with mine owne hert, and sought out my spyrete.

Wyll the Lord cast out for euer?
Wyll he be no more intreated?
Is his mercy cleane gone?
Is his promyse come vtterly to an ende for euermore?
Hath ỹ lord forgottē to be gracious?
Or, hathe he shut vp his louynge kindnesse in displeasure? d* Selah. C
At the last, I came to this poynte, ỹ I thought: O why art thou so folysh? the right hande of the most hyeste can chaunge all.

nota mē

Therfore wil I remembre the workes of the lorde, and call to mynde thy wonders of olde tyme.

I wyll speake of all thy worckes, and my talking shalbe of thy doings.

Thy waye, O God, is holy: who is so greate and mighty as God?

Thou art the God that doth wonders, thou haste declared thy power amonge the people.

Thou with thine e* arme haste delu

uered

uered the people, euen the sõnes of Iacob and Joseph. Selah.

The waters sawe the, O God, the waters sawe the, and were afayed, the depthes were moued.

The thicke cloudes poured out water, the cloudes thondered, and thine arowes went abrode.

Thy thunde was heârde rounde about, the lightenynges shone vpon ỹ grounde, the earth was moued and shooke with all.

Thy way was in the see, and thy pathes in the grate watrs, yet coude no man knowe thy[e]*foresteppes.

Thou ledest thy people like a flock of shepe, by ỹ hande of Moses & Aarõ.

The Notes

d*Loke the Psalme. xiiii. a.
e*Arme for strenghth & power. As in Job. xl. a:
f*The foresteppes of the Lord signifie the knowledg and perceuerance of his worckes. i. Peter. ii. d

The. lxxviii. Psalme

The sheweth that it is the commaundemẽt of god and a special good thing, perfectly to remembre the actes and deades of ỹ lord done to his people. Thẽ saith he, that all though they were vnfaithfull, yet dyd he wonders in Egipte, and brought them frõ thence, and though they prouocked hym to angerĩ the wylderneße, gaue them abondantlye hys benefytes. And after that, when they were destroyed which came forth of Egipt, for their wickednes: yet brought he their sõnes (although thei folowed ther fathers vnfaithfulnes, & despised the wonders done in the wildernes for their fathers) in to the land promessed, & droue out ỹ inhabiters: in which, although he often punyshed them greuously, whẽ they prouoked and tempted him, & at the last in tokẽ of a grate feruent wrath, byside their great slaughter suffered also the Arcke to be taken from them in the time of Ely the Preest: yet behild he thẽ fauorablye againe, geuing them Dauid to their King, and restoaring godlynes againe at Jerusalẽ. in which thig he also prophecyeth of Chryst vnder the shadow of Dauid

An instruccyon of Asaph.

A HEre my lawe, O my people, enclyne your eares vnto the wordes of my mouth.

I wyl open my mouth in parables, and speake of thinges of olde.

Which we haue herd and knowẽ, & such as our fathers haue tolde vs.

That we should not hyde them frõ the childrẽ of the generacions to come. but to shewe the honour of the Lorde, hys myghte and wonderfull worckes ỹ he hath done.

He made a couenaunt wyth Jacob, and gaue Israel a lawe, which he commaunded oure forefathers, to teache their children.

That their posterite myght knowe it, & ỹ children which were yet vnborn.

To thintent that when they came vp, they myght shew their children the same.

That they also might put their trust i god, & not to forget what he had done but to kepe hys commaundementes.

And not to be as their forefathers, a*frowarde and ouerthwarte generacion, a generacyon that set not their hert a right, and whose spyrite was not true towarde God.

Lyke as the childrẽ of b*Ephraim, which beig harnessed and carieg bowes, turned them selues, back in the time of battayll. B

They kept not the couenaunt of god & wolde not walke in his lawe.

They forgate what he had done, and the wõderful workes that he had shewed for them.

Maruelous thynges dyd he in the syght of our fathers in the lande of Egipte, euen in the felde of c*Zoan.

He deuided the see and let them go thorow it, and made ỹ waters to stand lyke a wall.

In the day tyme he led them with a cloude, and all the nyght thorow with a lyght of fyre.

He cloaue the hard rockes in ỹ wilderneße, & gaue them drynke therof, as it hath bene out of the greate deaphe.

He brought waters out of the stony rocke, so that they gusshed out lyke the ryuers.

Yet for al this they sinned against him, and prouoked the moost hyeste in the wyldernes,

They tempted god in their herts, and requyred meate for their lust.

For they spake agaynst god, & said: yee yee, god shal prepare a d*table in ỹ wildernesse, shal he? C

Lo, he smote the stony rocke, that the watery streames gusshed out, & ỹ strames flowed ẅ all: but how cã he geue bred & prouide flesh for his people?

When ỹ Lord hearde this, he was wroth: so ỹ fyre was kindled in Jacob & heup dyspleasure agaynste Israell:

Because they beleued not in God, & put not their trust in hys helpe.

So he commaunded the cloudes abo

ue

ue & opened the doores of heauen.

He rayned downe Manna vpon them for to eate, and gaue thē bred frō heauen.

Then ate the angels *fode, for he sent them meate ynoughe.

He caused the East wynde to blowe vnder the heauē, & thorow his power he brought in the south wynde.

He made flesh to rayne vpon thē as thicke as dust, and fethered foules like as the sande of the see.

He let it fall amonge theyr tentes rounde aboute their habytacions.

So they ate and were fylled, for he gaue them their owne desyre.

They were not dysapointed of their luste.

But whyle ẏ meate was yet i their mouthes: the heuy wrath of god came vpō thē, slew the *welthiest of thē, & smote downe the chosen men of Israel.

But for al this they sinned yet more, & beleued not his wonderous workes.

Therfore their dayes were consumed in vanite, and sodenly their yeares were gone.

Whē he slew them they sought him, & turned them early vnto God.

They thought then that god was their succoure, & that the hye god was their redemer.

Neuertheles they did but flatter him in their mouthes, and dyssembled with him in their tonges.

For their herte was not whole with him, nether continued they in this couenaunt.

But he was so mercyful, ẏ he forgaue their mysdoedes, and destroyed thē not.

Yee many atyme turned he his wrath awai, and wold not suffre his whole dysplearure to aryse.

For he consydered ẏ they were but *flesh euen amynd that passeth away and commeth not agayne.

How oft haue they greued him in the wildernesse?

How many a tyme haue they prouoked hym in the desertte?

They turned backe, and tempted god & moued the holy one in Israel.

They thought not of his hand, in the day when he delyuered them from the hande of the enemye,

How he had wrought his myracles in Egypte, and his wonders in ẏ land of zoan.

Howe he turned their waters in to bloude, so that they might not drincke of the ryuers.

How he sent lice amōg them, to eate thē vp, & frogges to destroy them.

How he gaue their frutes vnto the caterpyller, and their laboure vnto ẏ greshopper.

How he bett downe their vyneyardes w̄ hayle stones, and their molbery trees with the frost.

How he smote their catel w̄ hailestones, and their flockes with hote thō der boltes.

How he set vpon them ẏ furiousnesse of his wrathe, anger and dysplearure: with trouble and fallingi of euel Aungels.

When he made awaye to his fearful indignacīō, and spared not *their soules frō death, yee & gaue their *catell ouer to the pestylence.

When he smote all the fyrstborne in Egypt, the most principall and mygh-tyest in ẏ dwellynges of *Ham.

But as for his owne people, he lead them forth like shepe, and caried them in ẏ wildernesse lyke a flocke.

He brought them out safely, ẏ they shuld not feare, & ouerwhelmed their enemyes with the see.

He caryed them *into the borders of his Sanctuary: euen into thys hil. which he purchased with his right hād

He dyd cast out the heathen before thē, caused their lande to be deuyded amonge them for an heritage, & made ẏ tribes of Israel to dwel in their tentes

For al this they tempted & displeased the most hye god, and kept not his couenaunt.

But turned their backes, and fell awaye lyke their forefathers, starte-ynge asyde lyke a broken boowe.

And so they greued him w̄ their hye places, and prouoked hym with theyr ymages.

When god heard this, he was wroth, & toke sore dysplearure at Israel.

So that he forsoke the Tabernacle in

D

E

F

in Silo, euen his habytacyon wherin he dwelt amonge men.

He delyuered their power in to captyuite, & their glory into the enemies hād

He gaue his people ouer īto ỹ swerd, G for he was wrath with his herytage.

The fire consumed their yonge mē, and their maydens were not geuen to mariage.

Their prestes were slaine with the swerde, and there were nowyddowes to make lamentacion.

So the Lord[m]*awaked as one out of slepe, and lyke a gyaunte refreshed with wyne.

He smot his enemies in ỹ hinder partes, and put them to a perpetual sham.

He refused the tabernacle of Joseph, & chose not the tribe of Ephraim.

Neuertheless, he chose the tribe of Juda, euen the[n]*hyll of Sion which he loued.

And there he buylded his temple on hye, & layed ỹ foūdacyon of it like the groūd, ỹ it might perpetually endure.

He chose Dauid also his seruaunt, & toke him awaye frō the shepe foldes.

As he was folowynge the powes greate with yong, he toke him, that he might fede Jacob his people, and Israel his enheryteunce.

So he fed them with a faithfull & true herte, and ruled them wyth all the dilygence of his power.

The Notes

a* Of a froward generation loke. Mat. xii. c

b* Although Ephraim in Josue. xiii. signifie but one tribe of the childzen of Israel: neuertheless for the most part, in the prophetes by Ephraim are vnderstande the, x. tribes, which were vnder Jeroboā: as it appereth Ose. iiii. d. x. v, a. b.

*Or Tanis

d*. By the table is vnderstād al sortes of vytailes necessary for mā: yet is it often taken for the brede and water of the wisdome of the worde of God, as in the Psalme, xxiii. b

e* Manna is called the fode of angels, not that ỹ angels vse such fode, but because it came doune frō heauen, which is the dwelling place of the angelles: And therfore do some reade here, the bredde of the cloudes, because it came from the cloudes: some the bredde of the mightye, because it came from the almyghty. Exo. xvi. d. Sapien. xvi. c. & Joan. vi. d

f* By the welthy, or fat in the Scriptur, and by the chosen are signified the noble and mighty princes and Prelates: and al those that are most esteamed & honoured in this worlde. Psal. xxii,

g* Flesh for man, as the Psal, lvi

h*. That is, to put them to deeth,

i* Some reade lyues.

k* Ham for Egept: because Mizraim of whome the Egipcians came was the sonne of Ham. Genesis. x.

l* That is to the lande of promesse: where his sanctuary and holy place was.

m* The Lord awaketh when he ouerthroweth the wycked and seteth vp the Godly.

n* Before in the psal. xlviii. a.

The. lxxix. Psalme

The complaineth of ỹ misery don to Jerusalē by Antiochus, & desireth ỹ helpe of God agaynst him.

A Psalme of Asaph.

nota

A

O God, the Heathen are fallē in to thyne heritage: the holye temple haue they defiled, and made Jerusalem an heape of stones,

* The deed bodyes of thy seruauntes haue they geuen vnto ỹ foules of ỹ ayre to be deuoured, and ỹ flesh of thy saynctes vnto the beastes of the land,

Their bloude haue they shed lyke water on euery side of Jerusalem, and there was no man to bury them. B

We are become an opē shame vnto our enemies, a very scorne and derisiō vnto them that are round about vs.

Lorde, how longe wilt thou be angrye shall thy gelousy burne lyke fyre for euer?

Pouze out thyne indignacyō vpō the Heathē ỹ know the not, and vpō ỹ kingdomes ỹ call not vpō thy name:

*For they haue deuoured Jacob, & layed waste his dweling place.

O[a]*remembze not our old synnes, but haue mercy vpō vs, and that sone, for we are come to greate mysery.

Helpe vs, O God our sauiour, for ỹ glory of thy name: o deliuer vs, & for geue vs our sinnes for thy names sak, C

Wherfore shall the Heathen saye: where is now their god?

O let the vengaunce of thy seruaūtes bloud that is shed be openly shewed vpō the Heathen in oure syght.

O let the sorowfull syghyng of the presoners come before the, and accordyng vnto the power of thine[b]*arme, preserue those ỹ are appoynted to dy.

And for the blasphemy wherwith our nebours haue blasphemed the, rewarde them, O Lorde, seuen foulde in to their bosome.

So we that be the people & shepe of thy pasture, shal geue the thanckes for euer, and wyl al way be shewyng forth thy prayse more and more.

The Notes

God

a *God remẽbreth not our synnes when he forgeteth the, and punisheth them not as they haue deserued, as he sayth Ezech. xviii. k. & Esa. lxiiii, d

The. lxxx. Psalme.

¶ The people of God commytted to the handes of the wicked desireth to be ridde out of their bõdage and sheweth the former benefytes of god vnder a borowed speache of a vine yarde conferred to their present misery, to the fortifying and streãgthenige of their hope.

a* To the chaunter, vpõb* Solanim, a Psalme of Asaph.

a* Loke in the title of the iiii. Psalme.,
b* It is expoũded in the tytle of ỹ. xlv. Psalme.

A HEare O thou shepherde of Israel, thou ỹ leadest Iacob lyke a flocke of shepe: shew thy selfe, thou that sittest vpon the Cherubyns.

Before Ephraim, Beniamin, and Manasses: stere vp thy power, & come helpe vs.

Turne vs againe, O God, shewe ỹ lyght of ỹ countenaunce, and we shall be whole.

O Lord God of Hostes, how long wylt thou be angry ouer the prayer of thy people?

Thou hast fed them with the bred of teares, yee thou hast geuen them plenteousnes of teares to dryncke.

Thou hast made vs a very stryfe vnto oure neyghbours, and oure enemyes laugh vs to scorne.

B Turne vs agayne, thou god of hostes, shew the light of thy countenaũce, and we shalbe whole.

Thou hast brought a vineyarde out of Egipt, thou dydest cast out the heathen, and plante it.
Thou madest rowme for it, & caused it to take rote, so that it fylled the lande.
The hylles were couered with the shadow of it, also were the stõg Cedre trees w the bowes therof.
She stretched out her braũches vnto the see, and her bowes vnto the water.
Why hast thou then broken downe her hedge, that all they whiche go by, plucke of her grapes?
The wylde bore out of the wod hath roted it vp, and the beastes of the feld haue deuoured it.

C Turne the agayne, thou god of hostes, loke downe from heauen, beholde and vysyt this vineyarde.
Mayntayne it, that thy ryght hande hath plãted, and the sonne whom thou madest so mooche of for thy selfe:
For why? it is brent with fyre, and lyeth waste: O let them perish at the rebuke of thy wrath.
Let thy c* hand be vpon the d* man of thy ryght hande, and vpon the man whome thou madeste so mooche of for thyne owne selfe.
And will not we go back from the: Oh let vs lyue, & we shal cal vpon thy name
Turne vs agayne, O Lord God of Hostes, shewe the lyght of thy countenaunce, & we shalbe whole.

The Notes
c* Hande here is take for aucoryty, maiestye, strength and ayde. Psalme. lxxxix, f
d* That is Christ, which after ỹ maner of speakig of the scripture, sytteth on the ryght hande.

¶ The. lxxxi. Psalme.

¶ He exhorteth to serue and worshipp god ernestlye and mẽcyoneth his benefites done vnto Israel thẽ receyteth he bryefly what aduersitye they receaued for their settyng light by god, and how moch felicitie they might haue hadde, if they had bene obedient vnto hym.

a* To the chaunter vpon b* Githith, of Asaph.

a* Loke the tytle of the. iiii. Psalme.
b* Of this ye haue before in the title of ỹ viii. Psa

SIng merely vnto god which is our strength, make a chearfull noyse vnto the god of Iacob: A
Take the Psalme, bryng hyther the tabret, the mery harpe and lute.
Blowe vp the trompettes in ỹ newe mone, vpon oure solempne feast daye.
For this is the vse in Israel, and a lawe of the god of Iacob.
This he ordened in Joseph for a testemony, when he came out of Egipt, and had heard a straunge language. B
When he eased his shoulder from the burthen, and when his handes were delyuered from the pottes.
When thou calledst vpon me i trouble, I helped the, and heard the, what tyme as the storme fel vpõ the, * I proued ỹ also at ỹ water of strife. * Selah
Heare, O my people for I assure the O Israel, yf thou wilt herkẽ vnto me
There shall no straunge god be in the, nether shalt thou worshyppe any other god, C
I am the lord thy God, which brought the out of ỹ lande of Egypt, c*, opẽ thy mouth

mouth wyde, and I shall fyll it.

But my people wold not heare my voice, and Israell wold not obey me.

C So I gaue them vp into their owne hertes lust, and let them kolow their owne ymagynacions.

O that my people wold obey me, koꝛ yf Israel wolde walke in my wayes:

I shulde soone put downe their enemyes & turne myne hād against their aduersaryes.

The haters of the Lord shuld mysse Israell, but their time shulde endure koꝛ euer.

He shuld leade thē with the fynest wheate floure, and satisfye them with hony out of the stony rocke.

The Notes

b*Loke the Psalme .iii. a

c* That is a maner of speakynge of the Hebrues koꝛ that we say: Aske what thou wilt and I wil geue it the John. xiiii. b

The. lxxxii. Psalme.

He monysheth Prynces to endeuoure them selues to ryghtuousnes, and accuseth the most of them of iniustice. He beseecheth God that he wil vouchsafe to iudge the worldt by Christ vnto whose inherytaunce he also prophecyeth that all the gentils shal fal

A Psalme of Asaph.

A GOd standeth in the congregacyō of the a*goddes, and is a iudg amonge the Iudges.

How long wyl ye geue wronge iudgmente, and accepte the personnes of ỹ vngodlye Selah.

Defende the poore and fatherlesse, se ỹ soch as be in nede and necessite haue ryght.

Delyuer the outcaste & poore, & saue him from the hande of the vngodly,

B Neuertheles, they wyl not be learned and vnderstande. but walcke on styll in b*darckenesse: therfore must al ỹ foū dactons of the lande be moued.

I haue sayde: c*ye are goddes, ye are al the chyldren of the most hyest.

But ye shall dye lyke men, and fall lyke one of the tyrauntes.

d*Aryse, O God, & iudg thou the earth koꝛ al Heathen are thyne by enherytauuce.

c* Christ expounded thys in John. x. k.

d* The risyng of God is the declaryng of hys power against his enemyes. Aryse, O God That is: i steppe kozth, and shewe thy power against myne ennemies to my delyuerance as in the Psal. iii. b. Vp Lozde and helpe me.

The. lxxxiii. Psalme,

The holy peple cōplayneth that all the bozderers about them had conspired to destroye thē, & prayeth ỹ they may vtterly be consumed & wasted, euen as their olde enemyes were consumed and wasted.

A song and Psalme of Asaph.

HOld not thy tonge, O God, kepe not styll sylence, refrayne not thy A selfe O God.

Foꝛ lo, thyne ennemies make a murmuring, and they that hate the lyfte vp their heade.

They ymegine craftely against thy people, and take councel agaynst thy secret ones.

Com (say they) let vs rote them out frō among the people, that the name of Israell maye be put out of remembraunce.

Foꝛ they haue cast theyꝛ heades together with one consēt, and are confederate agaynst the. B

The tabernacles of the Edomites and Ismaelytes, the Moabites, and Hauenes:

Gebal, Ammon, Amalech: the Philistines with them that dwell at Tyre,

Assur also is ioyned vnto them, And helpe the Chyldren of Loth a*Selah.

But do thou so to them as vnto the Madianytes, vnto Sisera and vnto Iabin by the brooke of Kyson.

Which perished at Endoꝛ, and became as the donge of the earthe.

*Make theyꝛ prynces lyke Oreb, & zeb. Ye make all theyꝛ prynces lyke as zebea and Salmana.

Which saye, we wyll haue the houses of God in possession. C

Oh my God, make them lyke vnto a whele, & as the stuble before the wind

Lyke as a fyer that burneth vp the wood, and as the flame consumeth ỹ mountaynes

Persecute them euen so wyth thy tēpeste, and make them afrayde with thy storme.

Make theyꝛ faces ashamed, O, lozde that they maye seke thy name,

Let thē be confoūded, and vexed euermoze and moze, let them be putt to shame

perishe.

That they may know that thou art alone, that thy name is the Lorde, and that thou only art the most hyest ouer all the earth.

a* Of this ye haue in the Psalme. lii. a

¶ The. lxxxiiii. Psalme.

¶ Here is described the excedyng feruent desire of Dauid to come vnto the holy assemble, and ỹ felicitie of them ỹ come vnto it, & that prayse god in it.

Upō[a]* Githith, a Psal. of ỹ sonnes of Corah.

a* Of this ye haue in the title of the. viii. Psal

A HOwe amyable are thy [b]*dwellynges, thou Lord of hostes?

My soule hath a desyre and longyng for the courte of the lord, my hert and my flesh reioyce in the liuing god.

For the sparow hath founde her an house, and the swalow a nest, wher she may laye her yong: euē thy aulters O lord of Hostes, my king and my God.

O how blessed are they that dwel i thy house, they are all waye prayssinge the Selah.

B Blessed are the mē whose strength is in the, in whose herte are thy wayes.

Which goinge thorow the vale of mysery vse it for a well, and the poles are filled with water.

They go from strength to strength, and so the God of goddes apereth vnto them in Sion.

O Lorde God of hostes, heare my prayer: herken O[c]* god of Jacob.

Behold O god out defence, [d]* loke

C vpon the face of thine anoynted.

For one daye in thy court is better then a thousande.

I had rather be a doore keper in the house of my God, then to dwell in the tentes of the vngodly.

For the Lord god is a lyght and defence, the lord wil geue grace & worshyp and no good thinge shal he withhold fromthem that lyue a godly lyfe.

O Lord god of Hostes, blessed is the man that putteth hys truste in the.

The Notes

b* Dwellynges here signifie the congregacions of the faithful people as in Nu. xxiiii. a Howe goodly are the tentes of Jacob. &c. wherby tentes are signified their dwellyng places: for at thattime had thei no nother thing to dwel in.

c* This is expounded in the Psalme, xx. a.

d* To loke vpon the face, is, to beare graciously, and to shewe a token of benyuolence, as in Nume. vi. d.

¶ The. lxxxv. Psalme.

¶ A propheryе of the kingdome of Christ, & a prayer for hys comminge: with a descryption of the tyrannie wherwith al thinges shalbe ful, when it shal happen.

a* To the chaunter, a Psalme of the sonnes of Corah.

Loke in the tytle of. xliii. Psalme.

LOrde, thou barest a loue vnto thy A land, thou dydest bryng agayne the captiuite of Jacob.

Thou diddest forgeue the offence of thy people, and couerdest al their synnes [b]* Selah.

Thou tokest away all thy displeasure, and turnedeste thy selfe from thy wrathful indignacion.

Turn vs then, O god our Sauiour, and let thine anger ceasse from vs.

Wylt thou be displeased at vs for euer? wylt thou stretch out thy wrathe frō one generacion to another?

Wylt thou not turne agayne and quicken vs, that thy people may reioyse in the?

I wyll herken what the lorde god wyl B. saye, [c]* for he shall speake peace vnto his people & to his saincte s, that they turne not them selues vnto folyshnes.

For his saluacion is ny them that feare hym, so that glory shall dwell in our lande.

Mercy & trueth are met together, righteousnesse and peace kysse ech other.

Trueth shall ryse out of the earth, and rybhteousnesse shall loke downe from heauen.

And why? the Lorde shal shewe lonynge kyndnesse, and oure lande shal geue her encrease.

d* Ryghteousnes shal go before hym, and prepare the waye for his coming.

The notes.

b* Loke the Psalme. iii. a

c* The speaking of ỹ lorde is a manyfest shewing and euydent declaringe of his wyll in the hertes of men: as ye maye se by the Worde of Micheach, iii. Regum, xxii Bodely speach vseth henōe, for he is a spyrite. John. iiii.

d* Or faythfulnesse,

¶ The. lxxxvi. Psalme.

¶ A prayer wherin he fyrste prayeth that he maye lyue innocently, & then fortunatly & in safetly from his enemyes. He remembreth also the power and goodnes of god, ỹ hath & shalbe moost abundātly shewed, both vnto him & to other,

A prayer of Dauid.

BOwe downe thyne eare, O lorde, and heare me, for I am comfortles & poore.

O kepe my soule, for I am holy

C ij my

my God, helpe thy seruaunte that putteth his trust in the.

Be merciful vnto me, O Lord, for I[a]* call dayly vpon the.

Comfort the soule of thy seruaunt for vnto ỹ, O lord, do I lift vpmi soule

For thou Lord art good and gracious, and of greate mercy vnto all thē that call vpon the.

Geue eare Lorde vnto my prayer, and pounder my humble desire.

B In the time of my trouble I cal vpon the, for thou hearest me.

Amonge the Goddes there is none lyke vnto the, O Lord, there is not one that can do as thou doest.

All nacions whom thou hast made shall come and worshippe before the, O Lord, and shall glorifye thy name.

For thou art greate, thou dost wonderous thinges thou art god alone.

Leade me in thy way, O Lord, that I may walke in thy trueth: O let my hert delyte in featinge thy name.

I thanck the, O Lord my god, and wyll prayse thy name for euer.

For great is thy mercy toward me, thou hast delyuered my soule from the b*nethermoste hel.

C O God the proude are rysen agaynste me, and the congregacton of the myghtye seketh after my soule, and set not the before their eyes.

But thou, O Lorde God, art ful of compassion, and mercy, long suffering, greate in goodnes and truth.

O turne the thē vnto me, haue mercy vpō me: geue thy strength vnto thy seruaunte, and helpe the sonne of thine handmayde.

Shew some token vpon me for good, that they whych hate me, maye se it, & be ashamed: because thou lorde haste helped me, and comforted me.

The notes

a* What to call or crye signifieth in the scripture is sayde in Exo. xiiii. d. & i. Reg. vii. & Psal. xv. a

b* that is, out of extreme Jopardyes.

The. lxxxvii. Psalme.

The prayseth the heuenly Jerusalem, that is ỹ cōgregacīō of ỹ faithfull, vnto which he prophecieth that very many shal come of al nacions.

A Psalme and songe of the sonnes of Corah.

A Her foundacīōs are vpon ỹ holy hilles, ỹ lord loueth ỹ* a gates of Sion more then all the dwellynges of Jacob.

Very excellent thinges are spoken of the thou b* cyte of god. Selah

I wyll thyncke vpon* ‡ Rahab & Babylon, so that they shall knowe me.

Yee the Phelystines also, and they of Tyre with the Morians. Lo there was he borne.

And of Sion it shalbe reported, ỹ he was borne in her euen the most hiest which hath buylded her.

The lord shall cause it to be preached and wrytten amonge the people, that c* he was borne there. Selah.

Therfore the dwellynge of all synnes and dauncers is in the.

The Notes

a* The gates of Sion signifieth the congreaacions of the faithful, as before in the Psalme ixc.

b* The citie of God signifieth the church of God, as in the Psal. xlvi a For there is a floude which w his ryuers reioyseth the citie of god.

*‡ That is Egipt: which is so called in Esa. li.

c* Some vnderstand this of Salomon, bearing ỹ figure of Chrisi.

The. lxxxviii. Psalme.

A vehement complaynte wherin he complayneth that he is oppressed, and euen all most deed, wyth extreme aduersitee: that as it semeth, as well of sore greuouse sycknesse, as of persecucyōn of his enemies.

A Psalme and songe of the sonnes of Corah to the chaunter vpon a* Mahelath, for b* affliccion, an instruccyon of c* Hemen the Ezrahyte.

a* What this signifieth is before sayd ỹ tytle of the. liii. Psal. Some reade, as touchynge dysease for afflicyons.

b* The Greke to answer, or synge

c* Of that He man, which was one of the chefe singers. i Par. vi. xxvi.

A O Lorde God my sauedoure, I crye daye and nyght before the: Oh let my prayer enter into thy presence, enclyne thyne eare vnto my cal lyngt.

For my soule is full of trouble, and my lyfe draweth nye vnto hel.

I am counted as one of thē that go downe vnto the pytte, I am euen as a man that hath no strengte.

Fre amonge the deed, lyke vnto them that lye in the graue, whyche be oute of remembraunce, and are cut awaye from thy hande.

Thou hast layed me in the lowest pytte in the darcknesse and in the depe B

Thine indignacion lyeth herde vpō me, & ỹ vexest me w all thy floudes.* Selah.

Selah.

Thou hast put away myn acquayn
taũce farre fro me, and made me to be
abhorred of them: I am so fast in pri-
son, that I can not get forth.

My sight fayleth for very trouble:
Lorde I call dayly vpon the, & stretch
out myne handes vnto the.

Doest thou shewe wonders, amõg
the dead?

Can the Physicions rayse thẽ vp a
gayne, that they may prayse the?

C Maye thy louyng kyndnes be shewed in the graue, or thy faythfulnesse in destruccion?

Mai thy wõderous workes be known in the darcke, or thy rightuousnes in ỹ lãde wher al thynges are forgotten?

Unto the I cry, O Lord, and early cõmeth my prayer before the.

Lord, why puttest thou away my soule,
Wherfore hidest thou thy face fro me?

My strength is gone for very sorow & mysery, ẅ fearfulnesse do I beare thy burthens.

Thy wrathful displeasure goeth ouer me, the feare of the oppresseth me:

They come rounde about me dayly lyke water, and compasse me together on euery syde.

My louers and frindes, hast thou put awaye fro me, and turned awaye myne acquaintaunce.

The Notes

a*Loke the third Psalme,

The.lxxxix.Psalme.

The elegantlyãd copiously declareth, that ỹ new and euerlasting couenaunt, which is made by christ the sonne of Dauid, betwixt god and ỹ chosen, shal neuer be broken, & that vnder the figure of Dauid & his posterite. In ỹ begynnynge of the Psalme he extolleth the goodnes of god, by which he vouchsafed to make a couenaunt with his sainctes.

An instruccion of Ethan the Ezrahite

A MY songe shalbe alway of the lõ-
uing kyndnesse of the lorde, ẅ
my mouth wil I euer be shewig
thy faithfulnesse, from one generacyon
to another.

For I haue sayde: mercy shalbe set vp for euer, thy faythfulnesse shalte ỹ stablysh in the heauens.

*I haue made a couenaunt with my
*ii.Re.vii. chosen, I haue sworne vnto Dauid my seruaunte.

Thy sede wyll I stablish for euer, & set vp thy trone from one generacyon to another. a*Selah.

O Lorde, the very heauens shal prayse thy wonderous workes, yee and thy faythfulnes in the congregacyon of the saynctes.

For who is he among the cloudes, B
ỹ may be compared vnto the Lorde?

Yee what is he among the goddes that is lyke vnto the Lorde?

God is greatly to be feared in the cõ-
cell of the saintes & to be had in reue-
rence of al them that are aboute hym.

O Lord god of Hostes who is lyke vnto the in power? thy truethe is roũ-
de aboute the.

Thou rulest ỹ pryde of the see, thou stil lest the waues therof, when they aryse.

Thou breakest the proude, like on that is wounded, thou scatterest thine enemyes abrode wythe thy myghtye arme.

The heauẽs are thine, ỹ earth is thine thou hast layed the foundacion of the roũde worlde, and all that therin is.

Thou hast made the north and the C
south, Tabor and Hermon shal reioyse in thy name.

Thou hast a myghtye arme, strong is thy b*hand, and hye is thi right hand.

Ryghtuousnes and equite is the habytacion of thy seate, mercy and truth go before thy face.

Blessed is thy people, O Lord, that can reioyse in the, & walketh in thy light of thy countenaunce.

Their delite is in thy name ‡*al the day longe, and thorow thy rightuousnesse they shalbe exalted.

For thou art the glory of their streng-
th, & thorow thy fauour shalt thou lyft vp our hornes.

The Lord is our defence, and the *
holy one of Israel is oure kynge.

Thou spakest somtyme in visyons D
vnto thy saynctes, and saydest: I haue layed helpe vpon one ỹ is mightye, I haue exalted one chosen out of ỹ people I haue founde Dauid my seruaunte, ẅ my b*holy oile haue I anointed hi.

My hand shal holde hym fast, and myne arme shall strengthen him.

The enemye shall not ouercome hym
& e*the sonne of wyckednesse shall not hurte hym.

I shall smyte downe his foes before his face,ād plage them that hate him.

My trueth also & my mercy shalbe with him,and in my name shall his * horne be exalted.

I wyll set his hand in the see,and his right hande in the floudes.

He shall cal me:thou art my father,my god,and the strength of my saluacion.

And I wyll make him my fyrst borne hyer then the kynges of the earth.

C My mercy wyll I kepe for him for euermore,and my couenaunt shall stād fast with hym.

His sede wyll I make to endure for euer,ye & his trone as the dais of heuē

But yf hys chyldren forsak my law, & walke not in my iudgmentes.

Ie they breake mine ordinances,and kepe not my commaundementes,

s*I wyll vysyet their offences wyth ỹ rodde, & their synnes with scourges.

Neuertheless,my louing kindnesse, will I not vtterly take from him, nor suffre my trueth to fayle.

My couenaunt wyll I not breake, nor dysanulle the thynge that is gone out of my lyppes.

I haue sworne once by my holinesse F that I wyll not fayle Dauid.

Hys sede shall endure for euer,and his seate also like as ỹ sunne before me

He shal stande fast for euermore as the moone,and as the faythful witnes in heauen. h*Selah,

But now ỹ forsakest & abhorest thine anoynted,and art displeased at him.

Thou hast turned backe the couenaunt of thy seruaūt,and cast his crowne to the grounde.

Thou hast ouerthrowne al his hedges.& brokē downe his strong holdes

Al they that goo by spoile him,he is become a rebuke vnto his neyghbours.

Thou settest vp the ryghthande of his enemyes,and makest al his aduersaryes to reioyse:

Thou hast taken awaye the strength of his swerde,and geuest him not victory in the battayle.

Thou hast put out his glory, & cast hys Trone downe to the grounde,

G The dayes of hys youth hast thou shortened, and couered hym wyth dyshonoure.Selah.

Lord,how longe wylt thou hyd thy selfe?for euer? shall thy wrath burne lyke fire?

O remembre how short my time is. haste thou made all men for naught? What man is he that lyueth,and shal not se death? C

Haye a mā delyuer his owne soule from the hande of hell? Selah.

*Lorde,where are thy olde louinge kyndnesses, whiche thou swarest vnto Dauid in thy treuthe?

Remembre lorde the rebuke that ỹ multitud of the people do vnto thy seruauntes,and howe I haue borne it in my bosome.

Where wyth thyne enemyes blasphemed the,and sclaunder the fotesteppes of thine anoynted.

Thanckes be to the lorde for euermore:Amen:Amen.

The Notes

a*Loke the thirde Psalme a
b*Hande,loke before in the Psal.lxxx.e,
‡*That is cōtynually,as in the Psal.lxxi,e
c*By ỹ holy one of Israel is alwais signified christ
d*By the holy one is vnderstande the holy goost ỹ grace,mercy,& word of God:by the which the soule is refreshed & deliuered from payn to spiritual ioye Psal.xlv.b John.iii.d.‡.i.Johnii.d
e*That is,wickednes.
f*That is,hys power,glory,& maiesty shalbe exersed Psal.cxii b & cxlix b,
g*That ys,I wyl punysh as in Exo.xx:
h*Of Selah ys spoken in the iii.Psalme a

¶The fourth treatyse.
¶The.xc.Psalme.

¶He complayneth vf the vanitie of this present lyfe & desireth ỹ fauour of god, that he wyl vouchsafe to prosper the thinges which he goeth about.

A prayer of Moses the man of God

A

LOrde ỹ art our refuge frō one generacīō to another.

Before the mountaines were brought forthe, or euer the earth & the worlde were made,thou arte God from euerlastyng and world without ende.

Thou turnest man to destruction, Agayne,thou sayest:come again ye chyldren of men a*.

For a thousand yeares in thy sight B are but as yesterdaye that is past,and lyke as it were a nyght watch.

As sone as thou scatterest thē,they are euen as a slepe,and fade awaye sodenly like the grasse:

In

In the mozning it is grene and groweth vp, but in ỹ euenyng it is cut downe and wythered.

For we consume awaye in thy displeasure, and are afrayed at thy wzathfull indignacion.

Thou settest oure mysdedes before the, & oure secrete sinnes in the light of thy
C counten aunce.

For when thou art angry, al our dayes are gone, we bzinge oure yeares to an ende, as it were a tale that is tolde.

b* The dayes of our age are .iii. score yeares and ten: and thoughe men be so strong ỹ they come to .iiii. score yeares, yet is their strength then but laboure & sozow: so soone passeth it away, and we are gone.

But who regardeth ỹ power of thy wzathe, thy fearfull and terrybie displeasure?

O teach vs to nombze oure dayes, that we may applye oure hertes vnto wysdome.

Turne ỹ agayne (O Lozd) at the last,
D and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and ỹ soone: so shall we reioyce and be glad al the dayes of oure lyfe.

Comfozte vs againe, now after the tyme that thou hast plaged vs, and for the yeares wherin we haue suffred aduersyte.

Shewe thy seruauntes thy wozcke, & their chyldzen thy glozy.

And the glozyous maiesty of the lozd oure god bevpō vs: O pzospere thou the wozcke of our handes vpon vs, O pzospere thou our handy wozcke.

The Notes

a* Understād: to life & welfare. Some, to repētaūce.
b* The dayes of our age, for the dayes of our life.

The .xci. Psalme.

C He declareth how safe and fre from al euelles he is, which vpon sure faith cōmitteth him selfe to god.

A WHo so dwelleth vnder ỹ defēce of ỹ most hyest, and abydeth vnder ỹ shadow of ỹ Almyghtye.

He shal saye vnto the lozd: O my hope and my stronge holde, my God, in whome I wyll trust.

For he shal delyuer the from the a* snare of the hunter, and from the noysome pestylence.

b* He shall couer the vnder hys wynges, that thou maiest be safe vnder his fethers: his faythfulnesse & trueth shal be thy shylde and buckler.

So that thou shalt not nede to be afraied for eny bugges by nyghte, nor for the arowe that flyeth by daye.

For the pestilence that crepeth in ỹ darcknesse, nor for ỹ sickenesse ỹ destroyeth in the noone daye.

A thousande shall fal besyde the, and
B ten thousande at the ryght hande, but it shal not come nye the.

Yee with thyne eyes shalt thou beholde, and se ỹ rewarde of ỹ vngodly.

For thou lozd art my hope, thou hast set thyne house of defēce very hye.

There shall no euell happen vnto the, nether shal eny plage come nye thy dwellynge.
C

For he shal geue his āngels charge ouer the, to kepe ỹ in al thy wayes.

They shal beare the in their handes, ỹ thou hurt not thy foote against a stone.

Thou shalt go vpon the Lion & Adder, the yonge Lyon and the Dzagon shalt thou treade vnder thy fete.

Because he hath set his loue vpon me, I shal delyuer hym: I shal defend hym, for he hath knowne my name

When he callethe vpon me, I shall heare him: yee I am with him i his trouble, wher out I wil deliuer hym, & bzig him to honoure.

With longe lyfe wil I satisfye him, and shewe him my saluacion.

a* This snare here signifieth all naughtye doctrine, wherit be taken of the scripture euē expounded oz of the euel inuencions of men, as it is saide before in the Psal. lxix. c. & .cxix. c. b* He shall couer the vnder his winges: &c. That is he shall succoure and defende the by his protection & kepe the in safety. They be speaches borowed of the nature of a hēne, which vnder her wiges & fethers defēdeth & saueth her chekyns.

C The .xcii. Psalme

C The sabboth day is a mete and cōuenient tyme to prayse the Lozde, because ther is then leasure to thincke of hys benefites & to geue hym thankes therfor.

C A Psalme of ỹ sōg for ỹ saboth day
A IT is a good thig to geue thākes vnto ỹ Lozd, & to synge prayses vnto thy name, O most hyest.

To tell of thy louing kyndnesse early in the mozninge, and of thy truethe in the night season.

Upō an instrument of ten strīges, vpō the lute & with a songe vpon the harp.

For thou lord hast made me glad thorow thy worckes, and I wyl reioyse ouer ỹ operacyon of thy handes.

O lord, how gloryous are thy worckes, thy thoughtes are very depe.

An* vnwyse mā wil not know this, and a foole wyl not vnderstande it.

That the vngodly ar gren as ỹ grasse, & that al the workers of wickednes do flourysh, to be destroyed for euer.

But thou lord O most hyest, abydest worlde without ende.

For lo, thyne enemyes, O Lord, lo, thyne enemies shall perishe, and al the workers of wickednesse shalbe scattered abroade.

But my horne shall be exalted lyke ỹ horne of anb* Unicorne, & shalbe anointed with fresh oyle.

C Myne eye also shal se his lust of mine enemyes and myne eare shal heare his desyre of the wycked that ryse vp agaīste me.

The ryghtuous shall flourysh lyke a palme tree, and growe lyke a Cedre of Libanus.

Such as be planted in the house of the lord, be fruteful, plenteous and grene.

That they maye shew, how true ỹ Lord my strength is, and that there is no vnrighteousnesse in him.

The notes

a* An vnwyse mā is he that is vnfaithful, an hypocrite, or one ỹ mistrusteth god, Pro. xii. a Esa. xxix. a

b* An vnicorne in the scripture is some tymes alowed and praysed, as in the Psal. lxxviii. & some tyme despraysed, as in the Psalm. xxii.

C The. xciii. Psalme.

The prayseth the maiestye of god for the creacyon of the worlde, and ouerthrowynge of fearfull and mightie people.

THe lorde is kyng, & hathe put on gloryous apparel, ỹ lord hathput on his apparel, & gyrded him self w̄ strength: he hath made the rounde worlde so sure, ỹ it cannot be moued.

From ỹ tyme forth, hath thy seate bene prepared, thou art from euerlastynge.

The floudes arise (O lord) the floudes lyft vp their noyse, the floudes lyft vp their waues.

The waues of the see are mightye, & rage horriblye: but yet the lorde that dwelleth on hye, is myghtier,

Thy testimonies, O Lord, are very sure, holynesse becommeth thyne house forever.

C The. xciiii. Psalme.

The calleth for ỹ iudgmēt of god agaynst the wicked oppressours of the innocent afflict persones. A

O Lord god, to whom vengeaunce belongeth: ỹ god to whom vengeaūce belōgeth, shew thy self.

Ayse thou iudg of the world, & reward the proude after their deseruynge.

Lord how long shal the vngodly, how longe shall the vngodly triumphe?

How long shal al wicked doers speake so disdainfully, & make soch proude boastinge?

They smyte downe the people, O lorde, and trouble thyne heritage. B

They murther the wydow & the straūger, and put the* fatherlesse to death.

And yet they say: Tusche, the lord seith not, ỹ god of Jacob regardeth it not.

Take hede, ye vnwyse amonge the people: O ye fooles, when will ye vnderstande?

He ỹ planted the eare, shal he not heare? he ỹ made te eye, shal not he se?

He that nurtureth the Heathē, and teacheth a man knowledge, shall not he punische?

The lord knoweth ỹ thoughtes of mēn, that they are but vayne.

Blessed is the mā, whome thou lernest (O lord) & teachest him in thy law, C

That thou mayest geue him pacience in tyme of aduersyte, vntyll the pytte be dygged vp for the vngodly.

For the ỹ lord wil not fail his people, nether wil he forsake his enheritaunce

And why? iudgmēt shalbe turned againe vnto ryghtuousnesse, and al such as be true of herte shall folowe it.

Who ryseth vp with me agaynst ỹ wycked? who taketh my parte agaynst the euell doers? If the lord had not helped me, my soule had almost bene put to sylence.

When I sayde my fote hath slipped thy mercy (O Lord) helpe me vp.

In the multitude of the sorowes ỹ I had in my hert, thy comfortes haue refreshed my soule.

Wylt thou haue eny thynge to do w̄ ỹ stoole of wickednesse. which ymagyneth myscheefe in the law.

They gather them together agaynste the soule of the ryghtuous. and cōdēne the innocent bloude.

But

But the lord is my refuge, my God is the ſtrength of my confydence.

He ſhal recompence them their wickednesse, and deſtroy them in their owne malice: yee the Lord oure God ſhal deſtroye them.

¶ The. xcv. Pſalme.

¶ An exhortacion to the earneſt prayſing of God.

A COme let vs prayſe the Lord, let vs hertely reioice in the ſtrength of our ſaluacion.

Let vs come before his preſence w̄ thanckesgeuyng, and ſhewe our ſelfe glad in him with pſalmes.

For the Lord is a greate God, and a greate kynge aboue all goddes.

In his handes are al the corners of the earth, and the ſtrength of the hilles is his alſo.

The ſee is his, for he made it, and his handes prepared the dry lande.

O come, let vs worſchype and bowe downe our ſelues: Lett vs knele before the lorde oure maker.

B For he is oure god: and we are the people of his paſture, and the ſhepe of hys handes.

To daye yf ye wyl heare his voice, harden not youre hertes, as whē ye prouocked in tyme of[a]*temptacion in the wyldernes.

Where youre fathers tempted me, proued me, and ſawe my workes.

Fl. yeares longe was I greued w̄ the generacion: and ſaid, they euer erre in theyr hertes, they verely haue not knowen my wayes.

Therfore I ſayd vnto them in my wrath that they ſhulde not enter in to my reſt.

The Notes

a* This temptaion was at the water of ſtrife: of which reade. Num. xx.

¶ The. xcvi. Pſalme.

¶ He moueth all creatures to the prayſe of God, A prophecie of the kyngdome of Chriſt and of the increſe therof.

A OSynge vnto the Lorde a newe ſonge ſynge vnto the Lorde all the whole earth.

Synge vnto the lorde, and prayſe his name, be tellyng of his ſaluacion from daye to daye.

Declare his honour amōg ỹ Heathē, and his wonders amonge all people.

*For ỹ lorde is greate, & cā not worthely be prayſed. he is more to be feared then all goddes.

As for al the goddes of the Heathen they be but Idols, but it is the lorde ỹ made the heauens. B

Thanckesgeuinge and worſchipe are before him, power and honoure are in hys Sanctuary.

Aſcribe vnto the Lord (O ye kynredes of the Heathen) aſcribe vnto the lorde worſchipe and ſtrength.

Aſcribe vnto the lorde the honoure of his name, bryng preſentes, and com in to hys courte.

O worſchipe the lorde in the beutye of holyneſſe, let the whole earth ſtand in awe of hym. C

Tel it out among ỹ Heathē, that ỹ Lord is kinge: and that it is he which hath made the round world ſo faſt, that it can not be moued, and howe that he ſhal iudge the people rightuouſly.

Let the heauens reioyce, and let the earth be glad: let the ſea make a noyſe & all that therin is.

Let the felde be ioyfull and all that is in it, let al the trees of the wood leape for ioye.

Before the lord, for he commeth: for he commeth to iudg the earth: ye with rightuouſneſſe ſhal he iudge ỹ worlde and the people with his trueth.

¶ The. xcvii. Pſalme.

¶ Here prophecyeth he alſo of Chriſt, in whome he wonderfully ſhewed his power vnto the ſaluacion of his choſen, & to the ouerthroing of their enemies and of vaine ſuperſticions: vnto ỹ knowledging of whome he alſo exhorteth.

THe lord is king, the earth maye be glad therof: yee the multitude of the Iles maye be glad therof. A

Cloudes and darckenes are rounde about him rightuouſnes and iudgemēt are the habitacios of his ſeate.

There goeth a fyre before hym, to burne vp his enemyes on euery ſyed.

His lyghtenynges geue ſhine vnto the worlde, the earth ſayeth it and is a frayed.

The hilles melt like waxe at the preſence of the lorde of the whole earth.

The very heauens declare his righteouſnes, and al the people ſe his glory.

Confounded be all they that worſchyp ymages, and delyt therin Idols: worſchyp hym al ye goddes.

Sion

Sion heareth of it & reioyseth: ye & all the[a]* daughters of Juda are glad because of thy iudgmentes, O Lorde.

For thou Lord art the most hyest ouer all the earth, thou art exalted farre about all goddes.

O ye that loue the Lord, se that yee hate the thinge which is euell: the lord preserueth the soules of hys saynctes, he shall deliuer them from the handes of the vngodly.

There is spronge vp a lyght for the ryghteous, and a ioyfull gladnes for such as be[b]* trueherted.

Reioyce therfore in ỹ Lord, ye righteous: and geue thanckes for a remembraunce of his holynesse.

The notes
a* That is, Townes & vyllages.
b* What the true herted signifieth in the Scripture is said in the psalme. lxiiii b.

¶ The xcviii. Psalme.

¶ He here declareth the same ỹ he dyd in the Psal next before and in the, cxvi.

A Psalme.

A SYnge vnto the Lorde a newe songe, for he hath done merueilous thinges.

With his owne right hand and with [a]* his holye arme hathe he gotten the victory.

The Lord hath declared his sauig health, & his righteousnes hath he openly shewed in the sight of the Hethē.

He hath remembred his mercy and truth toward the house of Israel: * so that all the endes of the worlde se the sauing health of our god.

Shewe your selues ioyfull vnto ỹ B Lorde all ye landes, synge, reioyse, and geue thanckes.

Praise the Lorde vpon the harpe syng to the harpe with a Psalme of thanckes geuinge.

With trompets also and shawmes: O shewe youre selues ioyfull before ỹ Lorde the kinge.

Let the see make a noyse and all that therin is, yee the whole worlde, and all that dwell therin.

Let the floudes clappe their handes and let al the hilles be ioyful together:

Before the Lord, for he is come to iudge the earth.

Ye with rigtuousnes shal he iudge the world, and the people with equitie.

The Notes
a* Christe is called ỹ arme of god, because that in hi are al thinges cōtained Esa. iiii, c * Esa. iii. c

¶ The. xcix. Psalme.

¶ This Psalme declareth the goodnes & power of god for the benefites & wonders done to Israel.

THe Lorde is king, be the people neuer so vnpacient: he sytteth vp on the Cherubins, be the earthe neuer so vnquiet. A

The Lorde is greate in Sion, and hye aboue all people,

O let men geue thanckes vnto thy great & wonderful name, for it is holy

The kinges power loueth iudgmēt, thou prepareste equite, thou executeste iudgment & rightousnes in[a]* Jacob.

O magnifye the Lorde oure God, fal downe before his[b]* fote stole, for he is holy.

Moses and Aron amonge his prestes, and Samuel amonge such as cal vpon his name: these called vpon the lorde, and he heared them. B

He spake vnto them out of the cloudy pyler, for they kept his testimonies, and the lawe that he gaue them.

Thou heardest them (O Lorde our God) thou forgauest them O god, and punishest their owne inuencions.

O magnifie the lorde oure God, & worshippe him vpon his holy hyl, for the lorde our god is holy:

The notes
a* What is sygnyfied by Jacob ye haue in the Psalme xiiii. b. xxi a.
b* Thys fote stole was the mercye seate of God, wher at he wold be worshipped, as it appereth Exo xxv. b & Psal. c. xxxii. b.

¶ The. c. Psalme.

¶ A moeyon to the praise of God i the holy assēble.

A Psalme of praye se.

BE ioyfull in God (all yee landes) serue the Lord with gladnes, come before hys presence with ioye. A

Be ye sure that the lord he is God: It is he that hath made vs, and not we our selues: we are but hys people, and the shepe of his pasture.

O go your waie into his gates thē with thanckesgeuing, and into his courtes with praise, be thanckefull vnto him, and speake good of his name.

For the lord is gracious, his mercy is euerlasting, and his truth endureth from generacion to generacion.

¶ The

¶ The. Ci. Psalme.

¶ He promiseth that he will execute the office of a godly & holy prynce, that is to say, that he will both lyue innocently, and also oppresse the euell and auaunce the good.

A Psalme of Dauid.

a M I longe chalbe of merci and iugemente, ye vnto the, O Lorde, will I synge.

O lett mee haue vnderstandinge in the waye of Godlynes, vntill the time that thou come vnto me: and so shall I walcke in my house wᵗ an innocẽt hert.

I wil take no wicked thing in hand I hate ỹ sinne of vnfaythfulnesse, it
b shall not cleue vnto me.

a* A froward herte shall departe fro me I will not knowe a wicked parson

Whoo so pryuely sclaundereth hys neyghboure, him wyl I destroye: who so hath a proude loke and an hy stomake, I maye not away with him.

Myne eyes shal loke for such as be faythfull in the lande, that they maye dwell wythe me: and who so leadeth a godly lyfe, shalbe my seruaunt.

There shall no deceatfull personne dwell in my house, he that telleth lyes shall not tary in my sighte.

I shall sone destroye all the vngodlye of the lande, that all wicked doers may be roted out of the citie of the lorde.

The Notes

a* That is a frowarde hert which fayneth to seke the honoure of god, and yet in dede seke nothynge lesse, as he sayth Prouer. vi, b

The. cii. Psalme.

¶ A vehement bewayling of the misery of the holy people, in which they were almost oppressed wᵗ innumerable iniuries of the borderers and people that dwelt next vnto them, at their returne from Babylon, when they came to repayre the temple & citie of Hierusalem.

¶ A prayer of the afflict, when he was in woo, and poured oute his complaynte before the Lorde.

a HEare my a* prayer, O Lorde, and let my crienge come vnto the.

Hyde not thy face fro me in ỹ time of my trouble encline thyne eares vnto me when I call, O heare me, and that ryght sone.

For my dayes are consumed awaye lyke smoke, and my boones are brente vp as it were a fyre brande.

My hert is smyten downe and wethered lyke grasse, so that I forget to ete my b* breade,

For the voyce of my grontinge, my bones will scarce cleue to my flesh

I am become lyke a pellican in the wyldernes, and lyke an hole in a broken wall.

I wake, and am euen as it were a sparow, sittinge alone vppon the house toppe.

Myne ennemies reuyle me all the b
daye longe, they laugh me to scorne, and are sworne together against me.

I eate asshes with my breade, and mingle my drynke with wepinge.

And that because of thyne indignacion & wrath, for thou hast take me vp and cast me awaye.

My dayes are gone lyke a shadowe and I am wethered lyke grasse.

But thou, O lorde, endurest forever and thy remembraunce thorow al generations.

Aryse therfore and haue mercye vpon Sion, for it is time to haue mercy vpõ her, yea the time is come.

And why? thy seruaunts haue a loue c
to her c* stones, and it pitieth them to see her in the dust.

The hethen shall fere thy name, O Lorde, and all the Kinges of the earth thy maiestie.

For the Lorde shall build vp sion & shall appeare in his glorye.

d* He turneth hym vnto the prayer of the poore destitute, and despiseth not their desyre.

This shalbe written for those that come after, that the people which shall be borne, maye prayse the lorde:

For he loketh downe from hys sanctuary, out of heauen doth the lorde behold the earth.

That he may heare the mourning of suche as be in captiuitie, and delyuer the chyldren of deathe,

That they may preach ỹ name of ỹ lord in Siõ, and his worshippe at Jerusalem.

When the people are gathered to- d
gether and the kigdomes also to serue the lorde.

He hath brought downe my strength in my iurney, and shortened my dayes.

Yet wil I say: O my God, take me not awaye in the myddest of myne age: as for thy yeares, they endure thorow out

all

all generacions.

Thou Lord in the beginnyng, hast layed the foundacion of the, earthe a, & heaues are the worckes of thy handes.

*Hebre.i.d * They shall perishe, but thou shalt endure: they al shall ware olde as doth a garment, and as a vesture shalt thou chaung them, & they shalbe chaunged.

But thou art the same, and thy yeares shall not fayle.

The childrē of thy seruauntes shal contynue, and their sede shall prosper in thy sight.

The Notes

a* True prayer is an earnest and affectuous cōmunication of the hert with God, and a dilygent consyderacion of the thinges, that want in vs, concerning the seakyng of his glory, and doyng his wil: wt a burninge and feruent desire of the spyrite, that requyreth him to repayre and amende it, which wanteth in vs. Psalme.v.a Prouer.xv.d. Euery godly wysh, is also, a good prayer.

b* Bredde for any wauer of fode.

c* Stones here signifye, the men vpon whome the Churche of God is edyfied and buylded, as in .i. Pet.ii.a. Indye as lyuinge stones are made a spyrituall houses. &c.

d* God is counted to loke or to turne him, to whatsoeuer he approueth and alloweth, and to what soeuer he is pleased with. Jerem v a Thou. O Lord lokest only on faith & truth.

The ciii. Psalme.

The praiseth ỹ goodnes of god toward mē, which both forgeueth them their sinnes and abundātly destributeth vnto them worldly goodes.

Of Dauid.

A PRayse the Lorde, O my soule, and al that is within me prayse his holy name:

Prayse the Lorde O my soule, and forget not all his benefites.

Which forgeueth all thy synnes, & healeth al thine infirmities.

Which saueth thy life from destruccyon, & crowneth wt the mercy, and louyng kyndnesse.

Which satisfieth the desyre with good thynges, makyng the ponge and lustye as an Aegle.

The Lord executeth ryghtuousnes and iudgement, for al them that suffer wronge.

B He shewed his wayes vnto Moses & his workes, vnto ỹ childrē of Israel.

The Lorde is full of compassyon and mercy, a* longe sufferinge, and of greate goodnesse.

He wyll not alwaye be chyding, neyther wyll he kepe hys anger for euer.

He hath not dealt with vs after our sines, nether rewarded vs according to oure wickednesse.

For loke howe hie the heauē is i cō parysō of the earthe, so greate is his mercy also toward them that fere him.

Loke how wyde ỹ east is frō ỹ west, so farre hath he set our sines from vs.

Yee like as a father pitieth his owne chyldren, euen soo is the Lorde mercyful vnto them that feare him. C

For he knoweth wherof we bemade, he remembreth that we are but dust.

That a mā in his time is but as is grasse, & florisheth as a flour of ỹ feld.

For as sone as the wind goeth ouer it, it is gone, and ỹ place therof knoweth it no more.

But the mercyfull goodnesse of the Lorde endureth for euer and euer, vpō them ỹ feare him, & his ryghtuousnesse vppon their chylders chlideren.

Such as kepe hys couenaunte ād thincke, vpon his commaundements to do them.

The Lorde hath prepared hys seate in heauen, and his kingdome ruleth ouer all.

O prayse the Lorde, ye aungels of his, ye that be the mightie in strength fulfillynge his cōmaundements that men may heare ỹ voyce of his wordes.

O prayse the Lorde all, ye hys hostes, ye seruauntes of hys, that do his pleasure.

O speake good of the Lorde, all yee worckes of his in euery place of dominiō: prayse thou the Lord, O my soule.

The Notes

a* The Lord is long suffering, which is more then pacyent: for he not onely suffereth but also differeth vengeaunce, desyryng the amendment of the sinner louing better to pardon and forgeue thē to punish Rom.ii.a Ether despisest thou the rychesse of his goodnes, pacience & longe sufferaunce. &c

The.ciiii. Psalme.

The prayseth God for the creacyon of al things, & for his godly gouernaunce therof.

A PRayse ỹ Lord O my soule: O lord my God, thou art become exceadig glorious, thou art clothed wt maiesty and honoure.

Thou deckest thy self with light as it were with a garment, thou spreddest out the heauen lyke a curtayne.

Thou boltest it aboue with waters thou makest the cloudes thy charet, & goest vpon the wynges of the wynde.

thou

*Thou makest thine angels spyrites, and thy ministers flammes of fyre.

Thou hast layed the earth vpon her foundacion, that it neuer moueth at eny tyme.

Thou couerest it with the depe like as with a garment, so that the waters stande aboue the hylles.

But at thy rebuke they fle, at ỹ voice of thy thonder they are afrayed.

B (Then are the hylles sene aloft, and the valleys beneth i their place which thou hast appointed for them.)

Thou hast set thẽ their boundes, which they maye not passe, that they turne not agayne to couer the earth.

Thou causest the welles to sprynge vp among the valleis, & the waters to runne amonge the hylles.

That all beastes of the felde maye haue dryncke, & ỹ the wilde asses may quench their thyrste.

Aboue vpõ ỹ hylles haue the foules of the ayre their habitacion, and syng amonge the braunches.

Thou watrest the hylles from aboue, the earth is fylled with the frutes of thy worckes.

Thou bringest forth grasse for ỹ catel and gren herbes for the seruyce of mẽ.

Thou bryngest fode out of ỹ earth: wine to make glad ỹ hert of man, oile to make hym a chearful countenaunce and bred to strength mans herte.

nota bene to Azmyog and Gazyo

C The trees *of the Lorde are full of sappe, euen ỹ trees of Libanus whiche he hath planted.

There make the byrdes their nestes, and the fyre hylles are a dwellyng for the storcke.

The hilles are a refuge for the wild goates, and so are the stony rockes for the conyes.

Thou hast appointed the Moone for certayne seasons, the Sunne knoweth hys goinge downe.

Thou makeste darckenesse, that it may be night, wherin al the beastes of the forest do moue.

Yee and the ponge lions which rore after their pray, and seke their meate at God.

But whẽ the sũne ariseth, thei get thẽ awaye together, and lye them downe in their dennes.

Then goeth man forth to his worcke, & to tyl his lande vntyll the euentinge.

*O Lord, how manifold are thy workes, rightwisely hast thou made thẽ al: yee ỹ earth is full of thy riches.

So is this greate & wyde see also, wherin are thinges crepinge innumerable, both small & greate beastes. D

There go the shippes ouer, and ther is that b*Leuiathã, whome thou haste made, to take his pastime therin.

They wayte al vpõ the, that thou mayest geue them meate in due season.

When thou geuest it them, they gather it: when thou openest thyne hand, they are filled with good.

But when thou hidest thy face they are sorouful: yf thou takest away their breth, they dye, & are turned agayne to their dust.

Againe, when thou lettest thy breth goo forthe, they are made, and so thou renuest the face of the earth.

The glorious maiesty of the Lorde endureth for euer, and the Lorde c*reioyseth in hys worckes.

The earthe trembleth at the loke of him, he doth but touch the hylles & they smoke.

I wyll synge vnto the lorde as longe as I lyue, I wyl prayse my god while I haue my beynge.

O that my wordes myght please hi, for my ioye is in the lorde.

As for sinners, they shalbe cõsumed out of the earth, and the vngodly shal come to an ende: but prayse thou ỹ lorde, O my soule. Prayse the euerlastig.

The notes.

a* That is, that growe of them selues and are not grafted of men.

b* Of this ye haue in Job. xl. d.

c* What is signified by the reioysynge of the lord is sayd Esa, lxv. d.

C The .cvi. Psalme.

The moueth to praise god in the holy assemble at the Arcke of wytnes, and recyteth hys benefites done to the holy people.

A Geue thanckes vnto the lorde, & cal vpõ his name: tel the people what thinges he hath done.

O let your longes be of him: prayse hi, and let youre talkyng e be of al hys wõderous worckes.

Geue his holy name a good report, let their hertes reioyse that seke the lord.

Seke

Seke the lorde, and his strengthe seke his face euermore.

Remembre the maruelous worke that he hath done, hys wounders and the iudgementes of his mouth.

O ye sede of Abraham his seruaũt, ye chylderen of Jacob his chosen.

He is the Lorde our God, whose punisshementes are thorowe oute all the worlde.

He is alway inyndfull of his couenaute, and promyse that he made to a thousand generacions.

Yea the covenaunte that he made wyth Abraham, and the oothe that he sware vnto Jsaac.

And appoynted the same vnto a* Jacob for a lawe, and to Jsrael for an euerlasting testamente

Saying vnto the wyll J, geue the lande of Canaan, the lot of youre heritage.

When there was yet but a fewe of them, and the straungers therin.

What tyme as they wente from one nacion to an other, from one kingdome to an other.

B

He suffred no mã to hurt them, but *Hara xvic *reproued euẽ kings for theyr sakes.

Touche not myne annoynted, doo my prophetes no harme.

Moreouer he a* called for adarthe vpon the land, and destroyed b* all the prouision of breade.

But he had sent a man before them. euen *Joseph whych was solde to be a bound seruaunt.

They c* hurte his fete in the stockes, the yron pearsed hys herte.

Untyll the time that his worde came and tyll the worde of the Lord had tryed hym.

Then sent the king and caused him to be delyuered, the prince of the people had let him go.

he made him Lorde of his house, and ruler of all his substaunce.

That he myght enforme his princes after his wyl, and teach his senatours wisdome.

C

Jsraell also came into Egipte, and Jacob was a straunger in the land of Ham.

But he encreased his people exceadingly, and made them stronger then theyr enemyes.

Whose hert turned, so that they hated hys people, and dealt vntrulye wt his seruauntes. *exo.i.iiii. v. Act.vii.d.

*Then sent he mosis hys seruaunt and Aaron whome he had chosen.

These did his tokens amonge thẽ, and wonders in the lande of Ham. ‡Exo.x.a

*He sent darkenes, and it was darke, for they were not obedient vnto his worde. *Exo.[illegible] Psal lxxviii

*He turned their waters into blod, and slewe theyr fysshe. Exo. viii.b

*Their lande brought forth frogges, ye euen in their kings chambres. *Ex.viii.d

*He spake the worde and there came all manner of flyes and lyce in all their quarters.

He gaue them hayle stones for rayne, and flammes of fyre in their land.

He smote their vinepardes and fig trees and destroyed the trees that were in their coastes. *Exo.x.d.

*He spake the worde, and there were Gresshoppers and caterpilers innumerable.

These ate vp al the grasse in their lande, and deuoured theyre frutes of the grounde. Exo xi a xiis

*He smote all the fyrst borne in the land euen the chefe of al their substaunce.

D

*He brought them forth with syluer and golde, there was not one feble person amonge theyr tryb es.

Egipte was glad of theyr departing for they were afrayde of them,

*He spred oute a cloud to be a couerynge, and fyre to geue lyght in the nyght season. Exo.xiii.d

*At their desire there cam quayles, & he fylled them wyth the bread of haue. *Exvi,c

*He opened the rocke of stone, and the waters flowed out: so that ryuers ranne in the wylderneſſe. *Exoxvii & Nume,xx. b.

For why? he remẽbred his holy promes which he hath made vnto Abrahã his seruaunte.

Thus he brought forth his people wt ioye, and his chosen with gladnes.

And geue them the landes of the hethen: where they toke the labours of the pepple in possesion.

that

That they might kepe his statuts & obserue his lawes. Prayse the euerlasting.

The Notes

a* that is caused a darth to come.ee.
b* That is all their vytailes.
c* By the hurting of his fete in the stocks is mēt his imprysonement, of which Gene.xxxix.d.
By the yron pearchynge hys herte is signifyed his greate greafes sorowe and carefulnesse of mynde: whiche are often sygnifyed by yron as, after in the Psalme.b, fast bounde in myser y, and yron.

The.cvi Psalme.

C The people of God, sparpled abroade for theyre offences in diuers and straunge contreyes, exhorte them selues to prayse the goodnes of God, whych is euer redy for them that seke him: & do also recite ỹ synnes of theyr elders and forefathers: and agayne, the benefites of God, which he shewed them, both in the wildernes, and after in ỹ lande of Canaan.

Prayse the euerlastinge.

O Geue thankes vnto the Lord, for he is gracious, and his mercy endureth for euer.

Who can expresse the noble actes of the Lorde, or shewe forth al his prayse,

Blessed are they that alwaye keape iudgement, and do righteousnes.

Remembre vs, O Lorde, according to the fauour that thou beareft vnto thy people: O visite vs withe thy sauinge health.

That we myghte see the pleasure of thy chosen, that we myght reioyce in ỹ gladnes of thy people, and geue thanckes with a*thyne enheritaunce.

We haue sinned with oure fathers, we haue done amisse, we haue delt wickedlye.

B Our fathers regarded not thy wonders in Egypte, they kepte not thy gret goodnesse in remembraunce: but were disobedient at the see, euen at the reed sea.

Neuertheles he helped them for his names sake, that he might make his power to be knowen.

He rebuked the red seea, and it was dried vp: so he led them thorow the depe as in the wyldernes.

Thus he saued them from the hand of the hater, and delyuered them from the hande of the enemye.

*As for those that troubled them the waters ouerwhelmed them, there was not one of them lefte.

Then beleued they in his word, and sange prayse vnto him.

But within a while they forgat his workes, & wold not abyde his cōsel.

A lust came vpon them in the wyldernesse, so that they tempted God in the deserte. C

Yet he gaue them their desyre, and sent them ynough at their wylles.

They angred Moses in the tentes, and Aron the sayncte of the lorde.

So the earth opened and swalowed vp Dathan, and couered the congregacion of Abraham.

The fyre was kynled in their company, the flame brent vp the vngodly.

*They made a calfe in Horeb, and worshipped the molten ymage.

Thus they turned their b*glorye to ỹ similitud of a calfe, ỹ eateth haye.

They forgat God their Sauiour. which had done so grete thinges i egpt. D

Wonderous workes in ỹ lād of c* Ham, & feareful thinges in ỹ reed see.

So he sayde he wolde haue destroyed thē, had not Moses his chosē lād before him in that gap: to turne away his wrathful indignacion, lest he shold destroye them.

Yee they thoughte scorne of that pleasaunt land, and gaue no credence vnto his worde.

But murmured in their tentes, and herkened not vnto ỹ voice of the lord.

Thē lyft he vp his hand agaynst thē to ouerthrow them in the wyldernesse.

To cast out their sede amōge the nacions, and to scatter them in the landes.

They ioyned thē selues vnto Baal Peor, and ate the offeringes of ỹ deed. E

Thus they prouocked him vnto anger w̄ their owne inuencyons, and the plage was greate among them.

*Then stode vp Phinehes and executed iustice, and so the plage ceased.

And that was coūted vnto him for ryghteousnes, amonge all posterites for euermore.

They angeryd hym also at the waters of stryfe, so that Moses was punyshed for their sackes.

Because they prouocked his spryte, & he told them playnely w̄ his lippes:

Nether destroyed they the Heathē as the Lord cōmaunded them.

But were mengled among the Hea

then, and lerned their wozckes.

In so moch ỹ they wozshipped their ymages, whyche turned to their owne decaye.

Yee they offred their sonnes & their
F daughters vnto deuels.

And shed ỹ innocẽt bloude of their sõnes & of their daughters, whom they offred vnto ỹ ymages of Canaan, so ỹ ỹ lande was defyled with bloude.

Thus were they stained with their owne wozckes, and wente a whozynge w̃ their owne inuencyons.

Therfoze was the wzath of ỹ Lozd kindled against his people, in so moch ỹ he abhozed his owne inheritaunce;

And gaue them ouer into ỹ hãde of the Heathẽ, & they that hated thẽ, were lozdes ouer them.

Their enemyes oppzessed thẽ, and
G had them in subiecyon.

Many a tyme dyd he delyuer thẽ, but they pzouoked hi with their owne inuencyons, and were bzought downe foz their wickednesse.

Neuertheless when he sawe their aduersite, he herde their complaynt.

He thought vpon his couenaunt, & pytied them, accozdyng vnto the multitude of his mercyes.

Yee he made al those that had led them awaye captyue, to pytie them.

Delyuer vs, O Lozd our god, and gather vs from amonge the Heathen: ỹ we may geue thãckes to thy holy name, & make oure boast of thy pzayse:

Blessed be the Lozd God of Israel frõ euerlasting, & wozld without ende, & let all people say: Amen, Amẽ. Pzaise the euerlastynge.

The Notes

a* The lozdes enheritaunce are the Chzisten, whose hertes the holy gost possesseth: which gouerneth them by ỹ vertu of ỹ wozd, after his will & pleasure.

b* That is God: which was their glozye.

c* That is, Egipt: as before in the Psal. lxxviii. c.

¶ The fyfth treatyse.

¶ The. cvii. Psalme.

¶ He sheweth that al euels and aduersyties ar both sent and taken awaye of God.

A DEue thanckes vnto the Lozde, foz he is gracyous, and hys mercy endureth foz euer.

Let them geue thanckes whom the lozde hath redemed, and delyuered frõ the hand of the enemye.

And gathere them out of the landes, from the East, from the west, from the Nozth and from the*a South.

They wente astraye in the wildernesse in an vntroden waye, and found no citie to dwel in.

Hongrie and thirsty, and their soule faynted in them. [note they cryed vnto the Lord in their trouble

So they*b cryed vnto the Lozd in their trouble, and he delyuered thẽ frõ their distresse.

He led them fozth by the right waye, that they might go to the cytie where they dwelt.

O that men wolde pzayse the goodnesse of the lozd, and the wonders that he doth foz the chyldzen of men.

Foz he satisfied the emptye soule, & B fylled the hongrie soule with good.

Such as sate in darcknesse and in the shadowe of death, being fast bound in mysery and*yzon.

Because they were not obedient to ỹ cõmaundemeẽes of God, but lightly regaded ỹ councel of the most highest.

Their hert was vexed with labour, they fell downe, and there was non to helpe them.

So they cryed vnto the Lozde in their trouble, and he delyuered thẽ out of their dystresse.

He bzought them out of darcknes and out of the shadowe of deathe, and bzake their bondes in sonder.

O that men wold pzayse the goodnesse of the lozd, and the wonders that he doth foz the chyldzen of men.

Foz he hath bzoken the*d gates of bzasse, and smitten the*d barres of yzõ in sonder.

Folysshe men were plaged foz their offence, and because of ther wickednes.

Their soule abhozreth al maner of C mete, they wer cuẽ hard at dethes doze.

So they cryed vnto ỹ lozd i their trouble & he deliured thẽ out of thir distres.

He sent his wozd and healed them, and saued them from destruccion.

O that men wolde pzayse the goodnesse of the lozd, and the wonders that he doth foz the chyldzen of men.

That they wolde offre vnto him ỹ sacrifice of thanckesgeuinge, and telout his

wozckes with gladnes.

They that go downe to the see in shippes, and occuppe their busynes in greate waters.

These men se the wozkes of ỹ lozd, and his wonders in the deape.

Foz at his wozd, the stozmy wind ariseth, and liftеth vp the waues therof.

They are carped vp to the heauen, and downe agayne to the deapth, their soule melteth awaye in the trouble.

They rele to and fro, they stackerlyk a dronkē mā, & are at their wyttes end.

So they crye vnto the Lozde in their trouble, and he delyuereth them out of their distresse.

He maketh the stozme to ceasse, so ỹ the waues are styl.

Then are they glad because they be at rest, and so he bryngeth them vnto the hauen where they wold be.

D O that men wolde prayse the goodnes of the lozde, and the wonders that he doth foz the childzen of men.

That they wold exalt him in ỹ congregacyon of the people, and loue hym in the seate of the elders.

Which turneth ỹ floudes in to dry land, and dryeth vp ỹ water springes.

A frut ful land maketh he barē, foz ỹ wickednes of them that dwel therin.

Agayne, he maketh the[e] *wyldernes a standing water, and water springes of a dry grounde.

Ther he setteth ỹ hongry, that they maye buyld them a cytie to dwel in

That they may sowe their groūde, plant vinetardes, to yelde them frutes of increase.

He[f] *blesseth thē, so that they multiplye exceadingly, & suffreth not their catel to decrease.

When they are mynished and brought lowe throzow oppression, throzowe eny plage oz trouble.

Though he suffer them to be cuell i treated throzow tiraūtes, oz let thē wander out of the waye in the wildernesse.

Yet helpeth he the pooze out of myserye (at ỹ last) and maketh him an howsholde lyke a flocke of shepe.

The rightuous wil considre this & reioyse, the mouthe of all wickednesse shalbe stopped.

Who is so wyse, & pondreth these thinges wel, shal vnderstand ỹ louing kyndnesses of the Lozd.

The notes

a* Hebr. See: that is to saye, towarde Arabia which is in the South parties.
b* What is meant herby, ye shal fynd in the Psal. xv.b. and Exodi. xiiii.d
c* Loke the Psalme. cv.b
d* By the gates and barzes are vnderstand all instrumentes of helpe foz warze, which (how many oz strōg so euer they be) pzoket nothing against ỹ lozd. Alyke maner of speache vseth Chzist of ỹ gates of hel, foz the strengthes & powers of thē ỹ be in hell. Math. xvi, c. The gates of hel shal not pzeuaile. &c.
e* What the wildernes here signifieth is shewed i Esa. xxxv. a
f* That is, he maketh thē to encrese.

The. cviii. Psalme.

The sheweth ỹ he feruētly desireth to pzaise God, & reciteth the noblenes of his kyngdom, and in him as in a shadow ỹ nobylite of Chzistes kingdom.

A long of a Psalme of Dauid.

D *God, my hert is ready to synge, and to geue pzayse. A

Awake, O my glozye, awake lute and harp, I my selfe wyll awake right early.

I wyll geue thanckes vnto the, O Lozd, among the people, I wyl synge pzayses vnto the among the heathen.

Foz the greatnesse of thy mercye is biger then the heauens, and thy fayth fulnes reacheth vnto the cloudes.

*Set vp thy selfe, O God, aboue the heauens, and thy glozye aboue all B the earth.

*That thy beloued maye be delyuered: help then with thy right hand, and heare me.

God hath spoken in his Sanctuary, which thinge reioyseth me.

I wyl deuyd Sichem, and meate out the valey of Suchoth.

Galaad is myn, Mannasses is mine, Ephzaim is ỹ strength of my hed, Iuda is my cappytaine.

Moab is my washpot, ouer Edom wyll I stretch oute my shue, Philistea shal be glad of me.

C Who wyl leade me into the strong citie? Who wil bzing me in to Edom? Shalt not thou do it (O God) which hast cast vs out: thou god, that wētest not forth with out Hostes?

O be thou our helpe in trouble, foz vaine is the help of man.

Throzow god we shall do greate actes

for it is he that shal treade downe our enemyes.

The. cix. Psalme.

Against Doeg & other flatterers of Saul, which with their lies prouocked him against Dauid: And vnder the shadow of them against Judas & al such as after ỳ maner trouble the sonnes of God: Then bewayleth he his miserie, and prayeth for helpe.

a* To ỳ chaunter, a Psalme of Dauid.

a* Loke the title of the. iiii. Psalme.

A Holdnot thy tong, O God of mi prayse.

For the mouth of the vngodly, yee and the mouth of the disceatful is opened vpon me, and speake against me with false tonges.

They compasse me about with wordes of hatred, and fight against me without a cause.

For the loue that I had vnto them, they take nowe my contrary parte, but I geue my selfe vnto prayer.

Thus they reward me euel for good, and hatred for my good wyl.

Set an vngodlye man to be ruler ouer hym, and let Satan stand at his right hande.

When sentence is geuen vpon him, let him be condẽpned, and let his prayer be turned in to synne.

*Iohn. xvii Actu. i, d *Let his dayes be fewe, and his bishoprycke let another take.

a* Let his children be fatherlesse, & his wyfe a widowe.

Let hys childrẽ be vagabunnes, & beg their bred: let them seke it, as they B that be destroyed.

Let the extorcioner consume al that he hath, and let straungers spoyle hys laboure.

Let there be no man to pitye, nor to haue compassion vpon hys fatherlesse children.

Let his ende be destruction, and in ỳ next generacion let his name be cleane put out.

Let the wyckednes of hys fathers be had in remembraunce in the syghte of the lorde, and let not the synne of his mother be done awaye.

Let them alway be before the lord, but as for the memoryalle of thẽselues. let it perish from out of the earth.

And that because his mind was not to do good, but persecuted ỳ poore hel plesse, and him ỳ was vexed at the hert, to slaye hym.

His delyte was in cursynge, and therfore shall it happen vnto hym: he C loued not blessinge, and that shall be fart from him.

He clothed him selfe with cursinge lyke as with a rayment: yee it went in to his bowels lyke water, and like oyle in to his bones.

Let it be vnto him as the clockes ỳ he hath vpon hym, and as the gyrded ỳ he is gyrded with all.

Let it thus happen from the Lord, vnto myne enemyes, and to those that speake euel agaynst my soule.

But deale thou with me, O lorde God, accordynge vnto thy name, for swete is thy mercy.

O delyuer me, for I am helpelesse & poore, & my hert is woũded within me.

I go hence lyke the shadowe that departeth, and am driuen awaye as ỳ D grashoggpers.

My knees ar weake, thorow b* fasting, mi flesh is dried vp for wante of fatnes.

I am becom a rebuke vnto thẽ, they loke vpon me and shake their heades.

Helpe me, O lord my God, oh saue me for thy mercyes sake.

That they maye knowe, how ỳ this is thy hand, and that thou hast don it.

Thoughe they curse, yet blesse thou: and let thẽ be confounded, that rise vp agaynst me, but let thy seruaũt reioice

Let myne aduersaries be clothed w̃ their owne shame, as with a clocke.

As for me, I wyl geue thanckes vnto the lord wyth my mouth, and prayse him among the multitude.

For c* he standeth at the right hand of the poore, to saue hym from such as condempne his soule.

The notes.

a* The wordes which in the prophetes are spoken after ỳ maner of desiring wishing or prayig oughe often to be vnderstand as prophecies ỳ shal indede come to passe: as, let his children be vagabounde, for, his children shalbe vagabounde: and lokor the of the other that folowe. As in the psal. xl. c. But let al those that seke the be ioyful. &c.

b* By fasting here is vnderstand al bodily affectiõ as it is sayde before in the Psal. xxxv. c.

c* He standeth at the ryght hande of the poor, that is, he is prest and redy to helpe the poore. As before in the Psal. xvi. b

C The. cx. Psalme.

C He describeth ỳ kingdom of Christ, which begã in Siõ & is com̃ thrugh ỳ whole world, & shal haue power hand tyl his enemies be made his fotestole.

A

A Psalme of Dauid.

A THe Lord said vnto my lord, a*Syt thou on my righte hand, b*vntyl I make thyne enemies thy fotstole.

The lord shal sende the rodde of thi power out of Sion, be thou ruler, euē in the middest among thine enemies.

In the daye of thy power shall thy people offer the fre wyl offeringes, wt an holy worshyp, the dewe of thy byrth is of the wombe of the morninge.

B The lord sware, and wyl not repēt: Thou art a preste for euer after the order of Melchisedec.

The lord vpon the right hande, shal smyte euen kynges, in the days of hys wrath.

He shal be iudge amon ge the heathen, he shall fyl them with deed bodyes, and smite in sonder the heades ouer diuers countres.

He shal drincke of the broke in the wate, therfore shal he c*lift vp his hed.

The Notes

a* To syt on his right hande, is, to haue the same glory of the Godly maiesty that he hath, to rule & gouerne as largely as he doth. Ephe. ii. d, whom he set on his righte hande in heauenly thinges, aboue all rule, &c. that is made him equal with him selfe and rulez ouer al thinges.

b* Loke Mat. xx. ii. d.

c* Of this ye haue. iiii. Reg. xxv. g

¶ The. cxi. Psalme.

¶ The power, wysdom, & goodnes of God are prayzed, which are euidente to se by hys wozckes & actes don among the peple of Israell.

Prayse the euerlastinge.

A Alle. cix. a. and cxxxviii a I Wyll geue thanckes vnto ỹ lord with my whole herte: secretly amonge the faithfull, and in the congregacion.

The wozckes of the lord are great, sought out of al them that haue pleasure therin.

His wozcke is wozthy to be prayzed and had in honoure, and his rygh tuousnesse endureth for euer.

The mercyful and gracious lorde hath so don hys marueluous wozckes, ỹ they ought to be had ī remembrauce.

He geueth meate vnto them, that feare him, he is euer myndfull of hys couenaunt.

B He sheweth his people the power of hys wozckes, that he maye geue thē the *herytage of the heathen.

The wozckes of his handes are verite and iudgement, all his commaundementes are true.

They standefast for euer and euer, and are done in treuth and equitie,

He sent redemption vnto his people, he hath commaūded his couenant for euer, holy and reuerent is hys name.

*The feare of the Lorde is the begynnynge of wisdome, a good vnderstandinge haue all they ỹ do therafter: the prayse of it endureth for euer. *Iob. xxviii. Prouer. i, a and ix. Eccli. i. b

¶ The cxii. Psalme.

¶ He declareth ỹ perpetual prosperite of thē which feare and worshyp God, and contreket his goodnes

Prayse the euerlastinge.

BLessed is the man that feareth the Lorde, and hathe greate delyte in hys commaundementes. A

His sede shalbe mighty vpon earth, the generacion of the faythfull shall be blessed.

Riches and plenteousnes shalbe in hys house, and hys rightuousnes endureth for euer.

Unto the godly ther ariseth vp light, in the darkenes: he is mercifull, louing and rightuous.

Well is he that is mercyfull, and lēdeth gladly, and pondreth hys wordes with discretion.

For he shall neuer bee moued, the rightuous shalbe had in ā euerlasting remembraunce. B

He wyll not be afrayd for any euell tydynges, his hert standeth fast, and beleueth in the Lorde.

Hys herte is stablyshed, he wyll not shrynke, vntyl he see his a*desyre vpon his enemyes.

*He hath sparsed abroade, & geuē to ỹ poore, his rightousnes remaineth for euer his horne shalbe exalted with honour. *ii. Co. ix. b

The vngodly shal see it, and it shal greue him: he shal gnash with his teth, and consume awaye, and the desyre of the vngodlye shal perysh.

The Notes

a* That is vengeaunce and destruction.

¶ The cxiii. Psalme.

¶ He moueth to the prayse of God, because he seeth all thynges, and ruleth and gouerneth them after hys wyll and pleasure.

Prayse the euerlastinge.

b. Of Dauid. Psal. cxiii. cxiiii. cxv

A PRaise the Lord (O ye seruauntes)
O prayse the a*name of the Lorde.
Blessed be the name of the lorde,
from this tyme forth for euermore.
The Lordes name is worthy to be
praysed, from the rysyng vp of ỹ Sun
ne vnto the goyng downe of the same.
The lord is hye aboue al Heathen,
& his glory aboue the heauens.
B Who is lyke vnto the Lorde oure
god, that hath his dwellig so hy, which
humbleth him selfe, to beholde that is
in heauen and earth?
Which taketh vp the simple out of ỹ
dust, & lyfteth the pore out of the mire.
That he maye sett him amonge the
prynces, euen amonge the prynces of
his people.
Which maketh the baren womã b*to
kepe house, and to be a ioyfull mother
of chyldren.
Prayse the euerlastynge.

The notes

a* Name: for fame. renowne & glorye: as in Iohn. xvii. a.
b* That is, to be frutful & to haue a whole housholde of the frute of her body, where as in the time of her barenes she lare alone. It signifieth not to hold abouse of her owne for ỹ domani barrẽ, which neuer haue chylde.

¶ The. cxiiii. Psalme.

¶ He briefly recyteth the greatest and cheake myracles which the lord did for Israel, when he brought them out of Egypt.

A WHen Israel came out of Egipt
& ỹ a*house of Iacob frõ amõg
that straunge people.
b* Iuda was c*his Sanctuary, Is
rael his dompnion.
The see sawe that, and fled, Iordan
turned backe.
The mountaines skipped like ram
mes, & lytle hylles lyke yong shepe.
B What aeled the, O thou see, ỹ thou
fleddest? and thou Iordan, that thou
turnedest backe?
c* Ye mountaynes, that ye skypped
lyke rammes: & ye lytle hilles, lyke yõg
shepe?
The earth trembled at the presence of
the Lorde, at the presence of the God
of Iacob.
c* Which turned the harde rocke in
to a standynge water, and the flyne
stone into a spryngynge well.

The Notes

a* That is ỹ stock, seder of spryngе of Iacob or Israel: as before in the Psal. xiiii. b &, xx a. Reade the xiii. & xiiii, of Exodius, & the iii. Iosue, & this Psalme shalbe easye to the.
b* By Iuda is also vnderstand the whole nombre of ỹ people of Israell.
c* That is, the holy people of the Lorde.
d* This is expounded in the psal. lxxii'a. How be it some & those excellently lerned, vnderstand it of ỹ shaking, trembling & leapyng of the hyl Sion whe the Lord came doune to geue the lawe Exodui. xix. c. & d. which shaking (say they) was not onely sene in ỹ. hyl alone, but also in al the hilles nye vnto hit
e* Of the rock turned into water, &c rede. Exo. xvii & Num. xx.

¶ The. cxv. Psalme.

¶ He prayeth god for ỹ glory of his names sake to forther his people, to thintent ỹ it maye be euidently knowen that he alone is god, and the Idoles of the heathen but vaine thinges. A

NOt vnto vs, O lorde, not vnto
vs, but vnto thy a*name geue ỹ
prayse, for thy louinge mercy and
faithfulnes.
Wherfore shall the Heathen saye:
where is now their god?
As for our god, he is in heauen, he
doth whatsoeuer it pleaseth him.
*Their ymages are but syluer and *Psal. cxiii.
golde, euẽ the worcke of mens hands. Esa. xl. d
They haue mouthes, & speake not: Dan. xv. d
eyes haue they, but they se not. Baruch. vi.
They haue eares and heare not: no B
ses haue they but they smel not.
They haue handes and handle not,
fete haue they but they can not go, ne
ther cã they speke thorow their throte.
They that made them, are like vn
to them and so are al such as put their
truste in them.
But let Israel trust in the lord, for
he is their succure and defence.
Let the house of Arõ put their trust
in the lorde, for he is their succour and
defence.
They that feare the lord let thẽ put C
their truste in the lorde, for he is their
succoure and defence.
The lords ymyndful of vs, and b*
blesseth vs: he blesseth the house of Is
rael, he blesseth the house of Ahron.
Ye he blesseth all them that feare ỹ
lorde, both smal and greate.
The lorde encrease you more and
more: you, and your chyldren.
For ye are blessed of the lord, whych
made heauen and earth.
Al the whole heauens are the lor- D
des, but the earth hath he geuen vnto
the chyldren of men.
c* The deed prayse not the (O lorde)
neyther al they that go downe into sy

Note! The dead prayse not the (ỹ lorde)

lence.

But we wyll prayse ỹ lorde, krō this tyme forthe for euermore. Prayse the euerlastynge.

The notes.

a* What is here sygnified by his nam, is said Psa xlviii.c

b* That is, dothgood to vs, fauoreth & multiplieth vs, maketh vs fortunat & lucky. Gene, xii. a.

c* The deed prayse not the. &c. Some vnderstande here by the deed, those that dyed in the wildernes. Nume. xvi. g: and. xxv. a b. And the Jewes whiche the Romaynes slue. Also, those ỹ dye in their inkydelite, & sothe as beyng yet alyue, are deed thorow synne. i. Timoth. v: a

The. cxvi. Psalme,

I thanke kesgeuinge for the healpe of the Lorde wherby he eskaped whē he was compassed a bout wᵗ the hoste of Saul. Here cyteth the greate ieopardy & stayt wherin he then was: & prayseth ỹ goodnes of god, by whose benefyte he was preserued.

A I Am well pleased, that the Lorde hath herde ỹ voyce of my prayer.

That he hath enclyned his eare vnto me, therfore wyl I cal vpon him as longe as I lyue.

*Psa xviii a *The snares of death cōpased me roū de abaute, the paines of hel gat holde vpō me, I founde trouble & heuinesse.

Then called I vpon the name of the lord: O Lorde: delyuer my soule.

B Gracious is the lord, & a*righteous, yee oure god is merryfull.

The lorde preserueth the symple, I was brought down and he helped me.

Turne agayne then vnto thy reste, O my soule, for the lorde hath geuē ỹ thy desyre.

And why ỹ thou hast delyuerd my soule from death, myne eyes from teares, and my fete from fawlynge.

I wyll talcke before the lorde, in the b*lande of thy lyuinge:

C *I beleued, and therfore haue I spoken, but I was sore troubled. ii. Cor. iiii, c

I sayde in my hast: All men are lyers.

What reward shal I gene vnto ỹ lorde, for al the benefytes that he hath done vnto me?

I wyll receaue the c*cuppe of saluacyon, and cal vpon the name of the lord.

I wyl paie my vowes in the presence of al his people, right deare in ỹ sight of ỹ lorde is the death of his sainctes:

O Lord, I am thy seruaunt, I am thy seruaunte, and thy sonne and thy hand mayde thou haste broken my bondes in sonder.

I wil offre to the, the sacrifice of thāc kesgeuinge, and will call vpon ỹ name of the lorde.

I wyll paye my vowes vnto ỹ lord in the sight of al his people, in the courtes of the lordes house, euē in the middest of the, O Jerulem. Prayse the euerlastinge.

The Notes

a* The Lorde is not called righteous alonly because he is perfet of hym selfe in all thynges, but also because he maketh vs righteous by hys sonne Chryst. Rom. iii. d. whome God hath made a seate of mercy & c. to shewe the righteousnes which before hym, is of valure. & c.

b* Of the lande of the lyuing, what it sygnifyeth, loke in Esai. liii. c.

c* The cuppe of saluation do many expounde to be affliction, vexation and tribulacion.

The. cxvii. Psalme.

The prophecieth ỹ the benefytt of the Gospel shal come vnto the gentyles and Heythen.

A O Prayse the lord al ye a*gentyles laude hym all ye people.

For his mercifull kindnes is ever more and more towarde vs, and the truth of the lord endureth for euere

Prayse the euerlastinge.

The Notes

a* By the Gentiles or Heathen are vnderstande, ỹ vnfaythfull that beleue not in God, and by ỹ people the faithfull and beleuers. Psalm. xlv. d. Therfore ye shal they people geue thanckes.

The cxviii. Psalme.

A song, wherwith Dauid delyuered from his aduersities, and promotyd to the kyngdome of all Israell, gaue thanckes to God openly in the tabernacle: In which he also beareth the figure of Chryst.

A O *Geue thanckes vnto the Lord, for he is gracious, and his mercy endureth forever. *Psal. cv. a cii. a, cvii: a. i. Math. iiic

Let Israell now confesse, that hys mercy endureth for euer:

Ye let them now that feare the lord confesse ỹ his mercy endurỹth for euer.

I called vpon the lorde in trouble, and the lorde herde me at large.

B *The lord is my helper I wyl not feare what man doth vnto me. *He. xiii, b

The lorde is my helper, and I shall see my desyre vpon myne enemyes.

It is better to truste in the lord thē to put any confidence in man.

It is better to trust in the lorde then to put any confidence in princes.

All the heathen compassed me roun de about, but in ỹ name of the lorde wil I destroye them.

They kepe me in on euery syde, but in the name of the lorde, I wyll destroy them.

They came about me lyke bees and were

were as hote as the fyre in the thornes, but in the name of the Lord I wyll destroye them.

They thrust at me, that I myght fal, but the Lorde was my helpe.

*Exo.xv.b Esa.xii.a *The Lord is my strength, and my songe, and is become my saluation.

C The voyce of ioye and myrth is in ỹ dwellynges of the righteous, for the right hand of the lord, hath gotten the victory.

The ryght hand of the Lord, hathe the preeminence, the right hande of the Lord, hath gotten the victory.

I wyl not dye, but lyue: and declare the workes of the Lorde.

Nota The Lorde hath chastened me but not to death

The Lorde hath chastened and correct me, but he hath not geuen me ouer vnto deathe.

a* Open me the gates of righteousnes, that I maye goe in there thorowe, and geue thanckes vnto the Lorde.

This is the doore of the Lorde, the ryghteous shall enter in thorowe it.

I thancke the, that thou hast heard me, and art become my saluacion.

The same b* stone whych the buylders refused, is become the head stoone in the corner.

This was the Lordes doynge, and it is maruelous in oure eyes.

This is the c* daye, which the Lord hath made, let vs reioyse and be glad D in it.

Helpe now O Lorde, O Lord sende vs now prosperitie.

Blessed be he that cometh in the name of the lord, we wysh you good luck: ye that be of the house of the lorde.

God is the lord, and hath shewed vs lyght: O garnysche the solempne feaste with greane braunches, euen vnto the hornes of the aulter.

Thou art my God, & I wyll thanke the: thou art my God, and I wyl prayse the.

O geue thanckes vnto the lorde, for he is gracious, and his mercye endureth for euer.

The Notes.

a* To open the gates of righteousnes, is, to open vnto the worlde the grace and righteousnes that cometh of God. So Esay. xxvi. a. Open the gates that the good people may go in. &c.

b* the stone is Christ and the buylders, suche teachers as taught that he was vnprofytable. Mathxxi.d. Suche buylders remayne yet, and shal, do to the worldes ende.

c* By daye here, vnder stand the time of preachinge the Gospell and gladde tydinges of Christ, which contynueth as longe as the true faith in Christ remayneth. Of this daye also speaketh Paul. ii. Corint. vi. a. Behold now is the daye of saluacion. &c.

C The. cxix. Psalme.

C This Psalme declareth how moch the saynctes of Christen set by the lawes of god, and how greatly they endeuour them selues vnto them: in so moch ỹ they sorowe them to be transgressed & withstãded of the wicked: And howe they pray to be taught thẽ of aboue, & to be accustomed with thẽ: & wysh as manye as transgresse & wythstande them, to be destroyed and made awaye.

Aleph. A

BLessed are those that a* be vndefyled in the waye: whiche walcke in the lawe of the Lorde.

Blessed are they that kepe his testimonies, & seke him with their whole herte.

Which walcke in his wayes, & do no wyckednesse.

Thou hast geuen straycte charge to kepe thy commaundementes.

O that my wayes were stablyshed, to kepe thy statutes.

So shulde I not be cõfoũded, whyle I haue respect vnto al thy commaũdementes.

I wyll thancke the with vnfayned herte, because I am learned in the iudgmentes of thy ryghteousnesse.

I wyll kepe thy statures, O forsake me not vtterly.

Beth! B

Where withall shall a yonge man clense his waye? Euen by rulynge hym selfe after thy worde.

With my whole herte do I seke ỹ, O let me not go wronge oute of thy commaundementes.

Thy wordes haue I hyd within my hert, that I shuld not sinne against ỹ.

Prayse be thou O Lord, O teach me thy statutes.

With my lyppes wyl I be telling out all thy iudgmentes of thy mouth.

I haue as greate delite in ỹ way of thy testimonyes, as in al maner of ryches.

I wyll exercyse my selfe in thy cõmaũdementes, & haue respect vnto thy fote pathes.

My delyte shalbe in thy statutes, I wyll not forget thy wordes.

Gimel. C

O do well vnto thy seruaunte, that I maye lyue and kepe thy wordes.

O

Open thou myne eyes, and so shal I spie out wonderous thinges in thy law.

I am a straunger vpon earth, O hide not thy commaundementes fro me.

My soule breaketh oute, for the very feruent desyre ỹ I haue alwaye vnto thy iudgmentes.

Thou rebukeste the proude, cursed are they that departe frome thy commaundementes.

O turne fro me shame and rebuke, for I kepe thy testymonyes.

*Pynces also spy & speake against me, but thy seruaunt is occupied in thy statutes.

In the testimonyes is my delyte, they are my councelers

Daleth:

My soule cleaueth to the dust, O quicken thou me, accordyng to thy worde.

I knowledged my wayes, & thou herdest me, O teach me then thy statutes.

Make me to vnderstande the way of thy commaundementes, and so shall I talcke of thy wonderous worckes.

My soule melteth awaie for very heuynesse, O set me vp accordynge vnto thy worde.

Take fro me ỹ way of lyeng, & graunte of me thy lawe.

I haue chosen the *way of trueth, thy iudgmẽtes haue I laied before me.

I stycke vnto thy testymonie O Lorde, confounde me not.

I wyll runne the waye of the commaundementes, when thou hast comforted my herte.

He.

Teach me O Lorde the waye of thy statutes, & I shal kepe it vnto the end.

O *geue me vnderstandinge, and I shall kepe thy lawe, yee I shal kepe it wyth my whole herte.

Leade me in thy pathe of thy commaundementes, for that is my delyte.

Enclyne myne herte vnto thy testymonies, and not to couetousnes.

O turn away myn eyes, lest they behold vanite, & quyckē me in thy way.

O stablyshe thy worde in thy seruaũt that I maye feare the.

Take away ỹ rebuke that I am afrayed of, for thy iudgmentes are amiable.

Beholde, my delyte is in thy cõmaundementes, O quicken me in the rightuousnes.

Vau,

Let thy louynge mercye come vnto me, O Lord, and thy sauing healthe, accordinge vnto thy worde.

That I may geue answer vnto my blasphemers, for mi trust is in thy word

O take not the woorde of trueth vtterlye out of my mouthe, for my hope is in thy iudgementes.

So shall I alwayes kepe thy lawe ye for euer and euer.

And I wyll walke at lybertie, for I seke thy commaundementes.

I wyll speake of thy testimonies euen before kinges, and wyl not be ashamed.

My delyte shalbe in thy commaundementes, which I loue.

My handes also wyl I lyfte vp vnto thy commaundementes, which I loue, and my talkynge shall be of thy statutes.

Zain.

O thincke vpon thy seruaunt as cõcerninge thy woorde, wherin thou hast caused me to put my truste.

For it is my comfort in my trouble ye thy woorde quickeneth me.

The proude haue me greatly in derision, yet shrynke not I from thy law.

I remember thyne euerlastinge iudgementes: O Lord, and am comforted.

I ām horrible afrayde for the vngodly, that forsake thy lawe.

Thy statutes are my songes in the house of thy pylgrymage.

I thinke vppon thy name, O Lord in the nyght season and kepe thy lawe.

It is myne owne, for I kepe thy cõmaundementes.

Heth.

Thou art my porcion, O Lorde, I am purposed to kepe thy lawe.

I make my humble petticiõ in thy presence, with my whole hert, O be mercyfull vnto me, according vnto thy word.

I call myne owne ways to remẽbrauce, & turne mi fete into thy testimonies.

I make haste, and prolong no time, to kepe thy commaundementes.

The congregations of ỹ vngodly haue robbed me, but I forget not thy law

At mydnight stande I vp, to geue thãckes vnto the, for the iudgmentes of thy ryghtuousnesse.

I am a companyon of al them that feare the, & kepe thy cõmaundemẽtes.

* The earth, O Lorde, is ful of thy mercy. O teach me thy statutes.

Teh.

I O lord, thou hast dealt frẽdly w̃ thy seruaunt, according vnto thy worde.

O learne me thy kyndnesse, nourtoure & knowledge, for I beleue thy commaundementes.

Before I was troubled, I went wrõge, but now I kepe thy worde.

Thou art good & frendly, O teach me thy statutes.

nota lyes

The proude ymagin lyes vpon me, but I kepe thy commaundemẽtes with my whole herte.

Their herte is as fat as brawne, but my delyte is in thy lawe.

It is good for me ỹ I haue bene in trouble, ỹ I maye learne thy statutes.

The law of thy mouth is dearer vnto me, then thousandes of golde and syluer.

Jod.

K * Thy hãdes haue made me & fashioned me, O geue me vnderstanding, ỹ I may learne thy commaundemẽtes.

They ỹ feare the, wil be glad when they se me, because I put my trust i thy worde.

I knowe, O lord, that thy iudgmẽtes are ryght, & that thou of very faithfulnesse hast caused me to be troubled.

O let thy mercyful kindnesse be my cõforte, accordynge to the promes that ỹ hast made vnto thy seruaunt.

O let thy louing mercies come vnto me, that I may lyue, for thy law is my delyte.

Let the proude be cõfounded, which handle me so falsly.

But let soch as feare the, and know thy testimontes, be turned vnto me.

O lett my herte be vndefyled in thy statutes that I be not ashamed.

Caph.

L My soule longeth for thy sauinge health, for my trust is in thy word.

Myne eyes longe sore for thy worde, saying: O whẽ wilt thou comfort me?

For I am become lyke a botell in ỹ smoke, yet do not I forget thi statutes.

How many are the dayes of thy seruaunt? When wylt thou be auẽged of myne aduersaryes?

The proude haue digged pyttes for me, which are not after thy lawe.

Al thy cõmaundementes are true, they persecut me falsly, O be thou my helpe.

They haue almost made an ende of me vpon earthe, but I forsake not thy commaundementes.

O quicken me after thylouing kindnes, & so shall I kepe the testimonyes, of thy mouth.

Lamed.

O lord, thy word endureth for euer in heauen.

Thy trueth also remaineth frõ one generacion to another: thou hast layed ỹ foũdacion of the earth, and it abideth.

They continue this daye according to thine ordinaunce, for al thinges serue ỹ.

If my delyte were not in thy lawe, I shulde perysshe in my trouble.

I wyll neuer forget thy commaundementes, for with them ỹ quickenest me.

I am thyne, O helpe me, for I seke thy commaundementes.

The vngodly laye wayte for me to destroy me, but I cõsidre thi testimontes.

I se ỹ al thinges come to an ende, but thy cõmaundementis exceadig broade.

Mem.

M O what loue haue I vnto thy law: al the day longe is my talkynge of it.

Thou thorow thy commaundemẽt hast made me wiser thẽ mine enemies, for it is euer by me.

I haue more vnderstãdig thẽ al myne teachers, for thy testimontes ar my studi.

Yee I am wyser then the aged, for I kepe thy commaundementes.

I refrayne my fete from euery euyl waye, that I maye kepe thy wordes.

I shrynke not from thy iudgementes, for thou teachest me.

O howe swete are thy wordes vnto my throte:

Yee more then hony vnto my mouthe.

Thorow thy cõmaũdemẽtes I get vnderstãdig, therfor I hate al false waies.

N Nun.

O Thy word is a * lanterne vnto my

fete

O lete and a lyght vnto my pathes.

I haue swore and am steadfastly purposed, to kepe the iudgementes of thy rightuousnes.

I am troubled aboue measur, quicken me, O Lorde, accordinge vnto thy worde.

Let the free wyll offerynges of my mouth please the, O Lorde, and teach me thy iudgementes.

* My soule is alway in my hand, yet do not I forget thy lawe.

The vngodlye haue layede a snare for me, but yet swarue not I from thy commaundementes.

Thy testimontes haue I claymed as myne herritage for euer: and why? they are the very ioye of my herte.

I applye myne herte to fulfyll thy statutes alwaye, euen vnto the ende.

Samech.

I hate the vngodly, but thy lawe do I loue.

Thou arte my defence and shylde, my trust is in thy worde.

Awaye fro me, ye wicked, I wyl kepe the commaundementes of my God.

O stablysh me accordyng vnto thy worde, that I may lyue and let me not be disapointed of my hope.

Holde thou me vp, and I shalbe safe: yee I shall euer be talkinge of thy statutes.

Thou treadest downe al them that depart from thy statutes, for they ymagyn but disceate.

Thou puttest awaye al the ungodlye of the earth lyke drosse, therfor I loue thy testimonies.

My flesh trembleth for feare of the, and I am afrayd of thy iudgementes

Ain.

I deale with the thing that is lauful and righte, O geue me not ouer vnto myne oppressours.

Be thou suertye for thy seruaunte, to do hym good, that the proude doo me no wronge.

Myne eyes are wasted awaye with lokyng for thy health, and for the worde of thy ryghtuousnes.

O deale with thy seruaunte accordyng vnto thy louing mercy, and teache my thy statutes.

I am thy seruaunt, O graunte mee vnderstandinge, that I maye knowe thy testimonyes.

It is time for the (O Lorde) to laye to thyne hand, for they haue destroyed thy lawe.

For I loue thy commaundements aboue gold and precious stone.

Therfore holde I streyght all the commaundementes, and all false wayes I vtterly abhorre.

Phe.

Thy testimontes are wounderfull, therfore doth my soule kepe them.

When thy worde goeth forth, it geueth lyght and vnderstandynge, euen vnto babes.

I open my mouth and drawe in my breth, for I desyre thy commaundementes.

O loke thou vpon me, and be merciful, as thou vsest to do vnto those y loue thy name.

Order my goinges after thy worde that no wickednes raygne in me.

O delyuer me from thy wrongeous dealynges of menne, and so shall I kepe thy commaundements.

Shew the lyght of thy countenaunce vnto thy seruaunt and lerne me thy statutes.

Myne eyes guische out with waters because men kepe not thy lawe.

Sade

Righteous arte thou, O Lorde, and true is thy iudgemente.

Thy testimonies that thou hast comaunded are exceading e, righteouse and true.

My zele hath euen consumed me, because myne enemyes haue forgotten thy woordes.

Thy woorde is tryed to the vttermoast, and thy seruaunte loueth it,

I am small and of noo reputacion yet do not I forgett thy commaundmentes.

Thy rightuousnes is an euerlastinge righteousnes, and thy law is true.

Trouble and heuynesse haue taken holde vppon me, yet is my delyght in thy commaundementes.

The righteousnes of thy testimontes is euerlastinge, O graunte mee vnderstan

derstandinge, and I shall lyue.

Koph.

C I call with my whole herte, heare me, O Lorde, I wyl kepe thy statutes.

Yee euen vpon the do I call, helpe me and I shal kepe thy testimonies.

Early in the morninge do I *crye vnto the, for in thy woorde is my trust

Myneyes preuente the night watches, that I might bee occupyed in thy woordes.

Heare my voyce, O Lord, accordig vnto thy louinge kindnes, quicken me according as thou art wonte.

They drawe nye that of malice persecute me, and are farre from thy lawe.

Be thou nye at hand also, O Lord, for thy promises are faythfull.

As concerninge thy testimonies, I haue knowen eversins the beginning, that thou hast grounded them for euer.

Res.

O consydre myne aduersitie, and delyuer me, for I do not forgett thy la U we.

Maynteine thou my cause and defende me, quicken me accordinge vnto tht woorde.

Health is farre from the vngodlye for they regarde not thy statutes.

Greate is thy mercye, O Lord, quicken me as thou art wonte.

Many there are that trouble me, & persecute me, yet do not I swarue from thy testimonyes.

It greueth me, when I see, that the transgressours kepe not thy lawe.

Consydre, O Lorde, how I loue thy commaundementes, O quicken mee w thy louinge kindnesse.

Thy worde is true from euerlastinge, al the iudgementes of thy righteousnes endure for euer more.

Sin.

b* The Prynces persecute me with X outcause, but my herte standeth in awe of thy woordes.

I am as glad of thy worde, as one that findeeth great spoyles.

As for lyes, I hate and abhorre thē, but thy lawe do I loue.

i* Seuen times a day do I prayse the because of thy righteous iugmētes.

Greate is the peace that they haue whiche loue thy lawe, and they are not offended at it.

Lorde I loke for thy sauyng helth, and do after thy commaundementes.

My soule kepeth thy testymonies, and loueth them exceadyngly.

I kepe thy commaundementes and testymonyes, for all my wayes are before the.

Thau.

Let my complaynt come before the, Y O Lorde, geue me vnderstanding, according vnto thy worde.

Oh let my supplicacyon come before ỹ, deliuer me according to thy promes.

My lippes shal speake of thy prayse, seynge thou hast taught me thy statutes.

Yee my tonge shal syng of thy word, for al thy commaundementes ar right.

Let thyne hande helpe me, for I haue chosen thy commaundementes.

I long for thy sauinge health, O lord, and in thy lawe is my delyte.

Oh let my soule lyue and prayse the, that thy iudgmentes may helpe me.

I go astray, like a shep that is lost: Oh seke thy seruaunt, for I do not forget thy commaundements.

Notes

a* To be vndefiled in the waye, is, to lyue in faith that worcketh by charitie: and to walcke, in the lawe, is to be conuersant in it & lyue after it.

b* Prynces for al maner of rulers, be they temporal or spiritual (as they cal thē) whiche after the outward apperaunce of this world seme most sage & wyse. Soch withstode him & spake agaynst hym.

c* The waie of trueth is the life ỹ is ordered after the worde of trueth, which is cōtained in the scripture. Therin sayth Dauid that he hathe walked: & not in fayned tradicions & holynes ymagined by him selfe, or by any mortal man. In the same signification vseth S. Peter this word. ii. Pet. ii. at her shalbe false teachers &c. by which ỹ waye of trueth shalbe euel spoken of & c. d* He desyreth to haue an other vnderstanding then that whiche is but manly, which is ignorant of god and of his wil, power, mercy and angerye thought it were neuer so well C instruct and taught yet wolde it never vnderstāde of it self, wout ỹ spirite of god, ỹ god is mercyful & rightwes & forgeueth sinnes freely wout any deseruinges. Psal. cxii. b.

e* The worde of god is called a lanterne and light because that without it, al that ther is, is darckenes: & because that he which folowethit, cannot fall in to any errour, as it is sayd. ii. Pe. i. d. we haue also &c.

f* To haue his soul in his hand, is, to be apointed and ready to offer his life to daunger: as ye haue in Job. xiii e wher it is expounded more at large,

g* What is signifyed by cryinge, ye haue in the Psalme. xv. a.

h* Of the prynces is said aboue in the Psalme. c

i* That is, oft tymes,

the

¶ The.cxx. Psalme.

¶ An affectuous complaynte of ỹ prophet, beinge dziuē out of the lande, & abydyng amōg the wicked that dyd al thinges by fraude and violence.

⁂‡ The songe of the steares.

⁂‡ In Hebr. Maheloth. Abr. Ezra thinketh it to be the beginning of some songe, after whose tune the Psalmes that haue this tytle were song. Other expound it to signifie in a highe place. Some there be which say, ỹ the Leuites sang al these Psalmes in Dauids house, vpon the steares which went frō ỹ chambre where the men assembled, to the chamber where the Women commenly abode.

A WHen I am in trouble I cal vpon the Lord, and he answereth me.

Deliuer my soule, O lord, from lyeng lippes and frō a deceatfull tonge.

What reward shalbe geuen or don vnto the, thou false tonge.

Euen myghty and sharpe arowes, with hot & burning a* coales.

Woo is me that my bantchment endureth so longe: I dwel in thy tabernacles of the sorowful.

My soule hath long dwelt among them that be enemyes vnto peace.

I labour for peace, but whē I spake therof, they made them to battayle.

The Notes

a* Coales, what they sygnifi, loke ỹ Psal. xviii. b

The.cxxi. Psalme.

¶ He sheweth that ỹ glory must loke for their help of god only that he geueth it very redely.

The song of the steares.

A I Lyft vp mine eyes vnto the a* hilles, frō whence cōmeth my helpe.

My helpe commeth euen from the lorde which hath made heauen and earthe.

He wyl not suffer thy fote to be moued, and he that kepeth the slepeth not

⁂ Beholde, he ỹ kepeth Israel, doth nether slomber nor slepe.

The lorde hym selfe is thy keper the lord is thy defence vpō the right hand

So that the sunne shal not burne ỹ by day, nether the moone by night.

The lorde preserueth the from all euel, yee it is ỹ lorde ỹ keape thy soule: The lorde preserueth thy goynge out and thy comminge in from thys tyme forth for euermore.

The notes.

a* Hylles for heanen.

The.cxxii. Psalme.

¶ Under the shadow and fyguze of Jerusalē he describeth the felicyte of the cōgregacion of Christe, the delizes of the saintes, wyshing euez the furtherance of it.

The songe of the steares.

A I Was glad, when they saide vnto me: we wyll go into the house of the Lorde.

Oure fete shall stande in thy gates, O Jerusalem.

Jerusalem is buylded as a cytye, ỹ is at vnytte in it selfe.

For there the tribes go vp, euen the tribes of the Lorde: to testefy vnto Israel, to geue thanckes vnto the name of the Lorde.

For there is thy seate of iudgment, euen the seate of the house of Dauid.

B O praye for the peace of Jerusalem, they shal prosper that loue the:

Peace be win thy walles, & plentcousnes within thy palaces.

For my brethren and companions sakes, I wyll wysh the prosperite.

Yee because of the house of the lord our god, I wyl seke to do the good.

The.cxxiii. Psalme.

¶ The godly subdued to the wicked, do affectuosly desyre god to delyuer thē, for vnto him they wholy commyt them selues.

The songe of the steares.

A VNto the lyft I vp myne a* eyes, thou that dwellest in ỹ heauens

Beholde, euē as the eyes of seruaūtes loke vnto the hands of their masters: & as the eyes of a mayden vnto the handes of their mastresse euenso oure eyes waite vpon the lord our god vntyll he haue mercy vpon vs.

Haue mercy vpō vs, O lord, haue mercy vpon vs, for we are vtterly despised

Oure soule is filled with the scornful reproke of the welthy, and with the despitefulnesse of the proude.

The notes.

a* By the eye do the Hebrues almost cōtinually vnderstand ỹ hert & minde, as before in the Psal. cxxi. a. & in many other places.

The.cxxiii. Psalme.

¶ The godly reioyce that they are ridde, by ỹ help of god frō a Jeopardi whereunto they were vexed.

⁂ The songe of the steares.

⁂ Of this spokē before in the tytle of ỹ cxx. Psalm.

A IF the lorde had not bene of oure syde (now maye Israel say) If the Lorde had not bene of oure syde when men rose agaynst vs.

Thei had swalowed vs vpquicke, whē they wer so wrathfuly displeased at vs

Yee the waters had drowned vs, ỹ strame had gone ouer oure soule.

The depe waters/of the proud had
gone euen vnto our soule.
But praysed be ỹ lord, which hathnot
geuē vs ouer for a prai vnto theirteth:
Our soule is escaped, euē as a bird
out of the snare of the fouler: the snare
is broken and we are delyuered.
Our helpe standeth in the name of ỹ
lord, which hath made heauen & earth.

The.cxxv.Psalme.

¶ The church or congregacion is in safytie when the Lord defēdeth it and shal be prosperous whē he fauoreth it, and purgeth the wicked ther out.

The songe of the steare.

They that put their trust in ỹ lord,
A are euen as the mount of Sion,
which maye not be remoued, but
stādeth fast for euer.
The hylles stand aboute Jerusalem euen so standeth the lorde rounde about his people, from this tyme forth for euer more.
That the rodd of the vngodly com not into ỹ lot of ỹ ryghtuous, leste the rightuous put their hande vnto wickednes.
Do wel, O lord vnto those that be good and *true of hert.
As for such as turne backe vnto their owne wyckēdnes, ỹ lord shal lede them forth wyth the euell doars but peace be upon Israel.

* What is signified by the true of hert, is sayd before in the.lxiiii.Psalme.

¶ The cxxvi.Psalme.

¶ He describeth the gladnes of the peple returnig againe from Babilon, & vnder the figure her of the reioysing of the Christen, whom the sunne of God hath made fre from the captiue of synne and death.

The song of the steares.

A When the Lord turneth againe ỹ
captiue of Sion then shal we be
lyke vnto them that dreame.
Then shal our mouth be filled with laughter, and our tong with ioye.
Then shal it be saide amonge the Heathē the lord hath don greate thin geas for them.
Yee the lord hath done greate thin ges for vs al ready, wherof we reioyce
Turne oure captiuite, O lord, as the ryuers in the south.
They ỹ sow i teares, shal reape i ioye.
He that now goeth in his way weepyng and beareth forth good sede, shal come agayne with ioye and bring his sheaues with him.

The.cxxvii Psalme.

☞ By the onely lyberalyte & gyfte of God ys the house and household geuē ỹ citie defended, meat ministred, chyldern & those towards thzyfty obtayned

*The songe of the steares.

*Of this ye haue before in the tytle of the.cxx.psal

Except the lord de buylde the house
A They labour is but loste that buil
de it.
Excepte the Lorde kepe the cytie, the watchman waketh but in vane.
It is but lost labour that ye ryse vp early, & take no rest, but eate the breade of carefulnesse: for loke to whomit pleaseth him, he geueth it in slepe.
Lo, childeren and the frut of thy womb are an heritage and gyfte, ỹ commethe of the Lorde.
Lyke as the Arrowes in the hande of the Gyaunte, euen so are the young chylderen.
Happy is the manne that hath hys quyuer full of them: they shall not be ashamed, when they speake wyth they enemyes in the gate.

The notes

g *That is, fylled wyth thy welth and prosperiete.

The.cxxviii.Psalme.

¶ He that fearyth God shal do well and fortunately at all season.

The songe of the steares.

Blessed are all they, that feare the
A Lorde and walke in hys wayes:
For thou shalt eate ỹ labours of thyne owne handes: O well is the, happy art thou.
Thy wyfe shalbe as a frutefull vyne vppon the walles of thy houses.
Thy chyldern lyke the Olyue braū ches rounde about thy table.
Lo, thus shal the man be* blessed, that feareth the lorde.
The lorde shall so blesse thē oute of Sion that thou shalt se Jherusalem in prosperitie al thy lyfelonge.
Yea that thou shalt se the childers childeren, and peace vpon Israell.

¶ The.cxxix. Psalme.

¶ Although the wicked do longe and greatly persecuted the Godlye. yet shal they not preuayle ouer thē: yea they shal. ate the length perishe when the godly shall be in safetie.

The songe of the steares.

Many a time haue they fought a-
A gaynst me fro my youth vp (mat
Israell now saye.)
Ye, many a tyme haue they fought agaynste me from my youth vppe, but they

they haue not ouercome me.

The plowers plowed vp o my backe, and made longe forowes.

But the righteous lorde hath hewen the yocke of the vngodlye in peces.

Let them be confounded & turned backward, as many as haue euil will at[a]*Sion.

Let them be euen as the haye vpon the houſe toppes, whiche wythered afore it be plucked vp,

Wherof the mower fylleth not his hande, nether he that byndethe vp the ſheaues, hys boſome.

So y they which go by, ſaye not ſo moch as: y Lord proſpere you, we wiſh you good luck in the name of the lord,

The Notes

a*Sion in the ſcripture ſignifieth the whole churche congregacio of god, & euery faithful ſoule that hath his whol intēt, affeccio & deſire toward God.

The.cxxx.Pſalme.

¶ An earneſt prayer of hym that is oppreſſed with aduerſytie for his ſinnes, & that ſurely hopeth to optayne of god, both forgeuenes of hys ſinnes, & deliueraunce from his aduerſytyes.

The ſonge of the ſteares.

A Out of the[a]* depe cal I vnto the, O Lord, Lord heare my voyce.

O let thyn eares conſyder well the voyce of my complaynte.

If thou lord wylt be extreme to marcke what is done amiſſe, Oh lord who may abyde it?

But ther is mercy with the, that thou mayeſt be feared,

I loke for the lord, my ſoule doth waite for him, and in his worde is my truſt:

My ſoule doth pacyently abide y lord, frome the one morowynge to the other.

Let Iſrael truſt in the lord, for with the lorde ther is mercy & plenteous redempcyon:

And he ſhal redeme Iſrael from al hys ſynnes.

The Notes

a*By the dede vnderſtand the aduerſite wherin y people of Iſrael where when they were ſcatered among y Chaldees. Vnto vs Chriſten it ſignifyeth y aduerſity, trouble miſery & which happeneth vs for our offences & ſynnes.

¶ The.cxxxi.Pſalme.

He ſheweth y he was noe proud, but meake & lowly.

The ſonge of the ſteares.

A Lord, I am not hye mynded, I haue no proude lokes.

I do not encreaſe my ſelfe in great matters, which are to hye for me

But I refrayne my ſoule and kepe it lowe, lyke as a chyld that is weened from his mother: yee my ſoule is euen as a weened childe.

Let Iſraell truſt in the lord, from this time forth for euermore.

The.cxxxii.Pſalme.

¶ He ſheweth that the proſperiti of Chriſtes kyngdome dureth euer, & that god is alway preſent with his churche and congregation: This doth he vnder the figure of Dauid & of the arcke abyding in Sio.

The ſonge of the ſteares.

A Lord remembre Dauid & all hys trouble.

How he ſwore vnto the lorde, and vowed a vowe vnto the almighty one of Jacob: I wyl not come within the tabernacle of my houſe, nor clyme vp in my bedde.

I wyll not ſuffre myne eyes to ſleape, nor myne eyelidde to ſlomber.

Untyll I finde oute a place for the lorde, an habitacion for the mightie one of Jacob.

Lo, we herd of the ſame at Ephrata, and founde it in the wood.

We wyll go into hys tabernacle, & fall downe before his fote ſtole.

Aryſe, O lord, vnto thy[a]* reſting place, thou and the arke of thy ſtrength. B

Let thy preaſtes be clothed w righteouſneſſe, & let thy ſayncte reioyſe.

For thy ſeruaunt Dauids ſake, [b]* turne not away the preſence of thine anoynted.

The lord hath made a ſaythful ooth vnto Dauid, & he ſhall not ſhrynke frō it: Of the frute of thy body ſhall I ſet vpon the ſeate.

If thy chyldre wyl kepe my couenaūt, and my teſtimony y I ſhal lerne them C
their chyldren alſo ſyt vpon thy ſeate for euermore.

For the lord hath choſen Sion, to be an habytacyon for hym ſelfe hathe he choſen her.

This ſhalbe my reſt, here wyl I dwel, for I haue a delyte therin.

I wyll bleſſe her vytalles with increaſe, and wyl ſatyſfye her poore with breed: I wil decke her Preaſtes with health, & her ſaincte ſhall reioyſe & be glad.

There ſhall I make the[c]* horne of Dauid to flouriſh, I haue ordened a lā

terne for myne anoynted.

As for hys enemyes, I shall clothe them wyth shame, but vpon hym selfe shal his crowne flory sche.

The notes.

a*His restynge place was the mercy seate, as before in the Psal.xcix.b

b*Turne not awaye the presence.&c. that is, forsake not or disdaine not the presence of thine anoynted

c*Hys power, as in ỹ Psalme.xviii.

¶ The cxxxiii. Psalme.

¶ He prayeth the vnyte & concord of brethren.

The songe of the steares.

of Dauid.

a BEholde, howe good and ioyfull a thing it is, brethren to dwel together in vnitye.

It is lyke the precyous a*oyntemẽt vpon the heade, that ranne downe vnto the berd: euen vnto Aarons beerd, & went downe to the skyrtes of his clothynge.

Like the dewe of Hermon, which fel vpon the hyl of Sion.

For there the lord promysed hys blessyng, and lyfe for euermore.

a*Of this ointment is spoken Exod xxx.c

¶ The.cxxxiiii. Psalme.

¶ He exhorteth to praye and prayse God: yee & that also in the nyght.

The songe of the steares.

a BEhold, O praise the lord, al ye seruauntes of ỹ lord, yee ỹ bynyght stande in the house of the lorde.

O lyft vp your handes in the Sanctuary, and prayse the lorde.

The lord that made heauen and earth bl esse the out of Sion.

¶ The.cxxxv. Psalme.

¶ He mouethmẽ to the prayse of god and declareth hys power by his workes, as wel by those whiche he euery where goeth, as by those wherwith he peculyarly.auaunced Israel.

Prayse the euerlasting.

a *PRaise ỹ name of ỹ lord, praise it O ye seruauntes of the lord.

*Psal: cxiii & cxxxiii i.a.

Ye that stand in the house of the lord, in the churtes of the house of our God.

O prayse the lord, for the lord is gracyous: O syng prayses vnto his name for, it is louely.

For why the lord hath chosen a*Jacob vnto hym selfe, and Israel for hys owne possession.

For I know that ỹ lord is greate, and ỹ our lord is aboue al goddes.

b Whatsoeuer the lord pleaseth that doth he in heauen and in earth, in the see, and in al depe places.

He bryngeth forth the cloudes frõ the endes of ỹ world, he turneth ỹ lightenynges vnto rayne, bryngyng ỹ windes out of their treasures.

*Which smote the first borne of Egypte, both of man and beast.

*Exo.xii.c. Exo vii: viii ix, and.x, Psal, lxxviii, &c

He hath sent tokens and wonders into ỹ middest of the, O thou lande of Egipt, vpõ Pharao & al his seruauntes.

Which smote diuers nacions, and slewe myghty kynges.

*Sehon kynge of the Amorytes, Og the kynge of Basan, and all the kyngdomes of Canaan.

*Nu.xx.c.s Deute. iii: a

*Josu.xii.c

*And geue their lande for an heritage, for an heritage vnto Israell his people.

Thy name, O Lord, endureth for euer, so doth thy memorial, O Lord frõ one generacion to another.

For the lord wyll aueng his people and be gracyous vnto his seruauntes.

*As for the ymages of the Heathen they are but syluer and golde, the worcke of mens handes.

*Psa, cxiiii Sapi.xv.d.s Baruch. vi.

They haue mouthes, and speake not: eyes haue they but they, se nat.

They haue eares, and yet they here not, nether is there any breth in their mouthes.

They that make them, are lyke vnto them, & so are al they that put their trust in them.

Prayse ỹ Lord ye house of Israel, prayse the lord ye house of Aaron.

Prayse the lord ye house of Leui, ye ỹ feare the lord, prayse the lorde.

Praysed be the Lord out of Sion, which dwelleth at Jerusalem. Prayse the euerlasting.

The Notes

a*What is vnderstande by Jacob and Israel is shewed in the Psal.xiiii.b.s.xx.a.

The.cxxxvi. Psalme.

¶ To thyntent to styr men to the prayse of god he reherceth the myracles of the creacyon, & also those which he after dyd in the reuengyng of Israel.

A *GEue thanckes vnto the lorde, for he is gracous, and his mercy endureth for euer.

*Jud.xiii.c Psal cvi.a. & cvi.a.

O geue thanckes vnto the God of al goddes for his merci ẽdureth for euer:

O thancke the lord of al lordes for his mercy endureth for euer.

which

Which only doth greate wonders, for
hys mercy endureth for euer.
Which by his wysdome made the he
auēs, for his mercy endureth for euer.
Which laied out the earth aboue ẏ
waters, for his merci ēdureth for euer.
Which hath made greate lyghtes,
for his mercy enduoeth for euer.
The suune to rule the daye, for his
mercy endureth for euer.
The moone & ẏ starres to gouerne ẏ
B nyght, for his merci endureth for euer.
*Exo.xii.c *Which smote Egipt w their fyrſt
borne, for his mercy endureth for euer.
And brought out Israel frō amōg
them, for his mercy endureth for euer.
With a myghty hand & stretched out
arme, for his mercy endureth for euer.
Which deuyded the reed see in to par
tes, for his mercy endueth for euer.
*Exo.xiiii. *And made Israel to go thorow ẏmyd
dest of it, for his mercy ēdureth for euer,
But as for Pharao and his hoost,
he ouer threwe them in the reed see, for
his mercy endureth for euer.
*Which led his people thorow ẏ wil
*Ge,xv xvi xvii. dernes: for his mercy ēdureth for euer.
C *Which smote grete kynges, for his
*Josue.xii.a mercy endureth for euer.
Yee, and slue myghtye kynges for
hys mercy endureth for euer.
*Sehon King of the Amorytes, for
*Numeric &Deu,iii.a his mercy endureth for euer.
And Og the kinge of of Basā, for
his mercy endureth for euer.
And gaue awaye their lande for an
heritag, for his mercy ēdureth for euer.
Euē for an heritag vnto Israel his ser
uaunt, for his mercy ēdureth for euer.
Which remembreth vs, whē we ar in
troble, for his mercy endureth for euer.
*Psal.cxlvi. *Which geueth fode vnto al flesh,
for his mercy endureth for euer.
O geue thanckes vnto the God of
heuē, for his mercy endureth for euer.

C The.cxxxvii.Psalme.

C The Babylonyans required of Israel cōges, but they perpetually bewailed ẏ destrucciō of Jerusalē.

A BY the waters of Babylon we sat
downe and weapte, when we re=
membred Sion.
As for our harpes we hanged thē
vp vpon the trees, that are therin.
Then they that led vs awaye cap=
tyue, requyred of vs a songe and Me=
lody in our heuynes: syng vs one of ẏ
songes of Sion.
How shal we sing the lordes sōge
in a straunge lande?
If I forget the, O Jerusalē, let mi
B right hande be forgotten.
If I do not remēbre ẏ, let my tong
cleaue to ẏ rofe of my mouth: ye yf I
preferre not Jerusalem in my myrth.
Remembre the chyldren of Edom, O
lord, in the daye of Jerusalē. how they
saide: downe with it, downe withit: euē
to the grounde.
a*O daughter of Babilō, ẏ shalt cōe
to misery thy selfe: yee, happy shall he
be, ẏ rewardeth ẏ as ẏ haste serued vs.
*Blessed shal he be, ẏ taketh thy chil
drē, & throweth thē agaynst ẏ stones. *Esa.xiii.c

The Notes
a*Daughter of babilō for cityt people of babilō.

The.cxxxviii.Psalme.

C The prayseth the goodnes of God towarne hym, which hath delyuered him forth of al Jeopardyes, & promoted him vnto the dygnite of a Kinge.

Of Dauid.

I Will geue thākes vnto ẏ, O lord,
A w my whole hert, euē before ẏ god
des, wil I singe prayses vnto the.
I wyl worshyp toward thy holy tē=
ple, and prayse thy name, because of
thy louynge kyndnesse and trueth, for
thou hast magnified thy worde accor=
dinge vnto thy great name.
When I cal vpon ẏ, ẏ hearest me, &
endewed my soule w much strength.
All the kinges of ẏ earth shal prayse
the, O Lord, when they heare the wor
des of thy mouth.
Yee they shal synge in the wayes of
B ẏ lord, ẏ greate is ẏ glory of ẏ lode.
For though ẏ lorde be hye, yet hath
he respect vnto ẏ lowly: as for ẏ proud,
he beholdeth him a farre of.
Though I walke in the myddest
of trouble, yet shalt thou refresh me, ẏ
shalt stretch forth thyne hand vpon the
furyousnes of myne enemyes, and thy
ryght hande shal saue me.
The lord shal make good for me, ye thy
mercy, O lord, ēdureth for euer: despise
not then ẏ worke of thine owne hāndes.

C The cxxxix.Psalme.

C Ye sheweth that al thinges are euident & opē vn to god which made him: & that he is euery where, & seyth al thinges.

b Of Dauid Psal cxxix & cxl

a* To ỹ chaunter, a Psalm of Dauid.
a* Loke the tytle of the iiii. Psalme.

A O Lord, thou searchest me out, and knowest me.

Thou knowest my downe sitting and myne vprising, thou vnderstandest my thoughtes a farre of.

Thou art about my path & aboute my bedd, & spyest out al my wayes.

For lo, there is not a word i my tõge, but ỹ, O Lord knowest it alto gether.

Thou hast factioned me behind & before, and layed thine hande vpon me.

Such knowledge is to wonderfull and excellent for me, I can not attaine vnto it.

B Whether shall I go then from thy spirite? or whyther shall I go then frõ thy presence?

If I clime vp into heauẽ, ỹ art there: yf I go downe to hel, ỹ art there also.

If I take the wynges of the morninge, and remayne in the vttermoste parte of the see:

Euen there also shal thy hand leade me, and thy righte hande shal hold me.

If I saye: peraduenture the darcknesse shal couer me, then shal my night be turned to daye.

C Yee ỹ darcknesse is no darcknes wt ỹ, but the night is as cleare as ỹ daye, ỹ darcknesse & lyght are both a lyke.

For my reynes are thine, thou hast couered me in my mothers wombe.

I wyll geue thankes vnto the, for I am wõderously made: maruelous are thy worckes, and that my soule knoweth right well.

My bones are not hyd from the, though I be made secretely, and facyoned beneth in the earth.

Thyne eyes se myne vnperfectnes, they stande al written in the boke: my dayes were fashioned, whẽ as yet there was not one of them.

How deare are thy councels vnto
D me O God: O how greate is the sume of them.

If I tel them they are mo in nomber then the sande: when I wake vp, I am present with thee.

Wylt thou not slaye the wycked (Oh god) that the bloudthirsty might departe fro me.

I gate from o lorde that holy ... [illegible]

For they speake vnright of ỹ, thine enemies exalt thẽselues presumptuously.

I hate them, O Lord, that hate the: and I maye not awaye with those that ryse vp agaynst the.

Ye I hate them right sore, therfore are they mine enemyes.

Trye me, O God, and seke the grounde of myne herte: proue me, and examen my thoughtes.

Loke well yf there be any waye of wickednesse in me, b* and leade me in ỹ waye euerlasting.

The notes.

b* Some reade: then leade me by the waye of the world, that is destroye me.

The .cxl. Psalme.

He desireth to be delyuered from the dysceates & lyes of Doeg, and his companyons.

a* To ỹ chaunter a Psalme of Dauid.
a* Loke the title of the iiii. Psalme.

D Elyuer me, O Lord, frõ ỹ euell men, Oh preserue me from the wicked men.

Which ymagyn mysche= I
eke in their hartes, and stir vp stryfe al the daye longe.

Thei sharpẽ their tonges like a serpẽt: adders poyson is vnder their lyppes. Selah.

Kepe me, O Lord, from the hande of the vngodly: preserue me from the wicked men, whych are purposed to ouer throwe my goinges.

The proud haue layed a snare for me: & spred a net abrode wt cordes, yee and set trappes in my waye. b* Selah.

B But my saying is vnto the Lord: ỹ art my God, heare the voyce of my prayer O Lorde.

O Lorde God, thou strength of my health, thou hast couered my head in ỹ daye of battayle.

Let not the vngodly haue his desire, O lord, let hym not haue hys purpose, lest they be to proude. Selah.

Let the mysches of their owne lippes fal vpon the head of them, that cõpase me about.

Let hote burning c* coales fal vpõ them, let them be cast in to the fyre, & in to the pyt, ỹ they neuer rise vp agayne.

A man ful of wordes shal not prosper vpon the earth: a malycyous and wycked person shalbe hunted awaye, and destroyed.

Sure

Sure I am, that the Lord wyl auẽge the poore, and maynteyne the cause of the helpleſſe.

The ryghtuous also ſhal geue thãkes vnto thy name, and the iuſte ſhall contynue in thy ſight.

The notes.

b *Loke the Pſalme iii.a
c *Coles: here of is ſayd in the Pſalme. xviii.b

¶ The cxli. Pſalme.

¶ Fyrſt he prayeth for the ſpyrite wherwith he may preferre the ſharp frendſhip of the ſayncles before the proſperite of ỹ wicked: and after that, for worthy auẽgement of his enemies * for his delyuraũce.

A Pſalme of Dauid.

LOrd, I cal vpon the: haſte the vnto me, and conſider my voice, whẽ I crye vnto the.

Let my prayer be ſet forth i thy ſight as the incenſe, and let the lifting vp of my handes be an euenting ſacrifyce.

Set a watch, O lord, before my mouth, yee a watche at the doore of my lyppes.

O let not myne hert be enclined to any euel thing, to beminded as the vngodli or wicked men, leſt I eate of ſuch thinges as pleaſe them.

Let the righteous rather ſmite me frendely, and reproue me ſo wil I take it, as though he had poured oyle vpõ my head: it ſhal not hurt my heade, yee I wyl praye yet for their wickednelle.

Their iudges ſtomble at ỹ ſton, yet heare they my wordes, that they be ioyfull.

Our bones lye ſcatterered before ỹ pyt, likẽ as when one graueth and digeth vp the grounde.

But myne eyes loke vnto the, O Lord God in the is my truſt, O caſt not out my ſoule.

Kepe me from the ſnare which they haue layed for me, and from the trappes of the wycked doers.

Let ỹ vngodly fal into their owne nettes together vntil I be gon by thẽ.

The. cxlii. Pſalme

Dyd whẽ he prayed vnto the Lord when he fled frõ Saul in to the caue, & thought that he ſhuld there haue bene taken.

The inſtruccion of Dauid, a prayer wehn he was in the caue.

a * I Crye vnto the Lorde wyth my voyce, yee euen vnto the lorde do I make my ſupplycation.

I poure out my complaynt before him, and ſhewe him of my trouble.

Whẽ my ſpyrit is in heuynes, for ỹ knoweſt my path: ỹ wate wherin I walke haue they preuely laped a ſnare for me.

I loke vpon my right hand, and ſe: there is no man that wyl knowe me. b

I haue no place to fle vnto, no man careth for my ſoule.

Therfore do I cry vnto the, O lord and ſaye: thou art my hope & my porcyon in the b *land of the lyuyng.

Conſidre my complaynte, for I am brought very lowe.

O delyuer me fro my perſecuters, for they are to ſtrong for me.

Bring my ſoule out of preſon ỹ, I may geue thãkes vnto thi name: which thig if ỹ wilte graũt me, thẽ ſhal the righteous reſort vnto mi companye. *Cla.xiii.c

The Notes

a *Of this ye haue in ỹ Pſa. xv. Ex. xiiii, d & i. Reg vii. b.
b *Here it is manyfeſt, that the land of the lyuyng ſignifieth ỹ eſtate of the ſainctes * Chryſtẽ, which yet remaine in this life as aboue in ỹ Pſal. xxvii, d

¶ The. cxliii. Pſalme.

¶ This Pſalme & the Pſalme next before are both of one tenour, & made both of one thinge.

A Pſalme of Dauid.

HEare my prayer, O Lord, conſydre my deſyre, anſwere me for thy treuthe & righteouſnes ſake. A

And entre not into iudgement with thy ſeruaunt, for in thy ſyght ſhall no manlyuynge be iuſtyfyed.

For the enemye perſecuteth my ſoule, he ſmyteth my lyfe downe to the grõd he laith me in the darckenes, as ỹ deed, men of the worlde.

Therfore is my ſprete vexed within me, and my hert within me is deſolate.

Yet do I remembre the tymes paſt, I muſe vpon al thy workes, ye I exercyſe my ſelf in the works of thy hãdes.

I ſtretche forth myne handes vnto the my ſoule cryeth vnto the out of the thyrſtye land. Selah.

Heare me, O Lord, & that ſoone, for my ſprete wareth faynte: hyde not thy face fro me, leſt I be lyke vnto them ỹ go downe into the graue.

O let me heare thy louynge kindneſſe by times in the a *morning, for in the

O let me heare thy louynge kyndnesse by tymes in the a* morning, for in ỹ is my trust: shew ỹ me the way ỹ I shuld walke in, for I lift vp my soul vnto ỹ.

Delyuer me, O Lord, fro mine enemyes, for I resorte vnto the.

Teache me to do the thing that pleaseth the, for thou art my god: let thy louing spirete leade me forth vnto ỹ lande of tyghtuousnes.

Quycke me, O Lord, for thy names sake, and for thy tyghtuousnesse sake bynge my soule out of trouble.

And of thy goodnesse scater mine enemyes abroade, & destroye al men that vexe my soule, for I am thy seruaũt.

The Notes.

a* Of this loke the Psalme. vi. a.

The. cxliiii. Psalme.

The prayseth and thanketh God, because he had delyuered hym from all Jeopardyes and persuing of his enemyes, and promoted him to be a kyng, & also made his kyngdome to florishe with aboundaunce of all thynges.

Of Dauid.

A BLessed be the lord my refuge, which teacheth my handes to warre, and my fyngers to fight.

My hope and my castell, my defence and my delyuerer, my shylde in whom I trust, which gouerneth the people ỹ is vnder me.

*Lorde what is man, that thou hast soch respect vnto him? Or the sonne of man, that thou so regardest him?

*Psal. ix. a

Man is like a thing of naught, his tyme passeth awaye lyke a shadowe.

Bowe thy heauens, O Lord, & a* come downe touche the mountaynes, that they may smoke withall.

Sende forth the lyghtenyng & scater thẽ, shute out thyne b* arowes and consume them.

B Sende downe thyne hande from aboue, delyuer me, and take me out of the greate waters, from the hand of straunge chyldren.

Whose mouth talketh of vanite, & their right hãd is a right hãd of falsed.

That I may synge a new songe vnto the, O god, and synge prayses vnto ỹ vppon a tenstrynged lute.

Thou that geuest victory vnto kinges & hast delyured Dauid thy seruaũt fro the parel of the swerde.

C Saue me, & delyuer me from the hande of straunge chyldren, whose mouth talketh of vanite, and their right hand is a right hande of falsede.

That oure sonnes maye growe vp as the yõg plantes, & that our daughters may be as the polyshed corners of the temple.

That oure garners may be full and plenteous w al maner of store: ỹ our shepe may bringe forth thousandes & hundreth thousandes in our villages.

That our oxẽ may be strõg to labour, that ther be no mischaũce, no decay, & no complaynynge in our stretes.

Happy are the people that be in soch a case: yee blessed are the people, which haue the lorde for their God.

a* What is signifyed by the cõming downe of the Lorde, is sayd Gene. xi. a,

b* Of these arowes is spoken Job. vi. a.

c* Of straũge children ye haue Psal. xviii. g: Albeit somme thinke, that straunge children signifye all straung nations, that is, al nacions beside the Jewes themselues.

The. cxlb. Psalme

The goodnes of god is so aboũdauntly geuen vnto al men, that al thynges praise it: chefely the godly, which are largelyest indued therwith.

A prayse of Dauid.

I Wyll magnifye the, O God my kynge, I wyll prayse thy name for euer and euer. A

Euery day wyl I gene thankes vnto the, & prayse thy name for euer and euer.

Greate is the Lord, & marueloous worthy to be praised, ther is no ende of his greatnesse.

One generacio shal prayse thy workes vnto another, and declare thy power.

As for me I wylbe talkinge of thy worshyp, thy glory, thy prayse, and wõderous workes.

So that mẽ shal speake of the might of thy marueloous actes, & tell of thy greatnesse.

The memorial of thine aboũdante kyndnes shalbe shewed, & mẽ shal sing of thy tyghteousnesnesse, B

The Lorde is gracyous & mercyful, lõg suffering, and of great goodnesse.

The Lorde is louyng vnto euery mã, & his mercy is ouer all hys workes.

Al thy workes prayse the, O lord, and thy saynctes geue thankes vnto the.

They shewe the glory of thy kyngdome, & talke of thy power

that

That thy power, thy glory & mygh-
tinesse of the kigdome myght be know
ne vnto men.

Thy kyngdome is an euerlasting
kyngdome, and thy dominō endureth
thorow out al ages.

The Lorde vpholdeth al soche as
shulde fail and lyfteth vp al those ỹ
be doune.

The eyes of all wayte vpon the, and ỹ
geuest them their meate in due season.

D Thou openest thyne hande, and fyl
lest al thynges lyuyng w̄ plenteousnes

The Lorde is righteous in al his
wayes, and holy in al hys woorckes.

The Lorde is nye vnto them that
cal vpon hym, yee al soche as cal vpō
him faithfully.

He fulfylleth the desyre of them that
feare him, he heareth their crie, and hel
peth them.

The Lorde preserueth al thē ỹ loue
hi, but scatereth abrode al ỹ vngodlye.

My mouth shall speake the prayse
of the Lord, and let al flesh thākes vn
to his holy name for euer and euer.

Prayse the euerlastinge.

The .cxlvi. Chapter.

This in the Psalme next before so dothe he here,
saning that he here peculiarly mouethfrom putting
trust or confidence in men.

Prayse the euerlastynge.

A *Psal.ciiii. PRayse the Lord, O my soule: whyle
I lyue wyl I prayse the Lorde: ye
as longe as I haue any beinge, I
wyll synge prayses vnto my god.

*Psa.cxviii *O put not youre trust in Princes, nor
in any chylde of mā, for there is no hel
pe in them.

For when the breth of mā goeth forth,
he shal turne agayne to his earth, and
so all his thoughtes perysshe.

Blessed is he that hath the god of Ja
cob for his helpe, *and whose hope is
in the lorde hys God.

*Ac.xiiii.cx
Apoc.xiiii.b

Which made heauen and earth, ỹ see
and al that therin is, which kepeth his
promyse for euer.

Which helpeth thē to right ỹ suffer
wronge, which fedeth the hongrye.

B The lord louseth men out of prison,
ỹ Lord geueth syght to the blynde.

The Lord helpethe thē vp that are fal
len, the lorde loueth the ryghteous.

The lord careth for the straungers,
he defendeth the fatherles and widdo
we: as for the waye of the vngodly, he
turneth it vpsyde down.

The lorde thy God, O syon, is kig
for euermore, and thorowe oute all ge
nerations.

Prayse the .euerlastynge.

The .cxlvii. Psalme.

He moueth all men to theprayse of god, cheakely
Israell and the cytesens of Jerusalem.

Prayse the euerlasting.

A DPrayse ỹ lorde, for it is a good
thyng to syng prayses vnto our
God: yee a ioyful and pleasaunt
thynge is it to be thankful.

The Lorde shall buylde vp Jeru-
salem, and gather to gether the out ca-
stes of Israell.

He healeth the contrite in herte, and
byndeth vp theyr woundes.

He telleth the noumbre of the star-
res, and calleth thē al by theyr names.

Greate is our lorde and greate is
hys power: yee hys wysdomme is in-
finite.

The lorde setteth vp the meke, and
bryngeth the vngodlye downe to the
grounde.

D synge vnto the Lorde wyth thā
kesgeuinge, synge prayses vpon the ỹ B
harpe vnto oure God.

Which coureth the heauen with
cloudes prepareth rayne for the earth,
*and maketh the grasse to growe vp-
pon the mountaynes.

Which geueth fodre vnto the cat-
tell, and fedeth the yonge rauens that
call vpon hym.

He hath no pleasur in the strenght of
an horse, neyther delyghteth he in any
mans legges.

But the Lordes delyte is in them ỹ
feare hym, and put theyr truste in hys
mercy.

Prayse the lorde O, Jerusalē, pray
se the God O Sion.

For he maketh fast the barres of ỹ
gates, and blesseth the chylderen with
in the.

He maketh peace in thy borders, and
fylleth the with the floure of wheate.

He sendeth forthe hys commaunde
mente vpon earth, hys worde runneth
swyftelye.

He

He geueth snow lyke wolle, and scat tereth the hoze frost lyke ashes.

He casteth fozth his a* yse like moz sels, who is able to abyde his frost?

He sendeth out his wozd and mealteth them, he bloweth with his wynde, and the waters flowe.

He sheweth hys wozd vnto Jacob, his statuts & ozdinaũces vnto Israel.

He hath not dealt so with al ỹ Heathẽ, nether haue they knowledg of his lawes. Pzayse the euerlastinge.

The notes.

a* That is haile, whiche is no nother thynge then hzosed yse

The.cxlviii.Psalme.

He moueth al creatures to the pzayse of god, as wel heauenly as earthly: & therin warneth the saintes and godly to consyder the greate and meruelos power, wysdome and goodnes of god.

A Prayse the euerlastynge.

PZayse the Lozd of heauẽ, pzaise hym in the heygth.

Pzaye hym al ye angels of his, pzase hym al his hoost.

Pzayse hym Sunne and Moone, pzayse hym al ye starres and light.

Pzayse hym al ye heauens, and ye waters that be vnder the heauens.

Let them pzayse the name of the Lozde, fozhe commaunded, and they were made.

He hath made them fast fozeuer & euer, he hath geuen them a lawe whych shal not be bzoken.

Pzaise the lozd vpon earth, ye whal fyshes, and al depes.

B Fyre and hayle, snow and vapozs, wynd and stozme, fulfilling his wozd.

Mountaines and al hilles, fruitful trees and al Cedzes.

Beastes and catel, wozmes and federed foules.

Kynges of ỹ earth & al people, pzinces and al iudges of the wozlde.

Yonge men and maydens, olde mẽ and childzen: let them pzayse the name of ỹ lozd, fozhis name onlye is excelẽt & his pzayse aboue heauen and earth.

He a* exalteth ỹ hozne of his people, al hys sayntes shal pzaise him, the chyldzen of Israel, euen the people that serueth him.

Pzayse the euerlastige.

The notes.

a* What is meante herby is shewed in ỹ Psalme. cxxix.d

The.cxlix.Psalme.

He peculiarly moueth Israel to pzayse God, because he not onely had delyuered them from theire bondage but also had made them victozs and chastizers of the Gentyles and heythen.

Pzayse the euerlastinge. A

DSynge vnto the lozd a new sõge, let the congregation of sayntes pzayse him.

Let Israell retoyce in him that made hym and let the childeren of syon be toyfull in theyz kynge.

Let them Pzayse hys Name in the daunce, let them synge pzayses vnto hĩ with taberettes and harpes.

Foz the lozde hathe pleasure in hys people, and helpeth the meke harted.

B Let the saintes be toyfull with glory, let them retoyse in theyz beddes.

Let the pzayses of God be in theyz mouthe, and sharpe swerdes in theyze handes.

To be auenged of the Heithen, and to rebuke the people.

To bind theyz kinges in chaynes, and theyz nobles with linckes of yzon.

That they maye be auenged of thẽ, as it is wziten, suche honoure haue all hys saintes.

Pzayse the euerlasting.

The.cl.Psalme.

He moueth al men to pzayse God, & that most affectuously, not only with ỹ voyce but also with al kyndes of instrumentes: by which he signifieth gladnes of mind and holy conuersatiõ: oz (as som wil) the blessed ioyfulnes and great gladnes i ỹ pzaises of god which we shal haue in the lyfe to come.

Pzayse the euerlastinge. A

DPzayse the Lozd * in his sanctuary, pzayse him in the fyrmamẽt of his power.

Pzayse him in his noble actes, pzayse him in his excellent greatnes.

Pzayse him in the sound of his trompet, pzayse him vpon the lute & harpe.

Pzayse him in the cymbales and daunse, pzayse hym vpon the strynges & pype.

Pzaise him vpon the welltuned cymbales, pzayse him vpõ ỹ loud symales.

Let euerye thynge that hath bzeth pzayse the lozde.

Pzayse the euerlasting.

The Notes

* Oz: that is in the Sanctuary, oz holy place. So Hieom readeth pzayse the Lozde in hys holy on, meanyng Chzist.

The ende of the Psalter.

¶ The prayse of wisdome, We maye not herkē vn to the voluptuous prouocaciō & intyciges of sinners Wisdome complaineth her t obe despised of al mē and prophecieth destruccion vnto hez despyzers.

¶ The fyrst Chapter.

THe Prouerbes of Salomon
a ỹ sonne of Dauid kynge of Israel: to lerne wisdome a* instruccion, vnderstan-
ding, prudence, ryghtuousnesse, iudg-
ment & equite. That the very babes myght haue wyt, and that yonge men might haue knowledge and vnderstā-
dynge. By hearynge, the wyse man shall come bymoze wysdom: and by ex-
pertēce he shalbe moze apt to vnderstād a parable, & the interpretacion therof, the wozdes of the wyse, and the darcke speaches of the same. The feare of ỹ Lozd is ỹ begynnynge of wysdome. -
But b* fooles despyse wysdome & in-
struccion. My sōne, heare thy fathers doctrine, & forsake not the lawe of the mother: foz that shall bzynge c* grace vnto thy heade, & shalbe acheine about thy necke. My sonne, consent not vn
B to sinners, yf they entyse the,, & say: co me with vs, let vs d* ley waite foz blou de, and lurcke pzyuely foz the innocēt without a cause: let vs swalow thē vp lyke the hell, let vs deuoure thē quicke & whole as those that go downe into ỹ pyt. So shall we fynde all maner of costely ryches, & fyll oure houses with spoyles. Cast in thy lot among vs, we shall haue all one purse.

My sonne, walcke not thou wythe thē, refraine thy fote from their waies. Foz their fete rūne to euel, & are hastie to shede bloude. But e* in vaine is the net layed foxth before the byzdes eyes:
¶ Yee they them selues leye wayte one foz another's bloud, & on of them wold slaye another: These are the wayes of all soche as be couetous, that one wold rauysshe another's lyfe.

Wisdome creth without, & putteth foxth her voyce in the stretes. She calleth before the congregacion in the open gates, & sheweth her wozdes tho zow the cytye sayinge: O ye chyldzen. how longe wyll ye loue chyldyshnesse how longe wyll the f* scozners delite in scozninge, and the vnwyse be ene-
myes vnto knowledge. O turne you vnto my cozrection: lo, I wyll expzesse my minde vnto you & make you vnder stand my wozdes * Seing then that I haue called, & ye refused it: I haue stret ched out my hand, & no man regarded it, but al my councels haue ye despyzed and set my cozrecciōs at naught. Ther foze shall I also laugh in your destruc
D cion, & mocke you, when the thing that ye feare commeth vpon you: euen whē the thinge that ye be afrayed of, falleth in sodenly lyke a storme, & your myserye lyke a tempest: yee whē trouble & heuy nesse commeth vpon you. Then shall they cal vpon me, but I will not heare they shall seke me early, but they shall not finde me: And ỹ because they hated knowledg, & receaued not the feare of ỹ lozde but abhozred me my councell, & despised my cozreccon. Therfoze shall they eate ỹ frutes of their owne waye, & be fylled w̄ their owne coūcels. foz ỹ turnig awaye of ỹ vnwise shal sley thē & ỹ pzosperite of foles shalbe their owne destrucciō. But who so herkeneth vn to me, shal dwel safely, & haue ynough wout any feare of euyll.

The Notes.

a* Instruccion is that which the scoler lerneth vn der his maister, whether it be knowledg oz maners.
b* What cōmēly foole signifieth in ỹ Pzouerbes loke after in the .xii. Chap. b.
c* Grace foz crowne.
d* Of this in, Mith. vii. a.
e* In vayne is net layed. &c. That is, it is a vayne thing to lay in wayte foz them whom god defēdeth syth the liars, in waite shal rather perish then they.
f* How and in what significacyon scoznes are ta kne ī the Pzouerbes, is after shewed in the .ix. d

¶ Wysdome is to be embzaced & set by. An aduou tezous woman is to be eschued.

The .ii. Chapter.

MY sonne, yf thou wylt receaue my wozdes, & kepe mi cō maundemētes by ỹ, ỹ thyne eare maye herkē vnto wys-
A dome applye thyne a* herte then to vn-derstandynge. Foz yf thou cryest af-ter wysdome, & callest foz knowledge: yf thou sekest after her as after mo-ney, & dyggest foz her as foz a trea-sure: then shalte thou vnderstande the feare of the Lozde, and fynde the know ledge of God. Foz it is the Lozde ỹ geueth wysdome, oute of his mouth cō meth knowledge & vndestrandynge.

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B He preserueth the welfare of the righteous, and defendeth thē ỹ walke innocētly: he kepeth thē in the right path, and preserueth the waye of hys saynctes.
Then shalt thou vnderstande ryghteousnes, iudgement and equitie, ye and euery good pathe. If wisdom entre into thyne hert, & thy soule delyte in knoweledge, then shall counsell preserue ỹ and vnderstanding shall kepe ỹ. That thou mayst be delyuered from the euell waye, and from theman that speaketh frowarde thynges. From such as leaue the byghe streate, and walcke in the
C wayes of darckenesse whych reioyce in doyng euel, & delite in wicked thinges:
b* whose wayes are croked, and theyr pathes sclaunderous. That thou mayest be delyuered also from the straunge woman, and from her that is not thyn own: which geueth swet wordes, & forsaketh the husbande of her youthe, and forgetteth the couenaunte of her God.
For her house is enclyned vnto death,
D and her pathes vnto hell. All they that go vnto her, come not agayne, nether take they holde of the way of lyfe. That thou mayest walcke in the good waye and kepe the pathes of the righteous.
For the iust shall c* dwell in the land, and the innocentes shall remayne in it: but the vngodly shalbe roted oute of ỹ lande, and the wicked doers shalbe taken out of it.

The Notes.

a* Herte in the scriptures signifyethe counsell, endeuoure, intellygence, opinion, affection, thought, and other lyke operacions of the soule, as ye maye perceaue in many places of the scrypture.
b* Whose ways are croked. &c. ỹ is, whome theyre very lyfe yroueth to be offenders.
c* Dwell in the lande. The signification herof is shewed in the Psal. xxxvii.
☞ The commaundementes of God muste be dilygentlye regarded and obserued.

The. iii. Chapter.

A My Sonne, forgette not my lawe, but let thyne herte kepe my commaūdements. For they shal prolonge the dayes and yeares of thy lyfe, & bringe the peace. Let mercy and faythfulnes neuer go from thee: bynde them about thy necke, and wryte thē in ỹ tables of thyne hert. So shalt ỹ fynde fauour & good vnderstandyng in the syghte of God and men. Put thy trust in the Lord with all thyne hert, & leane not vnto thyne owne vnderstandyng. In al thy ways haue respect vnto hym, & he shall order thy goynges.
B Be not wyse in thyne owne conceate, but feare the Lorde, and departe from euell: so shall a* thy nauell be whoole, & thy bones stronge.

Honour the Lord wt thy substaunce, and with the firstlinges of all thyn encrease: so shal the barnes be fylled wt plenteousnes, and thy presses shall flowe ouer with swet wyne. My sonne, dispyse not the chastenynge of the Lord, neyther faynte when thou art rebuked of hym. * For whome the Lorde loueth hym he chasteneth: and yet delyteth in him, euen as a father in hys owne sonne. Well is him that findeth wysdom, and obteyneth vnderstandinge, for the getting of it is better then anye marchaūdyse of syluer, and the profyt of it is better then golde. Wysdome is more worth then precious stones, and all
C the thinges that thou canst desyre, are not to be compared vnto her. Upō her ryght hand is long lyfe, and vpon her lefte hande is riches and honour. Her wayes are pleasaunt ways, and all her pathes are peceable. She is a tre of lyfe to them that laye holde vpō her, and blessed are they that kepe her fast.

With wisdome hath the lorde layd the foundacīō of the earth, and thorow vnderstandinge hath he stablished the heauens. Thorowe his wisdomme the deapthes breake vp, & the cloudes droppe downe of the dew. My sonne, let not these thynges departe from thyne eyes, but kepe my lawe and my counsel: so shall it be lyfe vnto thy soule, and grace vnto thy mouthe. Then shalt thou walke safely in thy waye, & thy fote shall not stomble. If thou sleapest, thou shalt not be afrayd but shalt take thy rest and slepe swetlye.
Thou nedest not to be afrayde of anye sodeyne feare, neyther for the violente pusshing in of the vngodly, when it cōmeth. For the Lorde shall besege the, and kepe thy fot that thou be not take
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Intend no hurt vnto thy neigbour seing he hopeth to dwell in rest by the. Striue not lightly w̄ any man, where as he hath done the no harme. Folow not a wycked man, and chose none of his wayes: for the lorde abhorreth the froward, but his secrete is amonge the ryghtuous. The curse of the Lorde is in the house of the vngodlye, but he blesseth ÿ dwellynges of ÿ rtghtuous. As for the scorneful, he shal laugh thē to scorne, but he shall geue grace vnto the lowlye. The wyse shall haue honour in possession, but shame is ÿ promocion, that foles shal haue.

The notes.

a* What is signified by nauel ye shal find in, Eze. chi xvi. a.

¶ Wysdome and her frutes and weys ought to be serued,

The. iiii. Chapter.

A HEare, O ye childzen, the fatherly exhortacyon, & take good hede, that ye mate lerne wysdome. Yee I shal geue you a good rewarde yf ye wyll not forsake my lawe. For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: Let thyne hert receaue mi wordes, kepe mi commaundemēts, and thou shalt liue. Get the wisdom, get the vnderstandig forget not the wordes of my mouth, & shrynke not from them. Forsake her not, and she shal preserue the: loue her, and she shal kepe the. The chefe poynte of wysdome is, that thou be wylling to obtayne wysdom, and before al thy goodes to get the vnderstanding: Make muche of her and she shal promote the: Yee yf thou embrace her, she shal bringe the vnto honoure.

B She shal make the a gractous head and garnysh ÿa* w̄ a crowne of glory.

Here me sonne and receaue my wordes, that the yeares of thy lyf maye be many. I wyll shew the, the waye of wisdome, and lede the in the right pathes So that yf thou goest theri, there shal no straytnesse hynder the: and when ÿ runnest thou shalt not fal. Take fast hold of doctrin, let her not go: kepe her for she is thy lyfe. Come not in the C path of the vngodly, and walke not in the waye of the wycked. Eschue it, & go not therin: departe aslyde, and passe ouer by it: For they can not slepe, except they haue fyrst done some mischefe: nether take they any rest, excepte they haue fyrst done some harme. For they eate the bred of wyckednesse, and dryncke the wyne of robbery: The path of the ryghtuous shyneth as the lyghte, and is euer brighter and brighter vnto the parfect day. But the way of ÿ vngodly is as ÿ darckns, wherin D men fal, or they be a warre. My sonne, marcke my wordes, & encline thyne eare vnto my sayinges. Let them not departe from thyne eyes, kepe them euen in the myddest of thyne herte. For they are lyfe vnto all those that fynde them, & health vnto all their bodyes. Kepe thyne herte with all dilygēce, for there vpon hangeth life. Put away from the a frowarde mouth, and let the lyppes of slaunder be farre from the. Let thyne eyes beholde the thynge ÿ is ryghte, & let thyne eye liddes loke straycht before ÿ. Ponder the path of thy fete, so shal al thy ways be sure. Turne not a syde, nether to the b* right hand nor to the left, but withhold thy fote from euell.

The notes

a* That is, with great and syngular honoure, as after in the. xii. a. b* By the right hand is vnderstande the false & wycked confidence in. worckes, & by ÿ left, desperatiō. To turne aside or adde to the right hād is, to adde ÿ to ÿ word of god, which god neuercōmaunded. To turne aside or bow to the left hande is, to take away from the worde of god, or to do that which is forbidde. As it is written in Deuter. xxviii. b. & Iosue. xxiii. b.

¶ He warneth to eschue & flee whordom. He forbydeth prodigalitye & wastfull spendyng. He willeth vs to lyue of oure owne laboures. Men must loue their wyues.

¶ The. v. Chapter.

MY sonne, geue hede vnto my wysdome, and bowe A thyne Eare vnto my prudence: that thow mayeste regarde good councell, & ÿ thy lyppes maye kepe nourtoure. For the lyppes of an harlot are a dropppynge honye combe, and her throte is softer then oile. But at ÿ last she is as bytter as wormwod, and as sharp as

morow wil I geue the: wher as ÿ hast nowe to geue him.

Intend no hurt vnto thy neigbour seing he hopeth to dwell in rest by the. Striue not lightly w̄ any man, where as he hath done the no harme. Folow not a wycked man, and chose none of his wayes: for the lorde abhorreth the froward, but his secrete is amonge the ryghtuous. The curse of the Lorde is in the house of the vngodlye, but he blesseth ÿ dwellynges of ÿ rtghtuous. As for the scorneful, he shal laugh thē to scorne, but he shall geue grace vnto the lowlye. The wyse shall haue honour in possession, but shame is ÿ promocion, that foles shal haue.

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A HEare, O ye childzen, the fatherly exhortacyon, & take good hede, that ye mate lerne wysdome. Yee I shal geue you a good rewarde yf ye wyll not forsake my lawe. For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: Let thyne hert receaue mi wordes, kepe mi commaundemēts, and thou shalt liue. Get the wisdom, get the vnderstandig forget not the wordes of my mouth, & shrynke not from them. Forsake her not, and she shal preserue the: loue her, and she shal kepe the. The chefe poynte of wysdome is, that thou be wylling to obtayne wysdom, and before al thy goodes to get the vnderstanding: Make muche of her and she shal promote the: Yee yf thou embrace her, she shal bringe the vnto honoure.

B She shal make the a gractous head and garnysh ÿa* w̄ a crowne of glory.

Here me sonne and receaue my wordes, that the yeares of thy lyf maye be many. I wyll shew the, the waye of wisdome, and lede the in the right pathes So that yf thou goest theri, there shal no straytnesse hynder the: and when ÿ runnest thou shalt not fal. Take fast hold of doctrin, let her not go: kepe her for she is thy lyfe. Come not in the C path of the vngodly, and walke not in the waye of the wycked. Eschue it, & go not therin: departe aslyde, and passe ouer by it: For they can not slepe, except they haue fyrst done some mischefe: nether take they any rest, excepte they haue fyrst done some harme. For they eate the bred of wyckednesse, and dryncke the wyne of robbery: The path of the ryghtuous shyneth as the lyghte, and is euer brighter and brighter vnto the parfect day. But the way of ÿ vngodly is as ÿ darckns, wherin D men fal, or they be a warre. My sonne, marcke my wordes, & encline thyne eare vnto my sayinges. Let them not departe from thyne eyes, kepe them euen in the myddest of thyne herte. For they are lyfe vnto all those that fynde them, & health vnto all their bodyes. Kepe thyne herte with all dilygēce, for there vpon hangeth life. Put away from the a frowarde mouth, and let the lyppes of slaunder be farre from the. Let thyne eyes beholde the thynge ÿ is ryghte, & let thyne eye liddes loke straycht before ÿ. Ponder the path of thy fete, so shal al thy ways be sure. Turne not a syde, nether to the b* right hand nor to the left, but withhold thy fote from euell.

The notes

a* That is, with great and syngular honoure, as after in the. xii. a. b* By the right hand is vnderstande the false & wycked confidence in. worckes, & by ÿ left, desperatiō. To turne aside or adde to the right hād is, to adde ÿ to ÿ word of god, which god neuercōmaunded. To turne aside or bow to the left hande is, to take away from the worde of god, or to do that which is forbidde. As it is written in Deuter. xxviii. b. & Iosue. xxiii. b.

¶ He warneth to eschue & flee whordom. He forbydeth prodigalitye & wastfull spendyng. He willeth vs to lyue of oure owne laboures. Men must loue their wyues.

¶ The. v. Chapter.

MY sonne, geue hede vnto my wysdome, and bowe A thyne Eare vnto my prudence: that thow mayeste regarde good councell, & ÿ thy lyppes maye kepe nourtoure. For the lyppes of an harlot are a dropppynge honye combe, and her throte is softer then oile. But at ÿ last she is as bytter as wormwod, and as sharp as

a two edged swerde. Her fete goo downe vnto deth, and her steppes perse thowgh vnto hell. She regardeth not the
B path of lyfe, so vnstedfast are her wais, that thou canst not knowe them. Heare me therfore (O my sonne) and departe not from the wordes of my mouthe. Kepe thy waye farre from her, and come not nye the doores of her house. That ȳgeue not[a]*thyn honor vnto an other and thy yeres to the cruell. That other men be not fylled wyth thy gooddes, & that thy labours com not in a straung house. Ye that thou mourne not at the last (when thou hast spente thy bodye & gooddes (and then saye: Alas, why hated I nourtoure? why dyd my hert despyse correccion? wherfor, was not I
C obedient vnto the voyce of my techers, and herkned not vnto them that informed me? I am comme almoost into all myfortune, in the myddest of the multitude and congregation. [b]*Drinke of ȳ water of thine owne wel, and of therr uers that runne out of thine owne spr̄ges. [c]*Let thy welles flowe out abroade, that there maye be ryuers of water in the streates: but let them be only thyne owne, and not straungers wyth the.

Let thy well be blessed, and be glad
D with the wyfe of thy youth. Louynge is the hynde, and frendly is the Roe: let her brestes alwaye satisfye the, and holde the euer content wyth her loue. My sonne, why wylt thou haue pleasure in an harlott, and embrase the bosome of another woman? *For euery mās waies are open in the syght of the Lorde, & he pondereth all theyr goynges. The wyckednes of the vngodly shall catch hym self, and with the snares of his owne synnes shall he be trapped. Because he wouldе not be reformed, he shall dye: & for hys greate folyshnes he shall be destroyed.

A vota An harlott

Iob. xxvi. & xxxiiii. c.

The notes.

a* That is, thy substaunce.
b* That is holde thy owelye to thyne owne wyfe.
c* That is, let thy chyldren come out of thy howse wyth honour and not as bastardes.

¶ The slouthfull and slouggish is pyrked and stired to worke: The scismatike is reproued. Aduoutrye ought to be earnestly auoyded.

¶ The vi. Chapter.

MY sonne, yf thou be suertye for
A thy neyghboure, ȳ haste fastened thyne hand wyth a nother man: ye thou arte bounde with thyne owne wordes, & takē with thine owne speache. Therfore, my sonne, do thys: dyscharge thy selfe, for thou art come ī to thy neyghboures daunger. Goo thy waye then soone, and intreate thy neighbour: let not thine eyes slepe nor thyne eye lyddes slomber. Saue thy selfe as a doue from the hand, and as a byrd from the hand of ȳ fouler. Go to the Emmet (thou slogard) consider her wayes, and lerne to be wyse. She hath no gyde, no teacher, no leder: yet i the Sommer she prouydeth her meate and gathereth her fode together in the harueste. *How longe wilt ȳ slepe, ȳ slogysh man whē? Wilt ȳ aryse out of thy slepe? Yee slepe on styl a lytel, slomber a lytle, fold thyne handes to gether yet a lytle, ȳ thou mayest slepe: so shal pouerty come vnto the as one ȳ trauayleth by the waye, and necessyte lyke a weapened man. A dissembling person, a wycked man goeth wyth a frowarde mouth, he wynckеth wt his eyes, he toketh wt his fete, he poynteth wt hys fyngers he is euer ymagenynge myschef and frowardnesse in his hert, and cāuseth discord. Therfore shal his destruccion come hastely vpon him, sodēly shal he be al to broken, & not be healed.

B *Pro. xxiiii

There be sixe thinges which the Lord hateth, and the seuenth he vtterly abhorreth: A proude loke, a dyssemblyng tong, handes that shed innocent bloud, an hert that goeth about wt wicked ymagynacions, fete that be swyft in rennyng to do myscheke, a false wytnesse that bryngeth vp lyes, & such one as soweth dyscord among brethrē. My sonne kepe thi fathers cōmaūdemētes, and forsake not ȳ lawe of thy mother. Put thē vp together in thine hert, and bynd thē about thy necke. That they maye leade the where thou goest, preserue the whē thou art a slepe, and that whē ȳ awakest, ȳ maist talk of thē. For ȳ cōmaūdemēt is a lanterne, & ȳ lawe a lyght: yee chastenyng & nourtoure is ȳ waye of lyfe: ȳ they may kepe the frō ȳ euel woman, & from ȳ flatteryng tong

C

of

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A vota An harlott

Iob. xxvi. & xxxiiii. c.

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C

of

of the harlot: ỹ thou lust not after her beuty in thyne hert, & lest thou be take ẅ her fayre lokes. An harlot wil make a man to begge his bred, but a maried womā wyll hunt for ỹ precyous lyfe. Maye a man take fyre in his bosome, & his clothes not be brēt? Or cāone go vpō hoate coales, & his fete not be hurt? Euen so, whosoeuer goeth in to his neyghbours wyfe, and toucheth her can not be vngilty. Men do not vtterli de spise a theefe that stealeth to satisfie his soule, when he is hongre: but if he may be gottē, he restoreth agayne seuen tymes as moche, or els he macketh recōpense with all ỹ good of his house. But who so cōmitteth aduoutri ẅ a womā, he is a foole, and bringeth his life to de structyon. He getteth him selfe also shame and dishonoure, such as shal neuer be put out. For ỹ gelousy & wrath of the man wyl not be intreated, no though thou woldest offer hym greate gyftes to make amēdes, he wil not receaue them.

¶ God ought to be feared and honoured: his commaundementes ought to be kept: Wanton appetytes and desyres ought to be shonned.

¶ The.vii. Chapter.

My sonne, kepe my wordes, and layd vp my commaundemētes by the. Kepe my commaundemētes and my lawe, euen as the apple of thyne eye, and thou shalt lyue. Bind them vpon thy fyngers, and wryte thē in the table of thine hert. Saye vnto wysdome: thou art my syster, & call vnderstonding thy kynswoman: * ỹ she maye kepe the from the straunge woman, and from the harlot which geueth swete wordes. For out of ỹ wyndowe of my house I loked thorow the trealesse, and beheld the simple people, and among other yonge folkes I spyed one ponge, foole goyng ouer ỹ stretes, by the corner in the waye towarde the harlottes house in the twylight of the euenyng, when it be ganne now to be nyght and darcke. * And beholde there met him a woman in an harlotes apparell (a dysceatfull, waton & an vnstedfast womā: whose fete coud not abyde in ỹ house, now is she without, now in the stretes, and lurketh i euery corner) she caught ỹ ponge man, kyssed hym, and was not a shamed, sayng: I had a vowe to paye, and thys daye I perfourme it. Therfore came I forth to mete the, that I myght seke thy face and so haue I founde the. I haue decked my bed with couerynges & clothes of Egypt. My bed haue I made to smel of Myrre, Aloes, and Cynamon. Come, let vs lye toether, and take our pleasure tyl it be daye lyght. For the good man is not at home, he is gonne farre of. He hath taken the bagge of mony ẅ him: who cā tell when he commeth home? Thus with many swete wordes she ouer came hym, and wyth her flatterynge lyppes she wann hym.

Immedyatly he folowed her, as it were an ore led to the slauter (and like as it were to the stockes, where foles are punished) so long tyl she had wounded hys lyuer with her dart: lyke as if a bryd de hasted to the snare, not knowyng ỹ the parell of his lyfe lyeth there vpon. Heare me now therfore, O my sonne, & marcke the wordes of my mouth. Let not thine hert wander in her wayes, & be not thou dysceaued in her pathes. For many one hath she wounded and cast dowue, ye many a strong mā hath she slayne. Her houses is the waye vnto hel, where men go downe into ỹ chambers of death.

☞ The prayse of the wisdom of god.

¶ The.viii. Chapter

Doth not wisdom crie? doth not vnderstanding put forth her voice? Stādeth she not in the hye places in the stretes and wayes? doth she not crye before the whole cytie, and in the gates where men go out & in? It is you, O ye mē (sayeth she) whome I call? Vnto you (O ye children of mē) lyft I vp my voyce. Take hede vnto knowledge, O ye ignorant, be wyse in hert, O ye foles. Geue eare, for I wyll speake of greate matters, and opē my lyppes to tel thinges that be right. For my throte shalbe talking of the trueth, & my lyppes abhorre vngodlyneſſe. All the wordes of my mouth are ryghtuous, there is no frowardneſſe nor falsede therin. They are all playne to such as wyll vnderstande, and ryghte

Prouer .ii, v, & v.a

* Genesis.b

to them that fynde knoweledge.
Receaue my doctrine therfore, and not siluer: and my knowledg, more the fine golde. For wysdome is more worth the precous stones, ye al ỹ thinges ỹ ỹ canst desyre, are not to be compared vnto it.

nota

I wysdome haue my dwellynge w knowledge, & prudent councel is mine owne. With me is the feare of the Lord, and the eschuuyng of euel. As for pryde, dysdayne, & euell waye, and
B a mouth that speketh wicked thinges, I vtterly abhorre them. I can geue councell, and be a gyde: I haue vnder standing, I haue steyngth. Thorow me, Kinges reygne: thorow me, prices make iust lawes. Thorow me, Lordes beare rule, and all iudges of the earth execute iudgement. I am louynge vnto thosse that loue me, and they that seke me early shal fynde me. Riches & honoure are with me, yee excellent goo des and ryghtuousnes. My frute is better then golde and precious stone, and myne encrease more worthy the fine syluer. I walke in the waye of ryghtu ousnes, and in the strete of iudgement.
That I maye send prosperite to those
C that loue me, and to encrease their trea sure. * The Lorde him selfe had me in possessyon in the begynnyng of his wa yes, or euer he beganne his workes a fore tyme. I haue bene ordened frō euerlasting, and from the begynninge or euer the earth was made. When I was borne, there were nether depth= es nor springes of water. Before ỹ foundacions of the mountaynes were layed, ye before al hylles was I born. The earth and al that is vpon ỹ earth was not yet made, no not the groūd it selfe. For when he made the heauens, I was present: when he set vp the dep= thes in order: whē he hanged the clou des about: when he fastened ỹ springes
D of the depe: When he shut the see with in certayne bowndes, that the waters should not go ouer their mārckes. When he layed the foundacions of the earthe. I was w him, ordryng al things, dely tyng dayly, & reioisig al ways before hi:
As for ỹ round compase of this world I make it folkful: for my delit is to be a mōg ỹ childrē of men. Therfore harkē vnto me, O ye childrē, for blessed are they ỹ kepe my wayes. O geue eare vn to nurtoure, be wyse, and refuse it not. Blessed is the man ỹ heareth me, wat= ching dayly at my gates, and geuyng attendaunce at the posts of my dores. For who so fyndeth me, fyndeth lyfe, & shal obtayne fauour of the Lord. But who so offendeth against me, hurteth his owne soule. Al they ỹ hate me, are the louers of death.

The. ix. Chapter

☞ Wysdom moueth al men to embrace her, The propertye of a whore.

A Wysdome hath buylded her selfe an house, and hewen out a * seuē pylers: she hath kylled her bytailes, pou= red out her wyne, and pre= pared her table. She hath sent forth her maydens to crye vpon ỹ hist place of the citie: Who so is ignorant, let hym come hither. And to the vnwyse she sayde: O come on your waye, eate my bred, and drincke my wyne, whych I haue poured out for you. Forsake ignorance, & ye shal lyue: and se ỹ yee go in ỹ waye of vnderanding. Who so reproueth a scornful person, getteth him selfe dishonoure: and he that rebu keth the vngodly, strayneth him selfe. Reproue not a * b scorner, lest he owe ỹ euel wyl: but rebuke a wyse man, and he wyl loue the. Geue a discrete man B but an occasyon, and he wyll be the wi= ser, teach a righteous man, & he wyl in crease. The feare of the Lord is the be gynnynge of wysdome, and the knowe= ledg of holy thinges is vnderstading.
For thorow me the dayes shal be pro= longed, and the yeares of thy lyfe shall be many. If thou be wyse thy wysdom shal do thy selfe good: but if ỹ thynkest scorne therof, it shalbe thine owne har me. A folysh restlesse womā, ful of wor des, and such one as hath no knowleg, sytteth in ỹ dores of her house vpon a stoole aboue in the cite, to call suche as go by, and walke strait in their waies. Who so is ignorāt (saith she) let him come hither, and to ỹ vnwise she saith: stollen waters are swete, and ỹ bred ỹ C is preuely eaten, hath a good taste. But they consider not ỹ death is there, and that her gestes go downe to hel.

The notes.

a* Or, many the certen nombre for the vncerten.
b* Scorneful or mockinge persones after Dauid Kymhi, are those which be suttel and crafty to hurt other, and which are ready to dyffame other and to open and tel secretes, and so to breake concord and vnyte: And those also which make a mocke at the word of God and despise it, and that repute it for folyshnes as after in the, xiiii. a xix, d. & xxii, b

The. x. Chapter.

In this Chapter & in al that folow vntō ỹ thyrteyeth, the wyse man exhorteth by diuers sentences which he calleth Parables, to folowe vertues and fle vyces: And sheweth also what profit cometh of wysdom, & what hyndraūce procedeth of folishnes.

The *Paraboles of Salomon.

Some rede laymges.

A A wyse sonne maketh a glad fa-
ther, but an vndiscret son is
the heuynes of his mother.
Treasures that are wyckedly gotten,
profyt nothyng, but rightuousnes de-
liuereth from death. The Lord wil not
let the souls of ỹ rightuous suffer hon
ger, but he putteth the vngodly frō his
desyre. An ydle hand maketh pore, but
a quycke labouring hand maketh rich,
Who so gathereth in Somer, is wise:
but he that is sloughysshe in harueste,
bringth him selfe to confusion. Louing
B and fauorable is the face of ỹ rightu-
ous, but the forhede of the vngodly is
past shame, and presumtuous. The me
morial of the iust shal haue a good re-
port, but the name of the vngodly shal
stynke. A wyse man wyl receaue war-
nyng, but a foole will sooner be smyt-
ten in the face. He that leadeth an inno
cente lyfe, walketh surelye; but who so
goeth a wrongwaye, shal be knowen.
a* He that wynckeȝth with his ey, wyl
do some harme: but he that hath a fo
lysshe mouth, shalbe beatē. The mouth
of a righteous man is a wel of lyfe, but
the mouthe of the vngodlye is paste
shame, and presumptuous.
Euel wil stereth vp strife, * but loue
C couereth the multitude of sinnes. In
the lippes of him that hath vnderstan
ding a man shal fynde wisdome, but ỹ
rodde belongeth to the backe of the fo
lysshe. Wyse mē laye vp knowledg but
ỹ mouth of ỹ folysh, is nyȝ destruccyō.
The ryche mannes goodes are hys
stronge holde, but pouertie oppresseth
the poore.
The rightuouse laboureth to do good
but the vngodly vseth his encrease vn
to synne. To take hede vnto ỹ chas
tening of nurtoure, is the waye of lyfe:
but he that refuseth to be reformed,
goeth wronge. Dissembling lippes
kepe hatred secretly, & he that speaketh
any sclaunder, is a foole. Where mo
ch bablyng is, there must nedes be of-
fence: he that refrayneth his lyppes is
wysest of al. An innocēt tōg is a noble
tresur, but ỹ hert of the vngodly is no-
thyng worth. The lyppes of ỹ righ
tuous fede a whole multitude, but fo-
les shal dye in theyr owne folye. The
blessynge of the Lord maketh rich mē,
as for careful trauaile, it doth nothing
therto. A fole doth wickedly & ma-
keth but a sporte of it: neuertheles it
is wysdom for a man to beware of soch.
The thinge that the vngodlye are
afrayed of, shall come vpon them, but ỹ
rightuous shal haue their delyte.
The vngodly is lyke a tēpest that pas
seth ouer, & is no more sene, but ỹ right-
tuous remaynethsure for euer. As vine
ger is to the tethe, and as smoke is vn
to the eyes, euē so is a slougish persōne
to thē ỹ sende him forth. The feare of
ỹ Lord maketh a long lyfe, but the yea
res of the vngodly shalbe shortened.
The pactēt abydyng of the rightuous
shalbe turned to gladnes, but the hope
of the vngodly shal perysh. The waye
of the lord geueth corag vnto ỹ godly,
but it is a feare for wicked doers. The
rightuous shal neuer be ouerthrowne,
but the vngodly shal not remayne in
the land. The mouth of ỹ iuste wylbe
talkynge of wisdome, but the tonge of
the frowarde shal perish. The lyppes
of the ryghtuous ar occuppyed in accep
table thynges, but the mouth of the vn
godly taketh them to the worst.

The notes.

a* To wynckeȝth his ey, here is to shewe a sygne or
token of consentynge, when he thynketh the con-
trary: as before in the. vi. b. and Eccli. xxvii. c

The. xi. Chapter

A False balaunce is an abhomy
nacyon vnto ỹ lord, but a true
B weight pleaseth him. Where
pride is, there is shame also & confusiō:
but wher as is lowlines, ther is wisdō

The innocent dealinge of the iust shal lede them, but the vnfaythfulnesse of ỹ despytfers shalbe their owne destruc-
*Proue.x.a Eccli:v.b cion. *Riches helpe not in the daye of vengeaunce, but rightuousnesse de-
lyuereth from death. The rightuous nes of the innocẽt ordrethe his waye, but the vngodly shall fall in his owne wyckednesse. The tyghtuousnesse of the iust shall delyuer them, but the despytfers shalbe taken in their owne
B vngodlinesse. *When an vngodly
*Sapi:v.b man dyeth, hys hope is gone, the confy dence of ryches shal perish. The righ-
tuous shalbe deliuered out of trouble, and ỹ vngodly shal come in his steade. Throw the mouthe of the dessembler is hys neyghbour destroyed, but thro-
w knowledge shall the iuste be dely-
uereth. When it goeth well wyth the ryghtuous, the cyty is mery: and when the vngodly perysh, there is gladnesse. When the iust are in weal th, ỹ citie prospereth: but when the vn godly haue the rule, it decayeth. A foole bringeth vp aslaunder of his ney ghbour, but a whyse man wyll kepe it secrete. A dessembling person wyll discouer preuethinges, but he that is of a faythful hert, wyll kepe councel.
Where no good councell is there the
C people decaye: but where as many are that geue councell, there is wealth.
He that is suertye for a straunger, hur teth him selfe: but he ỹ medleth not w suertesshyppe, is sure. A gracyous wo-
mã maintaineth honesty, as for ỹmigh tye, they mayntetne riches. He ỹ hath a gentle lyberal stomack is mercyfull: but who so hurteth his neighbour, is a tyraũt. The labour ofỹ vngodli pros pereth not, but he ỹ soweth rightuous-
nes, shal receaue a sure rewarde. Like as rightuousnes bryngeth lyfe: euen so to cleue vnto euel, bryngeth death.
The Lorde abhorreth he a fayned herte, but he hathe pleasure in them ỹ are vndefyled. It shal not helpe ỹ wic ked, though they lay al their hãds toge ther but ỹ sedẽ of ỹ rightuous shalbe preserued. A fayre womã wout discret maners, is like a rig of gold in a swines snoute. The iust labour for peace, trã quillite, but ỹ vngodli for disquietnes.

Some man geueth out his goodes, and is the rycher, but the nygarde (ha-
upng ynough) wyl departfrõ nothing, and yet is euer in pouertie. He that is lyberall in geupng, shall haue plentye: & he that watereth, shalbe watered also D
him selfe. Who so hoordeth vp hys cor ne, shalbe cursed among the people: but blessinge shall lyght vpon his head ỹ selleth it. He that laboreth for ho nestie kyndeth hys despyte: but who soo seketh after mischef, it shal happen vn to hym. He that trusteth in his riches, shall haue a fall, but the rightous shal flouryth as the greane leafe.
Who so maketh disquietnes in his owne house, he shall haue wynd for hys heritage, and the foole shalbe seruaunt to the wyse. The frut of the rightuous is as the tre of lyfe, a wyse mã also win neth mens soules. * If the rightuous be recompensed vpon erth, how mouch more then the vngodly and the synner? *i.Pet.iiij

The.xij.Chapter

Who so loueth wysdom, wil be content to be reformed: but he that hateth to be re-
A proued, is a foole. A good man is acceptable vntoo ỹ Lorde, but the wicked wyll he condẽmp ne. A man can not endure in vngodlyp-
nes, but the rote of the rightuous shal not be moued. A stedfaste woman, is a a*crowne vnto her husbande: but she ỹ behaueth her selfe vnhonestlye is a cor ruptyon in hys boones. The though tes of the rightuous are righte, but the ymagination of the vngodly are decea tefull. The talking of the vngodly is howe they maye laye wayte for bloud, but the mouthe of the ryghtuous wyll delyuer them. Or euer thou canst turn the about, ỹ vngodly shalbe ouerthro
B wen but the house of ỹ rightuous shal: stande. A man shall be commended for hys wysdõ, but a fole shalbe despy-
sed. A symple man which laboureth and worketh, is better then one that is gorgeous and wanteth breade. A righ tuous man regardeth the lyf of hys ca tel, but the vngodly haue cruell hertes He ỹ tylleth his lãd shal haue plẽteous-

nes

nesse of bread: but he ỹ foloweth ydylnes, is a very foole.

The desyre of the vngodly hunteth after myschefe, but the rote of the righteuous bringeth forth frute. The wycked falleth in to ỹ snare thorow the malyce of his owne mouth, but ỹ iust shall escape out of parel. Euery man shal enioye good, accordyng to the innocencye of his mouth, and after the worckes of his handes shal he be rewarded. Loke what a[b]*foole taketh in hand, he thynketh it wel done: but he that is wyse, wyl be counceled. A foole vttreth hys wrath in al the haste, but a discrete mã forgeueth wronge.

C A iust man wyl tel the truth, and shew the thinge that is right: but false wytnesse disceaueth. A sclaunderous perso̅ pricketh like a swerd but a wyse mans tonge is wholsome. A true mouth is euer constant, but a dessemblinge tonge is sone chaunged. They ỹ imagyn euel in their minde, wyll disceaue: but ỹ coũcellers of peace shal haue ioye folowig B them. There shal no mysfortune happen vnto the iust, but the vngodly shal be filled w̃ misery. The Lord abhorreth disceatful lyppes, but they that labour for trueth please him. He ỹ hath vnderstanding can hide hys wysdom, but an vndyscrete hert telleth out his foltschnesse. A dilygent hand shal beare rule, but the ydle shalbe vnder tribute. D Heuines discorageth ỹ hert of mã, but a good word maketh it glad agayne. The righteous is liberal vnto his neighbour, but the waye of the vngodlye wyl disceaue them selues. A dysceatful man shal fynde no vauntage, but he ỹ is conten with that he hath is more worthe then golde. In ỹ way of righteousnes, ther is life, as for any other way it is ỹ path vntodeate.

The notes

a* Crowne for greate honour and glory, as before in the.iiii.chapiter.

b* By a foole in the Prouerbes is principally vnderstãd him that in folowing his owne counceldefe deth infidelite and ỹ vnknowyng of God for truth and hygh wisdome: and wil by no meannes herken and obeye to the worde of god, as before in the.i.a iii.d.x.b.and.xiiii.a

C The xiii. Chapter.

A Wyse sonne wil receaue his fathers warninge, but he ỹ is a* scorneful, wyl not heare when he is reproued. A good mãn shal enioy the frut of his mouth, but he that hath a froward mynde shalbe spoyled. He ỹ kepeth hys mouth, kepeth his lyfe: but whoo soo speaketh vnadui sed, fyndeth harme. The slougarde wolde fayne haue, & can not get his desyre: but ỹ soule of the dylygẽt shal haue plenty. A righteous man abhorreth lyes but the vngodly shameth both other ãd him self. Righteousnes kepeth the innocente in ỹ way, but vngodlynes shal ouerthrowe the synner.

Some men are ryche, though they haue nothyng: agayne som men are poore, hauing great riches. Wyth goodes euery man delyuereth hys lyfe, and the poore wyl not be reproued. The lyght of the ryghteuous maketh ioyful, but ỹ candle of the vngodly shal be put out. Amonge the proud there is euer stryfe, but among those that do al thynges w̃ aduisement there is wisdome. Hastely gotten goodes are sone spente, but they that be gethered together with the hãd, shall encrease. Long tarying for a thig that is dyfered, greaueth the hertte: but when the desyre cometh it is a tre of lyfe. Who so despyseth the word, destroyeth hym selfe: but he that feareth the cõmaundment shall haue peace. The law is a well of lyfe vntoo the wyse, that it maye kepe him from the snares of death. Good vnderstaudinge geueth fauour but harde is the waye of the despysers. A wyse man doth all thynges with discretion, but a fole wyl declare hys foly. An vngodly messenger bryngeth mischeafe, but a faythfull ambassadour, is wholsom: he that thynketh scorne to be reformed: cometh to pouertye and shame but who so receneth correction, shal com to honor. Whẽ a desyre is brought to passe it deliteth ỹ soule: but foles abhore hym ỹ eschueth euell. He ỹ goeth in ỹ company of wyse men, shalbe wise but who so is a cõpanion of foles, shal be hurte. Mischefe foloweth vpon synners, but ỹ righteous shal haue a good rewarde. Which theyr childers childre shall haue in possession, for the ryches of the synners is layd vp for the iuste.

There is plenteousnes of fode in ỹ feeldes of the poore, and shall bee increased

creased out of measure. He that spareth the rodde, hateth his sonne: but who so loueth hym, holdeth hym euer in nourture. The righteous eateth, and is satisfyed, but the bely of the vngodly hath neuer ynough.

The Notes.

a *Of this is spokē in the .xxvij. Chapter.

The .xiiij. Chapter.

A Wyse woman vpholdethe her house, but a folish wyfe plucketh it downe. Who so feareth the lord, walketh in the right path: & regardeth not him that abhorreth the wayes of ỹ Lorde. In the mouth of the folysh is ỹ boastinge of Lordshyppe, but the lyppes of the wyse wyll be ware of suche. Where no a*oxen are, there the crybbe is emptie: but wheare the oxen laboure there is moch frute. A faythfull wytnesse wyll not dissemble, but a false tecorde wyll make a lye. A scornefull body seketh wysdome, and fyndeth it not: but knoweledg is easye to come by, vnto hym that wyl vnderstand. Se that thou meddle not with a foole, and doo as though thou haddeste no knoweledge. The wysdom of hym that hath vnderstanding is, to take heade vnto hys waye, but the folysshnes of the vnwyse deceaueth. Foles make but a spoorte of synne, but ther is fauorable loue amōg the righteous. The herte of hym that hath vnderstading wyll nether dyspayre for any sorowe, nor be to presumptuous for anye soden ioye.

B The houses of the vngodly shall be ouerthrowne, but the tabernacles of ỹ tyghtuous shall so florysh. There is a b*waye whych some men thynke to bee right, but the ende therof leadeth vnto death. The herte is sorowfull euen in laughter, & the ende of myrth is heuynesse. An vnfaythfull personne shal be fylled wyth hys owne wayes, but a good man wyll beware of suche. An ignorannt body beleueth all thynges but who so hath vnderstādinge, loketh well to hys goynges. A wyse man feareth, and departeth from euell: but a fole goeth on presumptuously. An vnpacient man dealeth folyshlye, but he ỹ is well aduised, doth otherwayes. The ignoraunte haue folysshnes in possession, but the wyse are crowned wt knowledge. The euel shal bowe them selues before the good, and the vngodly shall wayte at the doores of the righteous. The poore is hated euē of his owne neybours, but the rych hath many frendes.

C Who so despyseth his neyghboure, doth amis: but blessed is he ỹ hath pytie of the poore. They ỹ imagin wickednes, shall be disapointed: but they that muse vppon good thynges, vnto such shal happen mercy and faythfulnesse. Dilygent labour bringeth ryches, but where many vayne woordes are, truly ther is scarcenesse. Ryches are and ornamente vnto the wyse, but ỹ ignorannce of ỹ fooles is very folysshnes. A faythfull witnes delyuereth soules, but a lyer deceaueth them. The feare of the Lorde is a strong holde, for vnto hys he wyll be a sure defence. The feare of the Lord is a wel of lyfe, to auoyde the snarys of deth. The increase & prosperitie of ỹ comens is ỹ Kynges honour, but ỹ decay of the people is ỹ confusyon of the prince. Pacience is a token of wysdom, but wrath and hastie displeasure is a tokē of folysshnes. A mery hert is the lyfe of the body, but rancour consumeth awaye the bones. He ỹ doth a poore mā wrong, blasphemeth hys maker: but who so hath pytie of the poore, doth honoure vnto God. The vngodly is afrayd of euery parel, but ỹ righteous hath a good hope euen in deathe. Wysdome resteth in the herte of hym that hath vnderstā ding, and he wyll teache them that are vnlerned. Righteousnes setteth vp the people, but wickednes bryngethe folke to destruction. A discreate seruant, is a pleasur vnto the kynge, but one that is honest prouoketh hym vntowrathe.

The notes

a* By the oxen are signifyed preachers as in .i. Cor. ix. and by the crybbe the churche.

b* way for maner of lyuyng. Psal. i. a. that abydeth not in the way of sinners &c. and ỹ here after in the xvi. c

The .xv. Chapter.

A Softe answer putteth downe displeasur, but frowarde woordes prouoke vnto anger. A wyse tong commendeth knoweledge, a foolysh mouth blabbeth out nothynge but folysshnes.

The

The eyes of the Lorde loke one euery place, both vpō the good and badd.

A wholsome tonge is a tree of lyfe, but he that abuseth it, hathe a brokē minde. A foole despiseth his fathers correccion, but he that taketh hede whā he is reproued shall haue the moare vnderstandynge.

In the house of the rightuous are greate ryches, but in ẏ increase of ẏ vngodly ther is mysorde. A wisemouth poureth oute knowledge, but the herte of the folysh doth not so. The lorde abhorreth the sacrifyce of the vngodly but the prayer of the ryghtuous is acceptable vnto him. The waye of the vngodly is ā abhomīnacīō vnto ẏ lord, but who so folowethe rightuousnes, him he loueth. He that forsaketh ẏ right strete, shalbe sore punysshed: and who so hatethcorrection, falleth in to death: The hel whēr paine is knowne vnto the Lord, how moch more then the hertes of men: A scornful bodye loueth not one that rebuketh hym, neither wyll he come amonge the wise.

A mery herte maketh a chearfull countenauuce, but an vnquyet mynde maketh it heuy. A wyse hart wyll seke after knowledge, but the mouthe of fooles medleth with foolyshnesse.

All the dayes of the poore are mysera-
ble, but a quyete herte, is as a continu all feast. Better is alytle w̄ the feare of the lorde then greate treasure, for they are not without sorowe. Better is a messe of potage w̄ loue, then afatore with cuel wyll.

An angry man stereth vp strife, but he ẏ is patient stylleth discorde. The waye of ẏ slouthfull is ful of thornes, but ẏ strete of ẏ rightuous is wel clensed. A wyse sonne maketh a glad father, but an vndiscrete body shamethe his mother. A fole reioyseth in fooli-
she thinges, but a wyse man lokethe well to his owne goinges. Vnadvysed thoughtes shal come to naught, but where as men are that can geue counsel, there is stedfastnesse. O how ioyfull a thynge is it, a man to geue a conuenient answere: O howe pleasaunt is a worde spoken in due sea-
son. The waye of lyfe leadethe vnto heauen, that a man shulde be ware of hell beneth.

The Lorde wyl breake downe ẏ house of ẏ proude, but he shal make fast ẏ borders of ẏ widdow. The lord abhorreth the ymaginacīōs of ẏ wicked, but pure wordes are pleasaūt vnto hi.

The couetous mā roteth vp his owne house, but who so hateth rewards, shal liue. A rightuous mā museth in his minde how to do good, but the mynde of ẏ vngodly ymagineth, how he may do harme. The lorde is farre from the vngodly, but he heareth ẏprayer of ẏ rightuous. Lyke as the clearnesse of the eyes reioyseth ẏ herte, so dothe a good name fede the bones. The eare that herkneth vnto wholsome warnig, and enclineth therto, shal dwel among the wise. He that refuseth to be refourmed, despyseth his owne soule: but he that submitteth him selfe to correcty-
on, is wyse.

¶ The. xvi. Capter.

The feare of the Lorde is ẏ rycht science of wysdome, & lowlynes goeth before honour. *a A man may well purpose ea thynge in hys herte, but the answere of the tonge cōmeth of the Lorde. A mā thinketh e al his wayes to be cleane, but it is the lord ẏ fashioneth the myndes. Cōmytte thy worckes vnto ẏ Lorde, and loke what thou deuysest, it shall prosspere. The lorde doth al thynges for his owne sake, yee & when he kepeth ẏ vngodly for the date of wrath. The lorde abhorreth all presumptuous & proude hertes, ther may nether strēgth ner power escape. With louynge mercy, & faithfulnesse synnes be forgeuen, and who so feareth the Lorde eschueth euell. Whē a mās wayes please the lorde, he maketh hys verye enemyes to be hys frendes. Better is it to haue a lytle thynge w̄ rightuous, then great rentes wrōgously gottē. A mā deuyseth away in his hert, but it is ẏ lord ordereth hys goinges. When the prophecy is in ẏ lippes of the king, his mouth shal not go wrong in iudgment.

A true measure & a true balaunce are

ar the Lorde, he maketh al weyghtes.
A It is a greate abhominacyō when kinges are wicked, for a kinges seate shulde be holden vp w̄ rightuousnesse.
Ryghtuous lyppes are pleasaunte vnto kynges, and they loue hym ꝑ speaketh ꝑ trueth. The kynges displeasure is a messaūger of death, but a wise man will pacifye hym. The cherefull countenaunce of ꝑ kyng is lyke, & his louynge fauoure is as ꝑ euenyng dewe. To haue wīsdome in possessiō is better then golde, and to get vnderstandinge, is more worth then syluer.
The path of the reghtuous eschueth euel, & who so loketh wel to his wates, kepeth his owne soule. Presumptuousnes goeth before destruccīō, and after a proude stomake there foloweth a fall. Better is it to be of humble mynde with the lowly, then to deuyde the spoyles w̄ the proude. He that handleth a matter wysely, opteynethe good: & blessed is he, ꝑ putteth his trust in the Lorde. Who so hath a wyse vnderstandynge, is called to councel: but he ꝑ can speake fayre getteth more ryches. Understandyng is a wel of lyfe vnto him that hath it, as for the chastenyng of foles, it is but folyshnes. The hert of the wise enkourmeth hys mouth, & amendeth the doctrine in his lyppes. Fayre wordes are an hony combe, a refreshyng of the mynde, & health of the bones. *There is a waye ꝑ men thinke to be right, but the ende therof leadeth vnto death. A troublous soule disquietethe her selfe, for her owne mouth hath brought her therto. An vngodly persōne stereth vp euel, and in his lips he is as an whote burnigfyre:
*Pro.xiiii.b. Deu.xii.a. Esa.lv.b.
A frowarde body causeth stryfe, & he ꝑ is a blabbe of his tonge, maketh deuysyon amounge Princes. A wycked man begileth his neighbour, & leadeth him the waye ꝑ is not good. He* ꝑ wyncketh with hys eyes, ymagyneth myscheefe: & he that byteth his lippes, wyll do some harme. Age is a crowne of worshyp, yf it be founde in ꝑ way of ryghtuousnes. A patient man is better then one stronge: & he ꝑ cā rule himselfe, is more worth then he ꝑ wynneth a cytye. The lottes are cast i to the lappe, but their fall standethe in the Lorde.
*Of this ye haue before in the .x. Chap. b,

The .xvii. Chapter.

BEtter is a drie morsel with quietnesse, then a ful house ā many catcatel with strife. *A discrete seruannte shal haue more rule then ꝑ sonnes ꝑ haue no wysdome, & shall haue like heritage with the brethrē. Like as siluer is tried in the fire & golde in ꝑ fornace, euē so doth ꝑ Lord proue the hertes. A wicked body holdeth moch of false lippes, & a dessemblig persōne geueth eare to a deceatfull tōge.
*Eccli.x.d
*Who so laugheth the poore to scorne, blasphemeth his maker: & he ꝑ is glad of another mās hurt, shal not be vnpunisshed. Chyldets chyldren are a worshyppe vnto the elders, & the fathers arē the honour of ꝑ children. An eloquent speach becōmethe not a foole, a dessembling mouth also besemeth not a prince. Liberalyte is a precious stone vnto him that hath it, for where soeuer he becōmeth, he prospereth.
*Pro.xiiii.d Iob.xxxi.c Pro.xxiiii.c
Who so couereth an other mans offence, seketh loue: but he that discloseth the faute, settethe frendes et variaunce. One reproke doth more good to him ꝑ hath vnderstādinge, then an C. stripes vnto a foole. A seditious persōne seketh myscheefe, but a cruel messaūger shalbe sente agaynste hym.
It were better to come agaynst a shee Bere robbed of her whelpes, then agaynst a foole, in his folyshnes.
*Who so rewardeth euell for good, the plage shal not depart frō his house
*Rom.xii.d i.Pet.iv.b i.Thes.v.d
He ꝑ soweth discorde & stryfe, is like one ꝑ diggeth vp a water broke: but ā opē enemy is like ꝑ water ꝑ breakethe out & rēneth abroade. The lord hateth as wel him ꝑ iustifieth ꝑ vngodly, as hi ꝑ cōdēpneth ꝑ innocēt. What helpeth it to geue a foole money in his hād, wher as he hath no mīd to by wisdō? He is a frēde ꝑ al way loueth, & i aduersyte a mā shal know who is his brother: who so promiseth by ꝑ hād, & is suerti for another, he is a foole. He ꝑ loueth strife, delyteth in synne: and who so settethe his doore to hye, seketh after a fall.

Who so hath a frowarde herte ope-
teineth no good: & he ỹ hath an ouerth
warte tonge, shall fall in to myschefe.
An vnwise body bringeth him selfe
into sorowe, and the father of a foole
can haue no ioye. *A merye herte ma
keth a lustye corage, but a sorowfull
mynde drieth vp the bones. The vn
godly taketh gifres out of the bosom,
to wreste the wayes of iudgment.*
Wysdome shyneth in the face of hym
that hath vnderstandynge, but the ey-
es of fooles wandre thorow out all lan
des. An vndiscrete sonne is a greke
vnto his father, & an heuynesse vnto
his mother that bare hym. To pu-
nish the innocent, & to smyte the prin-
ces ỹ geue tru iudgment, ar both euel.
*He is wyse & discrete, ỹ tempereth
his wordes: & he is a man of vnderstā
dinge, ỹ maketh moch of his spyrete:
Yee a very foole (when he holdeth his
tonge) is counted wyse, and to haue vn
derstanding, when he shutteth his lip
pes.

*Pro.xii.d and, xv.b Eccli.xxx.c Pro.xxiii.a

*Eccli.iii.c e.viii.a

*Iacob.iii.a

The.xviii.Chapter.

A Who so hath pleasure to sow
dyscorde, pyketh a quarell
in euery thynge. A foole
hath no delyte in vnderstā
dynge, but onelye in those
thynges wherin his hert reioyseth.
Where vngodlynes is, there is also
disdayne: and so there foloweth shame
and dishonoure: The wordes of a mās
mouth are lyke depe waters, and the
well of wysdome is lyke a full streame.
It is not good to a*regarde the per-
sonne of the vngodly, or to put backe
the righteous in iudgemente. A fooles
lyppes are euer brawling, & his mouthe
prouoked vnto battayll. A fooles
mouth is his owne destruccion, & his
B lyppes are ỹ snare for his owne soule.
The wordes of a sclaunderer are very
woundes, & go thorow vnto ỹ vnmost
partes of the body. Who so is slouth
full & slacke in his laboure, is ỹ brother
of him that is a waster: The name
of the Lorde is a strōge castel, the righ
teous flyeth vnto it, & shalbe saued.
But ỹ rych mans goodes are his strōg
holde, yee he taketh them for an hy wal
rounde about him. After pryde cōmeth C
destruccō, & honour after lowlynes.
*He ỹ geueth sentēce in a matter be
fore he heare it, is a foole, & woorthye
to be cōfounded. A good stomacke
driuethe awaye a mans disease, but
whē the spyrete ys vexed, who maye a
bide it? A wysse herte labourethe for
knowledge, & a prudente eare seketh
vnderstandynge. Liberalyte bryn-
geth a man to honour & worshipe, and
setteth hī among great men. The righ
tuous accuseth him selfe first of al, yt
his neyghboure come, he shal fynde hī. D
The lot pacifieth ỹ variaunce, & par
teth the mightie a sunder. The vnite
of bretheren is stronger then a castel, &
they ỹ holde together are like the barre
of a palace. A mans belye shalbe sa-
tisfyed with ỹ frut of hys own mouth,
and with ỹ encrease of his lippes shal
he be fylled. Death and lyfe stād in
ỹ power of the tonge, he that loueth it,
shal eniope the frute therof. Who
so fyndeth a wyfe fyndeth a good thing
and receaueth an wholsome benefite of
ỹ Lord: The pooze maketh suppli
cacyon and prayeth mekely, but ỹ rich
geueth a rough answere. A frende ỹ
delyteth in loue, doth a mā moze frēd-
shipe, & sticketh faster vnto him then a
brother.

The notes
a* That is, to owe fauer to the person, &c.

The.xix.Chapter.

BEtter is the pooze ỹ liueth godly,
then the blasphemer that is but a A
foole. Where no discrecion is,
there the soule is not well: & who so is
swyfte one foote, stōbleth hastely. Fo-
lishnesse maketh a mā to go out of his
waye, and then is his herte vnpacient
agaynste the Lorde: Ryches make
many frendes, but the pooze is forsakē
of his owne frendes. A falle witnesse
shall not remayne vnpunished, & he ỹ
speaketh lyes shall not escape. The
multitude hangeth vpon greate men,
& euery man fauoureth him ỹ geueth
rewardes. As for the pooze, he is ha
ted amonge all hys brethrē: yee his ow
ne frēdes forsake him, & he that geueth
credēce vnto wordes, getteth nothing.
He ỹ is wyse, loueth his own soule:

and who so hath vnderstanding, shall prospere. A false witnesse shal not remayne vnpunyshed, and he that speaketh lyes shal perishe. Delicate ease becommeth not a foole, much more vnseemelye is it, a bonde man to haue the rule of princes. A wyse man putteth of displeasure, and it is his honour to let some faultes passe. The kynges displeasure is lyke the roaring of a Lyō, but his frendshyp is like the dewe vpō the grasse. An vndiscrete sonne is ẏ heuynes of his father, and a brawling wyfe is like ẏ topp of an house, where thorow it is euer dropping.

☞ House and ryches maye a mā haue by ẏ heritage of his elders, but a discrete woman is the gyft of the Lord.

Slouthfulnes bringeth slepe, and an ydel soule shall suffer honger.

C Who so kepeth the cōmaundement, kepeth his owne soule: but he ẏ regardeth not his waye, shal dye. He ẏ hath pitie vpon ẏ poore, lendeth vnto the Lord: and loke what he layeth out, it shal be payed him agayne. Chasten thy sonne whyle ther is hope, but let not thi soule be moued to slaye him. For grate wrath bringeth harme, therfore let him go, and so mayest thou teach hym more nurtoure.

D geue eare vnto good councell, & becontent to be reformed, ẏ ẏ mayst be wyse here after. There are manyde vyces in a mans hert, neuer theles the cōcel of the Lord shal stande. It is a D mans worshipe to do good, and better it is to be a poore man, then a dyssembler. The feare of the Lorde preserueth the life, yee it geueth plentuousnes, without ẏ vysytacion of any plag. A slouthful body shutteth hys hand in to his bosome, so that he can not put it to his mouth. *If thou smitest a* scorneful person, ẏ ignorant shal take better hede: and yf thou reprouest one ẏ hath vnderstanding, he wyl bey wiser.

*Pro. xxi. b

He ẏ hurteth his father or shutteth out his mother, is a shamefull and an vnworthy sonne. My sonne, heare no more the doctrine ẏ leadeth the awaye from ẏ wordes of vnderstanding.

A false witnes laugheth iudgement to scorne, and ẏ mouth of the vngodly eateth vp wickednes. Punishmentes are ordenen for the scorneful, and stypes for fooles backes.

a *Of this is spokē in the nyenth Chapter. b

The Notes

The. xx. Chapter.

WYne is a voluptuous thinge, and dronkenes causeth A sedicyō: who so delyteth ther in, shal nether be wyse.

The kynge ought to be feared as the roaring of a lyon, who so prouoketh hi vnto anger, offendeth agaynst hys owne soule. It is a mās honaur to kepe hym self from stryfe, but they ẏ haue pleasure in brawlinge, are fooles euery one. A slouthful body will not go to plow for cold, therfore shal he go abegging in Sommer, & haue nothing.

Wyse counsell in ẏ hert of mā is like a water in ẏ depe of ẏ earthe, but he ẏ hath vnderstanding, bringeth it forth. Many ther be yͭ are called good doers, but where shall one fynde a true faithfulmā? Who so ledeth a godly & an innocent lyfe, happie shal his childre be B whom he leaueth behynde hym. A kynge that sytteth in iudgment, and loketh well aboute hym, driueth away all euell. *Who can saye: my herte is cleane, I am innocēt frō synne.

*i. Johñ. i. d iii, Re. viii. e ii. Par. vi. g Eccle. vii. c.

To vse two maner of weights, or two maner of measures, both these ar abhominable vnto the Lorde. A chylde is knowne by his conuersacyon, whether his workes be pure & right.

As for the hearynge of the eare & the syght of ẏ eye, the Lord hath made the both. Delyte not thou in slepe, lest thou come vnto pouerte: but opē thine eyes, & thou shalt haue bred ynough.

It is naught, It is naught (say men) when they haue it, but when it is gone they geue it a good word. A mouth of vnderstanding is more worth then golde, many precious stones, & costely Jewels. Take his garmēt that is suerty for a straunger, & take a pledge of hym for the vnknowne mans sake: Euery mā liketh the bred that is gotten wyth disceate, but at the laste hys mouth shalbe filled with grauell.

Thorow councell the thinges that men deuyse go forwarde: and wyth discrecion ought warres tobe taken i

hande

hande. Medle not with him that bewrayeth secretes, and is a sclaunderer, and disceaueth with his lippes. Who so curseth hys father and mother, hys light shalbe put out in the myddest of darcknesse. The heritage that cõmeth
D to hastely at the fyrst, shal not be praysed at the ende. Saye not thou: I wyl recompence euel, but put thou thy trust in the Lord, and he shal defende
☞ the. The Lorde abhorreth two maner of weyghtes, and a false balaunce is an euel thinge. The Lord ordereth euery manes goinges, for what is he, that vnderstandeth his owne wayes? It is a snare for a man to blaspheme ỹ which is holy, and then to go about w̃ vowes. A wyse kynge destroyeth ỹ vngodlye, and bryngeth the whele ouer them. The lanterne of the Lord is the brech of man, and goeth thorow all the
☞ inward partes of the body. Mercy and faithfulnes preserue the kyng, and w̃ loutinge kyndnes his seate is holden vp. The strength of yonge men is their worshipe, and a graye head, is an honour vnto ỹ aged. Woundes drive awaye euel, and so stryppes the inward partes of the body.

The.xxi.Chapter.

The kynges hert is ỹ hand of the Lorde, lyke as are ỹ
A ryuers of water: he maye turne it whither so euer he wil. Euery man thincketh his owne waye to be right, but the lord
☞ iudgeth the hertes. To do righteousnesse and iudgemente is more acceptable to the Lord then sacrifice. A proude loke, a proude stomacke, & the lanterne of the vngodly is synne. The deuyces of one that is diligente, bryng plenteousnes: but he that is vnaduysed, commeth vnto pouerte. Who so hoordeth vp ryches with the disceatfulnes of his tong, he is a foole, and lyke vnto thẽ that seke their owne death. The robberies of the vngodly shal be their owne destruccion, for they wold not do the thyng that was right

The wayes of the froward are straunge, but the worckes of hym that is cleane, are ryght.

*It is better to dwel in a corner vnder B
the house toppe, then w̃ a braulyng woman in a wyde house. The soule of the vngodly wysheth euel, and hath no pyte vpon his neyghboure. *When the scorneful is punished, the ignorãt take the better hede: and when a wyse man is warned, he wyl receaue ỹ more vnderstandyng. The righteous enkourmeth the house of the vngoly, but the vngodlye goo on styll after their owne wickednesse. Who so stoppeth his eare at the cryeng of the poore, he shal crye him selfe and not be herde. A preuy rewarde pacifyeth displeasure, and a gyfte in the bosome stylleth furyousnesse. The iust delyteth in doynge the thinge that is right, but the workes of wickednesse abhore the same.

The man that wandereth out of the waye of wysdome, shal remayne in the congregaciõ of the deed. *He that hath C
pleasure in banckettes, shall be a poore man: Who so delyteth in wyne and delicates, shal not be ryche. The vngodly shal be geuen for the righteous, & ỹ wicked for the iust. *It is better to dwel in a wylderneſſe, then with a chyding and an angry woman. In a wyse mans house, there is greate treasure & plentuousnesse, but a folysh body spendeth vp al. Who so foloweth righteousnesse and mercy kyndeth bothe lyfe, rightousnes & honour. A wyse man wynneth ỹ citie of ỹ mite, & as for ỹ strength ỹ they trust in, he bringeth it downe. Who so kepeth his mouth and his tõg the same kepeth his soule from trouble He that is proude and presumptuous, is called a scorneful mã, which i wrath darre worcke malitiously. The voluptuousnesse of the slouthful is his owne D
death, for his handes wyl not laboure. He coueteth and desyreth* al the daye longe, but the righteous is alwaye geuing and kepeth nothing backe. *The sacrifice of the vngodly is abhominacion, for they offer the thynge that is gotten, wyth wyckednes. A false wytnesse shall perysche, but he that wyll be contente to heare, shall all waye haue power to speake him selfe.

An vngodly man goeth forth rashly, but ỹ iust reformeth his owne waie.

Esaie, 1.d: and.xlvi.b Psal.xxxii.c

There is no wysdom, ther is no vnder standing, there is no councell agaynst the lord. The horse is prepared against the daye of battel, but the lorde geueth the victory.

The xxii. Chapter.

A * Good name is more worth then greate ritches, and lo= uyng fauour is better then syluer and golde.

A *Eccle.xli Eccle.vii.a. Whether riches or pouerte do mete vs, it cōmeth al of God. A wy= se man seeth the plage and hydeth hym selfe, but the folysh go on styll and are punished. The ende of lowlynes and the feare of God, is riches honour, pros perite and helth. Speares and snares are in the waye of the frowarde, but he that wyll kepe hys soule let hym flee frō suche. If thou teachest a chylde in his youth what waye he should go, he shal not leaue it when he is olde. The ryche ruleth the poore, & ỹ borower is seruā= ūt to ỹ lēder: Hy ỹ soweth wyckednes shal reape sorowe, and ỹ rod of his pla ge shall destroye hym. * A louynge eye

B *Eccli.xxxvb shalbe blessed, for he geueth of his bred vnto the pore. Cast out the a* scorneful man, and so shall stryfe goo oute wyth him, yee, vartaunce and sclaunder shal cease. Who so delyteth to be of a cleane hert and of gracious lyppes, the kin g. shall be hys frend. The eyes of the lord preserue knowledg, but as for the wor des of the despytefull, he bryngeth thē to naught. The slouthfull body sayth: ther is a lyon without, I might be slai ne in the stret. The mouth of an harlote is a deps pyt, wherin he fallyth that ỹ lorde is angry wyth al.

Folysbnes sticketh in the hert of the lad but the rod of correctiō driueth it away

C Who so doth a poore man wrong to in crease hys owne riches, geueth (comen ly, vnto the riche, & at the last commeth to pouertie hym selfe. My sonne, bowe downe thyne eare, and hercken vnto ỹ wordes of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunt thynge yf thou kepe it in thyne hert, & practise it in thy mouth, that thou mai alway put thy truste in the Lorde.

Haue not I warned the verye oft wt councel and lernynge: that I might shewe the trueth and that thou wyth ỹ veryte myghtest answere them ỹ laye eny thinge against the: Be ỹ thou rob not the poore, because he is weake, and oppres not the symple in iudgemēt: for ỹ Lord him selfe wil defend their cause, D and do violence vnto them that haue vsed violence. Make no frendshyp wt an angrye wylful man, and kepe no cō pany with the furious: lest thou lerne hys wayes, and receaue hurt vnto thy soule. Be not thou one of them ỹ bynd their hande vpō promyse, and are suer tye for det: for if thou hast nothinge to paye, they shal take awaye thy bed frō vnder the. Thou shalt not remoue the lande marcke, whyche thy fore elders haue sett. Seyst thou not, that they which be dylygente in their busynesse stand before kynges, and not amonge the symple people.

The notes.

a* Loke before in the ix capter. b

The.xxiii. Chapter.

A When thou syttest at the ta= ble to eate wt a Lord, ordre thy selfe manerly with the thynges that ar set before the. Measure thyne appe= tyte: and if thou wylt rule thyne owne selfe, be not ouer greadye of his meate, for meate begyleth and disceaueth. Take not ouer greate trauayle and la boure to be ryche, bewar of such a pur pose. Why wilt thou set thyne eye vpō the thinge, which sodenly vanisheth a= waye. For ryches make them selues wynges, and a* take their flight lyke an Aegle in to the ayre. Eate not thou wt ỹ enuyous, & desyre not his meate, for he hath a maruelous hert. He saith vnto the eate and drinck, where as his B hert is not with the. Yee the morsels ỹ thou hast eaten shalt thou parbrake, & lese those swete wordes. Tel nothing in to the eares of a foole, for he wyl de spyse the wysdome of thy wordes. Re= moue not the olde lande marke, & com not with in the felde of the fatherles: For he ỹ delyuereth them is myghtie, euen he shal defend their cause against ỹ. Applie thyne herte vnto lernyng & thyne care to the wordes of knowldge. Pro:xiii.d, Eccli:xxx * Withholde not correccon from ỹ child

for

for if thou beatest him with the rodde, he shal not dye therof. Thou smitest him with the rodd, but thou deliuerest his soule from hell. My sonne, yf thy herte receaue wysdome, my herte also shal reioyce: yee my reines shal be very glad, if thy lyppes speake the thinge yᵗ is right. *Let not thin hert be geloufe to folowe synners, but kepe the styll in the feare of the Lord[b]* al the daie lōg: for the ende is not yet come, and thy patient abiding shal not be in vayne.

C My sonne, geue eare & be wyse, so shal thine hert prospere in the waye. Kepe no companye with wyne bybbers and ryotous eaters of flesche: for such as be dronckardes and ryotous shal come to pouerte, and he that is geuen to much slepe, shal go with a rage cote. Geue eare vnto thy father that begat the, & despyse not thy mother when she is old Labour for to get the truth: sel not awaye wysdome, nourtoure and vnderstāding (for a righteous father is marueious glad of a wyse sonne, and delyteth in him) so shal thy father be glad & thy mother that bare the shall reioyce My sonne, geue me thine hert, let thine eyes haue pleasure in my wayes. For an whore is a depe graue, and an harlot is a narow pyt. She lurcketh lyke a theefe, and those that be not aware she bringeth vnto her. Where is wo?

D where is sorow? where is strife? where is braulinge? where are woundes with out cause? where be reed eyes? Euen among those that be euer at the wyne, & seke out where the best is. Loke not thou vpon the wine, how redde it is, & what a coloure it geueth in the glasse.

It goeth downe softly, but at the last it byteth like a serpent, & stingeth as an Adder. So shal thyne eyes loke vnto straung women, and thyne herte shal muse vpon frowarde thinges. Yee yᵉ shalt be as though yᵉ steptest i ymidd-dest of the see, or vpō the top of the mast They woūded me (shalt thou saye) but it hath not hurt me, thei smot me, but I felt it not. When I am wel wakened, I wyl go to the drincke agayne.

The Notes.

a* That is vanished first awaye.

b* As before in the .xxi. d.

The .xxiiii. Chapter

E not thou gelous ouer A wycked men, and desire not thou to be among them. For their herte ymagneth to do hurte, and their lyppes talke of myschefe. Through wysdome an house shal be buylded, and with vnderstanding it shal be set vp. Through discretion shal the chābers be fylled with al costly and pleasaunt ryches. A wise man is stronge, ye a mā of vnderstandinge is better then he yᵉ is myghty of strength. For with dyscrection must warres be taken in hand, and where as are many that can geue councel, there is the victory. Wysdom is an hye thing, ye euē to the foole for he[a] darre not open his mouth in yᵉ gate. He that ymagineth mischef may welbe called an vngracious personne. The thoughte of the foolysche is synne and the scorneful is an habitacion vnto men. [b]* If thou be ouer sene and negligente in tyme of nede, then is thy strength but smal. Delyuer them yᵉ B go vnto death, and are led awaye to be slayne, and be not negligent therin. If thou wilt saye: I knowe not of it. Thynkeste thou yᵉ he whych made the hertes, doth not consydre it? and that he which regardeth thy soule, seyth it not? Shal not he recompence euery mā accordinge to his workes? My sonne, yᵉ eatest hony and the swete hony combe, because it is good & swete in thy mouth. Euen so shal the knowledge of wysdome be vnto thy soule, as soone as yᵉ hast gotten it.

And there is good hope, yee thy hope shal not be in vayne. Laye no prevy wayte wickedlye vpon the house of the righteous, and disquiet not his resting place. For a iust man falleth c* seuē tymes, and rayseth vp a gayne but the vngodly fal in to wyckednes. Reioyce not yᵉ at yᵉ fal of thine enmie, & let not thyne hert be glad when he stō-bleth. Let the Lorde (when he sayeth i be angry, & turne his wrath frō hī vnto yᵉ[d]* Let not thy wrath and gelousye moue the, to folow yᵉ wicked & vngodely. And why? yᵉ wicked hath nothing C to hope for, & yᵉ candel of the yᵉ vngodely shal be put out. My sonne, feare yᵉ

If. ij the

the Lord & the kynge, & kepe no cõpany wt ỹ sclaunderous: for their destruction shal come sodenly, and who knoweth the fal of them both? These are also the sayenges of the wyse. It is not good, to haue respecte of any person in iudgmẽt. He ỹ saieth to the vngodly: ỹ art righteous, him shal ỹ people curse, ye ỹ cõmẽte shal abhorre him. But they ỹ rebuke the vngodly shal be cõmẽded, & a ryche blessing shal come vpon thẽ. He maketh him selfe to be wel loued, ỹ geueth a good answere. First make vp thy worcke that is without, & loke wel vnto ỹ which thou hast in the felde and then buyld thyne house. Be no false wytnesse agaynst thy neighbour, and hurt him not wt thy lyppes. Saye not, I wil handel him, euen as he hath dealt with me, & wyl reward euery mã accorning to his dedes. I went by the felde of the slouthful, & by ỹ vyniardes of ỹ foolysh man. And lo, it was al couered wt nettels, & stode ful of thistles, & ỹ ston wal was broken downe. This I sawe, & cõsydered it wel: I loked vpon it, and toke it for a warnyng. * Yee slepe on stil a lytle, slomber, a lytle fold thyne hãdes together yet a litle: so shal pouertye come vnto the as one ỹ trauayleth by the waye, and necessite lyke a weponed man.

Prou. vi:d

The notes

a* That is, he darre not be found amonge ỹ wyse to geue councel. Luke Ruth. iiii. a and. ii. Reg. xv. a

b* That is, if thou offende in temtacion by impacience, thy vertu is lytell estemed.

c* That is, often times after ỹ maner of speking of ỹ Hebrues. In this world is there no mã perfectly iust or ryghtwes: and yet ar they also called which haue the foundacion of rghtwesnes, that is faith in Christ, which thynge whoso hathe, shal in time to com, receaue ful and perfecte ryghtuousnes, accordyng to ỹ saing of saincte Paul whom he appoynted before, them also he called, and whome he called, them also he iustyfyed that is made rightwes by faith Rom viii x

d* That is to saye, to be auenged on the, in geuing him repentaunce.

The. xxv. Chapter:

These also are the a* sayinges of Salomon, which ỹ mẽ of Ezekiah kynge of Juda b* gathered together.

a* Some Prouerbes.
b* Some copyed out

It is ỹ honour of god to kepe a c* thyng secrete, but ỹ kynges honour, is to serch out a d* thynge. The heauens is hye, ỹ erth is depe and the kynges hert is c* vnserchable.

Take the drosse from the syluer, and ther shalbe a cleane vessel therof.

Take awaye vngodlynes from the kynge, and his seate shal be stablished with rightuousnes. Put not forth thy self in thy presence of the king, and prece not in to the place of greate men. Better is it ỹ it be sayde vnto the: cõe vp hither, then thou to be set downe in the presence of the prynce whome thou seyst with thine eyes. Be not hasty to go to the lawe, leste happlie thou ordre thy selfe so at the last, that thy neighboure put ỹ to shame hãdle thy matter wt thy nebour him self, & dyscouer not another manes secrete: lest whẽ mẽ here therof, it turne to thy dishonoure, and lest thine euel name do not cease. A word spoken in due season, ys lyke apples of gold in a syluer dishe. The correctiõ of the wyse is to an obediẽt eare, a golden cheyne and a Jewel of gold, like as the winter cool in the haruest, so is a faythful messenger to hym that sente him, and refresheth his masters mynd. Who so maketh greate boastes & geueth nothig, is like cloudes & wind wout raine. With pacience mat a prince be pacifyed, and with a soft tõge maye rygorousnes be brokẽ. If thou findest hony, eate so much as is sufficiente for the, lest thou be ouer ful, and parbrake it out againe. Withdrawe thi fote frõ thy neybours house, lest he be wery of ỹ, & so abhorre the. Who so bereth false wytnes agaist hys neyghboure he is a bery spere, a swerd & a schatparow. The hope of ỹ vngodli i time of nede, is like a rotten toth and a slippery fote. Who so syngeth a songe to a wycked herte, clotheth hym with ragges in the colde, and poureth vyneger vpon chalke.

* If thin enmy hunger, feade him: if he thurst, geue him drynck: for so shalt thou heape coales of fyre vpõ his hed, and the Lord shal reward the.

The North wynd dryueth awaye the rayne, euen so doth an earneste sober

ber countenaunce a backbiters tonge. It is better to syt in a cozner vnder ỹ roke, then with a bzaulynge woman in a wyde house. A good tydynge out of a farre countre, is lyke coulde water to a thirsty soule.

A rightuous mã fallyng downe before the vngodlye, is lyke a troubled wel and a spryge that is destroyed.

Like as it is not good to eate to much hony, euen so he that wyl search out hy thynges, it shal be to heuy for him. He that can not rule hym selfe, is lyke a cite whych is broken downe, and hathe no walles.

The notes.

c* Some reade, the word: and vnderstand therby hys Godheed.

d* Here also do somereade, the worde: and vnderstand therby the lawe, as is commaunded in Deut. i.c,x,xvii d.

e* Because his hert is in the hande of god, as yee reade before in the xxi.a. Or because of many feates that he hath to do for the comen wealth.

f* By this prouerb doth Salomon note the rulers and gouerners of the people, which do not their office and dutie, as is shewed Jeremie.xlviii.b

¶ The.xxvi. Chapter.

A Like as snowe is not mete in sommer, ner rayne in haruest: euen so is worshippe vnsemely for a foole. Lyke as the byrde and the swalowe take their flyght and flie here and ther, so the curse that is geuen in vaine, shall not lyght vpon a man. Unto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the fooles backe. Geue not ỹ foole an answere after hys foolyshnesse, lest thou become lyke vnto him: but make the foole an answere to his foolyshnesse, lest he be wise in his owne conceate. He is laime, of his fete, yea dronken is he in vaine, that committeth eny thynge to a fole.

B Lyke as it is an vnsemely thynge to haue legges & yet to halt, euen so is a parable in the fooles mouth. He that setteth a foole in hye dignite, that is euen as yf a manne dyd caste a precious stone vpon the galous.

A parable in a fooles mouth is lyke a thorne that prycketh a dronken mã in the hande.

A man of experience discerneth al thyn ges wel, but who so hyreth a foole, hyreth soch one as wyll take no hede.

C Lyke as the dogge turneth he againe to hys vomyte, euen so a foole beginneth hys foolishnesse agayne afresh. If thou seyst aman that is wise in his owne conceate, ther is more hope in a fole then in hym. The slouthful sayeth there is a leoparde in the waye, & a lyon in the myddest of the stretes. Lyke as the dore turneth about vpon the threshold, euen so doth the slouthful welter hymselfe in hys bed. * The slothful body thrusteth hys hande in to hys bosome, and it greueth hym to put it againe to hys mouth. The slougard thynketh hym selfe wyser, then a*. vii. men b* that sytte and teache. Who so goeth by and medleth with othermens strife, he is lyke one that taketh a dog by the eares. Lyke as one shooteth deadly arowes and dartes out of a priuy place, euen so doth a dissembler with his neyghboure. And then sayth he, I dyd it but in sporte: where no wood is, there the fire goeth out: and wher the backbyter is taken away, there the stryfe ceaseth. *Prou: xix.c

Eccl.xxviii.b

* Coles kyndle heate, and wood the fyre: euen so doth a braulyng felow stirre vp variaunce. A sclaunderers wordes are lyke flatterye, but they peatse ỹ inward partes of the body. D

Uenimous lyppes and a wicked hart, are lyke a potsherd, couered with syluer drosse. An enemy dissembleth wyth his lyppes, and in the meane season he ymagineth myscheefe, but when he speketh fayre, beleue hym not, for ther are seuē abhominations in hys herte. Who soo kepeth euell wyl, secretelye to do hurt, hys malyce shall be shewed before the whole congregation. * Who so dygeth vp a pytte, shall fall therin: and he that weltereth a stone, shall stomble vpon it hym selfe. A dissemblyng tong hateth one that rebuketh hym, and a flattring mouth worketh myscheefe.

*Eccl.x, & Eccl.xxviii.b

The notes.

a* That is, many: as before in the.xxiiii.b. and in many other places.

b* Some reade that answere to the purpose, or that speake reason.

The.xxvii. Chapter.

A MAke not thy bost of to morow, for ỹ knowest not what maye happen to daye. Let a nother mā praise the, and not thyne owne mouth: ye other folkes lippes, & not thine.

Thestone is heuy, and the sande weyghtye: but a fooles wrath is heuyer then they both.

Wrath is a cruel thinge, and furyousnesse is a very tempest: ye who is able to abyde enuye? An open rebuke is better then a secrete loue. Faithful are the a* woundes of a louer, but the kysses of an enemy are disceatful. Ye that is ful, abhorreth an honye combe: but B vnto him that is hongry, euery sower thinge is swete. Ye that oft tymes flyteth, is like a byrde that forsaketh her nest. The hert is glad of a swete ointment and sauoure, but a stomacke that can gaue good councel, reioyseth a mānes neyghboure.

Thyne owne frende and thy fathers frende se ỹ forsake not, but go not to thy brothers house in time of thy trouble.

Better is a frend at hand, then a brother farre of.

My sonne, be wyse, & thou shalt make me a glad hert: so that I shal make answere vnto my rebukes. A wyse man seynge the plage wyl hide him self, as for fooles they go one styll, and suffer harme, * Take his garment that is surertye for a straunger, and take a pledge of him for the vnknowne mās sake

Prouer. x.c.

Ye that is to hasty to prayse his neighboure aboue measure, shalbe taken as C one that geueth him an euel report. A brauling woman & the roke of ỹ house dropyng in a raynye daye, maye wel be compared to gether.

Ye that refrayneth her, refrayneth ỹ wind, & holdeth oyle fast in his hāde: Lyke as one yron whetteth a nother, so doth one man cōfort another. Who so kepeth his fygetre, shall enioye the frutes therof: he that wayteth vpō his master, shal come to honoure. Lyke as in one water there apeare dyuers faces, euen so dyuerse men haue diuers hertes. Lyke as hel and destruccyō are neuer ful, euen so the b* eyes of men cā neuer be satisfied. Syluer is tried in ỹ moulde, and golde in the fornace, and so is a man, whenhe is openlye praysed to his face. Though thou shuldest bray a foole with a pestell in a morter lyke otemeele, yet wyl not his folysshesse go from him. Se that thou know the nōber of thy cattel thy selfe, and loke wel to thy flockes. For ryches abyde not alway, and the c* crowne endureth not for euer. The hey groweth, the grasse commeth vp, and herbes are gathered in the mountaynes. The lambes shal cloth the, and for the goates thou shalt haue money to thy husbandry. Thou shalt haue goates mylke ynoughe to fede the, to vphold thy housholde, and to sustayne thy maidens.

D

The notes.

a* By woūdes here vndersta̅d chekes rebukes & reproues &c. And by kisses, prayses & flatteringes. &c.
b* That is the herte of men are insatyable, as in the Psal. ci. b
c* Croūe for honoure & abundaunce as ỹ Psalme

The. xxviii. Chapter

THe vngodly a* flieth no mā chasyng him, but the righA tuous standeth styfe as a lyon. Because of synne the lande doth oft chaung her prince: but thorow men of vnderstandyng & wysdom, a realme endureth long.

One poore mā oppressing another by violēce, is like a continual rayne ỹ destroyeth the frute. They that forsake thy lawe, prayse the vngodly: but such as kepe the lawe abhorre them. Wicked mē discerne not the thynge that is ryght, but they ỹ seke after the Lorde, discusse al thinges.

A poore man ledinge a godly lyfe, is bettes thē the ryche ỹ goeth in froward wayes. Who so kepeth the lawe, is a B childe of vnderstandinge: but he ỹ fedeth ryotous men, shameth his father. Who so increaseth his rices by b* vsurye and wynning, let him gather thē to helpe the poore with al. He that turneth away his eare from hearinge ỹ lawe, his prayer shal be abhorred.

Who so leadeth the rightuous i to an euel waye, shal fal in to his owne pyt, but the iust shal haue the good in possession. The rych man thinketh hym selfe to be wyse, but the poore that hath vnderstandinge c* cā perceaue him wel ynough.

When rightuous men are in prospe-

rite

rite, then doth honoure flozsh: but whē the vngodly come vp, the state of men chaungeth. He that hideth hys synnes, shal not prospere: but who so knowledgeth them and forsaketh thē, shal haue mercy. Wel is him that standeth al waie in awe: as for him that hardeneth his hert, he shal fal in to mischefe. Like as a roaring lyon ād an hongry beare, euen so is an vngodly prince ouer the poore people.

Where the prince is without vnderstanding, there is greate oppressiō & wrong: but if he be such one as hateth couetousnesse, he shal longe rayne. He ꝙ by violence shedeth eny mās bloud, shal be a rennagate vnto his graue, & no man shall be able to succoure him.

Who so leadeth a godly and an innocent lyfe, shalbe safe: but he that goeth frowarde wayes, shal ones haue a fal.

Prou.xii.b. Eccl.xx.d *He that tylleth his lād, shal haue plēteousnesse of bread: but he that folowēth ydilnes, shal haue pouerte ynough

A faithful man is greatly to be commended, but he that maketh to muche haste for to be riche, shal not be vngiltie. To haue respecte of persones in iudgement is not good: And why? he wil do wrong, ye euē for a pece of bred.

D He that wyl be rich al to soone, hath an euel eye, and cōsidreth not, that pouerte shal come vpoñ hi. He that rebuketh a man, shal fynde more fauoure at the last, thē he ꝙ flatreth hi. Who so robeth his father and mother, and sayeth it is no synne: the same is like vnto a murtherer. He that is of a proud stomacke stereth vp stryfe: but he ꝙ putteth hys trust in the Lord, shalbe wel fedd. He ꝙ trusteth in his owne hert, is a foole: but he that dealeth wysely, shalbe safe.

He that geueth vnto the poore, shal not want: but he ꝙ turneth awaye hys eyes from such as be in necessitie, shall suffer greate pouerte him selfe.

When the vngodly are come vp, men are fayne to hide them selues: but whē they perish, the rightuous increase.

The notes

a* This flight is the feare wherof is spoken in the liii. Psalme b. They are afrayede where no feare is &c. Which thinge chaunceth, when al thynges are done in vnbeleefe, for want of ꝙ knowledge of god.

b* Some reade vsury: and vnmeasurable gaynes, shal gather them to do almes to the poore. That is to saye, by him that shal haue thē after him.

c* Some reade, searcheth it, that is to saye, to iudge better of his condicion: and not streyghte wayes to thincke him wyse because he is ryche.

The.xxix. Chapter.

HE that is styfnecked & wyl not be reformed, shal sodenlye be destroyed wyth out eny helpe. Where the ryghtnous haue the ouer hande the people are in prosperite: but where the vngodlye beareth rule, there the people mourne. Who so loueth wysdōe, maketh his father a glad man: *but he ꝙ kepeth harlottes, spendeth awaye ꝙ he hath. With true iudgment ꝙ kynge setteth vp ꝙ lande, but if he be a man ꝙ taketh giftes, he turneth it vpsydowne. Who so flattereth hys neyghboure, layeth a net for hys fete: The synne of the wickhed is his owne snare, but the ryghtuous shall be glad & reioyce. The ryghtuous considreth ꝙ cause of the poore, but the vngodly regardeth no vnderstandinge. Wicked people bring a citie in decaye, but wise men set vp agayne. If a wyse man go to lawe with a foole (whether he deale with him frendlye or roughly) he getteth no rest. The bloudthyrsti hateth ꝙ rightuous, but ꝙ iust[a]* seke his soule. A foole poureth out his spyrete altogether, but a wyse man kepeth it in til afterward. If a prince delit in lyes, al his seruauntes are vngodly. The poore & the lender mete together, the Lord lightneth both their eyes. The seate of the kyng that faithfully iudgeth ꝙ poore, shal continue sure for euer more. The rood and correccion mynistre wisdom, but if a child be not loked vnto, he bringeth his mothe to shame. Whē the vngodly com vp, wickednesse enc reaseth: but the rightuous shal se their fal.

Prou.v.a Luke.xv.c

Nurtour thy sonne with correccion, and he shal comfort the, yee he shal do the good at thine herte.

Where no[b]* Prophete is, there the people perisshe: but wel is him that kepeth the lawe. A seruaunte wyll not be the better for wordes, for though he vnderstande, yet wyll he not regarde them.

Yt

Yf thou seyst a man that is hastye to speake vnaduised, thou mayest trust
D a foole more then hym. He that delycately bryngeth vp his seruannt frō a chyld, shal make hym his master at length. An angry man stereth vp strife, and he that beatethe euell wyll in his mynde, doth moch euell. After pryde cōmeth a fall, *but a lowely spryte bryngeth greate worshyppe. Who so kepeth company with a theke, hateth his owne soule: he heareth blasphemyes, & telleth it not forth. He that feareth men, shal haue a fall: but who so putteth his trust in ỹ Lord shal come to honour. Many ther be that seke the prīces fauoure, but euery mans iudgemēt commeth frō the Lorde.

*Iob.xxii.d

The ryghtuous abhorreth the vngodly: but as for those ỹ be in ỹ right way, the wycked hate them.

The notes

b *That is, preacher of the worde of God, as in.i. Corint.xv.

¶ The pureness of the worde of god: and what we ought to require of God, with certen wonderfull thynges that are in this world.

The.xxx. Chapter.

¶ The wordes of Agur the sonne of Jaketh.

THe prophecye of a true
A faythful man, whom God hath helped, whō God had cōforted & norysshed. For thogh I am lest of al, & haue no mans vnderstandyng (for I neuer lerned wysdome) yet haue I vnderstādyng, & am wel enfourmed godly thinges. Who hath clymmed vp into heauen? Who hath come downe from thence? Who hathe holdē the winde fast in his hande? Who hath cōprehēded the waters in a garmēt? Who hath set al the cōdes of ỹ world? What is his name or his sonnes name? Canst thou tell? * All the wordes of God are pure and cleane, a* for he is a shyld vnto al them, that put their trust in him. Put thou nothinge therfore vnto his wordes, lest he reproue the, and thou be found a lyar. Two thinges I require
B of the, that thou wylt not denye me before I dye.

Remoue fro me vanite and lyes: geue me neither pouerte nor riches, only graunt me a necessary lyuing. Lest yf I be to ful, I deny the, and saye: what felowis ỹ lorde? And lest I be constrained thorow pouerte, fall vnto stealynge, & forsweare the name of my God. Accuse not a seruaunt vnto his master, lest he speake euell of the also, and thou be hurte. He that bryngeth vp an euel report vpon the generacion of his father and mother, is not worthy to be commended.

The generacyon that thynke them selues cleane, shal not be clensed from C
their fylthynesse. There are people ỹ haue a proude loke, and cast vp their eyelydes. This peoples teth are swerdes, and with their chaft bones they cō sume and deuoure the symple of ỹ earth, and the poore from a mong men. This generacyon, which is like an horseleche, hath two daughters: the one is called fetch hyther, and the other bring hither.

There be thre thinges that are neuer satisfied, & ỹ fourth saith neuer ho. The hel, a womans wombe, and the earthe hath neuer water ynough. As for fyre, it sayeth neuer, hoo. Who so laugheth his father to scorne, and setteth his mothers commaundemente at naught: the rauens pycke oute his eyes in the valleye, and deuoured be he of the yonge Aegles.

There be thre thynges to hye for me, & as for the fourth, it passeth my knowledg. The way of an Aegle in the aire, the waye of a serpent ouer a stoone, the waye of a shepe in the see, and the way of a man with a yōg womā. Suche is the waye also of a wyfe that breaketh wedlock, which wipeth her mouth like as when she hath eaten, & sayeth. As for me, I haue done no harme. Thorowe thre thinges the earthe is disquieted, and the fourth may it not beare: Thorow a seruaunt that beareth rule, thorow a fole ỹ hath great riches, thorow an ydle howswyfe, & thorow an handmayden that is heyre to her mastres. There D
be foure thinges in the earth, the which are very lytle: but in wysdome they excede the wise. The Emmettes are but a weake people, yet gather they their meate together in the haruest.

The

The Conyes are but a feble folke, yet make they their couches amonge the rockes. The grashoppers haue not a gide, yet go they forth together by heapes. The spider laboureth: with her hãdes, and that in the kynges palace.

There be thre thinges that go stifly, but the going of the fourth is the godlyest of al. A Lyon, which is kynge of beastes, & geueth place to no mã: A cock readye to fyght: A rãme and a kynge that goeth forth with his people. Yf ỹ be so foolish to magnifie thy self, or medlest with any soch thing, then lay thine hande vpon thy mouth. Who so chyrneth milck, maketh butter: he that rubbeth his nose, maketh it blede: and he ỹ causeth wrath, bringeth forth strife.

The notes

a * Some reade, and it is. & c. and in the ende of the verse, in it: meaning the Worde.

Kynges ought to iudge iustly. The propertye of an honest maried wife.

The .xxxi. Chapter.

The wordes of kynge Lamuel, and the Prophecye that his mother taught hym.

A MY sonne, thou sonne of my body: O my deare beloued sõne, geue not ouer thy substaunce & myn vnto wemẽ, which are the destruccyon euen of kynges. O Lamuel, geue kynges no wyne, geue kynges & Princes no stronge drincke: lest they beyng droncken forget the law, & regard not the cause of the poore, and dyscal soch as be in aduersite. Geue stronge drincke vnto soch as are condempned to death and wine vnto those that mourne: that they maye drincke it, & forget their mysery and aduersytie. Bee thou an aduocate, and stande in iudgemente thy selfe, to speake for all soch as be dõme & socourles. With thy mouth defende the thynge that is laufull and righte, and the cause of the poore and helpeles.

Aleph.

Who so fyndeth an honest faythful woman, she is moche more worthe then perles.

B

Beth.

The hert of her husbande maye safely trust in her, so that he shall haue noo nede of spoyles.

Gimell.

She wyll do hym good and not euel, all the dayes of her lyfe.

Daleth.

She occupyeth wolle and flax, and laboureth gladly with her handes.

He.

She is lyke a marchauntes shyppe, that bryngeth her vitayls frõ a farr.

Vau.

She is vp in the nyght season, to prouide meate for her houshoulde, and fode for her maydens.

Zain.

She consyddereth lande, and byeth it, and with the frute of her handes, she planteth a vyneyarde.

Heth.

She gyrdeth her loynes with strenght and courageth her armes.

Teth.

C

And yf she perceaue that her houswyfrye dothe goodde, her candle goeth not out by nyght.

Jod.

She layeth her fyngers to the spyndle, & her hand taketh holde of the rocke

Caph.

She openeth her hand to the poore yee she stretcheth forthe her handes too suche as haue nede.

Lamed.

She feareth not that the colde of wynter shal hurte her house, for all her housholde folkes are double clothed.

Mem.

She maketh her selfe fayre ornamentes, her clothyng is whyte silke & purple

Nun.

Yet husband is moch sett by in the gates, when he sytteth among the rulers of the lande.

Samech.

She maketh cloth of sylke and selleth it, and delyuered a gyrdle vnto the marchaunt.

Ain.

Strength and honour is her clothyng and in the latter daye she shall reioyce.

D

Phe.

She openeth her mouth with wisdome and in her tonge is the lawe of grace.

Nade

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D

Phe.

She openeth her mouth with wisdome and in her tonge is the lawe of grace.

Nade

Zade

She loketh well to the ways of her housholde, and eateth not her bread wydlenes.

Koph

Her chyldren aryse, and call hyr blessed: and her husbande maketh moch of her.

Res

Many doughters there be, that gether ryches to gether: but thou goeste aboue them all.

Sin.

As for fauour, it is disceatfull, and beutie is a vayne thynge: but a womã that feareth the Lorde, she is worthye to be praysed.

Thau.

Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

¶ The Ende of the Proverbes of Salomon.

¶ The Boke of

the Preacher, otherwyse called Ecclesiastes.

¶ All that is in this worlde is vanytie.

¶ The fyrst Chapter.

THese ar the wordes of the preacher, the sõne of Dauid, kig of Jerusalem. a* All is but vanyte (sayeth ỹ preacher) al is but playne vanite! For what els hathe a man, of al the labour ỹ he taketh vnder the Sunne? One generacion passeth awaye, another commeth, but the earth abydeth styl. The Sõne aryseth ỹ Sunne goeth downe, and returneth to his place, that he may there ryse vp agayne. The winde goeth toward the South, & fetcheth his cõpase about vnto ỹ North, & so turneth hi to hi self agai

A

All flouds runne in to the see, & yet the see is not fylled: for loke vnto what place the waters runne, thence they come agayne. All thinges are so hard, ỹ no mã cã expresse thẽ. * The ey is not satisfyed wt syght, the eare is not fylled wythe hearynge. The thing ỹ hath bene cometh to passe agayne, & ỹ thig ỹ hath ben dõ, is done again, ther is no new thig vnder ỹ sunne. Is ther eny thyng wherof it maye be sayde: lo, this is newe? For it was long a goon in the tymes ỹ haue bene before vs, The thing that is past, is out of remembrance: Euen so the thinges that ar for to come, shal no more be thought vpon among thẽ that come after. I my selfe the Preacher, beyng kyng of Israell & Jerusalẽ, applied my mynde to seake out & search for the knowledge of all thynges, ỹ at done vnder heauẽ. Soch trauayle & labour hath god geueu vnto b* ỹ children af mẽ, to exercyse themselues therin. Thus I haue considred al the thinges that come to passe vnder the Sunne, and lo, they are al but vanyte & vexacyon, of mynd. The croked cãnot be mayde straight, & ỹ faultes cã not be nombred. I cõmened with mine own hert, saying: lo, I am cõ to a great estate, & haue gottẽ more wisdõ, thẽ al they

B

C

Zade

She loketh well to the ways of her housholde, and eateth not her bread wydlenes.

Koph

Her chyldren aryse, and call hyr blessed: and her husbande maketh moch of her.

Res

Many doughters there be, that gether ryches to gether: but thou goeste aboue them all.

Sin.

As for fauour, it is disceatfull, and beutie is a vayne thynge: but a womã that feareth the Lorde, she is worthye to be praysed.

Thau.

Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

¶ The Ende of the Proverbes of Salomon.

¶ The Boke of

the Preacher, otherwyse called Ecclesiastes.

¶ All that is in this worlde is vanytie.

¶ The fyrst Chapter.

THese ar the wordes of the preacher, the sõne of Dauid, kig of Jerusalem. a* All is but vanyte (sayeth ỹ preacher) al is but playne vanite! For what els hathe a man, of al the labour ỹ he taketh vnder the Sunne? One generacion passeth awaye, another commeth, but the earth abydeth styl. The Sõne aryseth ỹ Sunne goeth downe, and returneth to his place, that he may there ryse vp agayne. The winde goeth toward the South, & fetcheth his cõpase about vnto ỹ North, & so turneth hi to hi self agai

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B

C

they ꝑ haue bene before me i Jerusalē. Yee my herte had greate experience of wysdome & knowledge, for there vnto I applied my mynd: ꝑ I might know, what were wysdome & vnderstādinge, what were errour & folyshnes. And I perceaued that this also was but a vexatiō of minde: for where moch wisdome is, there is also greate trauaile & disquietnes: and the more knowledge a man hath, the more is his care.

The notes.

a *Hebr. Vanitie of vanyties: ꝑ is, a wonderfull greate vanytie: as Balet of balettes, for cheake balet, of which Cantic. i.a

b *That is, vnto mē. Some reade ꝑ childrē, of Adā as Gene. xi.a

¶ Aboundaunce of rychesse, of pleasure & of buyldynge are vayne thynges.

¶ The. ii. Chapter.

A Then sayd I thus in my herte: Nowe goo to, I wil take myne ease, and haue good dayes. But lo, that was vanitte also: in so moch ꝑ I sat de vnto laughter: thou arte madde and to myrth: what doest thou?

B So I thought in my herte, to withdraw my flesh from wyne, to apply my mynde vnto wysdome, & to cōprehende folishnes vntill the tyme ꝑ (amōg al ꝑ thinges which are vnder ꝑ Sunne) I might se what were best for men to do, so longe as they lyue vnder heauen.

I made gorgious fayre workes. I buylded me houses, & plāted vineyardes. I made me orchardes & gardens of pleasure, & plāted trees in thē of all maner frutes. I made poles of water, to water ꝑ grene & frutefull trees with al. I bought seruaūtes & maydēs, and had a greate howshold. As for catel, & shepe, I had more substaunce of thē, thē al they ꝑ were before me i Jerusalem. I gathered syluer and gold together, euen a treasure of kinges & lādes.

I prouyded my syngers and wemē which could playe of instrumentes, to make men myrth & pastime. I gat me drinckig cuppes also & glasses.) Shortly) I was greater & in more worship, then al my predecessours in Jerusalē. For wysdome remayned wt me: & loke whatsoeuer myne eyes desired, I let thē haue it: & whersoeuer my hert delited or had any pleasure, I wt held it not from it. Thus my herte reioysed in al ꝑ I dyd, & this I toke for the porcyon of all my trauayle. But when I consydred al the workes ꝑ my handes had wrought, & al the labours ꝑ I had takē therin: lo, al was but vanyte & vexatiō of mynde, and nothyng of eny valu vnder the Sunne. Thē turned I me to cōsidre wisdō, error & folishnes (for what is he amōg mē, ꝑ mighte be cōpared to me ꝑ king in soch workes?) & I saw ꝑ wisdō excelleth folishnesse, as farre as lyghte dothe darcknesse. *For a wyse mā beareth his eyes about i his head, but ꝑ foole goeth in the darcknesse. I perceaued also ꝑ thet both had on end,

Then thoughte I in my minde: If it happen vnto the foole as it doth vnto me, what nedeth me then to labour eny more, for wysdom? So I cōfessed with in my herte, ꝑ this also was but vanitte

For ꝑ wyse are euer as lytle in remembraunce as ꝑ folish, & all ꝑ dayes, for to come shalbe forgottē, yee ꝑ wyse mā dieth as wel as ꝑ foole. Thus begāne I to be weery of my lyfe, in so moche, ꝑ I could away wt nothinge ꝑ is done vnder ꝑ Sūne, for al was but vanyte & vexacyon of mind: Ye I was weryed of my labour, wt I had takē vnder ꝑ Sūne, because I shuld be faine to leaue thē vnto another mā, ꝑ cōmeth after me for who knoweth, whether he shalbe a wise mā or a fole? & yet shal ye be lorde of al my labours, which I wt such wisdome haue takē vnder ꝑ Sūne. Is not this a vayne thing? So I turned me to refrayne my minde frō al such trauayle, D as I toke vnder the Sūne: for so moch as a man shuld weery him selfe wt wisdome, wt vnderstādyng & oppertunite, & yet be fayne to leaue his labours vnto another, ꝑ neuer swett for thē. This is also a vayne thing & a great misery. For what getteth a mā of al the labour & trauayle of his mynde, ꝑ he taketh vnder ꝑ Sūne, but heuinesse, sorowe & disquietnesse al ꝑ dates of his life? In so moch ꝑ his herte cānot rest in ꝑ night. Is not this also a vaine thig? Is it not better thē for a mā to eate & drincke, & his soule to be mery i his labour? Ye I saw ꝑ this also was a gift of god: For who maye eate, drincke, or bringe enye thynge to passe without hym?

And

And why: he geueth vnto man, what it pleaseth him: whether it be wysdome, vnderstandyng, or gladnesse. But vnto ỹ synner he geueth werines & sorow, ỹ he maye gather & heape together the thinge, ỹ afterwarde shalbe geuẽ vnto him whom it pleasethe God. This is now a vayne thinge, yee a very disquietnesse and vexacyon of mynde.

The notes

*After in the. viii. a Prouer. xvii, d

¶ All thinges come in their tyme and passe awaye in their tyme.

The. iii. Chapter.

A EVery thynge hathe a tyme, yee all that is vnder ỹheauen, hath is cõuentent season. There is a tyme to be borne, & a tyme to dye.
There is a tyme to plante, & a tyme to plucke vp the thynge, that is planted.
A time to slay, & a time to make whole.
A tyme to breake downe, and a tyme to buylde vp.
A tyme to wepe, and a tyme to laugh:
A tyme to mourne, & a tyme to daunce:
A tyme to cast away stones, and a time to gather stones to gether:
A tyme to enbrace, & a tyme to refraine from enbracynge:
A tyme to wynne, and a tyme to lese:
A tyme to spare, and a tyme to spende:
B A tyme to cutt in peces, & a tyme to sowe together.
A tyme to kepe sylence, & a tyme to speake.
A tyme to loue, and a tyme to hate:
A tyme of warre, and a tyme of peace:
What hath amã els (ỹ doth any thing) but weerynesse & laboure? For as touchinge the trauayle and carefulnesse which god hath geuen vnto men, I se ỹ he hath geuẽ it them, to be exercysed in it. Al this hath he ordened maruelos goodly. to euery thing his du tyme. He hath planted ignorauunce also in ỹ hertes of men, ỹ they shuld not fynde out ỹ ground of his workes, which he doth frõ ỹ beginning ot ỹ ende. So I perceaued, ỹ in these thinges there is no-
C thing better for a man, then to be mery & to do well so lounge as he lyueth.
For al that aman eateth & drincketh he, yee what soeuer a man entoyeth of all his labour, that same is a gyft of god.

I cõsydered also ỹ what soeuer God doth, it cõtinueth for euer, & ỹ nothing cã be put vnto it nor take frõ it: & ỹ god doth it to the intent, ỹ men shuld feare him. The thing ỹ hath bene, is now: & ỹ thing ỹ is for to come, hathe bene a fore tyme, for god restoreth agayne the thinge that was paste. Moreouer, I sawe vnder the sunne vngodlynesse in the steade of iudgement, & iniquite in steade of rightuousnesse. Then thought I in my mynde: God shal seperate the rightuous from the vngodly, & thẽ shalbe the tyme and iudgmente of all councels & worckes. I cõmened w mynne owne herte also concernynge the childzen of men: how God hath chosen them, & yet letteth them apeare. as though they were beastes. for it happeneth vnto men, as it doth vnto beastes, & as the onẽ dyethe, so diethe the other: yee they haue both one maner of byrth, so that (in this) a man hath no prẽmynẽce aboue a beast, but al are subdued vnto vanite. They go al vnto one place, for as they be alof dust, so shal they al turn vnto dust agayne. Who knoweth *the spryte of mã ỹ goeth: vpward, & ỹ breth of the beest that goethe downe to the earth? Wherfore I perceaue, ỹ ther is nothinge better for a man, thẽ to be ioyful in his laboure, for ỹ is hys porcion: But who wyl bryng him to se ỹ thyng that shal come after him?

The notes

*The comẽ translaciõ readeth, whether the spryte of a man goo vpwarde, and the breath of a beaste downe warde.

¶ The mysteries of the innocent. The superfluous labores of men. The child that is poore & wise. &c

The. iiii. Chapter.

SO I turned me, & cõsydred A al ỹ violent wronge ỹ is done vnder the sunne: & behold, the teares of soch as were oppressed, & ther was no man to comfort thẽ or ỹ wolde delyuer & defẽd thẽ frõ ỹ violence of their oppressours. Wherfore I iudged those that are deed, to be more happye thẽ soche as be a lyue: yee hym that is yet vnborne to be better at ease then they both, because he seith not the mysera-
ble worckes ỹ are done vnder ỹ sunne.

Agayne

B Againe, I sawe that al trauaile and dilygence of labour was hated of euery man. This is also a vayne thyng, & a vexacyon of mynde. The foole foldeth his handes together, and eatethe vp his owne flesh. One hande full (saith he) is better with rest, then both the handes full with laboure and trauayle. Moreouer, I turned me, ande beholde yet another vanyte vnder the Sonne. Ther is noman, no mo but him selfe alone, hauinge nether chylde nor brother: yet is there no ende of his carefull trauayle, hys eyes can not be satysfyed wyth ryches, (yet doth he not remembre him selfe, & saye:) For whom I do take soche trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and mysserable thynge. C Therfore two ar better then one, for they may wel entoythe profyt of their labour. If one of them fal, his companion helpeth him vp agayne: But wo is him that is alone, for yf he fal, he hathnot another to help him vp. Agayne, when two slepe together, they are warme: but how can a body be warme alone? One maye be ouercome, but two may make resistaūce: A thre folde cable is not lyghtlye broken. A poore chylde beyng wyse, is better then an olde kynge, that doteth, and cannot bewarre in tyme to come. D Some one commeth out of prison, & is made a kynge: & another whych is borne in the kyngdom, commeth vnto pouerte. And I perceued, yt all men liuing vnder the sonne, go with ỹ secõde chylde, that commethe vp in the steade of the other. As for the people ỹ haue bene before him, & that come after him, thei ar innumerable: yet is not their ioye ỹ greater thorow him. This is also a vayne thynge & a vexacion of mind. When ỹ cõmest into the house of god, kepe thy fote[a] * & draw ny, [b] * that ỹ mayest heare: ỹ is better then ỹ offerinｇes of fooles, for they know not what euyl they do.

The notes

a * Some read. For he is readier to heare (vnderstãde thy word) thã to receue ỹ sacrifices ỹ foles geue
b * Some reade: rather to heare then to geue, as fooles offeringe sacryfice.

C Admonicyon to bewarre of rash communicacion
We ought not to meruel at the oppressiõ of ỹ poor
The couetous is not satysfyed with his ryches.

C The.v. Chapter.

BE not hasty wt thy mouth, & lett not thyne hert speake eny thynge rashlye before god. For God is in heauẽ and thou vpon earthe, therfore let thy wordes be fewe. For where moche carefulnesse is, there are manye dreames: and where many wordes are, there men may heare fooles. * If thou make a vowe vnto God, be not slacke to performe it. As for foolish vowes, he hath no pleasure in them. If thou promyse eny thynge, paye it: for better it is that thou make no vow then that thou shuldest promyse, and not paye. Vse not thy mouth to cause thy flesshe for to synne, that thou saye not before the angell: my foolishnesse is in the fawte: for then God wilbe angrie at thy voyce, & destroye al the workes of thyne handes. And why? were as are many dreames and many wordes, ther are also dyuerse vanyties: but loke ỹ thou feare God. If ỹ seyst the poore to be oppressed & wrongeously dealt wt al, so ỹ equyte and ỹ right of ỹ lawe is wrested in ỹ land: maruel not ỹ at soch iudgment, for one greate man kepethe touch with another, and ỹ myghty helpe thẽselues together. The whole lãd also with ỹ feldes and al ỹ is therin, is in subiection and bondage vnto ỹ kyng He ỹ loueth money, wyll neuer be satisfied with money: & whoso delytethe in riches, shal haue no profit therof. Is not thys also a vayn thyng? Where as moch riches is, ther are many ỹ spend them awaye. And what pleasure more hath he ỹ possesseth them, sauinge ỹ he may loke vpõ them wt his eyes? A labouring mã sleepeth swetely, wether it be little or moch ỹ he eateth: but ỹ aboundaunce of the rich wyl not suffre hym to slepe.

Ye is ther a sore plage, which I haue sene vndr ỹ sunne (namely) riches kepte to ỹ hurt of him ỹ hath them in possession. For oft tymes they perishe wt his greate mysery and trouble: and yf he haue a chylde, it getteth nothynge.

*Job,i.d. Lyke as he came náked out of hys mo
i.
Timo. vi.b thers wombe,so goeth he thether agay
ne,and carieth nothing awat with him
of all hys labour.This is a mysserable
plage,that he shal go away euen as he
came. What helpeth it him then, that
he hath laboured in the wynde?

D All the dayes of hys lyfe also must
he eate in the darcke,with greate care-
fulnes,sycknesse and sorowe. Therfor
me thynk it a better and a fayrer thyn-
ge,a man to eate and drynke,and to be
refreshed of al hys laboure,that he ta
keth vnder the sunne all ỹ dayes of hi s
lyfe which god geueth hym,for thys is
hys porcion. For vnto whome soeuer
God geueth riches,goodes and power,
he geueth it hi to entoye it,to take it for
his porciõ & to be refreshed of his labur
thists now ỹ gift of god. For he thin-
keth not much how longe he shall lyue
for so moch as god fylleth hys herte w
gladnesse.

nota
ỹ gift of god

¶ The mysery of the ryche and couetous. The dif
ference of a foole and a wyse man.

¶ The.vi.Chapter.

A THere is yet a plage vnder
the sonne,& it is a generall
thyng amonge men, when
God geueth a man ryches,
goodes andhonour,so that
he wanteth nothyng of al that hys her
te can desyre:and yet god geueth hym
not leaue to entoy ỹ same,but an other
mã spendeth thẽ. This is a vayne thig
and a mysserable plage. If a manne be
B get an hundred children,and lyue ma-
ny yeares,so that his dayes are many
in nombre,and yet can not entoye hys
good neyther be buryed: as for hym I
saye that an vntymely byrthe is bett er
thẽ he. For he commeth to naught and
goeth hys waye into darknes,and his
name is forgotten. Moreouer he seythe
not the sunne,and knoweth of noe rest
nether here nor there. Ye though he ly-
ued two thousande yeares, yet hath he
no good lyfe. Com not all to one place
Al the labour that a manne taketh is
for hym selfe,& yet hys desyre is neuer
fylled after hys mynde. For what hath
the wyse more then the fole? What hel-
peth it ỹ poore that he knoweth to wal-
D cke before the lyuynge?

The syght of the eyes is better,then ỹ
ỹ soule shulde so departe awaye. How
be it this is also a vayne thyng and a
disquietnesse of mynde. What is more
excellent then mã? yet can he not in the
lawe get the byctory of him ỹ is migh
tier then he: A vayne thynge is it to
cast out many wordes, but what hath
a man els?

¶ That which passeth our strengthes & wittes ou
ght we not to seke after.

¶ The. vii. Chapter.

A EOr who knoweth what is
good for man lyuyng,in ỹ
dayes of his vayne lyfe,
which is but a shadowe?
Or,who wil tel a man what
shal happen after him vnder ỹ Sõne?

* A good name is more worth then a *Pro.xxii
precious ointment,and the day of dea Cant,iia.
th is better then the daye of byrth.

B It is better to go i to anhouse of mour
ryng,then in to a bãcketynge house.
For there is the ende of all men,& he ỹ
is lyuyng,taketh it to hert. It is better
to be sory then to laugh, for when the
countenaunce is heuy, the hert is joy-
full. The herte of the wyse is in the
mournynge house,but the herte of the
folish is in the house of myrth. It
is better to geue eare to the chastenig
of a wyse man,then to heare the songe
of fooles. For the laughing of foles is
lyke the crackynge of thornes vnder a
pot. And that is but a vayne thynge
Who so doeth wronge,maketh a wise
man to goo out of his witte,& destroy
eth a gentle herte. The ende of a thing
is better then the begynnyng. The pa
ciẽt of sprete is better then the hye min
ded. Be not hastely angri in thy mi
de, for wrath resteth in the bosome of
a foole. Saye not thou: What is ỹ
cause that the dayes of the olde tyme
were better,then they that be now? for
that were no wyse question. Wysdome is better then ryches,yet moche
more worth then,the eye syght. For
wysdome defendethe as well as mo-
neye, and the excellente knoweledge
and wysdome geueth lyfe Vnto hym ỹ
hath in possessiõ: Consider ỹ worcke of
God, how that no man cã make ỹ thin
ge straight, which he maketh croked.

nota
old ty me

Vse

¶ Vse wel the tyme of prosperite, and remembre ỹ tyme of mysfortune: for god maketh the one by the other, so ỹ a mã can fynd nothing els.

These .ii. thinges also haue I consydred in the tyme of vanyte: ỹ the iust man perisheth for his rightuousnes sake, and the vngodlye lyueth in hys wyckednesse. Therfore be thou nether to rightuous ner ouer wyse, that thou perish not: be neyther to vnrightuous also ner to foolysh, lest thou dye before thy tyme. It is good for the to take hold of this, and not to let ỹ go out of thy hand. For that he feareth God, shal escape them all.

nota thos yt not ouermuch wyse nether ouer holy ỹ doth good

Wysdom geueth more corage vnto the wyse, then ten myghtie men of the citie: * for there is not one iuste vpon erth, that doth good, and synneth not. Take not hede vnto euery worde that is spoken, lest thou here thy seruaunte curse the: for thyn owne hert knoweth, ỹ thou thy selfe also hast oft tymes spoken euel by other men. All these thinges haue I proued because of wisdom, for I thought to be wyse, but she went farther fro me then she was before, yee & so depe that I might not reach vnto her. I aplied my mind also vnto konwledge, and to seke out science, wysdom and vnderstanding: to knowe the foolishnes of the vngodly, and the errour of dotting fooles. And I founde, that a womã is bitterer thẽ death: for she is a very angle, her herte is a net, and her handes are cheynes. Who so pleaseth God shal escape from her, but ỹ sinner wyl be taken wt her.

*xiii Reviii
ii. Par. vi g
Prou xx b
1. John. i d

Beholde (sayeth the preacher) this haue I diligentlye searched out and proued, ỹ I might com by knowledg, which as yet I seke, and fynde it not. Among a thousande men I haue foũd one, but not one woman amounge all. Lo, thys onlye haue I founde, ỹ God made man iust and right, but they seke dyuers soteltyes, where as no mã hath wysdome and vnderstanding, to geue answere ther vnto.

¶ The kynges cõmaundement ought to be obeied Gladnes is one of the chefe thinges vnder ỹ sonne.

¶ The .viii. Chapter.

WYsdom maketh a mans face to shine, but malyce putteth it out of fauour. Kepe the kinges cõmaũdemẽt (I warne the) and the oth that thou hast mad vnto *god. Be not hastye to go out of his sight, & se thou cõtynue in no euel thynge: for whatsoeuer it pleaseth him, that doth he. Like as when a king geueth a charg, hys cõmaundemẽt is mightie Euen so who maye saye vnto hi: what doest thou? Who so kepeth the cõmaũdement, shal fele no harme: but a wyse mans hert discerneth tyme and maner: For euery thing wyl haue oportunitie and iudgement, and thys is the thing that maketh men ful of carfulnes and sorowe. And why? a man knoweth not what is for to come, for who wil tel hi? Nether is there eny man ỹ hath power ouer the sprete, to kepe still ỹ spyrte, nor to haue eny power i ỹ time of deth, it is not he also that can make an ende of the battel, nether maye vngodlynes delyuer him, that medeleth with all.

Prou. xxviii. Iob. ix d

B

All these thynges haue I consydered, and applyed my mynde vnto euery worcke ỹ is vnder the Sonne: how one man hath lordshipe vpon another to his owne harme. For I haue oft sene the vngodly brought to their graues, and fallen downe from the hye & glorious place: in so much ỹ they were forgotten in the cytie, where they were had in so hye and greate reputacion. This is also a vayne thing. Because now that euel worckes are not hastely punyshed, the hert of man geueth him selfe ouer vnto wyckednesse. But though an euel person offend an hundred tymes, and haue a longe lyfe: yet am I sure, that it shal go wel with thẽ that feare God, because they haue him before their eyes. Agayne, as for the vngodly, it shal not be wel with hym, nether shal he prolong his dayes: but euen as a shadowe, so shall he be that feareth not God.

C

Yet is there a vanyte vpõ earth: There be iust mẽ, vnto whom it happeneth, as though they had the worckes of ỹ vngodly: Agayn, ther be vngodly wt whom it goth as though they had ỹ

nota [illegible]

wozks of ỹ ryghtuous. This me thin ke also a vayne thynge. Therfoze I cō mēd gladnes, because a mā hath no bet ter thinge vnder the sun, then to eate & dzincke, and to be merye: foz that shall he haue his labour al the dates of his D lyfe which God geueth hym, vnder the Sunne. When I applyed my minde to learne wysdome, and to know ỹ tra uaile that is in the wozld (and ỹ of such a fashion, ỹ I suffred not myne eyes to slepe nether daye noz nyght (I vnder= stand of al ỹ wozckes of God, that is not possible foz a man, to attayne vnto the wozckes ỹ are done vnder the sunne: and though he bestowe his la= labour to seke them out, yet can he not reach vnto them: ye though a wyse mā woulde vndertake to knowe them, yet might he not fynd them.

The notes.

*Some rede the Goddes: that is. Judges.

¶ A man wotteth not, by the rightwisenes of his owne wozkes, whether he be wozthi of loue oz hate A man ought to lyue merely with his wyf. A pzaise of wysdome.

The .ix. Chapter.

A For al these thinges purpo sed I in my mynde to seke out. The ryghtuous and wyse ye and their[a]*wo zc: kes also are in the hand of God: and[b]*there is no many knoweth ether ỹ loue oz hate of the thynge ỹ he hath befoze hi. It happeneth vnto one as vnto another: It goeth: w ỹ ryghtu ous as w the vngodly: with ỹ good & cleane as with the vncleane: with hi ỹ offereth as with him ỹ offreth not: like as it goeth w ỹ be rtuous, so goeth it also with ỹ sinner. As it happeneth vn to the pertured, so happeneth yt also vnto him ỹ is afraied to be fozswozne. Amonge al thinges ỹ come to passe vn der the sonne, this is a misery, ỹ it hap peneth vnto al a lyke. This is the cause also ỹ the hertes of men are full of wickednesse, and madd foolishnesse is in their hertes as longe as they liue vntyl they dye.

B And whyle as longe as a mā lyueth, he is careles: foz a quicke dogge (saye they) is better thē aded liō: foz they ỹ be lyuyng, knowe ỹ they shal dte: but they ỹ be deed: know nothig, nether deserue they eny moze. Foz their memozial is forgottē, so that they be nether loued, hated noz enuied: nether haue they eny moze parte in the wozld, in al ỹ is don vnder the Sonne. Go thou thy waye then, eate thy bzed w̄ ioye, and dzincke thy wyne with gladnes, foz thy wozc= kes please God[c]*Let thy garmētes be alwaye whyt, & let thy head want none oyntment. Vse thy self, to lyue ioyfully with thy wife whom thou louest, al the dayes of thy lyfe which is but vayne, ỹ god hath geuen the vnder ỹ Sunne al the dayes of thy vanite: foz ỹ is thy pozcion in this lyfe, of all thy laboure and trauayle ỹ thou takest vnder the sonne. Whatsoeuer ỹ takest in hande to do, ỹ do with al thy power: foz amōg ỹ deedw, here as thou goest vnto, there is nether wozcke, councel, knowledge noz wysdome.

C So I turned me vnto other thin= ges vnder the sonne, and I sawe ỹ in running, it helpeth not to be swyft: in battayl it helpeth not to be stronge to fedyng, it helpeth not to be wyse, to ry= ches, it helpeth not to be suttel: to be had in fauour, it helpeth not to be con nyng: but ỹ al lyeth in tyme & foztune. Foz a man knoweth not his tyme, but lyke as the fysshe are take ỹ with angle and as the byzdes are catched wyth ỹ snare. Euen so are men taken in the perlous tyme, when it commeth sodē= ly vpon them.

D Thys wysdome haue I seene also vnder the Sunne, and me thought it a greate theynge.

There was a lytel citie, and a few men within it: so there came a greate kynge and beseged it, and made great bulwarckes agaynste it.

And in the cytie there was founde a pooze man (but he was wyse) whych wythe hys wysdome delyuered the cy= tye: yet was there noebodye, that had eny respecte vnto such a symple man.

Then sayede I, wysdome is better then strengthe. Neuertheless, a symple mannes wysdome is despysed, and hys wozdes are not herde.

A wyse mās councel that is folowed i sylence, is farre aboue the cryeng of a captayne

captayne amonge fooles.* For wysdō
*Sap.vi.a iii.Reg.xx. i.Reg.xviii is better then harneſſe: but an vnthrift alone deſtroyeth much good.

The notes.

a *Some reade, ſeruauntes.
b *Some reade: and man knoweth not her loue nor the herte: which is al before him. The ſētence ſignifieth as much, as no mā knoweth wheter God loue or hate any man: Vnderſtand by the righteouſnes of his owne workes.
¶ The dyfferaunce betwene a fole and wyſe man Fortune and happy is that realme which hathe a wyſe prynce.

The.x.Chapter.

A DEed flyes ꝑ corrupte ſwete oyntmente and make it to ſtyncke, are ſomthig more worth then the wyſdome & honoure of a foole. A wiſe mans hert is[a] *vpon the ryght hande, but a fooles herte is vpon the left. A dotynge foole thyncketh, ꝑ euery man doth as foolyſhly as him ſelfe. If a principal ſpyete be geuen the to beare rule, be not neglygent then in thyne office: for ſo ſhall greate wyckednes be put down, as it were with a medecyn,
A nother plage is there, which I haue
B ſene vnder the ſonne: namely, the ignorāunce that is commenly among prynces: in that a foole ſetteth in grete dignite, and the rich are ſet downe beneth
I ſe ſeruauntes ride vpon horſes and prynces goinge vpon their fete as yt were ſeruauntes. * But he ꝑ dyggeth
*Pro.xxvi. Eccl.xxvii. vp a pyt, ſhal fal therin him ſelfe: and who ſo breaketh the hedge, a ſerpente ſhal byt him. Who ſo remoueth ſtones ſhal haue trauayle with al: and he ꝑ heweth wod ſhalbe hurt therwith.

When an yron is blunte, and the poynt not ſharpened, it muſte be whet agayne, and that w̄ might: Euen ſo doth wyſdome folow diligence. A ba-
¶ bler of his tonge is no better then a ſerpent ꝑ ſtyngeth without hiſſing. The wordes out of a wyſe mans mouth are gracious, but the lyppes of a foole wil deſtroye him ſelfe. The begynning of his talking is fooliſhnes, and the laſt worde of his moth is greate madnes. A foole is ſo ful of wordes ꝑ a mā can not tel what end he wil make: who wil thē warne hi to make a concluciō. The labour of ꝑfolyſh is greuous vnto thē whyle they knowe not how to go in to the citie.

WO be vnto the (O ꝑ realme, and lande) whoſe kyng is but a chylde, and whoſe prynces ar early at their bācket-
D tes. But wel is the (O thou realme & whoſe king is come of nobles, & whoſe prynces eate in due ſeaſon, for ſtrength & not for luſt. Thorow ſlouthfulnes ꝑ balckes fal downe, and thorowe ydle handes it rūneth in at the houſe. Meat maketh mē to laugh, and wyne maketh them mery: but vnto money are al thinges obediēt. Wiſh ꝑ king no euel i thy thought, and ſpeake no hurt of ꝑ rich in thy preuy chamber: for a bird of the ayre ſhal betraye thy voyce, & with her fethers ſhal ſhe bewraye thy wordes.

a *That is to do all thinges a righte: The notes.
¶ Rycheſſe ought to be diſtributed vnto the nedy.

¶ The.xi.Chapter.

SEnde[a] *thy vittailes ouer
A the waters, & ſo ſhalt thou
fynd thē after many yeres
Geue it awaye amonng[b] *
ſeuen or eyght, for ꝑ knoweſt not what myſchefe ſhal cō vpō earth,
¶ * When ꝑ cloudes are ful, they pour out rayne vpon the earth. And when ꝑ tree faleth (whether it be toward ꝑ ſouth or North) in what place ſo euer it fal-
there it lieth. He ꝑ regardeth ꝑ wynde, ſhal not ſowe: & he ꝑ hath reſpect vnto
B ꝑ cloudes, ſhal not reape. Now like as ꝑ knoweſt not ꝑ waye of the wind, nor howe ꝑ bones are filled in a mothers wombe: Euen ſo ꝑ knoweſt not ꝑ workes of god, which is ꝑ worcke maiſter of al. Ceaſe not ꝑ therfore w̄ thy hā-
des to ſowe the ſede. Whether it be i ꝑ morning or in the euening: for ꝑ know-
¶ eſt not whether this or that ſhal proſpere, and yf they both take, it is the better. The lyght is ſwete, and a pleaſaūt thynge is it for the eyes to loke vpon the Sunne. If a man lyue many yeares, and be glad in them al, let hym remembre the dayes of darcknes, whych ſhall be many: and when they come, al thynges ſhal be but vanyte. Be glad then (O thou yong man) in thy youth, D
and let thyne hert be mery in thy yong dayes, folow the ways of thyne owne hert, and the luſt of thyne eyes: but be thou ſure, that God ſhal bryng the in to iudgment for al theſe thynges.

Chap xii

The notes.

a * That is, distribute thy goodes, indyfferently to the poore without regardinge one and not another.

b * That is vnto manye: a certen nōbre for an vncerten.

c * That is, when men haue wherwith they oughte liberally to geue.

¶ From oure youth ought we to consydre and regarde the goodnes of God:

¶ The.xii. Chapter:

A PUt away displeasure oute of thyne herte, and remoue euell from thy body: for thi Chyldehode, and youth is but vanitie. Remember thy maker in thy youthe, or euer the dayes of aduersitie come, and or the yeres drawe nye when thou shalt saye: I haue no pleasure in them before the sunne, the lyght, ỹ moone and starres be darkned, and or the cloudes turne agayne after the raine: when the keapers of the house shall
B tremble and when the strong mē shall bowe them selues. When the mylers stande styll: because they be so fewe and whē the syght of the wyndowes shall waxe dymme: when the dores in the stretes shal be shutte, and when the voyce of the myller shalbe layde downe when men shall ryse vp at the voyce of the byrde, and when all the daughters of musyke shalbe brought lawe: when men shall feare in hye places, and be a frayde in the stretes: when the Almond tree shall be despysed, the gresshopper borne oute, and when greate pouertie shal breake in, when a man goth to his C
longe home, and the mourners goo about the stretes. Or euer the syluer lace bee taken awaye, and or the golden bande be broken: Or the pot be broken at the well, and the whele vpon the cysterne. Or dust be turned agayne vnto earthe from whence it came, and or the spyryte returne agayn vnto God, which gaue it. All is but vanytye (sayth the Preacher) all is but playne vanytie.

The same Preacher was not wyse alone, but taught the people knoweleg also, he gaue good heade, sought out ỹ D
grounde and setforth many parables. His dylygence was to fynde out acceptable woordes, tyght scripture, and the woordes of truth. For the woordes of the wyse are lyke pryckes and nayles that go thorowe, where with men are kepte together: for they are geuen of one shepherd onely.

Therfore be warre (my sonne) that aboue these thou make the not many and innumerable bookes, nor take dyuerse doctrynes in hande, to weerye thy body withall,

Let vs heare the conclusyon of all thynges: Feare God, and kepe hys cōmaundementes, for that toucheth all men: For God shal iudge all worckes and secrete thynges, whether it be good or euell.

¶ The ende of the boke of the Preacher / otherwyse called Ecclesiastes

¶* The Ballet

Of Balettes of Salomon: called in Latyne Canticū Canticorum.

a* That is, the cheke and most excellent Balet as ꝑ latnet of layncles, ꝑ hig of kings, which is as moch to laye after the maner of speaking of the Hebrues as the cheake latnet the chekeking, Wherfore it is to be supposed that among the M. and fyue other songes (of which, ii. Reg. iiii. d.) this hath bene estemed & iudged the cheke and principal.

¶ A mystical deuyce of the spirituall & godlye loue, betwene chryst the spouse, and the church or congregation his spouse. Salomon made this Balade or songe by him selfe & his wyfe the daughter of Pharao, vnder the shadow of him selfe figuring Chryste & vnder the person of his wyfe the Churche

¶ The fyrst chapter.

¶ The voyce of the Churche.

A Cha ꝑ thy mouth wold geue me a kisse, for thy breastes are more pleasaunte thē wyne, and that because of ꝑ good & pleasaunt sauour. Thy name is a swete smellig oitmēt therfore do ꝑ maidens loue ꝑ: yee that moueth me also to runne after the.

¶ The spouselle to her companyons.

The kyng hath brought me i to his priuey chābre We wil be glad & reioice i ꝑ, we thynckе more of thy breastes thē of wine, wel is them ꝑ loue the.

¶ The voyce of ꝑ churche i persecutiō

B I am black (O ye daughters of Ierusalē) lyke as the tentes of the Cedrenes, and as the hangynges of Salomon, but yet am I faire and wel fauoured withal. Maruel not at me ꝑ I am so blacke and how the sunne hath shyned vpon me.

¶ The voyce of the Synagoge.

For when my mothers childrē had euel wil at me, thei made me the keper of the vintard. Thus was I faine to kepe a vyntarde, wych was not myne owne.

¶ The voyce of the church to Chryst.

Tel me (O thou whō my soule loueth, where thou fedest, where ꝑ restest at the none daye lest I go wrong, and come vnto ꝑ flockes of thy cōpanions

¶ Chryst to the Church.

C Yf thou knowest not thy self (O ꝑ fayrest among wemē thou go thy way forth, after the fotsteppes of the shepe, as though thou woldest fede thy gotes bisyde ꝑ shepeherdes tentes. Ther wil I tary for the (my loue) with myne hoost and with my charettes, whiche shalbe no fewer then Pharaos. Then shalthy chekes & thy neck be made fayre, & hanged wt spāges & godly iewels: anecbād of gold wil we make ꝑ wt stluer botons

¶ The voyce of the churche.

When the kyng syteth at the table, he shal smel my Nard: for a bondel of Myrre (O my beloued) lyeth betwixte my brestes. A cluster of grapes of Cypers, or of the vyneyardes of Engaddi art thou vnto me, O my beloued. D

¶ Chryst to the Churche.

O how fayre art thou (my loue) how fayre art thou: thou hast doues eyes.

¶ The Church to Chryst.

O how fayre art ÿ (my beloued) how well fauored arte ÿ: Our bed is decte wt flours, ꝑ stipyngs of our house are of Cedre tree, & our balkes of Cypresse

The. ii. Chapter.

¶ The voyce of Chryst.

A I am the floure of the felde, & lylye of the valleys: as ꝑ rose amonge the thornes, so is my loue amonge the daughters.

¶ The voyce of the church.

Lyke as the apple tree among the trees of the wod, so is my beloued amōg ꝑ sonnes. My delyte is to syt vnder hys shadow, for his frute is swete vnto my throte. He bringeth me in to his wyne seller, and loueth me specially wel. Refresh me with grapes, cōfort me with apples, for I am sick of loue. His lefte hand lyeth vnder my head, and his ryght hande embraceth me.

¶ The voyce of Christ.

I charge you, O ye daughters of Ierusalem) by the Roes & hyndes of ꝑ felde, ꝑ ye wake not vp my loue nor touch her, tyl she be content her selfe. B

¶ The voyce of the Church.

Me thincke I heare ꝑ voyce of my beloued: lo, ther cōmeth he hoppig vpō ꝑ moūtaines, & leapig ouer ꝑ litle hilles.

My beloued is lyke a Roo or a ponge hart. Beholde, he standeth behynde our wall, he taketh in at the wyndowe, and pepeth thorow the grate.

My

My beloued answered & sayd vnto me.

¶ The voyce of Christ.

Arise vp my loue, my doue, my beutyfull, & come: for lo, ỹ winter is now past, & the rayne is away & gone. The
D floures are come vp in the felde, ỹ twisting tyme is com, the voyce of ỹ turtle doue is heard in our lande. The figge tree bringeth forth her figges, the vynes bere blossoms, & haue a good smel. Arise vp my loue, my beutyfull, & come (O my doue) out of the caues of the rockes, out of the holes of the wal. O let me se the countenaunce & heare thy voyce, for swete is thy voyce and fayre is thy face.

¶ The voyce against the heritykes.

Get vs the foxes, yee the lytle foxes that hurt ỹ vynes, for our vines beare blossoms.

¶ The voyce of the Churche.

My loue is myne, and I am his (which fedeth among ỹ lilies, vntil the day breake, and tyl ỹ shadowes be gone. Come again prevely (O my beloued) lyke as a Roo or a yong herte vnto the mountaynes.

The .iii. Chapter.

¶ The voyce of the Churche which is chosen out of ỹ Heathen.

A By night in my bedd I sought him whom my soule loueth: yee diligently sought I him, but I found him not. I wil get vp (thought I) & go about the cytte, by on the market & in al ỹ stretes wyl I seke him whō my soule louethe: but when I sought him, I foūde him not. The watchmen that go about the cittie, founde me.

¶ The Churche speakyng of Christe.

B Sawe ye not him whom my soule loueth? So when I was a lytle past thē, I founde him whom my soule loueth. I haue gott en holde vpon him, & wyl not let hym go: vntyl I bring hym into my mothers house, and in to her chābre that bare me.

¶ The voyce of Chryst.

I charge you, O ye daughters of Ierusalem, by the Roes & Hyndes of the, felde that ye wake not vp my loue ner touch her, tyl she be content her self.

¶ The voyce of the Synagoge, marueling in it self at ỹ church of Christ.

Who is this, ỹ cōmeth out of ỹ wyldernesse like pylers of smoke, as it were a smel of Myrre, frankēcense & al maner ipyces of the Apotecary?

C

¶ The voyce of the churche.

Beholde, about Salomons bedstede ther stand .lx. valeaūt men of ỹ mighty i Israel. They behold swerdes euery one, & are expert in warre. Euery man hath his swerd vpon is thigh, because in ỹ night. King Salomon hath made him self a bedsteade of ỹ wod of Libanus, the pylers are of syluer, the couering of golde, the seate of purple, ỹ ground pleasauntly paued for the daughters of Ierusalem.

D

¶ The Church speakyng of Chryst.

Go forth (O ye daughters of Siō) & behold King Salomō in the crowne wherwithe his mother crowned him in the daye of his mariage, & in the daye of ỹ gladnesse of his hert.

¶ The .iiii. Chapter.

¶ The voyce of Chryst.

How fayre arte thou: my loue, how fayre arte thou: thou hast doues eyes, besyde that which lyeth hyd wyn. Thy heary lockes are lyke a flocke of shepe ỹ be clypped, which go fyrst vp from ỹ washinge place: where euery one beareth two twyns, & not one fruteful among them. Thy lyppes are like a rose coloured rybond thy wordes are louely: thy chekes are lyke a pece of a pomgranate besides ỹ which lieth hyd wyn. The necke is like ỹ tower of Dauid buylded with bulwarckes, where vpon they hang a thousande shyldes, yee all the weapens of the gyauntes. Thy two brestes are like two twyns of yonge roes, whiche fede amonge the lylyes.

A

¶ The spouse speaketh to him selfe.

O ỹ I might goto ỹ mountaine of myrre & to the hil of frāckinsēce: tyl ỹ daibreake, & tyl the shadowes be past awaye.

The voice of christ speaking to ỹ church

Thou art al faire, O mi loue, & no spot is ther i ỹ. Come to me frō Libanus, O my spouse, come to me frō Liban⁹: cō soone ỹ next way frō the toppe of Amana, frō ỹ toppe of Sanir & Hermō. frō

the

the lyons dennes, and from the mountaynes of the leopardes.

Thou hast wouñded mi hert, O mi sister, my spouse, thou hast wounded myhert, with one of thyne eyes, & with one chayne of thy necke. O how kayre and louely are thy brestes, my syster, my spouse? Thy brestes are moze pleasaunte then wyne, and the smell of thine oyntementes passethe all spyces. Thy lyppes, O my spouse, droppe as the hony combe, ye mylke and hony, is vnder thy tõge, and the smell of the garmentes is lyke
D the smell of franckinsence. Thou artte a well kepte garden, O my Syster, my spouse, thou art a wel kept waterspryg, a sealed well. The frutes that sproute in the, are lyke aparadise of pomgranates with swete frute: as Cipresse, Nardus, Saffronne, Calmus, and all the trees of Libanus: Myrre, Aloes, ãd all the best spyces. Thou art a well of gardens a well of lyuinge waters, whych renne downe from Lybanus.

¶ Chryst calleth the heathen.

Up thou nozth wynde, come thou south wynde, and blowe vpon my garden that the smell therof maye be caryed on euery syde, ye & my beloued may come into my garden, and eate of & frutes and apples that growe therin:

¶ The. v. chapter.

¶ Chryst speaketh to the church.

A COme into my Garden, O my syster, my spouse: I haue gethered my Myrre, & my spise. I wyl eate my hony & my hony cõbe, I wyl dryncke my wyne and my mylke.

¶ Chryst speaketh to the Appostles.

Eate, O ye frendes, dryncke, and be mery, O ye beloued.

¶ The voyce of the churche.

As I was a slepe, and my hezte wakynge, I hearde the voyce of my beloued, when he knocked.

¶ Chryst to the Church.

Open to me (sayde he) O my syster, my loue, my dooue, my dearelynge: for my heade is full of dewe, and the lockes of my hear are ful of the nyght droppes.

¶ The voyce of the spouselle.

I haue put of my coate, how can I do it on agayne? I haue washed my fete how shall I fele them agayne?

B ¶ The voyce of & church spekigof crist

But when my loue put in his hand at the hole, my hert was moued towarde hym: so that I stode vp to open vnto my beloued. My handes droppyd with Myrre, and & Myrre ranne downe by fingers vpon the lock. Neuertheless when I had opened vnto my beloued he was departed and gone awaye.

Now lyke as afore tyme when he spake, my hert coud not longer refrayne: Euenso now I sought him, but I coude not fynde him: I cryed vpon hym, neuertheless he gaue me no answere.

¶ The Churche complaineth of her persecuters.

So the watchmen that wente about the citye founde me, smote me, & wounded me: Yee they that kept the walles, toke away my garment fro me.

¶ The spouses speketh to her cõpanyõs

I charge you therfor, O ye daughters of Jerusalẽ, yf ye fynd my beloued, & ye tell hym how that I am syck for loue.

C ¶ The voyce of the Synagoge.

Who is thy loue aboue other louers, O thou fayrest among wemẽ? Or what can thy loue do, more thẽ other louers, & thou chargest vs so straytely.

¶ The Churche, answerig of Chryst.

As for my loue, he is whyte and redde coloured, a syngular personne among many thousãdes: his head is the moste fine golde, the lockes of his hearre are bussched, browne as the cuenynge: Hys eyes are as the eies of doues by the water brokes, washen with mylk, and remaining in a plenteous place: His chekes are lyke a garden bedd, wherin the Apoticaries plãt almaner of swete thinges: His lyppes droppe as the floures D of the most principall Myrre, hys handes are full of golde rynges & precyous stones. His body is as the pure yuery, decte ouer with Saphires: Hys legges are as the pyllers of Marbel, set vpon sokettes of golde: His face is as Libanus, and as the Cedre trees: His throte is swete, yee he is altogether louely Soch one is my loue. O ye daughters of Jerusalẽ, soch one is my loue.

¶ The voyce of the Synagoge speaking to the Church.

Whither

Whyther is thy loue gone then(O thou fayrest amonge women) whyther is thy loue departed,that we may seke him with the?

¶The.vi.Chapter.

¶The voyce of the Church.

A MY loue is gone downe into his garden,vnto the swete smellyng beddes,ꝯ he may refresh him selfe in the garden,& gather floures.

My loue is myne,and I am his,which fedeth amonge the lylyes.

¶Christ to the Churche.

Thou art pleasaunte(O my loue) euen as lowlynesse it selfe,thou art fayre as Jerusalem,glorious as an army of men,w̄ their banners.(Turne awaye thyne eyes fro me,for they make me to proude.)Thy heayre lockes are lyke a flocke of goates vpon the mounte

B of Galaad .Thy teth are lyke a flocke of shepe that be clypped, which go out of the washinge place:where euery one beareth two twyns, and not one frutefull amonge them.Thy chekes are like a pece of a pomgranate, besyde that which lyeth hyd within.There are thre score Quenes ,foure score cōcubines & yonge women without nombre.But one is my doue,my derlinge.She is ꝯ

¶ onely beloued of her mother,and heare vnto her that bare her.When the daughters sawe her,they said,she was blessed: Yee the Quenes and concubynes praysed her.

¶The voyce of the Synagoge.

What is she this,that peepeth out as the morning:fayre as the mone,excellente as the sunne,glorious as an armye of mē with their baners.

¶Christ to the Synagoge.

I went downe into the nutte gardē, to se what grew by the brokes, to loke yf the vineyarde flourished, and yf the pomgranates were not shot forth.

D ¶The voyce of the Synagoge.

Then the charettes of the Prince of my people made me sodenly afrayed.

¶The voyce of the Churche callinge agayne the Synagoge.

Turne agayne,turne agayne,O ꝯ Sulamite,turne agayne,turne agayne,ꝯ we maye loke vpon the.

¶The.vii.Chapter.

¶Christ to the Synagoge.

What pleasure haue ye more A in the Sulamite,thā whē she daunceth amonge ꝯmē of warre?

¶Christe to the Churche.

O how pleasaunt are thy treadynges w̄ thy shoes, thou princes daughter? Thy thinges are lyke a fayre iewel,which is wrought by a cōnyng workeman: Thy nauel is lyke a round goblet, whiche is neuer without drinke: Thy wombe is lyke an heape of wheate sett aboute w̄ lylies:Thy two breastes are lyke two twynnes of roūge roes:Thy necke is as it were a tower of yuorye: B thine eyes are like water poles in Hesebon,besyde ꝯ porte of Bathrabbim:thy nose is lyke ꝯ tower of Libanus,which loketh toward Damascus: That heade that standethe vpon the is lyke Carmel:the hearre of thy heade is lyke the kynges purple folden vp in plates.

O how fayre & louely art thou,my C dearlynge,in pleasures? Thy stature is like a date tree,and thy brestes like the grapes.

¶The spouse speakyng of the crosse.

I sayde: I wyll clymme vp into the date tree,& take hold of his braunches

¶The spouse speakynge to the spousesse.

Thy brestes also shalbe as the vyne grapes,the smell of thy nostrels lykeꝯ smel of apples,& thy throte lyke ꝯ best wine.This shalbe pure & cleare for my loue, his lippes & teth shal haue theyr pleasure.There wyll I turne me vnto my loue,& he shal turne hym vnto me.

¶The churche speakyng to Christ.

O come on my loue,let vs go forth in D to ꝯ feld,& take our lodging in the vyllages. In ꝯ morning wyll we rise by tymes,and go se the vyneyarde:yf it be sprōge forth,yf the grapes be growne, & yf the pōgranates be shot out.Ther wyl I geue the my brestes:ther shal ꝯ Mandragoras geue their smel beside oure dores:there,O my loue, haue I kepte vnto the al maner of frutes,both new and olde.

¶The.viii.Chapter.

¶The

¶ The voice of the Patriarches spekynge of Chryst.

A OThat I myght kynde̊ wout, and kysse the, whome I loue as my brother, which suckte my mothers brestes: & that thou woldest not be offended, yf I toke ẏ, and brought ẏ into my mothers house: ẏ thou mighdest teache me, and that I myght geue the drincke of spiced wyne, & of the swete sappe of my pomgranates. His lefte hande lyeth vnder my heade, and hys ryght hand embraceth me.

¶ The voyce of Chryst.

B I charge you, O ye daughters of Jerusalē, ẏ ye wake not vp myloue, nor touch her, tyl she be content her selfe.

¶ The Synagog speakig of ẏ church

What is she this, that cōmeth vp from the wyldernes, and leaneth vpon her loue?

¶ The voyce of ẏ spouse before ẏ spouse selfe.

I am the same that waked the vp amonge the apple trees, where thy mother bare the, where thy mother brought the into ẏ worlde.

¶ The Church speakynge to Chryst.

O set me as a seale vpon thyne hert, any as a seale vpon thyne arme: for loue is mightye as the death, and gelousye as the hell. Her coales are of fyre, & a very flamme of ẏ Lorde: so that many waters are not able to quench loue, nether maye ẏ streames droune it. Yee yf aman wolde geue al the good of his house for loue, he shulde counte it nothynge.

¶ Christ speakynge of the churche to the Synagoge.

When our loue is tolde our ponge sister, whose brestes are not yet growne what shal we do vnto her?

¶ The answere of Christ for ẏ church.

Yf she be a wall, we shall buylde a syluer bowlwerck ther vpon: yf she be a tower, we shal fasté her with borders of Cedre tree.

¶ The church answerethe to the Synagoge.

If I be a wal, & my brestes like towres, then am I as one that hath found fauoure in his syght.

¶ The synagoge speking to ẏ church.

Salomon had a vinyarde at Baal Hamon, thys vineyarde delyuered he vnto the keepers: that euery one for the frute therof shoulde geue hym a thousand peces of syluer.

¶ The voyce of Chryst.

But my vyneyarde, O Salomon, geueth the a thousand, and thre hundreth to the keepers of the frute. Thou that dwellest in the gardens, O let me heare the voyce, that my companions may herken to the same.

¶ The voyce of the church, speaking to Chryst.

O get the awaye, my loue as a roo or a ponge herte vnto the swete smellynge mountaynes.

⚜

¶ The ende of the Ballet of Ballettes of Salomon, called in Latine Canticum Canticorum.

⚜

The Prophetes in Inglysh.

Esay.	Jonas.
Jeremy.	Micheas.
Ezechiel.	Naum.
Daniel.	Habacuc.
Oseas.	Sophony
Joel.	Aggeus.
Amos.	Zacharye.
Abdy.	Malachy.

¶ The boke of the Prophete Esay.

¶ Esaye prophesyeth that the anger of God shall come vpon Jerusalem because of theyr synnes.

¶ The first Chapter.

THe prophecye of Esay the sonne of Amos, whych he shewed vpon Juda & Jerusalem: In the a*time of b*Ozias Jotham, Ahaz, & Jehezekiah, kings of Juda. Heare o heauē herkē O earth, for ỹ Lord speaketh, I haue nourished and brought vp children, and they are fallen away fro me. An ox knoweth hys lorde, and an asse hys masters stal, but Israell knoweth nothynge, my people hath no vnderstandinge. Alas for thys sinfull people, which are expert in blasphemyes, a frowarde generacion, vnnaturall children. They haue forsakē ỹ Lord, they haue prouoked the holy one of Israell vnto anger, and are gone backwarde, wherfore shoulde yee be plaged any more? For they are euer fallyng awaye. The whole* heade is sycke, and the hert is very heuy. b* Frō the sole of the fete vnto the heade ther is no whole parte in al your body: but al at woundes, botches, sores & strepes which can nether be helped, bound vp, molyfyed, nor eased with any oyntmēt.

Your land lyeth waste, your cyties are brent vp, your enemyes deuour youre land, and ye must be fayne to stand, & loke vpon it: and it is desolate, as yt were with enemyes in a battel. Yea ouer* the daughter of Sion is lefte alone lyke a cotage in a vyntard like a watchehoule in time of warre, like a beseged citie. And excepte the lord of Hostes had left vs a fewe a liue: we shoulde haue bene as Sodoma, and like vnto Gomorra.

Heare the word of the Lord ye tyrauntes of Sodoma, and herken vnto the lawe of our god, ỹ people of Gomorra

Why offre yee so many sacrifyces vnto me? I am discontēt for the brent-offrynges of wethers and with the fatnes of fed beastes. I haue no pleasure in the bloude of bullockes, lambes and gootes. Whē ye apere before me, who requyreth you to treade within me porches? Offer me no mo oblacions, for it is but lost laboure. I abhorre your incence, I maye not awaye with youre newmoones, your Sabothes & solempne dates. Your fastings ar also in vayne. I hate your newe holydayes and fastinges, euen fro my very herte They make me weery, I can not abide them. Though ye holde out your handes turne I mine eyes from you. And though ye make many prayes, yet here I nothing at al* for youre handes are ful of bloude.

Wash you, make you cleane, put awaye youre euel thoughtes out of my syght, ceale from doing of euel & violence. Lerne to do right, applye youre selues to equite, delyuer the oppressed, helpe the father lesse to his ryght let, ỹ widdowes complaynt com before you. Now go to (sayth the Lord) we wil talke together. Is it not so? Though your synnes be as read as scarlet, shal they not be whyter then snowe? And though they wer like purple, shal they not be like white wolle? Is it not so? If ye be louing and obedient, ye shall eniope the best thinge that groweth in the land. But if ye be obstynate and rebellyous ye shalbe deuoured with the swerde: for thus the Lorde hath promysed with his owne mouth.

Jerusalem & Juda the prophecy

Of the comming & deth of Christ and of the callyng of the Heathen.

F How happeneth it then that ỹ ryghtuous cyte, whych was full of equyte, is become vnfaythful as an whore? ryghtuousnes dwelt in it, but now murtherers* Thy syluer is turned to drosse, and thy wyne myxt w̄ water. Thy prynces are trayters and companions of theaues, They loue gyftes altogether, & follow rewardes. As for ỹ fatherles, they helpe him not to hys ryght, nether wyll they let the widdowes causes com before them. Therfore speaketh the Lorde God of hostes the mighty one of Israell: ah I must ease me of myne enmyes and auenge me vpon them. And therfore shall I lye my hande vpon the, and burne out thy drosse from the fyneſt ād pureſt, and put out al the lead, and let thy iuges agayne as they were somtyme, and the Senatoures as they were from the begynnyng. Then shalt thou be called the rightuous citie, the fayth full citie. But Sion shall be redemed
G with equytie, and her captiuitie with the ryghtuousnes. For the transgressours and vngodly, and such as are becomme vnfaythfull vnto the Lorde, must altogether be vtterly destroyed.

And except ye be ashamed of the oke trees wherin ye haue solyted, and of the gardens that ye haue chosen: yee shalbe as an oke whose leaues are fallen awaye, and as a garden that hathe no moyſture. And as for the glorye of the thynges it shalbe turned to dryye strawe & he that made thē to a sparcke And they shall both burne together, so that no man shalbe able to quench thē.

The notes

a* Of thys time and of the thynges, done therin, ye haue in the fourth of the kynges from the .xiiii. chap to the .xxi. And in the .ii. of the Chronicles, from the .xxv. Chapter to the .xxxiii.

b* Otherwyse called Azariah. ii. Reg xiiii. c.

c* The heade signyfyeth them that are ordeyned to gouerne the people.

d* From the soule. &c. That is the whole multitude of the people, is there no goodnes.

e* That is, citie & people, as in the Psal. cxxvii. b.

f* The maner of the scripture is, somtyme to call ỹ frowarde and wicked Jewes by the name of straungers and Heathen, because they dyd as wickedlye as did the heathen: As he here calleth them Sodomites. &c. And in. Ezechi. xvi. a He vpbreadeth them of the synefull nacyon, wherof they came, on thys maner. Thy father was an Ammonite. &c.

g* To turn syluer into drosse. ād to myxt wyn with water, is, to deprauе the heuenly worde of God, ād to corrupt the pure iudgement therof. for couetoulnes sake: which thynge was vsed in Paules tyme, as ye may se ii. Corinth. iiii. a. much more now be ye sure.

The .ii. Chapter:

A MOrouer this is the worde, that was opened vnto Esaye, the sonne of Amoz, vpon Juda & Jerusalem. It wyl be also* in proses of tyme: That the hil were the house of the Lorde is buylded, shal be the chefe among hilles, and exalted aboue al ye tel hilles. And al the heathen shal perysshe vnto him, and the multitude of people shal go vnto hi, speaking thus one to another: vp, let vs go to the hyl of the Lorde, and to the house of ỹ god of Jacob: that he maye shewe vs hys waye, and that we maye walke in hys pathes. For the b* lawe shal com out of Sion, and the word of God from Jerusalem, and shal geue sentence amōg the Heathen, and shal reforme the multitude of people: c* So that they shal breke their swerdes and speres to makе sithes, syckles and sawes therof. Frō ỹ tyme forth therfore shal not one people, lift vp weapon agaynst another, nether shal they lern to fight from thence forth. It is to the ỹ I crye (O house of Jacob) vp, let vs walck in the lyght of
B the Lord. But thou art scattered abrod with the people (O house of Jacob) for ye go farre beyonde youre fathers, whether it be in Sorceres (whome yee haue as the Philistynes had (or inchalkers of mans birthes, wherof ye haue to many. As soone as your lande was ful of siluer and golde, and no ende of your treasure: so sone as your land was full of stronge horses & and no ende of your charetes: Immediatly was it ful of idoles also uē worckes of your owne handes, which ye your selues haue facioned, and your fingers haue made. There kneleth the man there falleth ỹ man downe before them, so ỹ thou cāst not bringe him awaye frō thence. And
C therfore get the soone in to some rocke and hyde the in ỹ grownde frō ỹ sight of the fearefull iudge, and, from the glory of his Maiesty: Which casteth downe ỹ high lokes of presumptuous persōs & bryngeth lowe ỹ pryde of mē, and he only shalbe exalted i that daye For the d* daye of the Lorde of hostes

shall

shal go ouer al pryde and presumcyon vpon al thē that exalt them selues, & shal bring them al downe: vpō a high and stoute a* Cedre trees of Libanus and vpon al the okes of Basan vpon al stoute monntaines, vpon al costlye towres and vpon al strong walles vp on al shippes of the see, and vpon eue ry thinge ꝑ is glorious, and pleasaunt to loke vpon.

And it shal bringe downe the pryde of man, & laye mans presumptuousnes ful lowe. and the Lord shal only haue the victory in that daye, But the Idols shal vtterly be roted out. D Men shal crepe in to holes of stone, and in to caues of the earth from the sighte of the fearefull tuge, and from ꝑ glory of his magesty what time as he shal make hī vp to shake the earth. Then shal man cast awaye his goddes of siluer & gold which he neuertheles had made to honour them) vnto Moles and Backes: that he maye the better crepe in to the caues & rockes, and into the cliffes of hard stones from the syght of the feareful tuge & from the glory of his Magestie

The notes:

a* Hebr. In the last dayes: by which is comenly signyfied the time of Christes comming and frō thēce vnto the ende of the World as in Ezech: xxxviii, & Jere. iii. d. and in many onher places.

b* The Hebrues take not the lawe onely for the commaundementes but also for al the promyces of God for the prayinges and thankesgeuinges and for al that is contayned the whole old testament.

c* So that they shal breake their swerdes &c. Note here the great innocency of them that dwel in the citie of God, that is, in the Church and congreacion of the faithful: which thinketh it not ynoug to abstayne from battel and robry contencion and strife &c. But do also apply them selues to honest ocupacions and vnfauty craftes, wherwith they may fede not only them selues but other also with thē: which thing is signified by these rud instrumentes, sithes sycles and sawes doing herin accordyng to the counsel of S. Paul which saith let hī ꝑ stole stele no more but let him rather laboure wyth his handes some good thing, that he maye haue to geue vnto him ꝑ nedeth. Ephe. iiii. e.

d* The daye of ꝑ Lord, is, the daye of ꝑ iust iudgment, in which god proueth the concience of euerye man shewyng him self a iust iudge as it is figured of Christ Mala, iii a But who maye abid ꝑ daie of his comming. &c.

e* Cedre trees are very high trees, and in Libanus are they hygher then in any other place: and therfor signifieth he therby the most mighty princes and rulers The xxxi. kinges also ꝑ Josua ouerthrowe as ye reade Josu. xii. dwelled about Libanus. It is an hyl in Syria. After in ꝑ. lx. c

The prophecieth that at the commynge of Christ al strength and power shal be put forth of Jeury

The iii Chapter.

EVery man can eschue a par lō moued in āger, for what doth he wisely: seuin so shal the Lorde of Hostes take a waye from Jerusalem and Juda, al possessions and power, al mea te and dryncke the capitayne of the soudiers, the iudg and the prophete, the wise and the aged man, the worshipful of fyftie yeare olde, and the honourable: the Senatour, and men of vnderstandinge: the masters of craftes and oratours. And I shall geue you chyldern to be your prynces (sayth the Lorde) and babes shall haue the rule of you. One shall euer be doyng vyolence and wrōg to an other. The boye shall presume agaynst the, elder and the vyle persone agaynst the honorable. Ye one shall take a frende of hys owne kynred by thee bosome, and saye a* thou hast clothing thou shale be oure heade, for thou mayest kepe vs from thys fall and parell.

Then shall he sweare and say. I cā not helpe you. Moreouer there is neyther meat nor clothing in my house make me no ruler of the people. For Jerusalem and Juda must decaye, because that both theyr words and councels ar agaynst the Lord they prouoke the presence of his magestie vnto anger. The chaunginge of theyre countenauuce bewrayeth thē: ye they declare their owne synnes them selues as the Sodomites and hide thē not. Woo be vnto their soules for they shall bee hetuely rewarde d. Thē shal they saye ꝑ O happy are ꝑ godly, for they may enioye the frutes of theyr studies, But woo be to the vngodlye and vnrighteuous for theye shalbe rewarded after theyr works. O my pepl b* rybaudes oppresse and ꝑ wemen haue ruler of the

O mypeople, thy leaders deceauethe, & treade out the waye of thyfote steppes The Lord is here to cōmen of the matter & standeth to geue iudgment wyth the people. The Lord shal come for the to reason wyth the Senatours & princes of his people & shal saye thus vnto them

thē. It is ye ỹ haue burnt vp my vyneye arde, the robbert of the pooze is in youre house. Wherfoze do ye op pzesse my people, and marre the faces of the innocentes: thus shall the God of Hostes reuple them.

Moreouer thus sayeth ỹ Lozd: Seinge ỹ daughters of Stō are be cō so pzoude, and com in with stretched out neckes, and with vayne wanton eyes: seynge thei come in tryppyngelonycely with their fete: Therfoze shall ỹ Lozde* shaue the heades of ỹ daughters of Sion, and make their bewtyebare in ỹ daye. In that daye shall the Lozd take awaye ỹ gozgtousnes of their apparel, & spanges, cheynes, partlettes, & colares, bracelettes & hoodes, ỹ goolysloured wyde & broderd tatment, bzusches & headbandes, rynges and garlandes, holy daye clothes & vales, kerchues & pynnes, glasses & smockes, bonettes and taches.

And in steade of good smell there shalbe stynck amonge them. And foz their gyrdles there shalbe lowse bandes. And foz wel sett hearre there shalbe baldnes. In stede of a stomacher, a sack cloth, and foz their bewte wytherydnes and sonne burnynge. Their husbandis and their myghtie mē shal perysh with the swerde in battell.

The notes:

a* That is, thou arte better apparelled, and richer then we, helpe vs with fode and other thynges necessarye. All the courses which the pzophete here reciteth, were fulfilled in the destrucion of Jerusalem.

b* Some reade: exactours oz extozcioners. He noteth the couetousnes of pzestes and pzelates. God here calleth the pooze, widdowes, the fatherlesse, and all that are destitute of the comfozte of thys wozlde hys people: whom the pharisees then oppzessed: now pzestes, and suche as falsely boaste themselues to be spirituall: Justly called exactours, in as moch as they require theyz ryghte (as they call it) moaze by meng tradicions, then by the wozd of God: and doo not so seake soules to God, as many foz themselues. Oppzesse, that is, spoyle, pill, and cuen shaue, so that they seāt leaue ought. What house, feld, oz marchaūdise is ther that rendereth them not some what? Whether ther be childeren chzystened, oz mariages made, oz men come to the table of the Lozd: whether the fycke be visited, ther is euer some what required. Farthermoze they are not onely accused to be couetous, but also to be wemen, that is, effiminate and womanly: because they moost fylthely & pdelly spende and wasted that, which they haue scrapped with iudgyng, violence, and moost naughte factions.

c* To shaue the heddes of women is to make thē confounded and ashamed, foz it is a shame to a woman to be shauen. 1. Cozint. xi. a. So that the pzophete herby signifieth, by a bozowed speach, that ỹ Lozde shall make the doughters of syon (by which vnderstande, the wemen of Jurye) confounded and asshamed, and bzinge them to extreame aduersitie and pouertie, and euen to nought. Josephus maketh mencion that Jerusalem, whiche was the chef Cyti therof, was ones so fampyshed ỹ a certeyn woman of the citie ate her owne chylde. Albeit, som vndeestande euen here also by the daughters of syō the townes, vilages, and castels of syon: as it doth indede often signifye in the scriptures.

The .iiii. Chpter.

Foz want of men seuen women desyze to haue one man.

AT that time shall a* their gates mourne & complaīe, and they shal sytt as desolate folck vpon the earth, b *Then shal seuen wyues take holde of one man, and saye: we wyl laye al oure meate and clothynge together in comē, only ỹ we may be called thy wyues, and that this shamful repzofe maye be taken from vs. After that tyme shal ỹ c* braunche of ỹ lozd be bewtyful and myghtye, and the frute of the earth shalbe fayze and pleasaūt foz those Israelites ỹ shal spzīg therof. Then shal the remnaunt in Sion and the remaūt at Jerusalem be called holye: namelye al such as are wzytten among the lyuing at Jerusalem: what tyme as the Lozd shal wash awaie the desolacion of the daughters of Stō, & pourg the bloud out from Jerusalem with the wynd of his smoke and fyze. Moreouer vpon all the dwellynges of the hyl of Sion and vpon their whole congregacion, shal the Lozd pzouide a cloude and smoke by daye, and the shynyng of a flamyng fyze by nighte: foz al their glozy shalbe pzeserued. And Jerusalem shall be a tabernacle foz a shadome because of hete in the daye tyme, a place & refuge where a mā maye kepe him foz wether and rayne.

The notes

a* The gates shal mourne and complayne, because not onely the soudyers shal perish with the swerd, but also the Judges and geuers of sentence. He taketh the place of iudgment foz the Judges: foz in ỹ Gates was iudgment wont to be geuē. Ruth iiii. Oz, euen the gates shal be destroyed, and no mā shal enter in oz go out therat, foz ỹ gates mourne, if the people be not often sene in them.

b* Then shal vii. wyues &c. The meanyng is. The wycked wemen were not contented with their husbandes, but there shal com such a shercenes of men, ỹ ther shall be skante foz euery seuenth woman one man suche a slaughter shal ther be, ỹ few men shall remayn, and that wemen shal be brought in to captiuite.

c* By this braunche vnderstand Chzist.

The. v. Chapter.

of

Of Christ and his vineyarde, wyth an execracyon of couetousnes and of dronckenes.

A NOw well then, I wil singe vnt beloued frende a songe of his vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plenteous grounde. This he hedged, this he walled rounde about, & plãted it wt goodly grapes. In ỹ myddest of it buylded he atowre, and madea** wyne presse therin. And afterwarde when he loked ỹ it shulde bringe him grapes, it brought forth thornes. I shewe yow now my cause (Oye Cytysens of Jerusalem & whole Juda:) Judge I praye you betwixte me, & mi vineyard. Wh=at more coulde haue bene donne for it, that I haue not done? Wherfore then hath it geuen thornes, where I loked to haue had grapes of it?

B Well, I shall tell you how I will do with my vineyard: I will take the b*hedge frõ it, that it maye perysh, & breake downe ỹ wall, that it maye be troden vnder fote. I wyl laye it waste, ỹ it shall nether be twisted nor cut, but beare thornes and breares. I wyl also forbyd the cloudes, that they shall not rayne vpon it. As for the vyneyarde of the Lorde of Hoostes it is the house of Jsraell, and whoole Juda his fayre plãtynge. Of these he loked for equyte but se there is wrõg: for rightuousnesse, lo, It is but mysery.

C Wo be vnto you ỹ ioyne one house to another, & bringe one lande so nigh vnto another, tyll ye can get nomore grounde. Wyll ye dwell vpõ ỹ earth alone? The Lord of Hostes rowndeth me thus in myne eare: shal not many greater & more gorgious houses be so waste, ỹ no mã shal dwell in thẽ? And ten akers of vynes shall geue but a Quarte, and xxx. bushels of sede shall geue but thre. Wo be vnto them that ryse vp early to vse them selues in dronckennes, and yet at nyght are more superfluous wyth wyne. In those cõpantes are harpes and lutes, tabrettes & pypes, and wyne. But they regarde not the worcke of the Lorde, and consydre not the operacion of his handes. Therfor cõmeth my folke also in captyuite, because thei haue no vnderstandyng. Theyr glory shalbe myxte wyth hunger, and their pryde shalbe matred for thyrste. Therfore gapeth hell, and openeth her mouth maruelous wyde: that pryde, boostyng and wysdomme, with soch as reioyse therin, maye descende in to it. D

Thus shall man haue a fall, he shalbe brought lowe, & ỹ hygh lokes of ỹ proude layde downe. But ỹ Lord of Hostes, that holy God: shalbe exalted & vntouched, when he shal declare hys equyte and ryghtuousnesse after this maner: Then shall ỹ lambes eate theyr appointed foder, & shal fede plenteously i the mõtaynes. Woo be vnto vayne persones, that dra we wyckednes vnto thẽ, as it were with a coorde: & synne, as it wer with a cart rop. Which vse to speke on this maner: let hym make haste now, ãd go forth with hys worke, that we may se it. Let the counsel of the holy one of Jsraell come, and dra we nye, that we maye knowe it.

Woo be vnto them that cal euel good, and good euel: which make darcknes lyght, and lyght darcknesse, that make sower swete, and swete sower. Woo be E vnto them that are wyse in their owne sight, and thyncke them selues to haue vnderstandinge. Woo be vnto them, ỹ are connynge men to suppe ouer wyne, and experte to set vp dronkennes. These geue sentence with the vngodly for rewardes, but cõdempne the iust cause of the righteous.

Therfore lyke as fyre lycketh vpp the strawe, and as the flamme consumeth the stubble: Euen so (when theyr rote is full,) theyre blossome shall vanysh awaye lyke dust or smoke: for thei despyse the law of ỹ lord of hostes, & blaspheme the woorde of the holye maker of Jsraell.

Therfore is the wrathe of the Lord kindled also agayn st his people, and he** shaketh his hande at them: ye he F shall smyte so, that the hylles shall trẽble: And their karcases shall lye in the open stretes, lyke myre. After all this, the wrath of God shall not ceasse, but he shal stretch his hand wyder. And he shal geue a tokẽ vnto a straũg people,

& call vnto the in a farre countre, & beholde, they shal come hastely w̄ spede. There is not one faint nor feble amonge them, no not a slogysshe nor slepery persone. There shall not one of the put of the gyrdle from hys loynes, nor lowse their latched of his shue. Their arowes are sharpe, and their bowes bente Their horse hokes are lyke flinte, and their cartwheles lyke a stormy wynd. Their crye is as it were of alyon, and the roaringe of them lyke lyons whelpes. They shall roare, and hantche vp the praye, and no man shall recouer it or get it from them. In that daye thei shalbe so fearce vpon them, as the see. And if we loke vnto the lande, behold, it shall be all derckennes and sorow if we loke to heauen: beholde, it shall be darcke with carefull desperacion.

The Notes.

a* By the wynepresse vnderstandeth. S. Austine the ministracion of the Word of God in the church.

b* By the hedge and wale is figured the custody of Aungels, wherwith the people of God (whiche is called the vyneyard of the Lorde) was compassed about and defended.

c* To shake or stretche forth hys hande at them, is to prouide and make ready to stryke them, & greuously to punish them for their synnes. As after in the xiiii. g I she stretch forth his hand, who wyl with drawe it agayne.

¶ Esay sawe the glorye of the Lorde, and was sent to prophecye the desolation of Jewrye.

¶ The vi Chapter.

A IN the same yere that kyng Ozeah dyed I sawe a* the Lord sitting vpō an hygh & glorious seate, and hys traine fylled the palace. From aboue stakred the Seraphins, wherof euerī one had six winges. With twaine ech couered hys b*face, with twayn his fete, and with twayne dyd he flye. They cryed all eche one to other on thys maner: holy holy holy, is the Lorde of hostes. The whole world is full of his glory. Yc the geastes and dorpeches moued B at their crienge, and the house was full of smoke. Then I sayde: O wo is mee For I was astonished: that I, whych ā a man of vncleane lyppes, and dwell amonge people that haue vncleane lyppes also) shoulde se the kynge and Lord of hoostes with myne eyes.

The flew one of the Seraphyns vn C to me hauing a whote cole in hys hand, whiche he hadde taken from the aulter wyth the tonges, & touched my mouth, & sayd: lo, this hath touched thy mouth, & thyn vnrighteousnes is take away, & thy synne forgeuen. After this I herde the voyce of the Lorde taking aduysement on this maner: whome shall I sende, & who wylbe our messenger: then I sayd: here am I, send me. And so he sayde: go, and tel this people: *ye shal heare in dede, but ye shal not vnderstā de, ye shall playnely se'& not perceaue. Harden the hart of this people, stoppe their eares, & shut their yes, ỹ they se not w̄ their eyes, heare not w̄ their eares, and vnderstand not with their hertes, and conuerte and be healed.

D Then spake I: Lorde how long? he answered: vntyl the cities be vtterly w̄out inhabitours, and the houses without men, tyll the lande be also desolate, and lye vnbuylded. For the Lord shal take the men farre awaye, so that the lande shall lye waste. Neuertheles, the tenthe parte shall remayne therin, for it shall conuerte and be frutefull. And lykewyse as ỹ Terebintes & Oke trees bryngе forthe their frutes, so shall the holy sedehaue frute.

The notes.

a* That is, some certen glory of the Lorde: and so doth S. Johan full well expounde it in these woordes: such thynges sayde Esaias whē he saw his glorye. &c Johon xii. c.

b* The aungels are counted to haue face, fete, and wynges, although they are in dede without a body or any bodelye membre, because that by the face or eyes we vnderstand knowledge: by the fete, dyligēt seruice. and by the wynges, quick and readye, expedicion, as in Ezechyel. i. b.

¶ The Sirians moue battel agaynst Jerusalem. a virgyn shall beare a Chylde.

¶ The. vii. Chapter.

A IT happened in ỹ tyme of Ahaz ỹ sonne of Johathā, whych was ỹ sōne of Ozias kīg of Juda: ỹ* Razi the kyng of Syria, & Phaketh the sonne of Romeliah, kinge of Israell: wēt vp toward Jerusalem to besege it, but wanne it not. Nowe when the house of Dauid (ỹ is Ahaz) herd word therof, ỹ Syria & Ephraym were confederate together: his herte quaked (ye & the herts of all ook his people) likeas a tre in the felde, that is moued with the wynde.

Then sayde God vnto Esaye: go mete Ahaz (ỹ and thy sonne Sear Jasub) at ỹ head of ỹ ouerpole, in the fotepath by

by the fulleds grounde, and saye vnto hym, take hede to thy selfe and be styll, but feare not, nether be faynt harted, for these two tales: that is: for these two smokynge fyre brandes, the wrath and furiousnes of Razin the Sirian and Romelies sonne: be cause that the king of Sirta Ephraim & Romelies sonne haue wickedly conspired agaynst the, saying: Wewyl goodowne into Juda, vexe them, and brynge them vnder vs. and set a kynge there, euen the sonn of Tabeel. For thus sayeth ỹ Lorde God ther to. It shall not so goo forth, nether come so to passe: for the head cytye of ỹ Sirians is Damascus, but the head of Damascus is Razin. And after fyue & thyrscore yeare, shall Ephraim be no more a people. And the cheefe cytie of Ephraim is Samaria, but the head of Samaria is Romelies sonne. And yf ye beleue not, there shal no rygh te be kepte with you. Moreoure, God spake vnto Ahaz, saying: require a token of the Lorde, thy God, whether it be towarde the depth beneth or towarde the height aboue. Then sayde Ahaz: I wyl requyre none, nether wyl I tempte the Lord. The Lorde answered: Then heare to, ye of ỹ house of Dauid: Is it not ynough for you, that ye be greuous vnto men, but ye must greue my God also? And therfore the Lorde shall geue you a token of hym selfe: Beholde, a virgin shall conceaue and beare a sonne, and shall call his name[a]* Emanuel. Butter and hony shall he eate, that he maye know the euel, and chose the good. But or ener ỹ chylde come to knowledge, to eschue the euell and chose the good: The lande (that thou art so afrayde for) shal be desolate of both her kynges.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sence the tyme ỹ Ephraim departed frõ Juda) thorow the kyng of ỹ Assirians. For at the same tyme[b]* shall the Lorde whistle for ỹ flies that are about ee the water of Egypt, and for the Bees in the Assirians lande. Thes shall come, and shall lyght al in the valeyes, in ỹ hawtes of stone, vpon all grean thynges, and in all corners.

At the same tyme shal the Lorde [c]* shaue[d]* the heatre of the head and the fete and the beerd cleane of, with ỹ [e]* rasoure ỹ he shal paye them withall beyonde the water: namely, with the king of the Assirians. At the same tyme shal a man liue with a cow, and two shepe.

Then because of the abundaunce of milck, he shal make butter and eate it. So that euerye one which remayneth in the lande, shal eate butter and hony. At the same time al vintardes (though there be a thousand vynes in one, and were sold for a thousand siluerlinges) shalbe turned to breares and thornes. Like as they shal come in to the lande with arowes and bowes, so shall all ỹ land be come breres and thornes. And as for al hilles that now ar hewen downe, thou shalt not come vpon them, for feare of breres and thornes. But ỹ catel shall be dryuen thyther, and the shepe shal fede there.

The notes

a* That is God with vs.

b* That is, shal geue a smal token and bryng the to gether. The Hoste, as wel of Nabuchodonozer as of Sennaherib was of the Assirians, Egipcias, and Indians. The egipcians calleth he flyes, because ther be in Egipt many flyes: and the Assirians bees, because ther is in Assiria abundaunce of bees and honye. By the water of Egypte, he signifieth Nilus.

c* That is, take cleane awaye.

d* That is, the nobles and rulers. And by the heas of the fete and beard, are signified the comenalte, and whatsoeuer is seamely or manly in it.

e* By the rasour that shal pate tyē, vnderstandeth he the kinge of Assur, and the other aboue named.

¶ The deliueraunce of the lande by Emanuel. The stone of offence, at which many shal stomble

¶ The. viii. Chapter.

MOreouer the Lorde sayde vnto me: Take the a greate leafe, & wryte in it, as men do with a penne, that he spede him to robbe, and haste him to spoyle. And immedidtly I called vnto me faythful wytnesses Vrias the preste, and Zacharias the sonne of Barachias. After that went I vnto the Prophetisse, that nowe had conceaued and borne a sonne. Then sayde ỹ Lorde to me: geue him this name: Maherschalal haschbas (that is: a spedie robber: an hasty spoyler). For why, or euer the chylde shal haue knowledg to saye: Abi and Imi, (that is father, and Mother): shall the ryches of Damascus and the substaunce of

of

the prophecy.

of Samaria be taken awaye, thorow the kynge of the Assirians.

B The Lord spake also vnto me, sayinge: for so moch as the people refuseth the stil*renninge water of Silo, and put theyr delyte in Razin & Romelies sonne: Behold, ỹ Lord shal bringe myghtye and greate floudes of water vpon the: namely, ỹ kyng of ỹ Assirias with all his power. Which shall poure out his furiousnes vpon euery man & renne ouer al their banckes. And shal breake i vpon Juda, increasing in power, tyl he gett him bi ỹ throte. He shal fyll also the wydenesse of thy lande b* with hys brode wynges, O Emanuel.

Go together ye people, & gather you, herken to all ye of farre countrees. Mustre you, & gather you: mustre you & gather you, take your coũcel together, yet must youre councel com to nought, go i hande withal, yet shal it not prosp-ere. Excepte Emanuel: (ỹ is god) be w vs. For the Lorde chastised me, & toke

C me by ỹ hãde, & warned me, saying vnto me: that I shuld not walcke i ỹ waie of this people. He sayd moroure: rounde w none of the, whosoeuer sate: ponder people are bounde together. Neuertheles feare them not, nether be afraide

D of the, but sanctyfye ye ỹ Lord of Hostes, lett hym be youre feare & drede. For he is ỹ sanctyfyeng & stoune to stombleat c* ỹ rock to fal vpõ, a snar & net to both ỹ hou ses: to Israel, & the inhabitours of Jerusalẽ. And many shall stomble, fall, and be brokẽ vpon him: yee they shalbe snared and taken. Now laye the witnesses together (sayde the Lorde) & seale ỹ lawe with my disciples. Thus I wayte vpon the Lorde ỹ hath turned his face from the house of Jacob, & I loke vnto him. But lo, as for me, a ỹ children which ỹ Lord hath geuẽ me: we are atokẽ & a wonder in Israel, for the Lorde of Hostes sake, which dwelleth vpõ the hyll of Syon. And therfore yf they saye vnto you: aske councell at ỹ sothesaiers, witches, charmers & conjurers, then make them thys answere: Is there a people eny where, ỹ asketh not councell at his God: whether it be concernynge the dead, or the lyuynge.

If eny man want lyghte, let him lokẽ vpon the lawe and the testymony, whether they speke not after this meanig. If he do not this, he stombleth and suffereth hunger. And if he suffer hunger, he is out of pacience, and blasphemeth his kinge and his God. Then loketh he vpwarde, and downe warde to the earth, and beholde, there is trouble & darckenesse, veration is roũd about hi, and the cloude of errour.

And out of such aduersite, shall he not escape.

The notes

a* He calieth ỹ kyngdom of Daud, which figureth the kyngdome of Christ, the styl rennynge water of Silo: which thing agreth very wel vnto Christe, ỹ was meke and lowly of hert. Mat. xi. & zacha. ix. Behold the kyng commeth vnto the poore and lowly. &c, He rayneth in styl & peasable conciences. Silo is a spring at the fote of the hil of sion: which hath not contynually water: but springeth certen houres and dayes, and commeth with a greate sound by ỹ bothom of the grounde, and ryftes and holes of an hard stony rocke. The maner of speking is borowed, of the despised lytelnes of the water which signifieth the smal estemacion and pouerty of the Christẽ.

b* With his broade wynges, that is, with his hostes of soudiers. So in Ezech. xvii. a is a kinge described, by an eagle that hath greate wynges.

c* Some reade, and as the rocke to faule vpon, to ỹ ii. houses of Israel: a snare and net to ỹ inhabitours of Jerusalem. And they expound the sentence thus The Lord wyl be vnto the. ii. houses of Israel, that is, to the house of Juda and to the houses of the tribes: partly a sanctifieng (by which vnderstand helth and felycite) partly a ston to stomble at. So that some of both the houses shal be sanctifyed, and som shal stomble, but that chefely they of Jerusalem shal be snared. Who shal be sanctified, and who shal stõble and fal, doth S. Peter clerly expound. i. Pet. ii, b saying: vnto you therfore which beleue, he is precious: but vnto thẽ, which beleue not, ỹ stone which ỹ buylders refused, &c

The. ix. Chapter.

The prophecieth of Christis natiuite & dominion,

A Euen lyke as in time past it hath bene wel sene, that ỹ land of zabulon & the land of Nephtali (wher thorow ỹ see waye goeth ouer Jordane into the lande of Galilee) was at ỹ fyrst in lytel trouble, but afterward sore vexed.

Neuertheles the people that haue dwelte in darckenesse, shall se a greate lyght. As for them that dwel in ỹ land of the shadowe of death, vpon thẽ shal the lighe shyne. Shalt thou multyply the people, and not increase ỹ ioye also? They shal reioyce before the euẽ as men make mery in harueste, and as men that haue gotten the victorye, when they deale the spoyle.

For

For thou shalt breake the a*yock of the peoples burthen: the staff of his shoul-
B der and the rodd of his oppressours as in the b*daye at Madian.

Moreouer all temerarious and sedi-
ctous poet(yee wher ther is but a cote kylde with bloude)shalbe burnt,& fede ỹ fyre. For vnto vs a child shalbe borne, & vnto vs a sonne shalbe geuen. Upon hys shoulder shall the kyngdome lye,& he shalbe called with his owne name: The wonderous geuer of counceil, ỹ myghtie God, the euerlasting father, ỹ prynce of peace, he shall make no ende to encrease the kyngdome and peace, and shall syt vpon the seate of Dauid and in his kingdom, to set vp the same, to stablish it with equyte and rightu-
ousnesse, frō thence forth for euermore. This shal the gelusy of the Lorde of Hostes bringe to passe. The Lord sent
C a worde in to Jacob, the same is come in to Israel. And ỹ people also of Ephraim, and they that dwel in Samaria, can saye wyth pryde and hye stomac-
kes, on thys maner: The tyle worckes is fallen downe, but we wil bylde it with harder stoues. The Wolbery timbre is broken, but we shal sett it up agayne w Cedre. Neuertheles, thee Lorde shall prepare Razin the enemy agaynest thē, & so ordre theire aduersaryes, ỹ the Sy-
rians shal laye holde vpon thē before & the Philistines behynde, and so to de-
voure Israel wyth open mouth.

After all this, the wrath of the Lord shall not ceasse, but yet hys hande shal be stretched oute styll. For the people tarneth not vnto hym, that chastiseth them, nether do they seke the Lorde of Hostes. Therfore the Lorde shall rote oute of Israell both head and tayle, braunche and twigge in one daye. By ỹ head, is vnderstande the Sena toure and honorable man, & by the tayle, the Prophet that preacheth lyes. For all they whych enfourme the people that thei be in arighte case, soch be dysceauers.

Soch as men thyncke also to be per-
fecte amonge these, are but cast awaye.

Therfore shall the Lorde haue no pleasure in their ponge mē, nether fa-
oure their fatherlesse & wydowes. For they are all together Ipocrites & wicked, and al their mouthes speake folly. After al this shal not the Lordes
D wrath ceasse, but yet his hande shal be stretched out stil. For ỹ vngodli burne as a fyre in the bryers and thornes: And as it were oute of a fyre in a wodd or a redde bussh, so ascendeth ỹ smoke of their pryde.

For this cause shal the wrath of ỹ Lord of Hostes fal vpon the lande, & the people shalbe consumed, as it were with fire, no mā shal spare his brother. If a mā do turne hi to the right hand, he shal famish, or to the lyft hand to eat, he shal not haue ynough. Euery man shal c*eate the flesh of his owne arme: Manasses shal eate Ephrai, & Ephra im Manasses, they both shal eate Ju da. After al this shal not the Lordes wrath ceasse, but yet shal his hande be stretched out styl.

The notes.

a* This pocke figureth the yock and burthen of ỹ lawe, which so oppressed the people that S. Peter could saye to the Apostles, ỹ nether they ner theire fathers were able to kepe it Actes xv.b. This pock hath Christ broken accordyng to this prophecye of Esay, and vtterly discharged ỹ burthē therof. For we knowe now that God is satisfied and contēted in the bloud of his sonne Christe, and that ỹ many thousandfold punishmentes which are due to oure synnes, are cleane pardoned and forgeuen for ỹ me rites of the same Christe. 1. Johan. ii. a The Hebrues expoūd this of the destruction of the hoste of Se naherib which was done by the Aungel, of whych ye haue after in the, xxxvii, g. And cal the host of ỹ Assirians the yock of the peoples burthen, the staffe of the shoulders rodde of the oppressour, but it is a moare greuous bondage, wherwithe the spirituall Senaherib of whome that Assirian was a certen fi gure and shadowe, bounde vs, and frō which christe hath deliuered vs.

b* By the daye at Madian is meant the daie where in Gedeon with thre. C. men slu an innumerable mul titude of the Madyanytes, as ye reade Iudic. vii

There fought the Lorde for him and delyuered the people from bondage, euen so hath he now deliured vs from the captiuite of the deuel, deeth, and hel by Christ.

c* He eateth the flesh of his owne arme, that taketh awaye the goodes of his nye frēd: and robbeth his kynsman. The meanyng is, that one shal robbe and polle another.

E

The threateneth ỹ oppressours of the poore, and prophecyeth agaynst Sennaherib.

The x Chapter.

A WO be vnto you ỹ make vnrighteous lawes, & deuyse thinges which be to hard for to kepe: wher thorow ỹ poore are oppressed, & euery syde and the innocentes of my people are therwith a* robbed of iudgment: ỹ wyd dowes ma ye be youre praye, and ỹ ye maye robbe ỹ fatherlesse. What wyl ye do in time of the visytacion and destruccyon, that shall come from farre? To whoome wyll yee renne for helpe? or to whom will ye geue your honoure, that he maye kepe it? that ye come not amõge the prysoneres, or lie amonge the deed
B After al this shall not the wrath of the Lorde ceasse, but yet shall his hande be stretched out styll.

Wo be also vnto Assur, whych is A staf of my wrath, in whose hande ys the rod of my punyshment. For I shal sende hym among those ypocryticall people, amonge the peple, ỹ haue deserued my displeasure shall I send him: ỹ he may vtterly robbe them, spoile thẽ, & treade thẽ do wne lyke the myre in the strete. Howbeit his meaning is not so, nether thinketh his hert of this falshyõ. but he ymagyneth only, how he may ouerthorow & destroye moch people for he sa
C ye th: are not my prynces all kynges, Is not b* Calno as easye to winne, as Charchamis? Is it harder to conquere Antiochia then Arphad? is it lighter to ouercome Damascus then Samaria? As wo say: I were able twynne their kyngdom of the Idolaters, and them goddes but not Jerusalem and Samaria. Shal I not do vnto Jerusalem, and their ymages, as I dyd vnto Samaria and their ymages?

Wherfore the Lorde sayeth: As so one as I haue perfourmed my whole worcke vpon the hyl of Syon, and Jerusalem, then wyll I alsoo c* vyset the noble and stoute kyng of Assiria, with his wysdome, and pryde. For he standeth thus in his owne conceate: Thys do I thorow the power of myne owne hãde/and thorow my wysdome: For I am wyse, I ambe that remoue the landes of the people, I robbe their princes, & (like one of the worthyes) I dryue them from their hye seates.

My hand hath founde out the hostes D
of the people as were in a nest. And lyke as egges, that were layde here and there are gathered together: So do I gather all countrees. And there is no man that darre be so bold, as to touch a fether, that darre open his mouth, or once whisper.

But doth the axe boost it selfe, agaynst hi that heweth, ther with, or doth the sawe make eny brackynge agaynst hym that ruleth it? That were euen lyke as yf the rod dyd exalte it self, agaynst hym that beareth it: or as thoughe the staff shulde magnifye it selfe, as who saye: it were no wood

Therfore shal the Lord of hoostes send E
him pouerte in his richches, and burne vp his power, as it were with a fyre: But the light of Israel shalbe ỹ fyre his sanctuary shalbe the flamme, and it shal kyndel and burn vp his thornes and breres in one daye ye al the glorye of his woodes and feldes shal be consumed w body and soule. As for hym selfe, he shal be as one chased awaye. the trees also of his feld shalbe of such a nomber that a child maye tel them.

After that daye shall the remnaunte of Israell: and such as are escaped out of the house of Jacob, seke nomore comfort at hym that smote them but shal cõforte them selues with faithfulnes and trueth in the Lorde the holy one of Israell. The remnaunt, ye and the Posteritie of Jacob, shall conuerte vnto God the myghtie one. For though ỹ F
thy people (O Israell) be as the sande of the sea, yet shall but the remnaunte of them onely conuerte vnto hym. Perfecte is the iudgement of hym that floweth in rightuousnes, and therfor the Lorde of hoostes shall perfectly fulfyll the thinge that he hath determyned in the myddest of the whole worlde. Therfore thus sayth the Lord god of Hoostes: Thou my people, that dwellest in Sion. be not afrayde for the Kinge of the Assyrians, He shall wagge his staf at the and beate the with the rodd as the Egyptians dyd som tyme: But soone after shal my wrath & mine indignacion be fulfilled againste their blasphemyes.

More

Wherfore the Lord of Hostes shal prepare a scourg for him like as was the punishment of Madian vpon ỹ mout of Oreb. And he shal lyft vp his rod ouer the se as he had somtime ouer the Egyptians. Then shal his burthen be take from thy shoulders, and his yock from thy neck, ye the same yocke shall be corrupt for very fatnesse. He shal come to Aiath, and go thorow to ward Migron. But at Machmas shal he muster his Hoste, & go ouer the foorde b*Gabaah shal be theyr resting place

Rhamah shal be afrayed, Gabaah Saul shal flé a waye. The voyce of ỹ noyse of the horses (O daughter Gallim) shalbe herd vnto Ilas and to Anathoth, which also shalbe in trouble. Madmena shal tremble for feare but ỹ cytezynnes of Gabim are manly, yet shalbe remayne at Nob that daye. After that, shal he lyft vp hys hande agaynst the mount Sion, and agaynst ỹ hyl of Jerusalem. But se, the Lord god of Hostes shal take awaye the proude from thence, with feare. He shal hewe downe the proude, and fel the hie myn ded. The thornes of the wod shalbe roted out with yrõ, and Libanus shall haue a myghty fall.

The notes

b*Or passage Vnder stand of Jordan.

The prophesieth of the natiuite of Christ & of his people: of the remnaunt of Israel, and of ỹ faith of the Heathen or gentills.

The.xi. Chapter.

After thys there shall come a rodd forth of the kynred of Jesse, and a blossõe out of his rote. The spyrete of the Lord shall lyght vp on it: the spyrete of wysdom and vnderstandynge: thee spyrete of counsell and strength, the spyrete of knowledge, and of the feare of God: and shal make him feruent in the feare of God.

For he shall not geue sentence after the thyng that shall be brought before his eyes, nether reproue a matter at ỹ fyrst he aryng: but wyth ryghtuousnesse shall he iudge the poore, and withe holynges shal he reprouue the symple of the worlde.

He shall smyte the a*worlde b*wyth the staff of hys mouthe, & wỹ ỹ breath of hys mouth shall he slaye the wicked. Rightuousnesse, shal be the gyrdle of his loynes, treuth and faythfulnesse, the gyrdynge vp of hys raynes. Then shal the wolfe dwell with the lambe, & ỹ Leoparde shal lye downe by the gote Bullockes, Lyons & catell shall kepe company together, so that a lytle childe shall dryue them forth. The cowe & the Bere shal fede together, & their ponges ones shal lye together. The Lyon shal eate straw like the oxe, or ỹ cowe. The chyld whyle he sucketh shal haue a desyre to the serpẽtes nest, & when he is wened he shal put his hãd in to the Cocka tryceden nomã shal do euell to another, nomãshal destroy another, in al ỹ* hyl of my Sãctuary. For ỹ erth shalbe ful of the knowledge of the Lorde, uen as though the water of the se flowed ouer the earth.

Then shal the gentyles enquere after ỹ rote of Jesse (which shalbe set vp for atoken vnto the Gentiles) for his dwellynge shalbe glorious. At the same tyme shal the Lord take in hande againe, to conquere the remnaunt of his people which are left alyue. Frõ the Assirians, Egyptians, Arabians, Morias, Elamites, Caldeyes, Antiochiãs and Ilands of the see. And he shal sett vp atoken among the Gentyles and gather together the dysperssed of Israell, yee & the out castes of Juda from the foure corners of the worlde. The hatred of Ephraim and the envyte of Juda shalbe cleane roted oute. Ephraim shal beare no euell wyll to Juda, & Juda shal not hate Ephraim: but they both together shal fly vpon the shoulders of the Philistines to warde the West, and spoyle them together that dwell towarde the East. The Idumytes and the Moabites shal let their handes fal and the Ammonites shalbe obedient vnto them.

The Lorde also shal cleue the tonges of ỹ Egyptyans see & with amighty wynde shal he lyft vp his hande ouer Nilus, & shal smyt his seuen streames and make men go ouer dryc shod. And thus shal he make a waye for his people, ỹ remayneth frõ ỹ Assiriãs lyke as it happened to the Israelites what time they departed out of ỹ lãd of Egipt

the

The notes.

a* That is worldlye and earthlye men, which seke nothinge but that which is worldly: euē the same which he calleth here wycked.

b* With the staffe of hys mouth &c. that is, wyth ỹ word of preaching, not wyth harnesse, wyl destroye Antichrist. ii. Thes. ii.

c* By the he lok his sanctuarye is sygnifyed vnto vs the Churche of god, as it is said in ỹ Psa. lxvi. c

¶ The song of the Church for the obtayning of ỹ victory and ouer comyng of the worlde.

The. xii. Chapter.

A ND ỹ then thou shalte saye, O lord, I thank ỹ, for thou wast displeased at me, but thou hast restrained thy wrathe, & hast mercy vpon me. Beholde, God is my health, in whome I trust, & am not afrayde. For the lord God is my strength, & my prayse, he also shalbe my refuge. Therfore wt ioye shal ye drawe water out of ỹ a* welles of the Sauioure, & then shal ye saye: Let vs geue thanckes vnto the Lord, & cal vpō his name, & declare his counsels amōg the people, & kepe thē in remēbrauce, for his name is excellēte. O sig prayses vnto ỹ lord, for he doth greate thinges, as it is knowne in all the worlde. Cry out, & be glad, thou ỹ dwellest in Siō, for great is thy prynce: the holy one of Israel.

The notes

a* The welles of the Sauiour are the word of god the doctryne of the gospel and promises of Christe, wherwith trembling souls and afflyct consceyences are refreshed out of these (saieth he) ỹ they shal drawe water, not out of mennes traditions: which are but podelles.

¶ He prophecieth the destruction of Babilon, ỹ captiuite, and the comming agayne of the people.

¶ The. xiii. Chapter.

A THis is ỹ heup a* burthen of Babylon, which is the sonne of Amos dyde. b* Make some tokens to the hie c* hilles, call vnto them, holde vp your hande that the Prince maye go in at the doore, for I wyll sende for my b* debites and my gyauntes (sayeth the Lord) and my wrath I wyl cal for soch, as triumphe in my glory.

With ỹ, me thought I hearde in the mountaines, noyse, like as it had bene of a great people: a rushing, as though the kyngdomes of al nacyons had come together. (And the Lorde of Hostes was ỹ captayne of ỹ whole armye. As they had come not only out of farre countrees, but also from the endes of ỹ heauens: Euen the lorde hym selfe wt the mynysters of his wrath, to destroy the whole lande. Mourne therfore, for the daye of the lorde is at hande, & commeth as a destroyer from the almyghtye. Thē shal al handes beleten downe, and all mens hertes shal melt away, they shal stande in feare, carefulnesse and sorowe shal come vpon them, and they shal haue payne, as a womā ỹ trauayleth wt child c* One shal euer be a basshed of a nother, and their faces f* shal burne lyke the flamme. B

For lo, the day of the Lorde shal come, terrible, full of indygnacyon and wrath, to make the land waste, and to roote out the synne thet of. For the sterres and planetes of heauen shall not geue their lyght, the sunne shalbe quenched in the rysynge, and the moone shal not shyne with hys lyght. And I wil punysh the wickednes of thes* worlde and the synnes of the vngodly. sayth the lorde. The hye stomakes of the proud wil I take awaye and wyll lay downe the boastinge of tyrauntes. I wyll make a man dearer then fyne golde, and a mā to be more worthe, then a golden wedge of Ophyr. C Moreouer, I wyll so shake the heauen that the earth shal remoue out of her place.

Thus shal it go with Babylon i the wrath of the Lord of Hostes in ỹ daye of his feareful indignacion. And Babilon shalbe as an hunted or chase doo and as a flocke wout a shepherde. Euery man shal turne to his owne people, and flee echone into his owne land. Who so is found alone, shal be shutte thorow. And who so gather together shal be destroyed wt the swerd. Their children shal be slayne be fore their eyes, their houses spoyled, and their wyues rauyshed. for lo I shal brig vp the Medes agaynst them which shall not D regard siluer, nor be desirous of golde then shal young mens bowes be knapped asunder. The Medes shal haue no pytie vpon women with chyld, and their faces shal not spare the children. And Babilon (that glory of kigdomes and bewtye of the Caldees honoure

shal

shall be destroyed, euen as god destroyed Sodome and Gomorra. It shal neuer be moze inhabited, nether shal there be anye moze dwellyng there, from generacion to generacyon.

The Arabyans shal make no mo tentes ther, nether shal ỹ shepeerdes make their foldes there anye moze: but wild b*beastes shal rye there, and the houses shalbe ful of greate Oules. Estriches shal dwel there, and Apes shal daunse there: the lytle Oules shal crye in the palaces, one after another, and dragons shal be in the pleasaunt parlours. And as for Babelõs tyme it is at hãd, and her dayes maye not be longe absent:

The notes.

a* That, is greuous prophecy combraunce, mischef, and heupe fortune.
b* Some reade: lift vp the baner or standart.
c* Some reade: hyl, and vnderstand therby Babilõ, which (say they) is called an hyl because of the hyghe and ereding sumptuous bulding therof.
d* He calleth the people of Parisia and of Media his debites and his giauntes, because he was disposed by them to ouerthrowe the Babilonians.
e* Som reade euery man shal be abasshed towarde his neighboure. That is, they shalbe so astonyed & amased and so destitut of councel that one shal loke vpon another and be confounded, marueling how they came in such trouble.
f* That is they shalbe soare ashamed, that their faces shalbe as redde as fyre.
g* By the world here is signified Babilon, because of the greatnes therof.
h* By the dwellynge of these beastes in Babylon doth the Prophete meane, that it shal be vtterly destroyed, and becom as desolate as a wildernes: as at ter in ỹ. xxxvii c. Pellicanes, storkes, &c. shal dwel therin.
¶ The retourne of the people from captiuite. The prosperitye of the people of God, and affliccion of their enemyes. The pride of Babylon.

The. xliii. Chapter.

But the Lorde wilbe mercyful vnto Jacob, and wyl take vp Israel agayne, and set thẽ in their owne lande. Straungers shal cleaue vnto them, and get thẽ to the house of Jacob. They shal take the people, and cary them home with them. And the house of Israel shal haue them in possession for seruauntes and maydens in the lande of the Lorde. They shal take those prysoners, whose captyues they had ben afore: and rule those that had oppressed them. When the Lord now shal bringe the to rest, from the trauayle, feare, and harde bõdage that thou

wast lade w al: thẽ shalt thou vse this mockage vpõ ỹ king of Babilõ, & saie: How happeneth it that the oppressour leaueth of? Is the golden tribute come to an ende? Vouteles the Lorde hath broken the a*staf of the vngodly, and the scepter of the lordly. Which when he is wroth somtyme the people w durable strockes, and in his wonders he persecuteth them: and taineth thẽ contynually. b* And therfore the whole worlde is now at rest and quyetnesse, and men synge for ioye.

Yee euen the fyre trees and Cedres of Libanus reioyce at thy fal, saying: Now that thou art layd downe, there come no mo vp to destroye vs. c* Hel also trembleth at thy comming, al mighty men and princes of the earth, steppe forth before the. Al kynges of ỹ earth stand vp from ther seates, ỹ they maye al (one after another) synge and speake vnto ỹ. Art thou wounded also as we? art thou become lyke vnto vs? Thy pompe and thy pride is gone downe to hel: Wothes shalbe laide vnder the, & wormes shalbe thy couering.

How art thou fallen from heauẽ (d* O Lucyfer) thou fayre morning child? hast thou gotten a fal euen to ỹ ground, ỹ ỹ (not withstandinge) dydest subdue the people? And yet ỹ thoughtest in thyne herte: I wyl clyme vp into heauen, and make my seate aboue the sterres of god, I wyl syt vpon the glorious mount towarde the North, I wil clyme vp aboue the cloudes, & wyl be like the highest of al. Yet darre I laye ỹ thou shalt be broughte downe to the depe of hel. They ỹ se the, shal narowly loke vpon the, and thincke in them selues, saying: Is this the mã, ỹ brought al landes in feare, and made the kyngdomes afrayde: Is this he that made ỹ world in a maner waste, and laide the cities to the grounde, which let not his prysoners go home?

How happeneth it that the kynges of al people lye, euery on at home i his owne palace, with worshipe, and thou art cast out of thy graue lyke a wylde braunch: like as dead mens raymeent ỹ are shut thorowe with the swerd: as they ỹ go downe to ỹ stones of ỹ depe:

Min. as

as a deade coarse that is troden vnder fete: and art not buryed with them: Euen because that thou hast wasted thy land, and destroied thy people. For the generacion of the wicked shalbe without honour, for euer. There shal away be sought to destroy their children, for their fathers wickednes: they shal not come vp agayne to possesse the lande, & fyl ỹ world ful of castels and townes.

F I wyl stand vp against them (saith the Lord of hostes) and root out the name and generation of Babilon (sayth the Lorde) and will geue it to the, Otters, and wil make water poddels of it. And I wyl sweepe them out with the besome of destruccion, sayeth the Lorde of Hostes. The Lord of Hostes hath sworne an othe, saying it shal come to passe, as I haue determyned: & shalbe fulfylled as I haue deuysed. The Assirians shalbe destroyed in my lande, & vpon my mountaynes wyll I treade them vnder fote. Whete thorowe hys yocke shal come from you, and his burthen shal be take from your shoulders. Thys deuyce hath God taken thorow the whole worlde, and this is his hād stretched out ouer all people. For yf ỹ Lorde of Hostes determē a thing, who wyl disanulle it: And if he stretch forth hys hande, who wyl hold it in againe:

G The same yeare that kynge Ahaz died, God threatened by Esay on this maner: Reioyce not (ỹ whole Palestyna) as though the rod of him that beateth the were broken: for out of the serpentes rote, there shal waxe a kockatrice, and the frute shalbe a fyre worme. But the poore shal fede of the best thynges, and the symple dwell in safetye. Thy rotes wyl I destroy with hōger: and it shal slaye the remnaunt. Wounde yee portes, wepe ye cyties, and feare thou (O whole Palestina) for there shal come frō the north a smoke, whose power no man maye abyde. Who shal then mayntayne the messages of ỹ Gētyles: But ỹ lord stablysheth Sīō & ỹ poore of my people shal put their trust in him.

The notes.

a* By the staffe is vnderstand tyranny, and by the scepter dompnion.

b* Whyle Nabuchodonosor his childrē liued ỹ people were not onlye oppressed, but also kynges and Princes, but when they were ones ryd out of the waye, then was mysery and waylynge ended. By the worlde he signifieth the comens: and by figge trees and ceders, the heades and rulers, as before in the .ii. c.

c* That is euen they that be in hel wil tremble, whē Nabuchodonosor commeth thether. It is figuratly spoken to the further settyng out of the mischef of Nabucodonosor.

d* He compareth the death of Nabuchodonosor to the falling of Lucifer the mornyng sterre, whiche he calleth the childe of the mornyng, because it appereth onely in the mornyng. The meanyng is: No such thinge ought to haue happened vnto thē, that in earth wast lyke the mornyng sterre, which no mā can take out of heauen: And thou that wast so myghtye, that thou destroyedst, what people ỹ woldest and vnto whome it was a pastyme to ouerthrowe nations, hast receaued such measur as ỹ broughtest. Such a like thinge is there in Ezec. xxviii. Against Kyng Tirus.

¶ A prophecy agaynst Moab.

¶ The .xv. Coapter.

THis is the heuy burthē vpon Moab: Ar of Moab was destroyed (as me thought) in the nyght season: The walles of Moab perysshed in the nyght, and vanished away: They wente to Baith and Dibon in ỹ hye places, for to wepe: Moab dyd mourne frō Nebo to Medba: a* All their heades were colled, and al their beardes shauen. In their stretes were they gyrded about with sacke cloth. In al toppes of their houses and stretes, was there nothing, but mournyng and weepyng. Heseboń and Eleale cried, that their voyce was herde vnto Jahaz. The worthyes also of Moab bleared and cryed for very sorow of their myndes: Wo is my herte for Moabs sake: They fled vnto the cyte of Zoar, which is like a faire frutful bullock, they wet vp to Luhith, weping. The waye toward Horonaim was ful of lamentacon for the hurt. The waters of Nimrim were dryed vp, ỹ grasse was wethered herbes destroyed and what necessarye grene thing there was beside. In like maner the thynge that was lefte them of their substaunce, they caryed it by water to Araby. The crie went ouer ỹ whole lande of Moab: from Eglaim vnto Beer, was there nothing but mournynge. The waters of Dimon were full of bloude, for the enemye had sent thither a bonde of men, which as a līō laye a wayte for the remnaunte of the land, and for them that were escaped.

The

a* In tymes past it was a token of mournynge, to shaue the heed and clyppe the beard: and therfor saith the Prophete, that the Moabytes cut awaye their heares, for sorowe and carfulnes. Like thinge haue ye in Jeremy. vii. f. Cut of thyne heare, and cast it awaye. &c.

¶ The destruccion Moab.

¶ The. xvi. Chaptter.

A Then sent the Lordes of the lande a man of warre, frō the rock that lyeth towarde the desert, a* vnto the hyll of the daughter of Syon,

(For as for the b* daughters of Moab they were as it had bene a tremblynge byrde, that is put out of her nest, by ỹ fery of Arnō) which messenger sayde: gather your councel, come to gether, c* couer vs with your shadowe d* i the myddaye, as the nyght doth: hyde the

B chased, and bewraye not them that are fled, let the persecuted Moabites dwel amonge you, be oure open refuge agaynst ỹ destroyer: for the aduersary oppresseth vs, ỹ robber vndoeth vs, & the tyraunt dryueth vs out of oure lande. But the trone of your kingdom is ful of grace, therfore he that sytteth vpon it with kaythfulnesse and truthe in the house of Dauid, & now the thing, and do his dilygence to help shortly, accordyng to equyte and rightuousnes.

As for Moabs pryd shal they answer, it is wel knowen. And al though they be excellent, proude, arrogant, and hye mynded: yet is their strength nothing like. And therfore Moab complayneth vnto Moab, wher thorow they cōe al to mourne: & now that they be smytten, they take their deuyce beneth by ỹ bryncke wal, and make their complaint.

C The suburbes also of Heleb̄ were made waste, & ỹ Prices of ỹ gentiles, hewed downe ỹ vyntardes of Sidma, which were plāted wt noble grapes, & spred vnto Jazer, & went vnto ỹ end of ỹ desert, whose braūches stretched their selues forth beyōd ỹ see. Therfore I mourned for Jazer & for ỹ vynyardes of Sibma wt grete sorow. I poured my teares vpō Heleb̄ & Eleale, for al their sōges were layde downe. i their haruest & gatherig of ther grapes: Mirth & chere was gon out of ỹ feld & vinyardes in so muche ỹ no mā was glad ner sōg. Ther wēt no treder i to ỹ wineprres esse, their mery chere was laid downe. Wherfore my bely rōbled (as it had bene a lute) for moabs sake, & min i ward membres, for the bryck walles sake.

D For it happened thus also: when Moab saw ỹ she was turned vpsyde downe: she went vpō hie in to her Sanctuary, to make her praier there, but she myght not be helped. This is the deuyce, whiche the Lord toke in hande at that tyme agaynst Moab. But now the Lord sayeth thus: In thre yeare shall the power of Moab with their pōpe (whiche is greate) be mynysched, lyke as the burthen of an hyred seruaunte. And as for ỹ remnaunt of thē, they shalbe lesse then a fewe, and not rekened moch worth.

The Notes.

a* That is vnto the kingdom of Israel.
b* That is townes, cyties and vilages.
c* That is, refresh vs that are afflict, and geue vs a place to harbour in
d* That is i ỹ most greuous hete of persecutiō. So is ỹ middaie oftē taken, as in the Psal. cxxi the sunne shal not burne the by daye

¶ A prophecy agaynst damascus.

¶ The. xvii. Chapter.

A This is the heuy burthen vp on Damascus: Beholde Damascus shal be no more a cytye, but ā heape of broken stones. The cytyes of Aroer shalbe waste: the cattell shall lye there, & noman shal fraye them awaye. Ephraim shal nomore be strōge, & Damascus shall no more be a kyngdome. And as for the glory of ỹ remnaunt of ỹ Syrians, it shalbe as the glory of ỹ chyldrē of Israel, sayeth the Lorde of Hostes. At that tyme also shall the glory of Jacob be very poore, & his fatnes leane. It shal happē to thē, as whē one shereth in haruest, which cutteth hys hand full with ỹ sickle, & whē one gathereth sheaues together i ỹ valleye, of a* Raphaim, there remayneth yet some eares ouer: Or as when one shaketh ā olyue tree, whych kyndeth but two or thre olyue bernes aboue i ỹ toppe, & foure or fyue i ỹ braunches. Thus ỹ Lord God of Israel hath spokē, Thē shal mā conuerte againe vnto his maker, & turne his eyes to ỹ holy one of Israel. And shall not turne to ỹ aulters ỹ are ỹ worke of his owne handes, neither shall he loke vpon groues & ymages, which his fingers haue wrought. At ỹ same time shal their strōg cities be desolat lik as they

B

were once ỹ for sake plowes & corn, wt they forsoke) for fere of ỹ chyldre of Israel. So shalt ỹ (a Damascus) be desolate, because thou haste forgotten God thy saupour, and haste not called to remembraunce the rock of thy strengthe.

Wherfore thou hast also set a fayre plant, and grafted a straung braunch. In the daye when thou dydest plant it, it was greate, and gaue soone ỹ frute of thy sede: But in the day of harueste ỹ shalt reap an heap of sorowes & mysseries

Wo be to the multitud of much people, that rusch in like the see, and to ỹ heape of folcke, that renne ouer al lyke greate waters. For thoughe so manye people encrese as the flowing waters, and though they be armed, yet they fle ferre of, and banysch awaye ỹ lyke dust with the wynde vpon an hyl, and as ỹ whyrle wynde thorow a storme. Though they be fearefull at nyght, yet in ỹ mornyng it is gone with them. Thys is their porcyon, that do vs harm, and heritage of them that robbe vs.

The Notes.

a* Rayhaim, is a valey nye vnto Jerusalem, on ỹ North syde of Jewry: Josue. xviii. & ii. Regu. v.

¶ A prophecy agaynst Egypt.

¶ The. xviii. Chaptter.

A WO be to the land of flyeng schyppes, which is of thys side, ỹ floud of Ethiopia: which sendeth her messag ouer the see in schyppes of reedes vpon the water: and sayeth: goo soone, and do your message vnto a straung and herd folke: to a fearefull people, and to a people that is further thē this: to a desperate and pylled folcke, whose lande is deuyded from vs with ryuers of water. Yee all ye ỹ syt in the compasse of the world, & dwel vpō the earth: when the tokē shalbe geuen vp on the monutaynes, then loke vp: and

B when the Hoorne Bloowethe, thenne herken to, for thus hath the Lord sayd vnto me. I laye me downe, and pōdred the matter in my house, at the Noone day, when it was hote: And there fel a mistyng shower lyke a dew, as it happeneth i Harueste. But ỹ frutes were not yet ripe cut of, & ỹ grapes wer but yōg & grene. Thē one smote of, ỹ grapes wt an hoke, yee he hewed downe also ỹ bowes & ỹ braūches, & did cast thē away. And thus they were layde waste, for ỹ foules of the mountaynes, and for the beastes of the earth together. So that the foules sat ther vpon, & the beastes of ỹ earth wintered there. Then shall there be a present brought vnto the Lorde of Hostes: euē that harde folke, that fearful folke, & that further is then thys: that desperate and pylled folke (whose land is deuyded frō vs wt floudes of water) vnto the place of the name of the Lorde of Hostes: euē vnto the hyll of Syon.

¶ He prophecyeth styll agaynst Egypt.

¶ The. xix. Chapter.

THis is the heuy burthē vp on Egipt: Beholde, the Lorde wyll a*ryde vpon a swyfte cloude, & com into Egypte. And the goddes of Egypt shall tremble at his cōmynge, & the hert of Egypte shall quake wych in her. For thus sayeth the Lord: I wil stere vp the Egypcyans one agaynst another amōge thē selues, so that one shalbe euer agaynst his brother and neyghbour, yee one cyte agaynst another, & one kingdom agaynst another. And Egypt shalbe choked in her selfe. When they aske councel at their goddes, at their Prophets, their sothsaiers & witches: then wyll I bryng their councell to naught. I wyll deliuer Egypt also into the handes of greuous rulers, and a cruell kenge shall haue the rule of them. b* The water of the see shalbe drawne out. Nilus shall syncke awaye, & be drōcke vp. The ryuers also shalbe drawn out, the welles shal decreace and drye awaye. Rede & rush shall fayle, ỹ grasse by the waters syde or vpō the ryuers bāck, ye and whatsoeuer is sowed by the waters, shalbe wythered, destroyed, and brought to naught. The fyshers shal mourne, al soch as cast angles in the water, shall cōplayne, & they that spreade their nettes i the water, shalbe faynt harted. Soch as laboure vpon flax & sylck, shal com to pouerte, & they also that weeue fine worckes. All the poundes of Egypte, all the pollycye of their Moates and dyches shall come to naught.

Yee the vndyscrete princes of Zoan, the coūcell of the wise Senatoures of

of Pharao,shal turn to folyshnes: Tho se that darre boast and say of Pharaos behalfe: I am coms of wyse people, I ā come of the olde regall Progeny. But where are now the wyse men? Let them tell the and shew the, what the Lord of Hoostes hath taken in hand against E gypt. Foles are those princes of Zoā, and proude are the Princes of Noph: yee they deceue Egypt with theyr noby litte of their stocke. For the Lorde hath made Egypt droncken with the spyrete of errour, and they shal vse it in al mat=ters: euen lyke as a dronken man goeth spewynge about. For Egipte shall lack good counsel, so that they shal not kno we what to do, nether beginig nor ende nether vpon the lande nor water. Thē shall the Egiptians be lyke vntoo wemē, afrayd and astonyed, at the lyfting vp of the heade, which the Lord of hoo stes shal lyft vp ouer them. The Lande of Juda also shal make the Egyptiās afrayde, who so doth but speake vpō it, shall put them in feare: And that becau se of the counsell, which the Lorde of ho stes hath deuised agaynst them. Then shall the fyue Cities of Egypte speake wyth the Canantes tonge, and sweare by the lorde of hoostes, and Heliopolys shalbe one of them. At the same tyme shall the lorde of Hoostes haue an aul=ter in the myddest of the land of Egypt te, with this title therby. Unto the lord. Thys shal be a token or testymony vn to the Lord of Hostes in the land of E gypt, when they shal crye un to hyw, be cause of those that oppres them: that he shal sende them a Captayne and a sauyoure to delyuer them.

Moreoaer, Egypte shallbe boughte vnto the lord, & the Egiptians also shal know the lord at ỹ same tyme: they shal do hym reuerence with the peace offering es, and with mē at offrynges; they shal promyse hym offrynges: yee and paye hym also. Thus the lord, shall smyte E=gypt, and heale it agoyne: and so shal they turne to the lord, and he shal haue mercy vpon ỹ, and saue them. Thēshal ther be a comen waye out of Egypt in to Assiria. The Assiryans shall come in to Egypt, and the Egypcyans into Assiria. The Egypcians also and the Assirians shall both haue one Goddes seruyce.

Then shal Israel with honoure be the thyrde to Ehipte and Assur. And the Lord of hosts shal blesse them, saying: Blessed is my people of the Egiptiās, Assur is the worcke of my handes, but Israel is myne enherytaunce.

The Notes

a * To ride vpon a swyft cloude is, to viset & punysh quyckely and with expedition: as the cloudes gō swyftly in the ayre from region to regyon.

b * The water of the see shalbe drawen out. &c. Egypt (as storyes shew) receaueth norayne forth of ayre, but is ouer flo wed With the water Nylus at certen times, xiiii, xv. xvi, cubytes hygh from ỹ ground: For yf it increase to any lesse heyght, the countrey eskapeth not a darth, saith Plin. And therfore by the scarsnes and want of water is the desolaion of the lande described. Nilus is here called by diuers names, some tyme the see, some tyme riuers, some tyme welles, some tyme poundes. &c. For that flood runneth. vii. sondry waies, and it is caled the see, not only beause the Hebrues cal al congregaciōs of waters ỹ see, generally: but also because it was of old tyme a constant opinion after the Storyes, that yt hath his original begynnyng from the Ocean se. Ye maye also vnderstand by the dyrnes of Nilue, ỹ it ouerfloued not the lande, contraty to the old accostomed maner therof. Some had leuer haue thys to be figuratly applyed. As there be certen waters of the gospel, wich the holy goost geueth, so are ther also the troublous waters of Egipt, that is, of worldly doctrine. Therfore when the worde of God is ones herde, those waters drye vp: For ỹ holy goost reprehendeth the worlde of tynne, and openeth and declareth the worckes of darknes In those waters do rede & rushe grow, that is, vayne & tryfling worckes, suche as are the worckes of hipocrites, which after the outward shew & apearāce seame grene & fresh, but are with in vayne and nought worth.

Agaynst egipt and Ethiopia

The xx Chapter.

IN the same yere that Thar than cam to Asdod, wher Sargō the king of the Assirians sent hī what tyme as he also beseged Asdod, and wanne it the same season: Then spake the Lorde vnto Esay the sone of Amoz, saying: go & lowse of that sacke cloth from thy loynes, and put of thy shues from thy fete. And so he dyd, goyng nacked and barefote. Thē sayd the Lord: where as my seruaunt Esay goeth nacked and bare fote, it is a tokē and signifieng of ỹ thing, ỹ after thys yeare shal cōe vpō Egipt & Ethiopia. For euen thus shall the Kynge of the Assirians dryue both yong and old, as presoners naked and bare fote, oute of Egitpte and Ethiopia. And shall discouer the shame of Egept. They shall be also at their wyttes ende, and a shamed one of another: the Egypcy

ans of the Assyrians, and the Assyrās of the Egipcians, at the sighte of their glory. a* Wherfore, they that dwel in ỹ Ile shal se euē the same daye: behold, this is oure hope, to whome we fled to seke helpe, that we might be delyuered from the kynge of the Assyrians. How wyl we escape.

The notes

a* Some reade: And he that dwelleth i this Ile shal &c. Jerusalem and the lande of Juda is iustly called an Ile, because it was beset rounde about with enemyes and wicked nacyons, as it had bene with the sees: & therfore ought it to haue trusted to the only healpe and ayde of god. The church also is an Ile, that is troubled with diuers stormes, and that by the onely healpe of God is in saftye: For he suffereth not the persecuters to persecut any further, thē the church may suffer, or thē is profytable for it ¶ Agaynst babylon, Idumea Arabia.

¶ The .xxi. Chapter.

A THis is the heuye burthē of the a* waste see: Agreuous vysyon was shewed vnto me, lyke as when a storme of wynd and rayne rusheth in from the wyldernes, that terryble lande. Who so maye deceaue (sayd the voyce) let him deceaue: who so maye dystroye, let him distroye. Up Elam, belege it O Madai, for I wyll stynt al their grouynges. With thys, ỹ reynes of my backe were ful of payne: Panges came vpon me, as vpon a woman in her trauayle. When I herd it/ I was a bashed: & when I loked vp, I was afraide. Myne hert panted, I trēbled for feare. The b* darckenes made me fearful in my mynde.

B Yee soone make ready the table (sayde this voyce) kepe the watch, eate & dryncke: Up ye Captaines, take you to youre shylde, for thus the Lord hathe charged me: go thy waye, & set a watchman, ỹ he may tel what he saeth. And whē he had wayted dylygently he saw two horsemen: the one rydinge vpon an Asse, the other vpon a camel. And the lyō cryed: Lord, I haue stand waytīge al the whole daye/ & haue kept my watch all the nyght. With that cam there one rydyng vpon a charete, which answered, and sayde: Babylon is fallen, she is turned vpsi downe, and all the ymages of her Godes are smytten to ỹ groūd. This (O my felow threschers & andfanners) haue I herd of ỹ lord of Hoostes the God of Israel, to shewe it vnto you.

¶ The heuy burthen of Duma.

One of Seir cryed vnto me: Watchee mā what hast thou espied by night, watchman what hast thou espied by night. ¶ The watchman answered: The daye breaketh on, and the night is commīg: If youre requeste bee earneste, then aske and come agayne.

¶ The heuy burthen of Arabya.

At euen ye shal abide in the wood in the daye towarde Dedanym. Mete the thurste with water (O ye Cytesins of Hema) mete those with bred that ar/ fled. For they shall ruune awaye from the weapen from the drawen sweerde/ from the bent bow/ and from the great battell. For thus hath the Lorde spokē vnto me, ouer ayeare shal al the power of Cedar be gone/ lyke as when the office of the hyred seruaunt goeth oute: And the remnaunt of the good archers of Cedar shalbe very fewe: For the lorde God of israell hath spoken it.

The Notes

a* By the waste see is vnderstande Babilon. It is so called, because of the exceding great cruelnes & tirranny wherwith is exercysed the Jewes.
Hereof is there a Prouerbe: Babylon is a see of euel les, and euen the wast of the see: that is the moost tempestuous and desolat place, and that is lest possible to be sayled thorow.
b* By darckenes here do some vnderstand trybulacion and aduersites as before in the .v.g. If we loke. &c. it shalbe al darknes and sorow.
A Prophecy against Jerusalem.

¶ The xxii Chapter.

THe heuy burthen vppon the a* valley of visions. What hast ỹ there to do/ that thou clymmest vp into the house toppe/ O thou Citie of myracles/ seditious and wylfulle/ seīge/ thy slayne men are neither kylled with swerde, nor dede in battell: for all thy captayns gat them to theyr horses, from the ordynaunce/ yee they are altogether rydden awaye/ and fledde fat of. When I perceaued that/ I say de: awaye fro me that I maye wepe bitterly. Take no labour to persecute me as touchinge the destruction of my people. For this is the daye of the Lorde of Hoostes, wherin he wyl plage, tread downe, and wede out the valley of ¡vysyons and breake down the walles/ wt such a cracke/ that it shall geue a soūde

de in the mountaynes.
I sawe the Clampytes take the quyuers to carte & to horse, and ỹ the wales
B were bare frō harnesse. Thy goodly valleys were ful of charettes, the horsemen made them soone to besege the gates. Then was the couerynge of Juda put from thence, and then was sene the sege of the timbre house. There shalt se the ryftes in the walles of the cite of Dauid, wher of there shalbe many. Ye shall gather together the waters of the lower pole, and tell the houses of Jerusalem, & breake of some of them to kepe the walles. And ye shall make a pyt betwixte the two walles of the water
C of ỹolde pole, & nothinge regarde him, that toke it in hande, & made it. And at the same time shal the Lord of Hostes call men to weptinge, mourninge, to bāldnesse and puttynge on of sack cloth. But they to fulfil their lust & wylfulnes, slaughter oxen: they kyll shepe, they eate costly meate, & dryncke wyne, *let vs eate & dryncke/to morow we shall dye. Neuertheless when the Lorde of Hostes heard of it, he sayd yee: yf this wickednes of yours shalbe remitted, ye must dye for it. This hath ỹ Lorde God of hostes spokē Thus sayth the Lorde God of Hostes: Go in to the treasurye vnto Sobna the Gouernoure, & saye vnto him: What hast thou here to do? & from whence comest thou? that thou hast made the a graue here? For
D he had caused a costly tombe of stone to be made for hym selfe, & a place to lie in to be hewē out of a rock. Beholde, the Lorde shall cast the out by violence, he wyll deck the of another fashyon, & put vpon the a straunge cloth, he shall carye the ito a farre countre, lyke a bal with his hādes. There shalt thou dye, there shall the pompe of thy charettes haue an ende: thou vyleyn of the house of the Lorde: I wyll shutte the out of thyne office and put thy from thyne estate.

After this wyll I call my seruante Eliakim, the sonne of helkiah, and arraye hym with thy cote, and gyrde him with thy gyrdle, and I wyll geue thee
E power into his hande. He shalbe a father of the citesyns of Jerusalem, & of ỹ

nota
let vs eat
& dryncke/to
morow we
shall dye

kired of: Juda I wil also lat ỹ b*ket of Dauids house vpō his shoulders, & yf he open, no man shall shut: and if he do shut, no mā shall open. I wyll fasten him to a nayle in the place of the moost hyghe faythefulnesse, & he shalbe vpon the glorypous trone of his fathers house. They shal hāg vpōhī al the glory of his fathers house, of ỹ child & childers childreāl aparel smal & gret, al īstrumētes of measure & musyke. This shalcō to passe (sayeth ỹ Lord of Hostes) when the nayle that is fastened to the place of the hyghest faythfulnesse, shalbe plucket of. And when ỹ weght that hangeth vpon it, shall fall, be brokē, & hewen i peces. For the Lord hym selfe hath sayde it.

The notes,

a*Jerusalem is caled the valey of vysiōs; because it had so many seers, that is, prophetes and techers in godes word.
b*By the key is signified autors power as i Apoiii. b This is he. &c, that hath the key. &c.
C A Prophecy agaynst Tyrus, and a promes to restore it agayne.

The .xxiii. Chapter.

N heuy burthen vpō Tyrus/Mourne ye shippes of Tharsis, for she is throwē downe to ỹ grounde, & cōquered of them that are come from Cethim. The indwellers of the Ilandes the marchautes of Sidon, and they that occupyed the see (of whom thou wast ful somtime) are at apointe. For by se were ther frutes brought vn to ỹ, and all maner of corne by water. Thou wast the comen marcket of all people. Sidon is sory for it, yee & all the powre of the see cōplayneth, & sayeth: O ỹ I had neuer traueled with chylde, that I had neuer borne any, that I had nether norysshed boye, ner brought vp daughter.
As soone as Egipte perceaueth it, she
B wylbe as sory as Tirus it selfe. Go ouer a*the see, mourne ye that dwel in ỹ Iles. Is not that the glorypous cite, whiche hath bene of longe antiquite? whose netiues dwellyng farre of, commend her so greatly? Who hath deuysed suche thinges vpō Tirus ỹ crowne of al cities, whose marchaūts & capteynes wer ỹ highest & principal of ỹ world

euen

Euen the Lorde of Hostes hath deuy-
sed it, ỹ he may put downe all pōpe, & mynysh all the glory of ỹ world. Go thorow thi lande (O thou daughter of the see) as men go ouer the water, and there is not a gyrdle more.

Thus the Lorde that remoueth the kyng, domes, & hath taken in hande a
C gaynst that myghtye Canaan to rote it out, hath stretchedout his hand ouer the[b]* see, and sayde: From hence forth shalt thou make no more myrth (O ỹ daughter of Sidon: for thou shalt be put downe of the Cethims. Stande vp therfore, and go where the enemye wyll cary the, where thou shalt also haue norest. Behold (for thine ensample, The Chaldees were soche a people, that noman was lyke them, Assur buylded them: he set vp hys castels and broke them downe agayne. And ther fore mourne (ye shyppes of the see) for youre power shalbe throwne downe.

After that, shall the .lxx. yeares of
D Tyrus (cuē as longe as their kynges lyfe was) be forgotte. And after .lxx. yeares, it shall happen to Titus as with an harlot that plaieth vpō a lute, Take thy lute (saye men to her) and go about the cytye, thou art yet an vnknowne wenche, make pastyme with dyuerse balettes, wherby thou mayest cō into acquantaūce. Thus shall it happen after lxx. yeares. The Lorde shall vyset the cytye of Tyrus, and it shall come agayne to her marchaundyse, & shal occuppe wyth al the kyngdomes that be in the worlde. But all her occuppynge and wynnynge shalbe halowed vnto the Lorde. For then shall they laye vpō thyng behynde them nor vpon heapes: but the marchaundyse of Tirus shal belonge vnto the cytesyns of the Lorde, to ỹ feadyng and sustenynge of the hungrye, and to the clothynge of the aged.

The notes.

a* Some reade: into Tharsus. He speaketh vnto the marchauntes of Egypte & to the mar chaūtes of the Iles: ỹ they now get thē to Tharsus, because Tyrus is destroyed,
b* He meaneth Tyrus, which standeth in the see.

C A Prophecye vpon the tribulacyon that shall fall vpon the worlde, because of synne.

C The .xxiiii. Chapter.

BEholde, the Lord shall waste A
e and plage the worlde, he shall make ỹ face of the earth desolate, & scatre abroade the inhabytoures ther of. Then shall the[a]* Preast be as the people, the master as the seruaūt, ỹ dame lyke ỹ maide, the seler like the bier, nota vsury
be that lendeth vpon vsury, like vnto him ỹ borroweth vpō vsury, the creditoure, as the detter. Yee myserably shall the worlde be wasted & clene destroyed. For the Lorde hath so determed in him selfe. The earth shalbe heuye & decaye. The face of ỹ earth shall perish & fall awaye, ỹ proude people of the worlde shall come to naught. For the earth is corrupte of her indwellers.

For why? they haue offended the la- nota
we channged the ordinaunces, and ma changed the ordi
de the[b]* euerlasting testament of none naunces
efect. And therfore shal the curse deuou
re the earthe: for they that dwell theron
haue synned, wherfore they shalbe brēt
also, and those that remayne, shalbe be
ry fewe. The swete wyne shal mourne, B
the grapes shalbe weake, and al that ha
ue bene merye in herte, shall syghe. The
myrth of tabrettes shalbe layde downe,
the cheare of the ioyful shal ceasse, and
the pleasure of lutes shal haue an ende:
there shall no more wine be dronken w
myrth, the beere shall be bytter to thē
that dryncke it, the wicked cities shalbe
broken downe, all houses shalbe shutt,
that no man maye come in.

In the stretes shall there be lyft vp
a crye because of wyne, all mens chere
shall banysh awaye, and all ioye of the C
earth shal passe. Desolacion shal remai
ne in ỹ cities, and the gates shalbe smi-
ten wyth wastnes. For It shal happen
vnto all Landes and to all people, lyke
as when a man smyteth downe the oly-
ues/that are left vpon the tre: or seketh
after grapes, when the wine getherīg
is out. And those same (that remayne)
shal lyft vp theyr voyce/ and be glad/ &
shall magnifye the glory of the Lorde
euen from the see/ and prayse the name
of the Lorde God of Israel, in the val
eys and Ilondes. We heare songes
song to the prayse of the righteous, krō

al

al the endes of the wozlde. Therfoze I muste speake: O myne vnfrutfulnes, O my pouertie. Wo is me, al is full of synners, which offende of purpose and malyce. And therfoze (O thou that dwellest vpõ the earth) there is at hande foz the, feare, pyt and snare. Who so escapeth thy terreble crye, shall fall into the pyt. And yfhe come out of the pyt, he shalbe taken w the snare. Foz the
D wyndowes aboue shalbe opned, and the fondacion of the earth shal moue. The earth shall geue a greate crack, it shall haue a soze rupne, & take an hozryble fall. The earth shall stacker lyke a dzoncken man, & be takẽ awaye lyke a tent. Her mysdedes shall lye so heuy vpon her, that she must fal, and neuer ryse vp agayne. At the same tyme shall ỹ Lozd muster together the hye hooste aboue, and the kinges of the wozlde vpon the earth. These shalbe coupled together as pzysoners be, and shalbe shut in one warde and puntished innumerable dayes. The Moone and the Sunne shalbe ashamed when the Lozde of hoostes shall rule them at Jerusalem vpon the mount syon, before and with hys excellent councell.

The notes

b* Some do vnderstande by the euerlasting Testament, not only that whych was made to Abzaham, Isaac, and Jacob: but also the law of nature, which is wzitten in oure hertes. Other vnderstande therby the lawe of charitie. Foz that is no new commãdemẽt, but a cõmaũdemẽt frõ ỹ beginig. The lawe of charitye is ỹ lawe of the spzete. He that loveth hys enighbour hath fulfylled the lawe. Roma. xiii. Gal. v
C I thanke geuyng to God foz hys wozckes.

C The. xxv. Chapter.

A Lozde, thou art my God, I wyl pzayse the, and magnifye thy name: foz thou bzigest maruelous thinges to passe, acozding to thyne olde councels, truly and stedfastly: Thou makest of townes, heapes of stone: & of head cities bzoken walles: The palaces of the wicked destroiest thou out of the citie, that they shal neuer be builded agayne. Therfoze the very rude people muste magnifye the/ and the Cityes of the cruell Heathen muste feare the. Foz thou act the poze mans help, a strenght foz the nedefull in his necessitie,

Thou art a defẽce against euel wether, a shadowe agaynst the heat. But vnto the pzesumptuous, thou art lyke a stõg whyrlewynde, that casteth down the bo
B astinge of the vngodlye: thou kepest mẽ from heate, with the shadow of the cloudes, thou cutest of the bzaunches of Tyrauntes.

Moreouer the Lozde of hoostes shall ones pzepare a feast foz al people vpon the hyll: A plentcous, costly, pleasaunt a* feast of fat and well fed bestes, of swete and moost pure thynges. Upon the b* hyll shall he take awaye the syde vale that hangeth before the face of all people, and the coueryng wherwith all gẽtyles are couered, as foz deathe, he shall vtterly consume it. The Lozd God shal wype away the teares from all faces, & take awaye the confusyon of hys people thozow the whole wozld. Foz the lozde hym selfe hath sayde it.

At the same tyme shall it be sayd: lo, this is our God, in whome we put our trust, and he hath healed vs. This is ỹ Lozd that we haue wayted foz: Let vs
C reioyse and delyte in hys helth. Foz the hande of the Lozde ceaseth vpon this hyll. But Moab shalbe thzesshen down vnder hym, like as the straw is troden vnder fete in a dõg hyl. Foz he shal stretcheout hys hands vpon hym lyke as a swymmer doth to swymme, and wyth ỹ power of hys handes shall he cast downe his pompe. As foz his stõg holds and hye walles: he shal bowe them, cast them downe, and fell them to the gzounde into dust.

The notes

a* By ỹ fest of fat & wel fed bestes, & of swete & moost pure thynges, is betokened the anger and indignacion of God as the scripture doth often signify the same vnder the name of a cuppe zach. xii. a Beholde I wyl make Jerusalem a cuppe of surfet vnto al the people that are rounde about her.
b* By the hyl is meant the hyl of Sion, by whiche is fygured the church There wyl the Lozd iudge, & delyuer vs from al our enemyes. By the vale & coueryng, vnderstand, synne: wherin al men are founde gylty. Roma. iii. Al men haue synned &c. From it hath the Lozd delyuered al men, which beleue that he hath frely done it, of his only mercy foz Christes sake, and not of their desecupynges. Rom. iii, d
C I longe of the delyuezaunce of the people.

C The. xxvi. Chapter.

Then

A THen shall thys songe be song in the lande of Juda. We haue a stróg citie, the walles & the ordynaunce shall kepe vs. a* Open the gates, that the good people máye goi, whych laboureth for the trueth. And ꝯ, which art the doar & hast the matter in hãde: shalt pꝛoupde for peace, euẽ the peace that men hope for ĩ the. Hope styl in the Lorde, for in the Lorde God is euerlastynge strength. For whi, it is he, ꝯ bꝛyngeth lowe the hye minded cyteseyns, & casteth downe the pꝛoude cities. He casteth them to the grounde, ye euẽ into the myre, that they maye be troden vnder the fete of the symple, & with the
B steppes of the poore. Thou (Lorde) considꝛest the path of the rightuous, whether it be rycht, whether the waye of the rightuous be rycht. Therfore (Lord) we haue a respecte vntoꝯ b* waie of thy iudgementes, tht name & tht rem embꝛaunce retoyse the soule. My soule lusteth after the all the nycht longe, & my mynde hasteth frely to the. For as soone as thy iudgement is knowne to the world, then the inhabytours of the earth lerne ryghtuousnesse. But the vngodli (though he haue receaued grace) yet letneth he not rightuousnes, but in ꝯ place where he is punyshed. he oekendeth, & feareth not the glory of the Lorde. Lorde, they wil not se thyne hye hande, but they shall se it, and be confounded: when thou shalt deuour thẽ with the wꝛath of the people, & with ꝯ fyre of
C thyne enemyes. But vnto vs, O Lorde, pꝛoupde for peace: for thou worckest in vs all oure worckes. O Lorde oure God, though soch Lordes haue dompnacion vpon vs as knowe not the: yet graunte, that we may hope only in the: and kepe thy name in remembꝛaunce. The malycyous Tyrauntes when thei dye, are neyther in lyfe nor in the resurrection, for thou visittest them and rootest them out, and destroyest all the memorial of them. Agayne, thou increcest the people, O Lorde, thou increacest ꝯ people, thou shalt be pꝛaysed and magnifyed in all the endes of ꝯ world. The people ꝯ seke vnto the in trouble, ꝯ sam aduersitt whych they complaynofis vn to them a chastening before the. Lyke as a wyfe with chylde (when her trauel cometh vpon her) is ashamed, crieth ād
D suffereth the payne: Euen so are we, O Lorde, in thy sight. We are with chyld, we trauel, and beare, and with the spyrite we bꝛynge forthe health, where thorow the earthe is vndestroyed, and the inhabitours of the world perish not. + b* Dopaĩ

But as for thy c* dead men & ours, that be departed, they are in lyfe andre surrectyon, They lye in the earth, theye wake, and haue joye: for thy dewe is a dew of lyfe and lyght. But the place of the malycyous Tyrauntes, is fallen awaye. So go now my people into thy chamber, and shut the dooꝛe to the, and suffer nowe the twinclinge of an eye, til the wꝛath be ouerpast. For beholde, the Lorde wyll go out of his habitacion, ād visite the wickednes of them that dwel vpon erth. He wyll dyscouer the bloud ꝯ she hath deuoured, she shall neuer hyde them, that she hath murthered.

The notes

a* Open the gates. &c. Loke Psalme cxviii c. He wylleth pꝛeachers to open Chꝛist vnto the people, for he is the dooꝛe thorow whome they must entre Joh. x b* The way of the iudgementes of God is the aflyction and the crosse that withdꝛaweth vs from synne: In thys do the Chꝛisten reioyce. Rom. v. a. We reioyce in tribulacion. &c

c* By the dead, here vnderstande the ryghtuous as in ꝯ Ap. xiiii c. Blessed ar ꝯ ded. which here after dye in the Lorde, They shall ryse agayn to lyfe not as the other which are vnrightuous. Joh. v. Dany. xii.

¶ He pꝛophecieth that all realmes shalbe destroyed about the comming of Chꝛyst.

¶ The. xxvii. Chapter.

THen the Lorde wyth hys heuye, great, and longe a* sweard shall
A visite Leuiathã that inuĩcyble serpent: euen b* Leuiathã that croked serpent and shal slay the whalfysh in ꝯ see. At the same time shal men synge of the vyneyarde of Muscatell. ¶ the lorde kepe it, and water it in due season. ¶ watch date & night, ꝯ no mã bꝛeke into it. ¶ beare no euil wil in my mꝛd. Who wyll compell me, that I greatly forget synge al faythfulnes, shuld burnett vp at ones with thornes and busshes. Or who wyl enforce me to kepe or make peace? It wyl come to thys poynt, that Jacob shalbe rooted agayn, & Israell shall be greane, and beare floures, and they shall fyll the whole world with theyr frut

Smyteth

Smyteth he not his smyter, as euel as he is smiten him self: Destroyeth he not the murtherers, as he is murthered? Euery man re compenceth with the measure that he receaueth: He museth vpon hys sooze wynde, as vpon the dayes of extreame heate. and therfore shal the iniquite of Jacob be thus reconsyled. & so shal he take away alȳ frut of his sinnes

As for aulter stones, he shall make them all as stones beaten to poulder: ȳ groues and Idolles shall not stande.

The strong cities shall be desolate, and the fayre cityes shallbe lefte lyke a wyldernes. The catell shall fede and lye there, and the shepe shal eate it vp. Their
D haruest shalbe bzent, their wiues which were theyr beutie when they cam forth; shalbe dekyled for it is a peple without vnderstanding, and therfor he that created them, shall not fauour them, and he that made them, shall not be mercyfull vnto them. In that tyme shall the Lord shute from the swyfte water of Euphrates, vnto the riuer of Egipte. And there shall the chylderen be chosen out one by one. Then shall the great trompette be blowen, soo that those whiche haue bene destroyed in the Assirians lande, and those that ye scattered abzoad in Egypte: shall come and worshyppe the lorde at Jerusalem vpon the holy mount.

The notes.

a* By the swerde of the Lorde is vnderstande the word of God, and the sentence of the euerlastinge Judge. With it is the deuell and the power of Antychryst slayne.

b* Leuiathã betokneth here the deuel after som expositours, Albeit that it properly signifieth a whal, as is sayde, Job. xl. c. Serpentes do also betoken the deuell because of thyr sutelenes and wylynes. Gen. iii. a. The hebrues vnderstãd here by serpens myghti Kynges and Princes.

C Agaynst the pryde of Ephraim, and against false Preastes and preachers.

C The. xxviii. Chapter.

WO be to the crowne of pryde, to the a* dronkẽ Ephraemites, and to the fayding flouer, to the glorye of hys pompe, that is vpon the toppe of the plenteous valley: whyche men be ouerladen wyth wyne. Beholde, the strength and power of the Lorde, shall breake into the land on euerye syde, lyke a tempest of hail, ȳ beareth down strõge holdes, and lyke an horrible, myghti and ouer flowynge water.

And ȳ proude crowne of ȳ dronckẽ Ephraemites, shall be troden vnder fote. And as for ȳ fayding floure, the glori of his pompe, which is vpõ the toppe of the plenteous valley: it, shall happen vnto him, as to an vntymely frute before the haruest come. Which as soone B as it is sene, is by & by deuoured, or euer it come well in a mans hande.

And then shall the Lord of Hostes be a b* ioyfull crowne, and a glorious garlande vnto the remnaunt of his people. Vnto the lowly, he shalbe a spryte of iudgement, and vnto them that dryue awaye the enemyes from the gates, he shalbe a spryte of strẽgth. But they go wrong, by the reason of wyne, they fall a stacker because of strõge drincke. Yee euẽ the prestes and prophetes thẽ selues go amisse, thei are dronken with wine, & weake brained thorow strõg drincke. They erre in sayenge, and in iugdment they fayle. For all tables are so full of vompyte and fyl thines, that no place is cleane. c* What is he amõge thẽ, that C cã teach, instruct or enfourme ȳ chylderen, which are weende frõ suck, or taken from the brestes: of eny other fashion then: Commaunde, that maye be cõmaunded, bid that maye be bydden, forbid that maybe for bydden, kepe backe ȳ may be kept backe, here a lytle, there a litle. And therfore the Lorde also shall speake with lispynge lippes and with a straunge languange vnto this people to whom he spake afore of this maner: This shal bryng rest, yf one refresh the weery, yee this shall bryng rest. But they had no wyll to heare. And therfore the Lorde shall answere their stubbournes, Cõmaunde that may be cõmaunded, byd ȳ maye be bydde, for byd that maybe for bydden, kepe backe ȳ mai bekept back, hex aittlether a litle That they maiego forth, fal backward be broled, snarde & take. Wherfore heare the worde of the Lorde, ye mockers that rule the Lordes people, which is at Jerusalem. For ye cõforte your selues thus: Tush, death & we are at a poynte, and as for hell, we haue made a condycion wyth it, ȳ thought there breake out eny sore plage it shall not come vpon vs:

For

For withdiscreate wyll we escape, and with nymblenes wyll we defende oure selues. Therfore sayth the Lord God: Beholde, I wyll laye a stone in Sion, a great stone, a costly [b]*corner stone for a sure foundacyon: that whoso putteth his trust in him, shal not be confounded. Ryghtuouses wyll I set vp agayne in ỹ balaunce, and iugment in ỹ weightes, The tempest of hayle shall take awaye your refuge, that ye haue to discease withall: & ỹ ouerflowynge waters shal breake downe youre stronge holdes of dissimulacion. Thus the appoyntment ỹ ye haue made w̄ death, shalbe done awaye: and the cōdycion that ye made with hel, shal not stande, When ỹ great destruccion goeth thorow, it shal all to treade you. It shal take you quyte awaye before it. For it shall go forth early in the morynge, and contynue onli that daye & that nyght. And ỹ very feare only shal teach you, whē ye heare it For the bedde shall be so narow that a mā can not lye vpō it: And ỹ couerynge to small, that amā maye not wynde him selfe therin. For the Lorde shall steppe forth as he did vpō & moūte *Perazim and shall take on as he dyde vpon the* dale of Gabaon: that he maye bringe forth his deuice, [c]*his straunge deuice and fulfyll his worcke, his wonderfull worcke. And therfore make no mockes at it, that youre captiuite increase not: for I haue herde the Lorde of Hostes saye, that there shall come a soden destruccion & plage vpon the whole earth. Take hede, and heare mi voice, pondre and mercke my wordes wel. Goeth not the housbande man euer in due lea son earnestlyto hys lande: he moweth & ploweth his grounde to sowe. And when he hath made it playne, he soweth it w̄ fetches or comyn. He soweth the wheate and Barlye i their place. Milium and Rye also in their place. And that he maie doit rycht, his God teacheth him and sheweth him. For he treadeth not ỹ fytches out with awaine, nether bringeth he the carthare & there ouer the comin, but he threshyth the fytches oute with a flaile, and the comin with a rod. As for ỹ wheate, he grindeth it to make bred ther of, In as moch as he con not bringe it to passe with treadynge out. For nether ỹ bryngynge ỹ the cart wheles make, ner his beastes cangrind it. Thys and soch lyke thynges come of the Lorde of hostes whych is marueilous in coūcel, & great in rightuousnesse.

The notes.

a *Lok after in the next Chapter.

b *Joyfull crowne & glorius garmet are here take for ỹ triūphe, honour & rewarde, that we loke for which we shall vndoutedly receaue, by his mercye, graunted in Chriſte. c* Some reade: whome teacheth the knowledge & whom wil he cause to vnderstāde his doyce: euen thē that are weened frō milk & taken frō the breastes. For it is comēly sayed. Cō maunde. &c. The same vnder stande by milk, worldly promeses & the pleasures of this worlde. And by thē are taken frō the breastes, they vnderstāde soch as haue left offerring & delaing frā daye to daye. & that now saye no moare, cōmaūde that mai be cōmaunded. &c but do streight waye at the fyrst call folowe the Lorde, not lokynge to be called the secōd time d* Christ is called a corner ston

¶ The destruccion of Jerusalem, Against the cōmaundementes of men

¶ The. xxix. Chapter.

WO be vnto the O Ariel, thou citie that Dauid wāne. Take yet somme yeares, & let som feastes yet passe ouer: then shall Ariell be besieged, so that she shal be heuy and sorowfull, & shal be vnto me euen as a lyō. For I wyl lay sege to the round about, & kepe the in w̄ towers, and graue vp dykes agaynst the. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shall go humbly out of ỹ grounde. Thy voyce shal com out of the earth, lyke the voyce of a witch, & thy talkynge shall groane out of the myre. For the multytude of thyne enemyes [a]* shalbe lyke mealdust. [b]* And the nombre of tyrantes shalbe as the dust that the wynde taketh awaye sodenly. Thou shal be vysited of ỹ Lorde of Hostes with thondre, earthquake, & wyth a greate crack, w̄ the whyrle wynd, tempest, and with the flame of a consuming fyre. But now the multytude of all the people, that went out agayust Ariel: the whole hoste, the stronge holdes, and sege: is lyke adreame which appeareth in the nyght: It is lyke as whē an hungry mā dreameth that he is eating, and when he awaketh, he hath nothynge: lyke as when a thirstie man dreamethe that he is drinkynge, and when he awaketh, he is fainte, and his soule vnpacient,

So

So is the multytude of al people ymu
ltre the selues agaīst ỹ hil of Siō. But
ye shalbe at your wits end, ye shalbe ab
B ashed: ye shal stacker, & rele to & fro* ye
shalbe dzōcke, but not of wyne. Ye shal
kal, but not thorou dzōknes: For ỹ lozd
shal geue you an hard slepyng spzet, &
hold down your eyes: namelt your Pzo
phets & heades which shuld se, the shal
hecouer. And al visōs shalbe vnto you
as the wozdes that stande in a sealed
letter, whē one offreth it to a mā that
is lerned, & sayeth: rede vs this lettir.
Then he answereth: I cā not rede it,
for it is shutt. But ỹ it be geuen to one
ỹ is not lerned, or sayde vnto him: rede
C this letter: Then sayeth he: I can not
reade. Therfore thus sayeth the Lozd:
For so moch as this people draweth
nye me w̄ their mouth, & prayseth me
hyghly wyth their lyppes (where as th
eir herte neuertheles is farre fro me,
& the feare which they owe vnto me, ỹ
turne they to mens lawes & doctrines)
therfor wil I also sheu vnto this peple
a maruelos, terrible & gret thig Name
ly this:) I wyl destroy ỹ wisdō of their
wyse, & ỹ vndstādig of their lerned mē
shal perish. Wo be vnto thē ỹ sek so de
de, to hyde their ymaginacyō before lor
ds, which reherce their coūceis in ỹ dar
knes, and sayd: who seith vs, or whokno
weth vs: Whych ymagīnacīō of yours
is euē as whē ỹ potters clay taketh ad
vpsemēt, as though ỹ worke myght saye
to the worckmaster: make me not, or as
D whē an erthē vessel sayth of ỹ potter: he
vndrstādeth not. d* Se ye not ỹ it is
hard bi ỹ Libanus shalbe turned in to
Charmel, & ỹ Charmel shalbe takē as
a wod: Thē shal deaf mē vndrstāde ỹ
wozdes of ỹ boke & ỹeyes of, blind shal
se without ant cloude or darcknes. The
oppzessed shal holde a mery feast in the
Lozd, & ỹ poze pepie shal retoyse in ỹ ho
ly one of Israel. Thē shall the furyous
people ceasse, & ỹ mockers shalbe put a
way, al thet ỹ dowzōg shalbe plucked
out, soche as laboure to dzaw men vnto
sine: & that disceue hī m, which repzoue
thē, in ỹ gate, & soch as turne good per
sons to vanite. And therfor ỹ Lozd (euē
E ỹ defēder of Abzaham) sayth thus vnto
ỹ house of Iacob: Now shal not Iacob
be ashamed, nor his face cōfoūded, whē
he sitteth amōg his chyldzē (whō my hā
des hauemade) soch as hal ow mi name
amonge thē: ỹ they mai sanctify ỹ holy
one of Iacob, and feare the God of Is-
rael: & ỹ they whych a foze tyme were
of an erroneous spzet, haue now vnder
standynge, and ỹ soch as before could
not speake, are now ler ned in my lawe.

a* Shalbe lyke mealedust: that is shalbe so manye, and as vnable to be nombzed as mealedust.

b* And the numbze of tyrauntes shalbe &c. As who shuld saye the most heuy and cruel enemyes ỹ wil be vpon you in amomēt sodenly, might and that quyc-kely be ouercome of the Lozd as the dust is taken a-waye with the wynde: as it happened vnto Senna herib: yet shal it not be so then, but as I wyl nowe shew the: thou shalt be visyted and punished of the Lozd, euen as when al thinges trēble for feare of ỹ thonder which no mā cā eschue: & as whē the earth-quacke cheketh al ỹ there is w̄ an horrible & fereful soūde, a storm & temest shal ouerthzow ỹ: and wyth the flame of fyze shalt thou be deuoured.

c* That is ye shalbe dzōcke ỹe shal not wete what to do, ye shalbe so clene destitut of coūcel: not of the wyne ỹ ye shal dzinck, for ye shal suffer extreme thirst & ỹ wyne of recreācion & mirth shal ye not taste of. Ye shal be feble, & fal as ye go ye shal be rennagates for the confusiō feare, hatt, and perfectiō of al mē: not for dzonckenes or strōge dzinck, which he shal want Some expoūd this sentence of thē ỹ be dzoncken in hipocresy and dyssimulacion: & of them that be full of the rightuoulnes of their owne wozkes.

d* As though he should saye: It is not longe that goodly trees (which are signifyed by Libanus) shal be turned into plaine feldes: And ỹ ỹ playne feldes (which are signified by Charmel) shall become rough and full of bulshes. The tyme that Chzyst shulde come is the shozte tyme that he meaneth, whiche the scripture doth oft call a shozt tyme. Then shall the vnfrutefull, rough, and woseddy heathenesse (Which is vnderstand by Lybanus) be turned vnto the re lygion of Chzystes congregotion or church, and vn to the tru seruyce of the true God (which is vnder stand by Charmell) that frutefull & wel tyled feide.

C A curse agaynst them that forsake the counsel of God and sticke vnto the counsell of men. He threate neth the rest of the people, whiche after the destruc tion of Jer salem wente into Egypt.

C The. xxx. Chapter.

VVo be to those chzynkig chyldze (sayeth ỹ Lozd) which take coūsell, but not at me: whych take
awebbe in hande, but not after mi wil: that they maye heape one synne vpon another. That goo down into Egipte (and aske me no counceli) to seke helpe
B at the power of Pharao, and com forte in the shadowe of the Egyptians. But Pharaos helpe shalbe your confusyon, and the comforte i the Egyptians shadowe shalbe youre awne shame. Youre tulers haue bene at Zoan, & youre me straungers com vnto Hanes. But ỹ shall al be ashamed of the pople ỹ may not help you, which shal not bzig you strēgth or com forte, but shame & confu syō. Your beastes haue bozne burthēs

vpō their backes towarde the South, thorowe the wate that is full of parell and trouble, because of the lyon & lyonesses, of the Cockatrice and shutynge dragon. Yee the Mules bare youre substaunce, and the Camels brought your tresure vpō their croked backs, vnto a peple ẏ cannot helpe you. For the Egyptians helpe shalbe but bayne and lost. Therfore I tolde you also that your pryde shulde haue an end. Wherfore go hence & wryte thē thys in theyr tables and note it in a boke: ẏ it mai remayne by their posterite, & be styll kept For it is an obstinate people, vnfayth full childeren, chylderen that wyll nott heare the lawe of the Lorde.

They darre saye to the Prophetes: Intromitte your selues with nothing, and vnto the Sothsayers: tel vs of no thyng for to come, but speake frendlye wordes vnto vs, and preache vs fal se thynges. Treade out of the waye, goo out of the path, turne the holy one of Israel from vs. Therfore thus sayth the holy one of Israell: In as moche as ye haue cast of youre bewtie, and cōforted youre selues with power and nymblenes/and put youre confydence therin: therfore shall ye haue thys myscheke agayne for youre destruction and fal, lyke as an hye wale, that falleth because of some ryft (or blast) whose breakinge cometh sodenlye.

And youre destruction shalbe lyke as an erthen pot, which breketh no mā touchinge it, and breaketh so sore, that a man shal not fynde a sheuer of it too fetche fyre in, or to take water wyth all out of the pytte. For the Lord God, euē the holy one of Israell hath promysed thus. With styll sittinge and rest, shall ye be healed, in quyetnesse & hope shall your strenght lye. Notwithstāding ye regarde it not, but ye wyl say: No, for thus ar we constrayned to flē vpon horses, And therfore shall ye flye, we must ryde vpon swyft beastes, and therfore your persecutours shal yet be swyfter. A thousande of you shall flē for one/or at the mooste for fyue, which do but onely geue you euel wordes vntyll ye bee desolate as a shyp mast vpō ā hye moūtayne/and as a beaken vpon an hill.

Yet standeth the Lord waytynge, that he maye haue mercy vpon you, and lyfteth him selfvp, ẏ he may receiue you to grace. For the Lorde God is tyghtuous. Happye are all they that wayte for hym. For thus (O thou people of Syon and ye cytisens of Jerusalem) shall ye neuer be in heuynes, for doutlesse he wyll haue mercy vpon the. As soone as he heareth the voyce of thy crye, he wil helpe the. The Lord geueth you the a*bred of aduersyte, and the water of trouble. But thyne instructer flyeth not farre from ẏ, yf thyne eyes loke vnto thyne instructoure, and thyne eares harken to hys word, that cryeth after the and sayeth: this is the waye, go thys, and turne nether to the ryght hande nor to the lefte.

Moreouer, yf ye destroye the syluer E
workes of your Idoles, and cast away the golden coapes that ye decke them wyth all (as fylthynes) & saye gett you hence: Then wyll he geue rayne to the sede that ye shal sowe in the earth, and geue you breade of the encrease of the earth, so that al shalbe plentuous and aboundaūt. Thy catell also shall he fede in the brode medowes, yet thine oxē and Mules that tyll the grounde, shal eate good fodet, which is purged with ẏ fanne. Goodly ryuers shall flow out of al his moūtaines and hylles. In the daye of the greate slaughter when the towers shal fal, the moone shal shine as ẏ sonne, and the sonne shyne shal be seuen folde, and haue as moche shyne, as in seuen dayes besyde. F

In that daye shal the Lorde bynde vp the brosed sores of his People, and heale their woundes. Beholde the glory of ẏ Lord shal come from farre, his face shall burne, that no man shalbe able to abyde it, his lyppes shal wagge for very indygnacyon, and hys tonge shalbe as a consumynge fyre. Hys breath like a vehemēt floud of water, which goeth vp to the throte. That he maye take awaye the people, which haue turned them selues vnto vanyte, & the bydle of errour, that lyeth in otherfolkes chawes.

But ye shall synge, as ẏ vse is in ẏ night of the holy solempnitie. Ye shal reioyse

retoyse frō youre harte, as they ỹ come with the pype, when they go vp to the mount of the Lord, vnto the rock of Israel. The Lord also shal set vp the power of his voyce, & declare hys terrible arme, with hys angry countenaūce, yee and the flame of the consumynge fyre, with earthquake, tempest of wind, & hayle stones. Then shal the Assyrians feare also, because of the voyce of the Lorde, which shall smyte him wyth ỹ rodde. And the same rodde which the Lorde wyl sende vpon him, shal moued the whole foundacyon: with tromper, with noyse of warre and batell to destroye. For he hath prepared ỹ fyre of payne from the beginnynge, yee euen for kynges also. This hath he made depe & wide, ỹ nor fyre and wood innumerable, whith the breath of the Lorde kyndleth, as it were a match of brymstone.

a* The bredde of aduersitye: the water of trouble do sygnifye a lyke full of aduersitie: trouble. Ezech. iiii, d The curseth them that: forsake God, and seke for the helpe of men,

The. xxxi. Chapter.

A WO be vnto them that go downe into Egipte for help, and trust in horses, & comforte them selues in chariottes, because they be many, & in horse men because they be lusty & strōg. But they regarde not ỹ holy one of Israel/ & they aske no questyō at the Lorde. Wher as he neuertheles plageth the wickēd/ & yet goeth not from his worde/ whenne he steppeth forth/ & taketh the victory against the housholde of the frowarde/ & agaynst the helpe of euell doers. Now the Egyptcyans are men/ & not God/ and their horses flesh & not spyrete. And as soone as the Lord stretcheth out his hande/ then shall the helper fall/ and he that shulde haue bene helped & shal al together be destroied. For thus hath the Lord spokēn vnto me: B Lyke as the lyon or lyons whelpe roareth vpō the pray that he hath gotten, and is not afrayed, though the multytud of shepherdes crye out vpon him/ nether abashed for al the heape of thē: So shall the Lorde of Hostes come downe frō the mount of Sion/ & defende his hyll. Like as byrdes flotre aboute their nestes/ so shall the Lord of Hostes kepe, saue and defend and delyuer Jerusalem. Therfore, O ye children of Israell, turne agayne, lyke as ye haue exceaded in your goynge back. C

For in that daye euery man shal caste out his Idols of syluer and gold, whiche ye haue made with your sinful handes. a* Assur also shalbe slayne with ỹ swerde, not with a mans swerde. A swerde shal deuoure him, but not a mānes swede. And he shal flie from the slaughter/ and his seruauntes shalbe takē prysoners. He shal go for feare to hys stronge holdes, and his Princes shall flie from his badge. Thus hath ỹ Lord spoken, whose lyght burneth in Sion. and his fyre in Hierusalem.

The notes

a* Assur shall be slayn with the swerde. &c. The Prophete shuld here seame to prophecy of ỹ greate destruccion that happened vnto Sennaherib. ii, Parali. xxxii. e. &, Esay. xxxvii. g. whiche was done by the swerd of the Aungel, not by the swerd of mān as ye may there se. Sennaherib was the kyng of Assyria, and therfore is the destruccyon of of ỹ Assirians which happened vnder hym sygnyfied by this word Assur: Some (because the Prophet a litel before in the text, moueth the people to forsake Idoles) expounde it thus. Not by oure Idoles, not by our strength, not by manes helpe (which all may be called the swerd of man) shal our spyrytual enemy (which is signified by assure) perysh: but by the power of, God & the inuisible swerde that can not be sene: with which the Aūgel slw Cxxxv, thousand in one nyght. Esai. xxxvii. g

The. xxxii. Chapter.

The condicions of good rulers and Offyces.

BEholde, the kynge shal gouerne after the rule of ryght uousnes, and the princes shal rule accordynge to the balaunce of equite. A He shalbe vnto men, as a defence for ỹ wynde, and as a refuge for the tempest lyke as a ryuer of water in a thurstye place, and the shadowe of a greate rocke in a drye lande. The eyes of the seynge shall not be dymme, and the eares of them that heare shall take dylygent hede. The hert of the vnwyse, shal attayne to knowledge/ and the vnparfite tunge shal speake planely and B distinctly. Then shal the nygard be no more called gentyll/ ner the churle liberal. But ỹ churle wyl be churlyshely minded/ & his hert wyl worcke euel & platy hypocret, & ymagi abhompnacōs

agaynst god, to make the huugry leane, and to with holde drynke from the thursty: These ar ỹ perlous weapõs of ỹ couetos, these be his shãful coũcels: ỹ he maye begyle the pooze with discreatful wozkes, yee euen there as he should geue sentence with the pooze. But the lyberal person ymagineth honest thinges, and cõmeth vp with honesty.

C Up (ye rich and ydel cyties), herken vnto my voyce. Ye careless cityes, marke my wozdes. After yeates and dayes shal ye be brought in feare, O ye careless cyttes. For harueste shal be out, & ỹ grapes gathering shall not come. O ye rych ydell cityes ye that feare no parel, ye shalbe abashed and remoued: whenpe se ỹ barennesse. The nakednes and preparyng to warre. Ye shal knock vpon your brestes, because of ỹ pleasaunte feelde, and because of the fruteful vyniard. My people skelde shal bringe thornes and thistels, for in euery house is voluptuousnes: and in the cyties wilfulnes. The palaces also shall be broken/and the greatly occupied cyties desolate. D The towers and bulwarckes shalbe condennes for euermore, the pleasure of Mules shalbe turned to pasture for shepe: vnto the tyme that the spzete be pourde vpon vs from aboue.

Then shall the wyldernes be a fruteful feld and the plenteous felde shalbe tekened for a wodde. Then shal equyte dwell in the desert, and rightousenes in a frutful land.
And the reward of rightousnes shal be peace, and her frute rest and quyetnes/for euer. And my people shal dwel in the ynnes of peace, in my tabernacle and pleasure where there is ynoughe in them al And when the haile falleth, yt shal fall in the wodde and in the cyte. O how happy shal ye be, when yee shal sowe your sede besyde all waters and dzyue thyther the fete of your oxen and asses.

C Thzetenyng agaynst the Assirians. A descrpcyõ of them that shal se the Lozd.

C The. xxxiii. Chapter.

THerfoze, wo be vnto the (O Robber) shalte not thou be robbed also? And vnto the that lateste wayt, as who sayt there shaulde no wayte be layde foz the? Wo vnto the whyche doest hurte, euen so shalt thou be hurte also. And as thou layest wayte/so shall wayte be layde foz the also. A

Lozd be mercyful vnto vs, we wayte foz the. Thyne arme is at apoynt to bestyte vs, but be thou our health in ỹ tyme of trouble. Graunt that the people maye flie at the anger of thy voyce, and that at thyne vpstanding the Gentyls maye be scatred abzoade / and that a* theyze spoyle maye be gathered', as the gresshoppers are comenly gathered together into the pyste. Stand vp Lozd/ thou that dwellest on hy: Let Sion be fylled with equitte and ryghtuousnes Let trueth and faithfulnesse be in her tyme: power, health, wysdome, knoweledge & the fere of God are his treasure. B Beholde, theyr aungels crye wythout, the messaungers of peace wepe bitterli: The stretes are waste, ther walketh no man therin, the appoynctment is broke, the cyties are dispysed, they are not regarded/the desolatcatth is in heuines. Lybanus taketh it but for a spozte, ỹ it is hewen downe: Saron is lyke a wyldernes: Basan & Charmell are turned vpsyde down. And therfoze sayth ỹ Lozde. I wyll, vpnow wyll I get vp, now wyl I arzyse. b* Ye shall conceaue stuble, & beare strawe, & c* your spzet shall be ỹ fyre/ ỹ it may cõsume you: & ỹ people shalbe burnt like lime, & as thornes burne ỹ are hewen of, and cast in ỹ fyre.

Now herken to, ye that are farre of how I do with them, and consydze my glozy, ye that be at hande. The synners at syon are afrayd, a sodden fearfulnes is come vpon the Ipocrites. What is he among vs (say they) that wyll dwell by that consumyng fyre? whyche of vs maye abyde that euerlastinge heate? He that leadeth a godly life (say I) and speaketh the trueth: He that abhorreth to do violence and discreate: he that bepeth hys hand that he touche no reward: whyche stoppeth hys eares, that he heare no councel agaynst the innocent: which

which holdeth downe hys eyes, that he se none euel. He it is, that shal dwel on hye whose sauegarde shalbe in ỹ true rocke, to hym shalbe geuen the ryghte true meate and dryncke. His eyes shal se the kynge in his glory: & in the wyde world, and hys hert shal delyte ī the feare of God. * What shal then become of the scrybes? of the Senatours? what of him that teacheth chyldren? There shalt thou not se a people of a straung tunge to haue so diffused a language, that it maye not be vnderstand: nether so straunge a speache, but it shalbe perceaued.

Therfore shal Sion be sene, the head cytye of oure solempne feastes. D

There shall thyne eyes se Jerusalē that glorypous habitacion, the tabernacle ỹ'n euer shal remoue, whose nayles shal neuer be taken out world without ende, whose coardes euerychone shall neuer corrupte: for the glorypous Magesty of the Lorde, shal there be present amonge vs. In that place, where fatye broade ryuers and streames are, shall nether Galey rowe, ner greate shyppe saple. For the lord shalbe our captaine, the Lord shalbe our law geuer, ỹ Lord shalbe our kinge, and he hym selfe shal be our Saupoure. There are the cordes so layd abrod, ỹ they can not be better: The mast set vp of such a fashion, that no banner ner sayle hangeth ther on: but there is dealed greate spoyle, yee lame men runne after the praye. There lieth no man that saieth: I am sycke, but al euell is taken awaye from the people, that dwel ther e.

majesty of ỹ Lorde of ỹ Lorde

The notes

a * Their spoyle, that is, of the Assirians. It should seme that their spoyle was so gathered after that ỹ aungel had destroyed the Hoste of Senaherib. iiii. Reg, xix, g. ii. Para, xxxii. e. Esay. xxxvii. g

b * By the conceauyng is vnderstande the thought and ymagynacion, and by the bearynge or bringig forth the worcke. The Assirians thought to take ỹ citye of Jerusalem, but their thought was in vaine and their worcke of none effect. Wherupon they are counted to conceaue stubble and bringe forthe strawe.

c * Your spyrite. &c. That is, your proude thoughtes and Imaginacions shalbe the very fyre that shall deuoure you: and the cause wherfore the lorde shall sende out his aungel to destroye you.

¶ The last destruccion of the Synagoge, i whiche the kyngdome & prestehod of that people was translated to the Churche & congregacion of Christ

¶ The. xxxiiii. Chapter

Come ye Heythen & heare/ take hede ye people. Herke thou earthe and all that is therin: thou round compasse and all that groweth there vppon for the Lorde is angrye with all people, and hys displeasure is kynded agaynst all the multytude of them/ to curse them, and to slaye them. So ỹ their slayn shalbe cast out, and theyr bodyes styncke: that euen the very hylles shalbe wet with the bloude of them. All the starres of heauen shalbe consumed, and the heauen shall fold, together lyke a roll, and al the starres therof shal fall, lyke as the leaues fall from the vines and fygge trees. For my swearde (sayth he) shalbe bathed in heauen, and shall immediatly come downe vpon Idumea, and vpon the people whyche I haue cursed for my vengeaunce. A B

And the Lordes swearde shalbe ful of bloude, and be rusty with the fatnes and bloud of lambes and gootes, wyth the fatnes of the kydneys of wethers. For the Lorde shall kyl a great offerig in Bosra, and in the Land of Idumea: There shall the vnicornes fall wyth ỹ Bulles, (that is with the Gyauntes) & theyr land shalbe washed with bloud, and theyr ground corrupt with fatnes. Unto the also (O Syon) shal come the day of the vengeaunce of God, and the yeare when thyne owne iudgementes shalbe recompenced. The floudes shal be turned to pytch/ and thyne earthe to brymstone, and therwith shal the lande be kyndled, so that it shall not be quenched day nor night: But smoke euermore, and so forth to lye waste. And no mā shall go thorowe thy land for euer: but pellycanes, Storkes, great oules/ and Rauens shal haue it in possession, and dwell therin. C

For God shal spreade out the lyne of desolacion vppon it, and weye it with the stones of emptinesse. Whē kynges are called vpon, there shalbe none, and all princes shalbe away. Thornes shal grow in their palaces, netels, and thistels in their strong holdes, that the dragons may haue their pleasure therin, and that they maye be a courte for Estryches. There shal straunge vysures

and monstruous beastes mete one another / & the wilde kepe compacy together. There shal ỹ lampa ye, and haue here lodginge. There shall the hedghoge buylde/digge, be there at home, and bryng forth his yong ones. There shall ỹ kytes cõ together/ech one to his lyke. Seke thorow the scripture of the Lord & rede it. There shal none of these thynges be left out/there shall not one (nether soche lyke) fayle. For what his mouth cõmaundeth, that same doth his spyrite gather together (or fulfylleth.) Upon whomsoeuer the lot falleth/or to whom he dealeth it with the lyne: those shall possesse the enheritaunce from generacyon to generacyon, & dwell therin.

¶ Of thy tyme and kyngdome of Christ.

¶ The .xxxv. Chapter.

A BUt the a*deserte & wylderines shal retoyse / the waste grounde shal be glad/and florysh as ỹ lylly. She shal florysh pleasauntly/and be toyfull/& euer be geuyng of thanckes more & more. For the glory of Libanus, the bewtye of Charmel & Saro shalbe geuẽ her. These shal know the honour of the Lorde/and the mageste of oure God. And therfore strẽgthe ye weake hãdes/& comforte the feble knees. Saie vnto thẽ that are of a fearfull herte: Be of good chere/and feare not. Beholde
B youre God cometh, to take vengeaũce, and to rewarde/God cometh his owne selfe/& wyl delyuer you. Then shal the eyes of ỹ blynd be lyghtened/& ỹ eares of ỹ deafe opened. Then shal the lame man b*leape as an hert/& ỹ dõmemans tunge shall geue thanckes. In the wylderneße also there shal welles spryng, and floudes of water in the desert. The drye grounde shal turne to ryuers/and the thurstye to springes of water. Where as dragõs dwelt afore, there shall grow swete floures and grene russhes. There shalbe fote pathes & comen stretes, this shalbe called c*the holy waye. No vncleane persõ shal go thorow it, for ỹ Lord hymselfe shal go with them ỹ
C waye, and the ignorant shall not erre. There shalbe no lyon, and no raupy thynge beast shall com therin, nor be there but men shal go there fre and safe.

And the redemed of the Lorde shal returne, and come to Sion with thanckesgeuing. Euerlastig toye shal thei haue, pleasure and gladnes shall be amonge them. And as for al sorow and heuynes, it shal banyshed awaye.

The notes

a* By the desert & wylderne is signified the countrey of the heathen, which were without grace, and without the frut of good and vertuous lyuing. psal cvii. d. It is a borowed speach taken of the roughnes and vnfruitfulnes of the wylderne.

b* By this leape is vnderstand the reioyfing, cherfulnes, and quicknes of ỹ spyrite. Canti. ii. b. is there a lyke thing, of the spouse that commeth hoppinge vpon the mountaines. Where he here sayeth, the blynd shalse, the deafe heare, &c. He propheryeth a manyfest sygne of the comming of Christ, and of the callyng of the Gentyls & Heathen & of the kingdom of God in the faithful. Mankinde was deafe to heare the heauenly doctrine of God, dome to prayse hym, lame to mynistre vnto his neighbours, and to preache the gospel, &c. These thinges Christ hath healed whis commyng.

c* The way of the sayntes and faithfull is here called the holy waye.

¶ The .xxxvi. Chapter.

¶ Jerusalem is assaged by Sennaherib, in ỹ time of kyng Hezekiah.

A *IN the .xiiii. yeare of kyng Hezekiah, cã Sennaherib kynge of the Assyrians downe, to laye sege vnto all the stronge cyties of Juda. * And the king of ỹ Assyrians sent Rabsakeh frõ Lachis towarde Jerusalem, agaynst kynge Hezekiah, with agreuous Hoste, which set him bithe condyte of the ouerpole in the way that goeth thorow the fullers lande. And so there cam forth vnto hi Eliakim Helkiahs sonne ỹ Presidẽt, Sobna the Scribe & Joah Asaphs sonne the secretory. And Rabsakeh sayde vnto them: Tell Hezekiah, that ỹ greate king of Assyria sayeth thus vnto him: What presumpcion is this, that thou trustest vnto: Thou thinckest (peraduentur) that thou B hast counsell and power ynough to mayntene this warre: or els wherto trustest thou, that thou castest thy selfe of fro me: lo, ỹ puttest thy trust in abrokẽ stak of rede (I meane Egipt) which he ỹ leaneth vpon, it goeth into his hande & shutteth him thorowe. Euen so is Pharao the kyng of Egypt, vnto all thẽ that trust in him. But yf thou wouldest saie to me: we trust in the Lord our God: A goodly God idede: whose hye places & aulters.

Helekiah toke down, & comaũded Juda and

& Jerusalē, to worschyp only before ỹ alter. Abide ỹ, ỹ hast madea cōditiō wt my Lord the kyng ofỹ Assirtās, ỹ he should geue ỹ it. thousādhorses: art ỹ able to set men therup? Seing now that thou cāste not resist the power of the smallest Prynce, that my Lorde hath, how darrest thou trust in the charettes and horsemen of Egypt? Moreouer, thynckest thou that I am come downe hyther, to destroye thys land without the Lordes will? The Lord sayd vntomy, go down into the Land, that ỹmayest destroy it.

Then sayde Eliakim, Sobna and Joah vnto Rabsaketh: speake to vs thi seruaunts (we praye the) in the Syrias language/for we vnderstande it well: And speke not to vs in the Iewes tōg, lest the folke heare, whiche lyeth vpon the wall. Then answered Rabsakeh: Thincke ye, that the kynge sent me to speke thys only vnto you? Hath he not sent me to them also, that lye vpon the wall? ỹ they be not cōpelled to eat their own dōg, drink their oune stale wt you?

And Rabsaketh stode styl, and cried with a lowd voyce in the Iewes tong, and sayde: Now take hede, how ỹ great kyng of the assirians geueth you warnynge. Thus sayth the kynge: Let not Hezekiah disceaue you, for he shall nott be able to delyuer you. Moreouer let not Hesekiah comfort you in the Lord, when he sayth: The lorde without doute shall defend vs & shal not geue ouer thys cytie into the handes of the kyng of the assirians, beleue hym not. But thus sayth the kyng of Assiria: opteyn my fauour, enclyne to me: so may euerman entoye hys vyneyardes and figg tres, & drinke ỹ water of his cisterne: vntil ỹ time ỹ I come my selfe, and bryng you into a land that is lyke your owne, wher in is wheate and wyne, whiche is both sowen with sede/and planted with vyneyardes. Let not Hezekiah disceaue you, when he sayeth vnto you: the Lorde shal delyuer vs. Myght the Goddes of the Gentiles kepe euery mās lande, frō the power of the king of the Assyrians? Wher is the God of Homath & Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hande? Or whych of al goddes of the landes/hath deliuered the contrie out of my power, so ỹ ỹ Lord shuld delyuer Jerusalem fro my hand? Unto the, Hezekiahs messaungers held their tunges, and answered not one word: for ỹ kyng had charged them, that they shulde geue hym none answere. So came Eliakim Helkiahs sonne the Presidēt, Sobna the scribe, and Joah Asaphs sonne the secretary/ vnto hezekiah with rent clothes, & told him the wordes of Rabsaketh.

¶ Hezekiah humbleth him self before the lord. The armye of Sennaherib is slayne of the Aungell of ỹ Lord: & he him selfe is kylled of his owne sonnes.

¶ The xxxvii. Chapter.

When Hezekiah heard that he rent his clothes, & put on a sack clothe, and went into the temple of ỹ lorde. A

But he sent Eliakim the Presydent, Sobna the Scrybe, wyth the the eldest preastes clothed in sack/ vnto the prophet Esay ỹ sonne of Amoz, and they sayde vnto him: Thus sayeth Hezekiah: This is the day of trouble, of plage, and of wrath: lyke as when a child commeth to the byrth, but the woman hath no power to bryng it forth.

The Lord thy god (no dout) hath wel consydred the wordes of Rabsakeh, whom his Lord the kyng of the Assyrians hath sent to, defye and blaspheame the lyuing God: with suche wordes as the Lord thy God hath heard rycht wel. And therfore lyft vp thy praier for the remnaunt, that yet are left. So the seruauntes of kynge Hezekiah came to Esay.

And Esay gaue them this answere: Saye thus vnto your lord: thus saeth the Lorde: Be not afrayed of the wordes that thou hast herd, wherwith the kyng of the Assyrians, seruauntes haue blasphemed me. Behold, I wyl cause a wynd go ouer him, as sone as he heareth it, he shal go agayne into his countre, there wyl I destroye him with the swerde. Nowe when Rabsakeh returned, he founde the kyng of Assyria laying sege to Lobnah, for he had vnderstad/ ỹ he was departed from Lachis. For there came a rumoure, that Tharhakah kynge of Ethiopia was come forthe to warre agaynst him.

B

And

C And when the kyng of Assyria heard that, he sent other messaugers to king Hezekiah, with this cōmaundemēt:

Saie thus to Hezekiah King of Juda: Let not thi God deceaue the, in whom thou hopest, & sayest: Jerusalē shal not be geuē into the hādes of the kyng of Assyria. For thou knowest wel how the kynges of Assyria haue handled al the landes that thei haue subuerted, and hopest thou to escape? Were the people of the Gentiles (whō mi progenytours cōquered) delyuered at any tyme thorow their goddes? As namely, Gozan/ Haran, Rezeph, & the chyldren of Eden, which dwell at Thalassar. Where is ỹ kyng of Hemah, & ỹ kinge of Arphad, & the king of the cytye Sepharnaim, Ena and Ana? Now when Hezekiah had receaued the letter of the messaungers, & red it, he wēt vp into ỹ house of the Lord & opened the letter before the Lorde. And Hezekiah prayed before ỹ Lorde on this maner: O Lorde of Hostes, thou God of Israel, which dwellest vpon Cherubin. Thou art the God, that only is God of all ỹ kyngdomes of the worlde, for thou only hast created heauē & earth. Encline thine eare Lord & consydre, open thyne eyes, O Lord, & se, & pōdre al ỹ words of Sennaherib, which hath sent hys embassage to blaspheme the liuinge God. It is true, O Lord, that the kynges of Assyria haue conquered all kyngdomes & landes, & cast their goddes in the fyre. Not withstandynge those were noo goddes, but the workes of mens handes, of wod or stone, therfore haue they destroied thē: Delyuer vs then, O Lorde oure God, frō the handes of Sennaherib, that al kingdomes of the earthe mate knowe, that thou only art the Lorde. Then Esay the sonne of Amoz sent vnto Hezekiah, saienge: Thus sayth ỹ Lord God of Israell: Where as thou hast made thy prayer vnto me, as touching Sennaherib, thys is the answere, that the Lorde hath geuē concernyng him: Despised art thou, & mocked, a* Odaughter of Syō) he hath shoke his head at the, Odaughter of Jerusalem. But ỹ Sēnaherib, whō hast ỹ defyed & blasphemed? And against whō hast ỹ lifted vp thy voice, & exalted thy proud lokes eue agaynst the holy one of Isral. Thou w the seruauntes haste blasphemed the Lord, ād thus holdest thou of thy self: I couer the hye motūaynes, and sides of Libanus with my horsemen. And there wyll I cut downe the hye Cedre tres and the fayrest Fyre trees. I wyll vp into the heyght of it, & into ỹchefest of his tymbre woddes. If there be not water, I wyl graue and dryncke. And as for waters of defence/ I shal dri thē vp with the fete of myne Hoste. Yee (sayst thou) hast thou not hearde, what I haue taken in hande, and brought to passe of olde tyme? That same wyl, I do now also: Walke, destroye, and bringe stronge cities vnto heapes of stones. For their inhabitours shalbe lyke lame men, brought in fere and confounded. They shalbe like ỹ grasse and grene herbes in the felde, lyke the hey vpon house toppes. that withereth a fore it be growen vp. E

I know thy wayes, thy goyng forth and thy cōmyng home, ye & thy madnes agaynst me. Therfore thy furyousnesse agaynste me, and thy pryde is come before me. I wyl put b* a ringe in thy nose, and a bridle bit in the chawes of ỹ, & turne ỹ aboute, euen ỹ same waie thou camest. I wyll geue the also this tokē (O Hezekiah (this yere shalt thou eate that is kepte in stoare, ād the nexte yeare such as groweth of hym selfe, ād in ỹ thyrd yeare ye shal sowe and reape, yea ye shall plante vyneyardes, and enioye the frutes therof. F

And such of the house of Juda as are escaped, shal come together, and the remnaunt shal take rote vnderneth, and bryng forth frute aboue. For the escaped shall go out of Jerusalem, and the remnaunt from the mount Syon. And this shall the gelousy of the Lord of hostes bring to passe. Therfore thus saieth the Lorde, concernynge the kyng of ỹ Assyrians: He shall not come in to the cytie, and shall shote no arowe into it, there shall no shilde hurte it, nether shal thei graue aboute it. The same waye that he came, shall he retourne, and not come at this cytie, saieth the Lord. And I will kepe and saue the citie (saieth he) for myne G

for myne owne, and for my seruaunte Dauids sake.

*Thus the aungel went forthe, & slwe of the Assirians hoste, an cixxxv. thousand. And when men arose vp early(at Jerusalem:)Behold, al laye full of daede bodyes. So Sennaherib the kynge of the Assyrians brake vp / and dwelt at Ninive. Afterward it chaunsled, as he prayed in the temple of Nesrah his God/that Adramalech & Sarazer his owne sonne slwe hym with ỹ sweard/and fled in to the lande of Ararat. And Asar had on hys sonne regned after him.

*4.Re.xix.g eccli.xlviii,d Tobi i.d i Mach.viii,f ii.Ma.viii.e

The Notes

a* The daughter of Sion doth often sygnyfye the people of pure fayth, which pürelye geueth hede vnto gods word, that was first geuen in the hyl Sion ero xx. Moast men reade thus: O thou vyrgin, daughter of Sion. &c. S. Paul also alludyng vnto this vyrginite calleth the church and congregacion of the faithful a virgin, saying: I haue coupled you vnto one man, to make you a chast virgyn to Chryste ii. Coint. xi a.

Hezekiah is sycke vnto the deathe, but is yet reuiued bi̊ Lord, & lyueth, xv, yeres, after: for wich benefites he geueth thanckes..

The xxxviii. Chapter.

*iiii Re.xxa ci. Ysa.xxxii e

IN longe afore thys, was Hezekiah sick vnto ỹ deth: and the Prophet Esay the sonne of Amoz came vnto him, and sayde: Thus commaundeth the Lord: Set thyne house in ordre: for thou must dye, & shalt not escape. Then Hezekiah turned his face toward the wall, ād prayed vnto the lorde/and sayde: Remembre(O Lord) ỹ I haue walked before the in[a]* treuth and a stedfast hert, and haue done the thing ỹ is pleasaūt to ỹ. And Hezekiah wept sore. Thē said God vnto Esay: go & speke vnto Hezekiah: ỹ Lord God of Dauid thy father sendeth ỹ this word: I haue harde thy prayer, and consyred thy teares: beholde I wyll put fyftene eares mo vnto thy life, and delyuer the and the cytte also, from the hand of the kyng of Assiria, for I wyl defend the citi. And take the this tokē of the Lord/ that he wyll do it, this he hath spoken:

B Beholde, I will returne the shadowe of Ahaz dial/ỹ now is laped out wyth the Sunne, and bryngeit ten degrees backwarde. So the Sunne turned ten degrees backward/ỹ which he was dē scended afore.

Thanckesgeuing, which Hezekiah kynge of Juda wrote, when he had bene sicke, & was recouered.

b* I thought I shulde haue gone to ỹ gates of hell in my best age, and haue wanted the residue of my yeares.

I spake with in my selfe: I shal neuer vtter the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde. Myne age is folden vp together, and taken awaye fro me, lyke a shepherdes cotage: my lyfe is shewē of, lyke as a weeuer cutteth of his webb.

C

While I was yet takynge my rest, he hewed me of / & made an ende of me in one daye. c* I thought I wolde haue lined vntothe morow/but he brosed mi bones lyke a lyon, and made an ende of me in one daye.

Then chatered I lyke a swalowe/ and lyke a crane, and mourned as a doue.

I lyfte up myne eyes into the heyght: O Lord(sayde I)vyolence is done vnto me, be thou suertye for me.

D

What shal I speke or saye, tha the mai this do: ỹ I may lyue out all my yeares, yee in the bytternesse of my lyfe:

Verely(Lord) men must lyue in bitternesse, & all my lyfe must I passe ouer therin: For thou raysest me vp, and wakest me. But lo, I wyl be wel contēt with this bytternes.

Neuertheles my cōuersacyō hath so pleased the, that thou woldest not make anende of mi lyfe: so ỹ thou hast cast all my synnes behynde thy back.

d* For hell prayseth not the, death dothnot magnyfye the.

c* They ỹ go downe into ỹ graue / prayse not the truethe: but the lyuyng, yee the liuing acknowledge the, like as I do thys daye. The father telleth his chyldren of thy faythfulnesse.

Delyuer vs(O Lord)and we wyl syng prayses in thy house, al ỹ dayes of our life. And Esay sayde: take a playsterof fygges, & laye it vponthe sore, so shal it be whole. Then sayd Hezekiah: O what a great thing is this, that I shal go vp into the house of the Lorde.

The

The Notes

a* Trueth forpurenes, as in the Psal.li.b. But lo, thou haste a pleasure in the truth &c. That is, in purenes: in true and perfecte ryghtuousnes.

b* That is, I thought I shoulde haue gone to my graue, and haue dyed in my best age. &c. The Hebrue word signifyeth both Hell and graue, pyt or dych. That maye ye perceue in Gene, xlii.g. where Jacob sayth, that if any myshortune should happen vnto Ben Jamymin hys Journey into Egypte wyth hys other bretheren, hys graye heade sholde be brought with sorowe vnto his graue: where the comen transl. readeth hel, for graue. As for Hezekiah, he neyther feared hell nor purgatory/as ye may well se by that he a lytell before sayth: Remembre O Lorde, that I haue walcked before the in truth and a stedfast hert, and haue done the thing that is pleasaunte to the: which thynge who so dothe, needeth not to feare any of those two places. Besydes that, the dunce me and sophysters them selues, whych were (as moost lerned men thynke) the Inuentours and Fynders, ye and the verye makers of purgatorye, saye that before the time of Christes commynge, ther was noo such place: so that Hezekiah is by theyr sentence skilled quite of that place: and of hell doth sentence of ỹ worde of God quyte him, which sayth: There is no condempnation to them that are in Christe Jesu. Roman.viii.a

c* I thought I woulde. &c. but he broked my bones lyke a lyon. &c. As who shulde saye: I thought to haue lyued longe: but the Lorde toke me as it had ben a lyon and febled my boones & strenght: and so troubled me with the greuous Panges of my dysease, as though he woulde in one daye haue made an ende of me. Such a greuous sykenes do lerned men thincke that Dauid also laboured with, when he sayde: O Lorde heale me, for all my bones are vexed. Psal vi.a. and. xxxviii, a.

d* For hell prayseth not the. &c, the meanyng is. If I now dye, I can not prayse the in thy temple. For the deade and buryed can not loue and prayse the: with their materyall tonges or hertes. Nether can my death, nor my buryyng, be at thys season for the lettig out of thy glorye. For all the Godly wylbe feared with thy iudgement: And the wicked wyl impute my death to the ouerthrowing of ydolatrye, and to the putting downe of the brasen serpent.

e* They that goo downe into the graue, prayse not thy truth, that is, hope not for the truth of thy worldly promyses, which thou hast promysed vnto such as walcke vndefyledly in thy lawe. Deute.xxviii. They cannot reioyce of theyr health, when all hope of recouering is past. But if thou graunt a man his lyfe, if any man recouer hys sykenes and lyue: he shal acknowledge thy goodnes, euen as I nowe geaue thanckes vnto thee, for the benefytte of my healthe which thou hast restored me.

The.xxxix. Chapter.

¶ Hezekiah is reproued of Esai, because he shewed his treasure vnto the Embasadors of Babylon.

AT ỹ same tyme Merodach Baladam, Balada his sonne kynge of Babilon, sente letters and presentes to Hezekiah.

For he vnderstode howe that he had bene sick, and was recouered agayne. And Hezekiah was glad therof, & shewed thē ỹ cōmodityes of his treasure, of siluer, of gold, of spyces & rotes, of precious oyles, all that was in his cuboordes and treasurihouses. There was not one thyng in Hezekiahs house, ād so thoroweout all hys kyngdom, but he let them se it,

Then came Esaye the Prophete to king Ezekiah, & sayd vnto hym: what haue the men sayde: and frorn whence cam they vnto the? Hezekiah answered they cam out of a farre countre vnto me out of Babylō. Esay sayd: what haue they loked vpon in thyne house? Hezekiah answered: All ỹ is in myne house haue they sene: and there is nothinge in my treasure/but I shewed it them.

Then sayde Esay vnto Hezekiah: Understande the worde of the Lord of Hostes: Beholde the tyme wyll come/ that euery thynge which is in thyne house/and al that they progenytoures haue layde vp in stoare vnto this daye/ shalbe carted to Babylon/and no thinge left behinde. This saieth the Lord: Yee & parte of thy sonnes/that shall come of the/& whō thou shalt get/shalbe carted hēce/& become gelded chamberlaynes in the king of Babylons courte: Then sayde Hezekiah to Esay: Now God prosperе his owne councel/which thou hast told me. He sayde more ouer: So that there be peace and faythfulnesse in my tyme.

The cōmyng of S. John Baptist, The preparacyō of the Apostles. The callynge of the Gentyles.

¶ The.xl. Chapter.

BE of good chere my people/be of good chere (sayeth youre God) cō tort Jerusalem/and tel her: that a* her trauayle is at an ende/that her offence is pardoned/that she hath receaued of the Lordes hande sufficiēt cōpreccyon for all her synnes. A voyce cryeth: Prepare ỹ waye for the Lorde in ỹ wyldernesse/make streyght ỹ path for oure God in the deserte. Let all valleyes be exalted/& euery mountayne and hyll be leyed lowe. What so is croked/ let it be made streyght/& lett the rough places be made playne feldes. b* For ỹ glory of the Lorde shall apeare/and al flesh shall se it, for why/ the mouth of the Lorde hath spoken it.

The

The same voyce speake: Now crye And I sayde: what shal I crye? Then speake it: that all flesh is grasse, and ỹ *al the bewty therof, is as the floure of the felde. When the grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lord blowēth vpon them. Neuertheless whether the grasse wyther, or the floure fade awaye? Yet the worde of oure God endureth for euer. Moreouer the voyce cried thus: b*Go vp vnto the hyl (O Sion) thou ỹ bringest good tydinges, lyfte vp thy voice w̄ power, O thou preacher Jerusalem Lyft it vp wout feare, and saye vnto ỹ cyties of Juda: Beholde your God, beholde the Lord, eue̅ the Almightie shal come w̄ power, and beare rule w̄ hys arme. Behold, he bryngeth his treasur w̄ hi̅, and hys worckes go before him. He shal fede his flock lyke an herdma̅.

He shal gather the lambes together w̄ his arme, and carye them in hys bosome, and shal kyndely intreate thoseỹ beare yonge.

Who hath holden the waters in his fyst? Who hath measured heaue̅ w̄ his span̄e, and hath comprehended al ỹ earth of the? worlde in thre fingers? Who hath weied ỹ mou̅taies & hilles? Who hath refourmed the mynd of the Lord? Or who is of hys councel to teach hi̅? At whom hath he asked cou̅cel to make hym vnderstand, and to lerne him the waye of iudgemene: to teache him science: and to enstruct him i the waye of vnderstandyng. Beholee, al people are in comparision of hym, as a droppe to a boket full, and are counted as the lest thinge that the balaunce, weyeth.

Behold, the Iles are in comparision of him, as the shadow of the sonne beame. Libanus is not sufficient to mynystre fyre for his offringe, and all the bestes therof are not ynough to one sacrifyce. Al people in comparisyon of hym are rekened as nothing, ye vaine vanyte and emptynesse.

To whom then wyl ye liken God? or what simylitude wyl ye set vp vnto hi̅? Shal ỹ caruer make him a carued ymage? and shall the goldsmyth couer him with golde, or cast hym in to a fourme of siluer plates?

Moreouer shal the ymage maker (that the poore man whych is dysposed, may haue some thyng to set vp also) sekeout & chuse a tre, ỹ is not rotten, & carue ther out an ymage that moueth not? Knowe ye not thys? Hearde ye neuer of it? Hath it not bene preached vnto you sence the begynning? Haue ye not bene enformed of this, sence the foundacion of the earth was layde? That he sytteth vpon the cyrcle of the world, and that al the inhabitours of the worlde are in cōparison of hym, but as grasshoppers? That he'spreadeth out the heauens as a couering that he stretcheth them oute as a tent to dwel in.

That he bringeth princes to nothyng and the iudges of the earth to dust: so that theye be not planted nor sowen agayn neyther their stocke roted agayn in the earth? For as sone as he bloweth vpō them, they wether and fade away, lyke the strawe in a whyrlewynd.

To whome now wil ye lyken me, & whom shal I be like, saith the holy one Lyft vp your eyes on hye, and consyder. Who hath made those thynges, which come out by so greate heapes? & he can cal them al by their names. For there is nothing hyd vnto the greatnes of his power, strength & mighte How may then Jacob thincke, or how maye Israel saye: My wayes are hyd from the Lord, and my God knoweth not of my iudgemētes. Knowe ye ỹ not or hast thou not herd, ỹ the euerlastige God, the Lorde which made al the corners of the earthe, is nother werye nor faynt: and that his wysdom can not be comprehended: but that he geueth strēgth vnto the weery, and power vnto ỹ faynt? Children are weery and faynte, and the strongest men fal: But vnto them that haue the Lord before theyre eyes, shal strength be encreased Aegles wynges shal growe vpon them: Whē they runne, they shal not fail: and whē they go, they shal not be wery.

The notes

a *Her trauel is at ende, that is, the tyme of her captyuite, which dured .lxx. yeres is fynished.

b *The Prophetes cal the glorye of the Lorde, the ryghtuousnes that should be shewed by the gospell wherby we should be come ryghtuous in the sighte of God the father, for his sonne Christes merites.

This

The notes

This glorye shal al flesh se, that is, al men, as well the Jewes as the Gentyls that beleue. Alyke saying haue ye after in the.lx.a The glorye of the lorde shal ryse vpon the.&c.

c* Al the bewtye therof is as the floure.&c. that is, al the good doyng, al the good lyuynge, al the holynes and vertue, al ỹ righteousnes ther, of, & ceteras is of no valure: It dureth no longer then the flour of the felde. Only Christ is our ryghteousnes, and holynes, &c, i, cor i.d.

d* Syon and Jerusalem (by which vnderstandeth ỹ church of the faithful) do preache and bryng good tidynges) that is, shew the grace & health that hath bene long wayted for, and that is now obtayned & geuen by Christ. Mat xia, Luk, ii, b.

C Of ỹ goodnes & mercy of God toward ỹ people

C The.xlt. Chapter

BE stil (ye Ilandes) and herken vnto me. Be strong ye people, Come hyther, and shew your cause, we wil go to the lawe together. Who raiseth vp the iust from the rysing of ỹ Sunne, and calleth hym to go forth: Who casteth downe ỹ people, and subdueth the kynges before him: that he maye throw them al to the ground with his sweard, and scater them lyke stuble with his bowe: He foloweth vp on them, and goeth safely him selfe, & cometh in no fote path with his fete. Who hath made, created, and called ỹ generacion from the begynninge Euē I the Lorde, which am the fyrste, and with the last.

Beholde ye Iles: that ye maye fear, and ye endes of the earthe, that yee maye be abashed, draw nye, and come hither. Euery man hath exorted hys neyghboure, and brother, and bydden hym be strong. The Smyth confirmed the moulder, and the Iron smyth the hammer man, seyeng: It shalbe good, that we fasten thys caste worcke: and then they fastened it with nayles, that it shoulde not be moued. And thou Israel my seruaunt: Jacob my electe sede of Abraham my beloued, whome I led from the endes of the earth by ỹ hand: For I called the from faere and sayde vnto the. Thou shalt be my seruaūt: I haue chosen the, and wyl not caste the away: be not afraied, for I wyll be with the. Loke not behind the, for I wyl be thy god, to strengthe the, helpe the, and to kepe the with this ryght hand of myne.

Behold, all they that resyst the, shal come to confusion and shame: and thyne aduersaries shalbe destroyed & brought to naughte. So that who so seaketh after them, shal not fynd them. Thy destroyers shall perysh, and so shall they C that vndertake to make battel against the. For I thy Lorde and god, wil strēgthen thy tyght hande. Euen I that saye vnto the: Fear not, I wyl helpe ỹ, Be not afrayde thou lytell worme Jacob/and thou despysed Israel for I wil helpe the, say th the Lorde, and the holy one of Israell thyne auenger. Behold, I wyll make the a treadinge cart and a new flayle, that thou mayest thresh & grynde the mountaynes, and bryng ỹ hylles to poulder. Thou shalt fanne them, and the wynde shal carye them away, and the whyrlwynde shall scatter them. But thou shalt reioyse in thee Lorde, and shalt delyt in prayseinge the holy one of Israell.

When the thyrsty and pore seke water and finde none, and when theyr tōg is drye of thyrst: I geue it them saith ỹ Lorde. I ỹ God of Israell forsake thē not. a* I bryng forth floudes in thee hylles/and welles in the playn feldes. b* I turne the wyldernes to ryuers/& the drye lande to condtthes of water. I plante in the waste ground trees of Cedre, Bore/Myrre and Olyues. And in the drye I set Fyrre trees/Elmes/& Hawthornes togetether. All thys do I th at they all together may see and marke/perceue with theyr hertes and consider, that the hande of the Lord maketh these thyngēs, that the holy one of Israell bryngeth them to passe. Stande at youre cause (sayth the Lorde) ād bryge forth youre stroungest grounde cōsceleth the kyng of Jacob. Let the goddes come forth them selues, and shewe vs the thynges that are paste, that they be. Let them declare them vnto vs, that we maye take them to harte, and knowe them thereafter. Ether let them shewe vs thynges for too come and tell vs what shalbe done hereafter: so shall we knowe that they bee goddes. Shew some thyng, ether good or bad, so wyll we other knowledg the same, and tell it out.

de

Behold/ye goddes are of naught, and your maḱyng ys of naught/but abhomynacion hath chosen you. Neuertheles/I haue waked vp one from ẏ North, and he shal com. And an other frō the East, which shal cal vpō my name, and shal come to the Princes, as ẏ Potter to his clayе, and as the Potter treadeth downe the myre. Who tolde that afore: No wyl we confesse and saye / ẏ he is rthghtuous. But there is none ẏ sheweth or declareth any thing, ther is none also that heareth your wordes. Beholde, I wyl fyrste graunte them of Sion and Jerusalem to be Euaungelistes. But when I concydet: there is not one amongethem that prophecieth, nether (when I aske him) that answereth one word. Lo, wicked are thei and vayne wyth thynges also ẏ they take in hande. ye wnyd ar they & emptynes, with theyr ymages together.

The notes

a* I bringe forth floudes in the hilles, &c. In highe places that be easy to se, wher vnto ẏ thursty maye sone come, wil I prepare, not lytel welles, but grete floudes of holy doctryne: and in playne feelds lowe places sprynges and fountaines: that the lame or slouthful shal haue no excuse, but that al ẏ thyrsty may come to the word of lyfe.

b* I turne the wildernes in to ryuers. &c. That is: I make the doctryne of truth so general and so easy to all men, that where as were before waste wayldernesses (by which vnderstande ẏ erroures of the Heathen wherwith they had made all vnfruteful: & dryе (shal now by the grace of the holy goost, be ryuers of the water of verite. Where al was ful of Idolatrye, of abhominacion & of stynking erroues: there shall the hertes of the chosen be watered wyth godly wisdom, thorow the gospel and glad tydinges: & shall be indued with the faithe, wherby they maye both profyte them selues and other: & so shal they be frutefull. Wyldernesys often thus taken, as before in the. xxxv. a

¶ The commyng of Christ and his baptym.

¶ The xlii. Chapter.

A Behold now therfore, this is my seruaunte whome I wyll kepe to my selfe: mine elect, In whome my soule chalbe pacyfied. I wyll geue hym my spyrete, that he maye shew forth iudgemente and equyte amonge the Gentyls.

He shal not be an out cryer, ner an hye mynded person. Hys voyce shall not be hearde in the stretes. A brosted rede shall he not breake, and & the smokyng flax shal he not quench: but faythfully and truly shall he geue iudgement. He shall nether be ouercrene ner hastye, that he maye restore ryghtuousnes vnto ẏ earth: and the Gentyles also shall kepe his lawes. For thus sayeth God the Lorde vnto him (euēhe that made heauens, & spred thē abrode & set forth the earth with her increse: which geueth breath vnto ẏ people that is in it, & to them that dwell therin) I the Lorde haue called the in rightuousnesse, & led the by the hande. Therfore wyl I also defende the, and geue the for a couenaunt of the people, & to be ẏ lyght of ẏ Gentyles. That thoumaiest open the eyes of the blynde, let out the prisoners, & them that lit in darcknesse, out of the dongeon house. I my selfe/ whose name is the Lorde, whych geue my power to none other, nether myne honoure to the Goddes: shew you these newe tydynges, and tell you thē or thei come, for olde thynges also are com to passe.

Synge therfore vnto the Lordes, new songe of thanckes geuynge, blow out his prayse vnto the ende of the world, They that be vpon the see, & al that is therin, prayse him, the Iles & they ẏ dwell in them. Let the wyldernes with her cities lyft vp her voyce, the townes also be ẏ tu Cedar. Let thē be glad that syt vpon rockes of stone: and let thē cry doune from the hy mountaynes: & crybyng hi among the gentyles. The lord shall come forthe as a gyaunte, and take a stommake to him lyke as a fresh man of warre. He shal roare and cry, and ouercome hys enemyes.

I haue long holden my peace (saith the Lorde) shoulde I therfore be styll, & kepe sylence for euer? I wyll crye lyke a trauelyng woman, and once wyll I destroye them and deuoure. I wyll make waste both mountayn and hyll, and dry vp euery grene thig that groweth therein. I wyll drye vp the floudes of water, and dryncke vp the ryuers. I wyll bringe the blynd into a strete, that they knowe not: and leade them into a fote path that they are ignorant in. I shal make darknes lyghte before them, and the thyngthat is croked to be streight.

These thinges will I do, and not forget them. And therfore let them conuerte, and be ashamed earnestlt, that hope in Idoles, and say to fashioned ymages, ye are our godes.

Heare, O ye deaf men, and sharpe your sightes to se (O ye blynde.) But who is blinder, then my seruaunt? Or so deaf, as my* messaungers, whome I sent vnto them? For who is so blind as my people, and they that haue the rule of them? They are lyke, as if thou vnderstoudest much, and kepteste nothing: or yf one herde wel, but were not obedyent. The Lord be mercifull vnto them for his righteousnes sake, that his word might be magnyfied and prayed. But it is a mysch euous and wycked people. Their younge men belõge al to the snare, and shalbe shut into prison houses.

They shal be caryed awaye captyue, and no mã shal lowse them. They shal be troden vnder fote, and no man shall labour to bryng them agayne. But who is he amonge you, that pondereth this in hys mynde, that consyderyeth yt / & taketh yt for a warnig in tyme to cõe?

Who suffred Jacob to be trodden vnder fote, and Israel to be spoyled? Dyd not the Lord? Nowe haue we synned agaynst hi, & haue had no delyte to walcke in hys wayes, nether bene obedyent vnto his lawe. Therfore hath he poured vpon vs hys wrathful displeasure, and strong batel, which maketh vs haue to do on euery side, yet wil we not vnderstande: He burneth vs vp / yet syncketh it not in to our hertes.

The notes

a* Messaungers. He meaneth the hygh prestes, whose had cure of the people. Those shuld haue taght the other, but they were blyndest of all, as Christ declareth in the gospell. Such ther be at all tymes, and shalbe vnto the worldes ende.

¶ God prompteth to sende hys Christ, whych shall delyuer hys people. He forgeueth synnes for hys owne sake.

¶ The. xliii. Chapter.

But now, the Lord hath made the O Jacob, ād he that facyoned ỹ O Israel, saith thus. Feare not, for I wil defend the. I haue called the by name, thou arte myne owne.

When thou wentest in the water, I was by the, ỹ ỹ strõg floudes shuld not pluck the awaye. When thou walckest in the fyre, it shall not burne the, and the flame shal not kindle vpõ the. For I am the Lorde thy God, the holy one of Israel, thy Saupour. I gaue Egypte for thy delyueraunce, the Moryans & the Sabees for the: because thou wastdeare in my sight, & because I set by the, and loued the. I pylled all men for the, and delyuered vp al people for thy sake, that thou shuldest not feare, for I was wyth the. I wyll bryng thy sede from the East, and gather the together from the West. I wyl saye to the North, let go. And to the South, kepe not backe: but bryng me mi sones frõ farre / and my daughters from the endes of the worlde: Namely / all those that be called after mi name: For them haue I created, fashyoned / and made for myne honoure.

Bryng forth that people / whether they haue eyes or be blynde / deafe or haue eares. All nacyons shall come in one / and be gathered ī one people. But which amonge yonder goddes shal declare soche thynges / & tell vs what is to come? Let them bringe their wytnesses / so shal they be fre: for then men shall heare it / & saye / it is truth. But I bring you wytnesse (sayth the Lord) euen those that are mi seruauntes, whom I haue chosen: to the intent ỹe myght be certyfyed and geue me faythfull credēce: yee and to cõsyder / that I am he / before whom there was neuer ani God and that there shalbe none after me. I am only the Lord / and without me is there no Saupour. I geue warnyng / I make whole / I teach you that there shuld be no straung god amonge you. And thys record must ye beare me your selues (sayth the Lord) that I am god. And euen he am I from the beginnig / & there is none that can take any thynge out of my hand. And what I do, cã no man chaunge.

Thus sayeth the Lord the holy one of Israel youre redemer: For youre sake I wyll sende to Babylon / & bryng all the strõgest of them from thence: Namely / the Chaldees that bost thē of their shyps: Euen I the Lord your holy one which haue made Israel, & ā your king

Moreouer

Moreouer, thus saith the Lord (euen he that maketh a waye in the see, and a fote path in the myghtye waters: whyche bringeth forth the charetes and horses, the hoste and the power, that they may fal a slepe and neuer ryse, and be extincte, lyke as towe is quenched.

Ye remembre not thynges of old, and regarde nothing that is past. a* Therfore behold, I shall make a newe thynge/and shortly shal it appere: yee shal wel knowe it, I tolde it you afore, but I will tell it you agayne.

I wyl make stretes in the desert, and ryuers of water in the wyldernes. b* The wyld beastes shal worshippe me: the dragon, and the Estryche. For I shal geue water in the wylderneße, and streames in the desert: that I may
D geue dryncke to my people, whome I chose. This people haue I made for my selfe, and they shal* c* showe forth my prayse. For thou (Jacob) wouldest not cal vpō me, but thou haddeste an vnlust toward me, O Israel.

*Thou gauest me not thy younge beastes for burnt offeringes. nether dydest honoure me with thy sacrifyces. Thou boughteste me no deare spice wt thy moneye/nether pouredest the fatte of thy sacrifices vpon me. Howebeit I haue not bene chargeable vnto the in offerynges, nether greuous in incense.

*But thou haste laden me wyth thy synnes, & weeried me with thine vngodlynes.

* Where as I yet am euen he only/that for myne owne selfes sake do awaye thyne offences, and forgette thy synnes: so that I wyll neuer thyncke vpon them. *Put me nowe in remembraunce (for we wyll reason together) and shewe what thou haste for the, to make the quyte.

*Thy fyrst father offended sore, and thy rulers haue synned agaynst me. Therfore I ether suspended, or slue ỹ chefest Princes: I did curse Jacob, & gaue Israel into reproke.

The Notes.

a* Therfore beholde, I shall make a newe thinge. &c. He meaneth that he wyl forsake the Jewes whi he were his owne peo ple, for their offences and cal the Gentyls that were Idolaters, whome he vnderstandeth by the deserte and wyldernes: as before in the .xxxv. & .xli. c.

b* The wilde beastes shal worshippe me the dragon &c. Under the name of these beastes signifieth he also Heathen, which were wylde, rude and beastly, cō ternyng godly knowledge.

These sayth he that he wyl tame by the preachynge of the gospel (which thinge he signifieth by waters and streames) so that they shal not hereafter do hurt in the church, but shal put their shoulders vnder ỹ yocke of faythe, and be ruled with the lawe of charite.

c* To shewe forth the prayse of the Lord, is, to preache the remyssyō of synnes, and the delyueraūce from death and hel, and the geuenes of euerlastinge lyfe by the mercy of God, for Christes sake. Lyke maner of speakynge vseth Dauid in the Psal. xxii. d. where he bearynge the figure of Christe, sayeth: In the myddest of the congregacion wyl I prayse ỹ &c. Thus shoulde the Gentyles and Heathen praise him, which people he chose for hym selfe, as ye maye se in the text: For the Jewes (whiche are signifyed by Jacob) wolde not do it, but their confydence in kepyng of the lawe. Thys doth the Prophet vpbreade them with, in the person of God saying: * Thou gauest me not thy yonge beastes &c. As who should saye: Saye not that thou hast geuen me many sacryfices, both because thou gauest them not only, but vnto thy calues and Baalles and other Idoles: and also because I dyd neuer set greatly by hem, ner greatly requyred thē. They greued me al waies, when the fayth of the deuocīō of the geuers was awaye.

The shepe of thy burntofferinges broughtest thou not vnto me, nether dydest thou glorify me with thy sacrifices, but dydest onely satisfy thine owne superstitions. I compelled the not to worshippe me wyth thine offringes, but be cause thou so redely offredest such thinges vnto Idoles after the maner of the Heathen, I commaunded that they shuld not be offred vnto other goddes, but vnto me, of whose gift ỹ receauest them &c. etera. None of al these thinges profyted me: in as much as thou leftest of the thynges which I chefely requyred righteousnes, fayth, and iudgement. Mat. xxii.

*Thou hast moch more offended me wyth thy sinnes, then that thou canst please me with al these ceremonies: which iustifie not them that do them, ner bringe them into my fauour in lesse than they fyrste be my beloued through fayth. * No maner of idoles, ner the sacryfises of oxen shepe, or goates ner the merytes of thy workes, howe precyous or goodly so euer theybe, do put awaye sinn: But I my selfe alone by my only mercy and grace do pardon them, to al those that beleue that I so do: & do not ones remember them, to thintent to punysh thē: Yee, and I freely forgeue them. Rom. iii. d, I am not bounde vnto the, that haste so often fallen from thy fayth, which I onely regard. *Or elles bringe me in remembraunce, reason thy matter wt me, and shew me, whether thou haue alwayes more prouoked me vnto anger, or I haue ben ouermuch fauorable vnto ỹ: whether I haue euer ben readier to forgeue, then thou to amend.

Thou canst surely neuer bringe any thinge for the, wherby thou mayest iustifie thy cause agaynst me.

*Thou hast not chosen me, but I haue chosen ỹ. I made thy father Adam. Gene. i. d. which streyght wayes transgressed the commaundement. Gene. iii a, b. And Abrahā coulde not be iustified by his workes but by his faith. Rom. iiii. a. As no nother man can: whose whole lyfe is ful of synne euē from their childehod, ye euen he that lyueth but a daye. Jacob was prefarred before Esau, not for his merytes or deseruynges, but by election. Gen. xxv. Ro. ix. b

Thy rulers, or (as some rede) Interpretours, Moyses, and Aaron, were not founde without offence before me, but sinned agaynst me. Numer. xi. e

Therfore not without a cause killed I thy Princes and Prestes of the Sanctuarye, which shulde offer both for themselues and for the people, Hebr. viii.

For no man liuing shalbe iustified in my sight Psal. xxxiii. And the Aungels are not cleane before me. Job, xxv. d. How much lesse then wil I spare thys styffe necked and sturdy people: But I wyl at time conuenyent curse the sunnes of Jacob after ꝑ flesh, which be ont of kynde conserning the spyete, so that they shal be a curse amongest the Heathen: wher as on the other syde, the true and leaful sonnes of Jacob shal be the blessing of al naceons thorow Christ, in whom al the chosen shalbe blessed. Gen. xii. a. and Gala. iii c. Vouchafe, good reader, to rede the text with also shalt ꝑ perceaue to Which part to ok the text, euery part of the note belongeth.

¶ The. xliiii. Chapter.

¶ Christ promyseth to deliuer his church, which he hath redemed. Idoaltry & kneling before ymages &c are confuted.

A SO here now, O Jacob my seruaunt, and Israell whō I haue chosen. For thus sayeth the lord, that made the, fashioned the, and helped the, euen from thy mothers womb: Be not afrayed, O Jacob my seruaũte, thou righteous, whom I haue chosen.

a* For I shal poure water vpon the drye grounde and ryuers vpon ꝑ thurstye. I shall poure my spyete vpon thy sede, and myne encrease vpō thy stock. They shal growe together/lyke as the grasse, and as the wyllies by the waters syde. b* One wyl saye: I am ꝑ lordes. Another wil I cal vnder the name of Jacob. The thirde shal describe wt his hande vnto the Lorde, and geue hi self vnder the name of Israel.

Moreouer, thus hath the Lord spoken: euen the King of Israel, and hys auenger, the Lord of Hostes: I am the
B fyrste and the laste, and with out me is there no god. For what is be, that euer was like me, which am frō euerlastig. Let him shwe his name, and do where thorow he may be likened vnto me. Let him tel you forthe playnely thynges, that are past and for to come; yee & that without any feare or stoppe. For haue not I euer told you hytherto, and warned you? Ye can beare me recorde your selues. Is there any god excepte me? or any maker, that I shoulde not know hym?

Wherfore al caruers of Idoles ar but vayne, and their labour lost. They must beare recorde them selues/ ꝑ (seing thei cā nether se nor vnderstād, they shal be confounded. Who shoulde now make a god, or fashion an Idole, that is profitable for nothynge?

Beholde, all the felowshippe of them must be brought to confusyon. Let all the workmasters of them come & stand together from amonge men: they must be abashed and confounded one with a nother. The smyth taketh pyron, & tempereth it with hoate coales, and fashoneth it with hammers, and maketh yt with al ꝑ strength of his armes: ye, sōe tyme he is faynt for very hunger, and so thursty, that he hath no more power. c* The carpenter (or ymage caruer) taketh meat of the tymbre: and spreadeth forth hys lyne: he marketh it wyth som coloure: he playneth it, he tulcth it, and squareth it, and maketh it after the image of a man, and according to the bewtye of a man: that it maye stande in the temple.

C Moreouer, he goeth out to hew downe Cedre trees: He bringeth hom Elmes and Okes, and other tymber of ꝑ wod Or els the Fyre trees which he planted him selfe, and suche as the rayne hath sweled. which wod serueth for men to burne. Of thys he taketh and warmeth him selfe with al: he maketh a fyre, of it to bake bred. And after warde maketh a God there of, to honoure it: and an Idole to knele before it. One pece burneth in the fyre, with another he rosteth flesh/ that he maye eate roste his belye full: wyth the thyrde he warmeth him selfe, and sayeth: Aha, I am wel warmed, I haue bene at the fyre. And of the residue he maketh hym a God, and an Idole for him selfe. He kneleth before it, he worshyppeth it, he prayeth vnto it, and sayeth: delyue me, for thou art my god.

Yet men nether consider ner vnderstand, because their eyes are stopped, ꝑ they can not se: & their hertes, that they can not perceaue. They ponder not in their mides, for thei haue nether knowledg ner vnderstādig, to thynck thus: I haue brent one pece i the fire: I haue baked bred wyth the coales therof, I haue rosted flesh with al, and eaten it: shal I now of the residue make an abhomynacyon, and fall downe before a roten pece of wod?

The

The keppynge of dust, and folischnes of hert hath turned them alyde: so that none of them can haue a fre conscience to thyncke: may not I erre?

Consydre thys (O Jacob and Israell) for thou art my seruaunte. I haue made the that thou myghtest serue me. O Israell, forget me not. As for thyne offences, I dryue them awaye like the cloudes, and thy synnes as the myst. Turne the agayne vnto me, and I wyll delyuer the.

Be glad ye heauens, whome the lorde hath made, let al that is here beneth vpon the earth, be toykull. Reioyce yee mountaynes and woddes, with all the trees that are in you: for the Lorde shal redeme Jacob, and shewe hys glorye vpon Israell. For thus sayth the Lorde thy redemer/euen he that fashioned ỹ from thy mothers wombe: I am the lorde, which do all thinges my selfe alone I only haue spred out the heuens, and I onely haue layd the foundacion of ỹ erth. I destroye the tokens of witches, and make the southsayers go wronge. As for the wyse, I turne them bacwarde, and make theyr connyng folyshnes.

But I set vp the purpose of me seruauntes, and fulfyl* the councel of my messaungers. I saye to Jerusalem: turne agayne: And to the cyties of Juda, be ye buylded agayne: and I repayre theyr decayed pleces. I saye to the grounde: be dry. And I dryye vp thy water floudes. I saye to Cirus: thou art myne herdman: so that he shall fulfyll all thynges after my wyll. I saye to Jerusalem be thou buylded, and to the temple: be thou fast grounded.

The Notes.

a* For I shall powre waters vpon the: &c. By the water and ryuers, vnderstand the grace of God: & by the drye grounde and the thurstye, the gentyles & heathen, which had not ben fylled and watered with the worde of God. Suche alyke sentence is there before in the xliii. c. I wyll make stretes in the deserte. &c.

b* One wyll saye: &c. As who should sayt: here and there, and all the worlde ouer are therof the Lordes people, ye euen amongst the heathen.

c* Let the chrysten here note howlyuely the prophet paynteth out the vanytie of Images. For it is to be feared that oure superstitiō, concerning such thinges, passeth & exceadeth the superstition of the Jewes. Ones euident it is, that the Jewes in oure tyme can in no wyse be persuaded to become Chrystē, so long as we kall downe & knele before ymages. Their answer is that they and we both (if we be of God) shuld in no condicion do any thing that is openly and in so many places forbidden of God The Turckes & Saracenes also mocke vs therfore.

The honoure of God (saye they, and trueth it is) ought we to seke, and to stycke by hys worde: & nether to adde therunto, ner take awaye, nether to swarue to the right hande or to the left: but ernestly to stād by ỹ which is commaunded, & for sake that whyche is forbydden. God graunt vs Chrystē a better trade and conuercacyon of lyuing, then that we should wt our exāple be an offence ether to Jew or Saracō, and an occasion to kepe them frō the faith of chryst: And geue the symple eyes to se and perceue the falsheed of ỹ furrel which for lucre augment their blindnes, & exhort them to such superstition. So be it.

d* That is their preachyng wherewith they coūcel the people.

¶ The delyueraunce of the people by Cyrus. The cōming of Chryst & callyng of the Gentyles.

¶ The, xlv. Chapter.

THus sayeth the Lorde vnto Cyrus his anoynted, whō he leadeth by the right hād: that the people maye fall downe before him: I wyll lowse the gyrdell of Kinges: that they shal open the gates before thy face, and not to shut their dores. I wil go before the / and make the croked streyghte I shal breake the brasen dores, and burst the yron barres. I shal geue the ỹ hyd treasue and the thinge which is secretly kepte that thou maiest knowe, that I the god of Israel haue called the by thy name, and that for Jacob my seruauntes sake, and for Israel my chosen. For I called the by the name, and ordened the or euer thou knowest me: Euen I the Lorde, before whom there is none other: for without me ther is no god. I haue prepared the or euer thou knowest me that it might be knowen from ỹ rysinge of the sunne to the goyng downe of the same/ ỹ al is nothig without me. For I am the Lorde, and there is els none. It is I that created ỹ lyght and darcknes, I make peace and trouble: yee euen I the lorde do all these thynges. a* The heauēs aboue shal dropp downe, and ỹ cloudes shall rayne righteousnes. The earth shal open it selfe, and bringe forth health, & therby shall righteousnes florysh. Euen I the lorde shal bringe it to passe.

¶ Woo be vnto him that chideth with hys maker, the potshard with the Potter: Sayeth the claye to the potter: What makest thou: or thi worke serueth for nothing: Woo be vnto hym ỹ sayth to his father: why begettest ỹ: And to his mother: why beareste thou:

The prophecy.

Thus sayeth the Lorde, euen the holy one and maker of Israel: Aske me of thinges for to cõ, concernyng mi sõnes: and put me in remembraũce, as touchynge the worckes of my hãdes: I haue made the earth, & created man vpon it. Wyth mine handes haue I spred forth heauen/and geuen a cõmaundmẽt for all the Host ther of. I shall wake hym vp w̃ rygh tuousnesse/and ordre al his wayes. He shall buylde my cytye /and lett out my prisoners: and ỹ nether for gyft nor rewardes/sayeth the Lord of Hostes.

¶ The Lorde hath sayde morouer: The occupiers of Egypt/the marchauntes of the Moryans and Sabees/shall cõ vnto the with trybute/they shal folow the, & go with cheines vpon their fete. They shall fall downe before the/and make supplicacion vnto the. For God (w̃ out whõ there is none other God) shall be with the. O how prokoũde art thou O God/thou God and Sauiour of Israel? Confounded be ye/and put to dishonour: goo hence together with shame/all ye that be worckmasters of errour: (that is worshippers of Idols) But Israell shalbe sauid in the Lorde, which is the euerlasting saluacion: They shall not come to shame ner confusyon/worlde with out ende.

For thus sayeth the Lorde: euen he ỹ created heauen/the God that made ỹ earth/ỹ fashioned it, & sett it forth: I haue not made it for naught, but I
D made it to be enhabited Euen I ỹ Lorde/without whom there is none other. I haue not spokẽ secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacob: seke me. I am the Lord, which whẽ I speake, declareth ỹ thinge that is rygh tuous & true. Let them be gathered & come together, lett them drawe nye hyther, that are escaped of the people: Haue they eny vnder standyng/ that set vp the stockes of their Idols/ & praie vnto a God, ỹ can not help thẽ? Lett men drawe nye, let them come hyther, and aske coũcell one at another, & shewe forth: What is he, that tolde this before? or who spake of it, euer sence ỹ begynnyng? Haue I not ỹ Lord do ne it: wythout whom there is none other god: ỹ true god & Sauiour, and there is els none but I? And therfore turne you vnto me (al ye endes of the earthe) so shall ye be saued, for I am God, and there is els none. I sweare by my selfe: out of my mouth commeth the word of righ tuousnes/ and that maye no man turne: but al knees shal bow vnto me, and al tunges shal swere vnto me, saying: Verely in the Lord is my rygh tuousnes and strength. To him shal men cõe: but al they that thincke scorne of hym, shalbe confounded. And the whole sede of Israel shalbe iustifyed/and praised in the lord.

The notes

a* Some reade, ye heauens, send downe your dew from aboue, and let the cloudes rayne, &c. The prophet declyreth that kinge Cyrus may come, and help the people of Israel vnder Cyrus figuring Christe and vnder Israel the Chyrch. As though he shulde saye: wold God the heuenly powers wolde so geue their grace, as the earthly wolde not refuse to receaue it: so that here after our heauen be not of brasse, for our synnes sake: Deu. xxviii. b but ỹ by Godes grace, the rayne of saluacyon wold fal on vs, righ tuousnes dropp downe from heauen, to make ours hertes fertile and frutful: that Christ our sauioure, which is the righ tuousnes of the chosen, wold com forth of the earth, and bring forth the blossomes of saluacion. This peticion doth the Lord promes to performe, saying: Euen I ỹ Lorde shall bring it to passe.

¶ Idolatrye is reproued. The health that cometh by Christ is prophecied.

¶ The. xlvi. Chapter.

MOreouer a*Bel shal fal and Nabo shalbe broken: A whose images ar a burthẽ for the beastes and cattell, to ouerlade them, and to make them weery.

They shal synck downe/and fal to gethr: for they maye not ease them of their burthen, therfore must they go in to captyuite.

Herken vnto me, O house of Jacob/ and al ye that remayne yet of the housholde of Israell: whom I haue borne frõ your mothers wombe, and bought you vp from youre berth, tyll ye weere growen: I which shal beare you vnto your last age I haue made you, I wil also norysh you bere you and saue you Whom wil ye make me lyke, in fashiõ or ymage, that maye be like him? Ye fooles (no dout) wyl take out siluer B

and goulde oute of youre purcys, and
weye it, and hyre a goldsmith to make
a god of it, that mē maye knele downe
and worshippe it. Yet must he be
taken on mens shoulders and burne, &
set in his place, that he may stande and
not moue. Alas that men shuld cry vn
to him, which geueth no answere: and
delyuereth not the man ỹ calleth vpon
him/from his trouble.

Consydre this wel, and be ashamed.
b*Go into youre owne selues (O ye trā
nagates). Remembre the thinges whi
che are paste, sence the beginning of ỹ
world: that I am god, and that there is
els no God, ye and that there is noth=
ing lyke vnto me.
In the beginning of a thing, I shewe
the ende therof: and I tel before, thīges
that are not yet come to passe. Myth
one worde is my deuyce accomplished,
D and fulfilleth al my pleasur. I call ac*
byrd out of ỹ East, and al that I take
in hande, oute of farre countreyes, as
soon as I cōmaūd, I brīg it hither: as
soone as I thincke to deuise a thynge/
I do it.

Heare me, O ye that are of an hie
stomacke, but farre from ryghtuouse=
nesse, I shall brynge forth my ryghtu
ousenesse, It is not farre/and my heal=
th shall not tarye longe awaye. I wyll
laye health in Sion (and geue Israel
my glory.

The notes

a* Bel and Nabo were Idolles of the Babylonīās These sayth the prophete shalbe ouerthrowen bi the hoste of Cirus.

b* Go goo into them selues: is, to take good aduise=mente and call to remembraunce.

c* He meaneth Kynge of Cirus, whych shoulde come swyftlye as a byrde flyeth, and destroye Babylon and set the Israelytes at lybertye. He should fulfyll that whych the lorde hath deuysed and decreed. In him is figured Christe, whych wyth the lyghte of hys worde purgeth the whole worlde of errours and Idolatrye, and setteth the consciences at peace and lybertie. He flyeth swyftely out of the east, that is, out of heauen: wherupon he is called the Daye spryng from on hye. Lu. i. g.

The word of the Lord against Babilon

The. xlvii. Chapter.

BUt as for the (O daughter
thou virgin Babylon) a*
Thou shalte syt in the
duste thou shalte syt vpon
the groumde, and not in a
trone (O thou mayden of Chaldea)
Thou shalt no more be caled tēder and
pleasaūt. Thou shalt bring forth the
b*querne and grinde meele, put down
thi stomacher make bare thi knes and
shalt wade thorow the water ryuers.
Thy shame shall be discouered, and thi
preuyties shalbe sene. For I wyl auēg
me of the, and no man shall lett me: sa= C
yeth oure redemer, which is called the
Lord of Hostes, the holy one of Israel.
Syt styll, holde thy tunge, and get the
into some darcke corner, O daughter
Caldea, for thou shalt nomore be caled
lady of kyngdomes. I was so wroth
with my people, that I punished myne
enheritaunce, and gaue them in to thy
power. Neuertheles, thou shewedest
them no mercy, but euen the very aged
mē of them, didest thou oppresse ryght B
sore wyth thi lock, and thou thoughtest
thus, I shalbe lady for euer. And besyd
all that, thou hast not regarded these
thinges nether cast, what shulde come
after: Heare now therfore, thou wil ful,
that sittest so carelesse, and speakest
thus in thine herte: I am alone, and wo
out me is there none: I shall neuer be
wydowe, ner desolate agayne. And yet
both these thynges shal come to the vp
on one daye in the twynckling of an
eye: Namelt wyddowhead, and desola=
cyon. They shal mightely fal vpō the/
for the multitude of thy witches/and C
for the greate heap of thi cōiurers. For
thou hast comforted thy selfe in thi dyf
ceatfulnes/and hast sayde: No man
seyth me. Thyne owne wysdome and
connynge hath disceaued the. In that
thou hast sayde: I am alone, and with
out me there is none. Therfor shal tro=
uble come vpon the, and thou shalt not
knowe, from whēce it shall aryse. Myf
chefe shal fal vpō the, which thou shalt
not be able to put of.
A sodayne mysery shal come vpon the,
or euer thou be a warre.

Now go to thy coniuters, and to
the multitude of thy witches (whome D
thou hast bene acquainted with all frō
thy youth) if they maye helpe the/or stre
engthen the.
Thou hast hitherto had many coūcels

of

of them/so let thé heauengasars and the beholders of starres come on now and delyuer the:ye and let them shewe, when these new thynges shall com vp on the.

Behold,they shalbe lyke strawe,which yf it be kyndled with fyre,no mā maye tydd it for the vehemence of the flame: And yet it geuet;no synders to warme a man by,ner cleare fyre to syt by.Euē so shal they be vnto ỹ whom thou hast vsed & occuppyd from thy youth.Euery one shall shewe ỹ hys erroneous waie, yet shall none of them defende the.

The notes

a* To syt in the dust,is,to be brought lowe,to be porely arayed & decked,to sytt without pōpe,& to fall from her estate & degre,as it is sayd Jons.iii.c. The Prophete here describeth the destruccyon of Babylō,vnder the fygure of a proude quene:which was delycyously & dentely brought vp,& after fell in to extreame pouerty,mysery & wretchednes.

b* He vnder standeth by the querne,or(as somme reade)mylle:seruyle, poze,& vile estate & condycyō,or ¶ The ypocrycie of ỹ Jewes is repzoued. The Ls, de al one wyl be worshipped,which hath chosen vs and which socoureth vs for his owne sake.

The.xlviii.Chapter.

HEare this, O thou house of Jacob:ye that are caled by the name of Israel/and are come out of one stocke ỹ Juda:which sweare by ỹ name of the Lord,and beare witnesse bi the God of Israel/but not ỹ treuth & ryght which are called fre men of the holy cytie/as they that loke for confor th in ỹ God of Israell/whose name is the Lorde of hostes.

The thinges ỹ I shewed you euer sence the begynnyng:Haue I not brought them to passe/immediatly as thei came out of my mouth/& declarde thē? And they are come?Howbeit I knewe that thou art obstynate/& that thi neck hath[a]* an yron veyne/and ỹ thy browe is of brasse.Neuertheles I haue euer sence ỹ begynning shewed the of thinges for to come/and declared them vnto the/or euer they came to passe: that thou shuldest not saie:mine Idol hath done it/my carued or cast ymage hath shewed it.Heare and consyder all these thinges whether it was ye ỹ prophecied them.

But as for me,I tolde the before atthe begynnynge,new and secrete thinges/ that thou knewest not of:And some done now not of olde tyme,wher of thou neuer herdest,before they were brought to passe:that thou canst not saye:I knewe of them. Moreouer there be somewher of thou hast nether herde ner knowne,nether haue thei bene opened vnto thine eares afore time For I knewe that thou woldest malicyously offende, therfore haue I called the a transgressoure,e uen from thy Mothers wom be:

Neuertheles for my name s sake/I haue withdrawne my wrath, and for mine honours sake I haue ouersene ỹ, so that I haue not rooted the out.[b]* Beholde I haue pourged the,and not for moneye. I haue chosen the in ỹ fyre of pouerte,And that only for myne owne sake,for I geue myne honour to none other,that thou shuldest not despyse me.Herken vnto me O Jacob,& Israel whom I haue called:I am euen he thes, I am ỹ first and the last.My hande is the foundacyon of the earth,& my ryght hande spanneth ouer the heauens.

As soone as I called them they were there.Gather you al together,& herken: Which of yonder goddes hath declared this, that the Lorde wyll do by the kynge of Babylō(whome he loueth & fauoureth)and by ỹ Caldees his arme? I my selfe alone haue tolde you this before. Yee I shall call him and bringe hī forth,& geue hī a prosperous tourneye. Come nye and heare this:haue I spoken eny thynhe darckly sence the begynnynge? when a thynge be gynneth, I am there.

Wherfore the Lorde God with hys spirete hath sent me,And thus saieth the Lorde God thine auenger,the holy one of Israell:I am the Lord thi god,which teach ỹ profitable thinges,& leade ỹ the waye,that thou shuldest go yt ỹ wilt now regared mi cōmaundement, thy weltheynesse shall be as the water streame:and thy rightuousnes as the waues flowynge in the see.Thy sede shallbee lyke as the sandde in the see/ and

and the frute of thy body, lyke the gra uell stones therof: Thy name shall not be roted out, nor destroyed before me. Ye shall go away from Babylon, and e scape the Caldees wyth a mery voyce. This shalbe spoken of, declared abrod, and go forth vnto the end of the worlde: so that it shalbe sayde: The Lord hath defended hys seruaũt Jacob/that they suffred no thurste, when they traueled in the wyldernes. He claue the rockes asonder/and the water gusshed out. As for the vngodlye, they haue no peace, sayth the Lord.

The Notes.

a* By this he meaneth that the people of Israell were stubburne, frowarde, rebellious, vntractable, vnruly and shameles.

b* Some reade: Beholde I haue purifyed the: but not as syluer: I haue chosen the out of the fournes of affliction. For my ne owne sake. For myne owne sake haue I done thys: for lyke whome would they pollute me? truly I will not geue my glory to anye other. Herken. &c. The same expound it thus. I wol not suffre the wholly to perysh: for if I had proued and purifyed the as golde and syluer is purifyed, from which all maner of drosse is clensed, ther shuld nothynge haue remayned in the: verye fewe, ye none shulde haue ben saued: But I brought the vnder, & proued the in the fornes of affliction, that is, I wrapped the in captiuyte and bondage in Egypte, from whyche I afterward delyuered the. And thys haue I done for myne owne sake. That is, onely for myn owne name and glorye, of myne owne gentelnes and louing kyndnes, not for any of thy merites & deseruynges which were none at all. For how would ỹ gentyles and heathen haue polluted, defyled, & blasphemed my name, yf I had roted out myne owne people: and so haue made the trueth of the promyses which I had determyned to fulfyll in Chryst, vayne and vntrue: For as well thys prayse of my truthe, as the glory of the blessynge promysed in the sede of Abraham and Dauid, wyl I not geue vnto another people or nacion. The health of the worlde shall come of the Jewes. Joh iiii. and frõ none other. The glad tydinges of health shall the whole worlde receaue of none other then of Chryst, by the preachyng of the Apostles. &c.

The. xlix. Chapter.

Chryst shal gather to getheral nacions be they neuer so farre of.

YEa* Iles, herken vnto me, and take hede ye people frõ farre: The Lord hath called me fro my byrth, & made mencyõ of my name fro mi mothers wombe: *he hath made my mouth lyke a sharpe swerde, vnder the shadowe of hys hande hathe he defended me, and hyd me in hys quyuer, as a good arowe, and sayde vnto me, Thou art my seruaunt Israell, I wyll be honoured in the. Then answerde I: I shall lese my labour, I shall spend my strength in vayne. Neuertheles, I wyll commytte mi cause and mi worke vnto the Lorde my God. And now sayeth the Lorde, euen he ỹ fashionde me fro my mothers whombe to be his seruaunte, that I maye bringe Jacob agayne vnto hi: howbeit, Israel wil not be gathered vnto hi agayne. In whose sygth I am greate, which also is my Lorde, my God and my strength. Let it be but a small thynge, that ỹ art my seruaũt, to sett vp ỹ kynreddes of Jacob, & to restore the destruccion of Israell: yf I make the not also the lyght of the Gentles, ỹ thou mayest be mi healthe vnto the ende of the worlde.

B

More ouer thus sayeth the Lord the auẽger and holy one of Israel, because of ỹ abhorring and despysinge among the Gentiles, concernynge the seruaunt of al them that beare rule: Kinges and prynces shal se, and arise and worshyp/ because of the Lorde that he is faythfull: and because of the holy one of Israell, whych hath chosen the.

And thus sayeth the Lord: *In the tyme apointed wyll I be present with the. *And in the houre of healthy wyl I help the, & delyuer the. I wyl make the a pledge for the people, so that thou shalt helpe vp the earth agayne, and chaleng againe the scatred heritages: That thou mayest say to the presoners: go forth, & to thẽ that are in darkenesse: com in to ỹ light, that they maye fede in the hie wayes, and get their lyuyng in al places. There shal nether hũger ner thurste, heate nor Sũne hurte thẽ. For he that fauoureth them, shal leade thẽ, & geue thẽ dryncke of the sprynge welles. I wyll make wayes vpon all my mountaynes, & my fote pathes shalbe exalted. And beholde, thei shall com frõ farre: lo, some frõ the north and west, some from the south. *Reioyse ye heauens, and synge prayses thou earth: Talke of ioye ye hilles, for God wil cõfort his people, & haue merci vpõ his, ỹ be in trouble. Then shall Syõ saye: * God hath forsakẽ me, and ỹ Lord hath forgottẽ me. *

C

Both

Doth a wife forget ỹ childe of hir wom
be, & the sonne who she hath born? And
though she do forget, yet wil not I forget the. Beholde, I haue written the
vpon mi handes, thi walles are euer in
my sight. d* They ỹ haue broke the do
wne, shall make haste to build the vp
agayne: and they that made the waste
shall dwel in the. Lyft vp thine eyes, &
loke aboute the: al these shal gather the
to gether, & com to ỹ. As truly as I lyue
(sayeth the Lord) thou shalt put the all
vpon the, as an apparel, and gyrde the
to the as a bryde doth her Jewels. As
for the lande that lieth desolate, wasted
& destroted: it shalbe to narow for them
that shal dwell in it. And they that wo
ulde deuoure the, shalbe farre awaye.
e* Then the childe who the baren shal
bringe forth vnto the, shall saye in thyne
eare: this place is to narow, syt nye to-
gether, that I maye haue rowme. The
shalt thou thinke by thy self: Who ha
th begotte me these: seing I am bare & alone, a captiue & an out cast: And who
F hath norysshed the vp for me: I am de-
solate & alone, but fro whence come the-
se: And therfore thus sayeth the Lord
God: Beholde, I wyll streth out mine
hande to the Gentiles, and sett vp my
token to the people They shall bringe
the thy sonnes i their lappes, and cary
thy doughters vnto the vpo their sho-
ulders. For kinges shalbe tht nourising
fathers/and Quenes shalbe thy nour
singe mothers. They shall fall be fore
the w their faces flat vpon th earth, &
lyck vp ỹ dust of thy fete: that thou ma
yest knowe, who that I am ỹ Lorde. *
And who so putteth his trust i me, shal
not be confoũded. Who spoyleth the gy
aũte of his praye: or who taketh the pri-
G soner from the myghtye: And therfore
thus sayeth the Lorde: The prysoners
shalbe taken from the grauntc, and the
spoyle delyuered from the violẽte: for
I wyll mayntayne thy cause against
thyne aduersatyes, and saue tht sones.
And wil fede thine enemies with their
awne flesche, and make them dryncke of
theyr owne bleoude, as of swete wyne.
And all flesche shal knowe (O Jacob)
that I am the Lorde thy Sauyoure,
& stroge auenger.

The notes

a* What Jles signify, loke before in the xli. b.

b* He hath made my mouth lyke a sherpe swerde, ỹ is, He hath geuen me the spyrete of sharpe and pythy speach, so that my wordes shal euen cut asonder (as it were) the hertes of the chosen which heare me, & dryue them to repentaunce, and declare the offences of the wycked to be without excuse. Thys doth the spyrete of prophecy, and of true preachyng of the word, Apoc. xix. c

c* Doth a wyfe forget the chylde of her wombe. &c. Is who saye/Naye: and no more wyll I do the.

d* That is to say the Gentyles.

e* Some reade yet shall the chylderen of thy barennesse saye in thyne eare. &c, The meanyng is, when thou art most barren, and hast fewest of ỹ faithfull in the (that is to saye, the xii. Apostles, and a few of their disiciples, Jewes borne) by & by shalt thou heare a nuyse, that these are increased to such a noumber, that they shall not fynde place sufficient to dwel in, At the fyrst sermon of Peter were there increased thre thousand. Act. ii, g

The Jewes are repryued, and also called.

The. l. Chapter.

THus sayth the lorde: Wher is the byll of youre a* mothers deuorcement, that I sent vnto her or who is the vlurer, to whome I solde you: Behold, for youre owne offences are ye solde: ād because of youre transgression, is your mother forsaken. For why wolde no mā receaue me: when I came: and when I called, no man gaue me answere. Was my hand clean smyten of, that it myght not helpe: or had I not power to deliuer Lo, at a worde I dryncke vp the see, & of water floudes I make drye land: so ỹ for want of water, The fysh corrupte B and dye of thurste, As for heuen, I clothe it with darkenesse/ and put a sackcloth vpon it.

* The lord god hath geuen me a wel learned tonge, so that I comforte them which are troubled, ye and that in due seasō. He waked myne eare vp betimes in ỹ morning (as the scholmasters do) that I myght herken. The lorde God hath opened myne eare, therfore can I not saye naye, nor wythdrawe my selfe/ but I offre my back vnto the smyters, and my chekes to the nyppers. I turn not my face from shame and spyttyng, C for the lord God, helpeth me, therfooze shall I not be confonded. I haue hardened my face lyke a flynte stone, for I am sure, that I shall not come to cōfusion. Myne aduocate speaketh for me, who wyll then goo with me to lawe: Let vs stande one agaynst another: yf there be any that wyll reason with me, let hym come here forth to me. Behold,

the

the Lord god standeth by me, what is
he that can condemne me? lo, they shall
D be al lyke as an olde cloth, whiche the
mothes shal eate vp.

Therfore who so feareth the Lorde
among you, let him heare the voyce of
his seruaunt. Who so walketh in dark-
nes/and no lyght shyneth vpon him,
let him hope in the Lorde, and hold hi
by his god. But take hede, b* ye haue
al kyndled a fyre, and gyrded yourselues with the flame: Ye walck in ỹ glist
tyng of your owne fyre, & in the flame
that ye haue kyndled. This cometh vn
to you fro my hande, namely ỹ ye shall
slepe in sorowe.

The notes

a* God was not the cause why the congregacyō of the Jewes (which is vnderstande by mother, & was once hys spouse) was diuorced and forsaken: but their owne offences dyuorced thē, and was ỹ cause why they were solde to the vsurer, and geuen ouer i to the handes of the Gentyles or Heathen, and sparpled amongest the Medyans, Persyans, Babilonyans, Grecyans, & Romaynes.

b* As who saye: ye your selues haue kyndled the fyre of my vengaunce, with youre offences: I was nō causer therof: ye must therfore suffer the punyshement therto belongyng. For it commeth of youre owne deserupng that I so laye my hande vpon you & punyshe you.

¶ The .li. Chapter.

¶ Cōsolacīō & cōforth is promysed vnto ỹ faithfull.

A HErken vnto me, ye ỹ holde of rightuousnes, ye ỹ seke the Lord. Take hede vnto the stone, whereout ye are hewē, ād to the graue wher out ye are dygged. Consydre Abraham your father/and Sara that bare you: how that I called him alone, prospered him wel, and encreased him: how the Lord comforted Syon', and repayred all her decaye: makyng her deserte as a paradyce, and her wyldernes as ỹ garden of the Lord. Myrthe and ioye was there, thanckesgeuyng and the vo
B yce of prayse. Haue respect vnto me thē, O my people/and leye thine eare to me: for a lawe and an ordinaunce shall go forth fro me/to lighten the Gentyles. It is herde by/ that my health and my ryghtuousnes shal go forth/& ỹ people shalbe ordred with myne arme.

The Ilandes (that is the gentiles) shal hope in me/and put their trust in myne arme. Lyft vp your eyes toward heauen/& loke vpon the earth beneth. For the heauens shall vanysh awaye lyke smoke, and the earthe shall teare like a cloth, and they that dwel therin, shall perishe in lyke maner. But my helthe endureth for euer, and my ryghtuousnes shall not ceasse. Therfore herken vnto me, yee that haue pleasure in tightuousnes, thou people that beareste my lawe in thyne herte. Feare not the curse of men, be not afrayd of theyr blasphemyes and reuplynges: for wormes and Mothes shall eate them vp lyke cloth and woll. But my rightuousnes shall endure for euer, and my sauing helth from genaracion to generacion. Wake vp, wake vp, and be strong: O thou a* arm of the Lord: wake vp, lyke as in times past, euer & sence the worlde beganne.

Art not thou he, that hast wounded ỹ proude Lucifer, and hewen the dragon in peces? Art not thou euen he, whyche hast dryed vp the depe of the see, which hast made playne the see grounde, that the delyuered myghte goo thorow? That the redemed of the Lorde, whych turned agayne, myght come wyth ioye vnto syon, ther to endur for euer? That myrth and gladnesse might be w̄ them: that sorowe and woo myghte flee from them? Ye I, I am euen he/that in all thynges geueth you consolacyon.

What arte thou then, that feareste a mortall man, the chylde of man, whych goeth awaye as doth the flouze? And forgetteste the Lorde that made the, ỹ spreade out the heuens, and layd the fō dacion of the earth. But thou arte euer afrayde for the spyght of thyn oppressor, which is redye to do hayme: Where is the wrath of the oppressor? it commeth on fast/ it maketh haste to appeare: It
E shall not perysh, that yt shoulde not be able to destroye, nether shal it fayle for faute of nourisshynge. I am the Lorde thy God, that make the sea to be styl, and to rage: whose name is the lord of hostes. I shal put my word also in thy mooth, and defende the with the turnyng of my hande: that thou mayest plante the heuens, and ley the foundacions of the earth, and say vnto Syon: thou art my people.

Awake/awake, and stande vp, O
F Jerusa

Jerusalem, thou that from ỹ hand of ỹ Lord, hast dronken out the b* cuppe of his wrath: thou that hast supped of, & sucked out the stombringe cuppe to the botome. For amõge all the sonnes whom thou hast begotten, there is not one that maye holde the vp: and not one to leade the by the hande, of all the sones that thou hast norysshed. Both the sethynges are happende vnto the. but who is sory for it. Yee, destruccion, wastynge, hungre and swerde: but who hath conforted the? Thy sonnes lye comfortles at ỹ heade of euery strete lyke a tame venysõ, & are ful of ỹ terrible wrath of the Lorde, & puntschmẽt of thy God. D And therfore thou miserable & dronkẽ (how be it not wt wyn) hear this: Thus sayeth thy Lorde: thy Lorde & God, the defender of his people: Beholde, I wil take ỹ stombring cuppe out of thy hande, euen ỹ cuppe wt the dregges of mi wrath: ỹ from hence forth thou shalt neuer drinke it more, & wil put it in their hande ỹ trouble ỹt whiche haue spoken to thy soule: stoupe downe, that wem a ye go ouer the: make thi body eauen wt the grounde, and as ỹ strete to go vpõ.

The notes

a* The arme of the Lord here sygnyfyeth Chryste/ and the redempcion of the world and the putting a waye of errours/ that commeth by hym. For thys prayeth the prophet that it maye come.

b* The cuppe of the lordes wrath signifyeth the affliction that we suffre, because we haue done against the wyll of the Lorde: and the vengeaunce that he taketh of hys: for theyr offences: Psal. lxxv. b

¶ A consolation and comforth to the peple of God

¶ The .lii. Chapter.

A Vp Syon vp, take thy strength vnto the: put on thyne honest rayment O Jerusalem, thou cytye of the holy one. For from thys tyme forth, there shall no vncircumcysed ner vn cleane person come in the. Shake the from the dust, aryse and stande vp, O Jerusalem. Pluck out thy neck frõ the bonde, O thou captyue daughter Syon. For thou sayeth ỹ Lorde: ye are solde for naught, therfore shall ye be redemed also with out eny mony.

For thus hath ỹ Lorde sayde: My people wente downe afore tyme in to Egipte, there to be straungers. After ward dyd the king of the Assyrians oppresse them, for naught. And now what prof yt is it to me (sayth the Lord) ỹ my people is frely carted awaye, & brought in to heuynes by their rulers, and my a* name euer styll blasphemed: sayeth the Lorde. B But ỹ my people maye knowe my name, I my selfe wyll speache ỉthat daye. Beholde, here am I. O howbewtifull are ỹ fethe of the Embassetoure/ ỹ bringeth ỹmessage frõ the moũtaiu, apyroclameth peace; that bringeth good tydinges, & preacheth helath, & sayeth vnto Sion: Thi God is the king. Thi watchmẽ shal lyft vp their voyce, with loude voyce shall they preach of hym: for thei shal se him present, when ỹ Lord shall come agayne to Sion.

Be glad, O thou desolate Jerusalem, & reioyce together: for the Lord wil comforte his people, he wyll deliuer Jerusalem. The Lord wil make beare b* his holy arme, & shew it forth in ỹ syght of all the Gẽtiles, & all the endes of the earth shall se the sauyng health of oure God. Away, away get you out frõ thẽce and touch no vncle ane thynge. Go oute frõ amonge soch. And be cleane, ye ỹ bare ỹ c* vessell of the Lord. But ye shal not go out with sedicion, ner make hast as they ỹ fle awaye: for the Lorde shal go before you, & the God of Israel shal kepe the watch.

Beholde, my seruaunt shall deale wysely, therfore shal hebe magnyfyed, exalted and greatly honourde. Lyke as ỹ multitude shal wõdre vpõ him, becaus b* his face shalbe so deformed & not as amans face, & his bewtie lyke noman: Euen so shall the multytude of the Gẽtyles loke vnto him, & the kinges shal shut their mouthes before hi. For they that haue not bene tolde of him, shal se hi, and they ỹ herde nothig of him shal beholde him.

The notes

a* Of blasphemyng or dishonouring hys name, & what it signifyeth, ye shall fynde in Ezechi. xxxvi: e.

b* hys holy arme, for the ayde and helpe that is donne by hys holy worde: It wyll the Lorde make bare, that is open and declare and geue the belefe therof to all the Gentyles and heathen, no tonly to the Jewes. Psal. xcviii. a. Some rede the lorde hath made bare the arme of hys holy one. & c, they vnderstande thereby the strenghte, power, and vertue of Chryst.

c* That is to wete after the Chalde the vessell that was borne into babylon and brought from thence agayne. Some rede harnes. They vnderstand therby the lawe and the goodnesse and mercye of God How and what harnes the chrysten shulde beare (for vnto vs is it spoken as wel as vnto the Jues) doth sayut Paul teache vs in the pystle to the Ephesiãs

the

the.vi.Chapter,c.
d* Hys face shalbe so deformed and not as a mans face.&c. That is hys vysage shalbe more deformed then other mennes: and hys bewtye fowler then the bewty of the sonnes of men. The Whole sentence meaneth, that many men shalbe astonyed when they shal se Christ our sauioure (which was erstwhile beutiful before al the sonnes of men. Psalme.xlv.a) so wyckedly and violently intreted of the Jewes: spit vpon, skourged, crowned with thorn, and al be dlou died: yee and greatlyer humbled, contemned, & dispised, then euer was anye mortal man.

¶ The.liii. Chapter.

¶ He prophecieth cupdenly of the passion of oure Sauiour Jesus Christ.

A * Ut who geueth credence vnto our preaching? Or to whō is the arme of ỹ lorde knowen, he shal grow before the Lord lyke as a dra unche, and as a rote in a dry ground/ he shal haue nether bewty nor fauour: When we loke vpon him, there shalbe no fayrnesse: we shal haue no lust vnto him. He shalbe the most symple, and de spysed of al: which yet hath good expe rience of sorowes and infirmyties.

We shal reken him so simple and so vyle, that we shal hyde our faces from hym. How be it (of a truth) he only taketh awaye oure infirmite, and beareth our payne: Yet we shal iudg him, as though he were plaged and cast do wne of God: where as he (not with sta- B dyng) shall be wounded for oure offences, and smitten for our wickednes. For the payne of our punishment shal be layde vpon him, and with his strypes shal we be healed.

Askor vs, we go al astrate (lyke shepe) euery one a* turneth his own way. But thorow hym, the lord pardoneth al our sinnes. He shal be pained and troubled, and shal not open his mouth. He shal be led as a shepe to be slayne, yet shall he be as styl as a lambe before the shearer, and not open his mouth.

He shal be had awaye/ his cause not herde, and without eny iudgmēt: Whose generacion yet no man maye nombre/ whē he shalbe cut of from the b* grōnd C of the lyuing: Which punishment shal go vpon him/ for the transgression of my people. His graue shalbe geuen him with the condempned, and his cru cifyeng w̄ ỹ theues. Where as he dyd neuer violēce ner vnryght/ nether hath ther ben eny disceatfulnes i his mouth.

Yet hath it pleased the Lorde to smyte him with in firmyte, that when he had made hys soule an offeryng for synne, he might se lōg last ynge sed. And this deuice of the Lord shal prosperc in his hande. With trauayle and laboure of his soul, shal he obtain gret ryches My rightuous seruaūt shal w̄ his wysdō iustifye & delyuer ỹ multitude, for he shall bear awaye their synnes. Therfore wyll I geue hi the multitude for hys parte/ & he shal deuyde the strōge spoyle. because he shal geue ouer his soule to death, * & shalbe rekened amonge ỹ trāsgressours, which neuertheles shal take awaye the synnes of the multitude, and make intercessyon for the mysdoers.

The notes.

a* To turne oure owne waye, is, to do our owne wylles, & to satysfye our owne appetytes & to be geuē vp i to our owne hertes luste: as it is sayde Psal lxxxi.c. I geue them vp. &c.

b* The grōnd or lande of the lyuynge is no nother thynge than thys present lyfe, & the ground or lande wher in we lyue. Psal. cxlii. b. D

¶ Of the greate dominion of Chryst. The indignacion of God endureth but a shorte space, but his mercy is euerlasting.

¶ The.liiii. Chapter.

Therfore be glad now, thou barē ỹ bearest not. Reioyce, singe and be mery, thou ỹ A art not with chylde: For ỹ desolath hath moo childrē, then the maried wyfe, sayeth ỹ Lorde. Make thy tente wyder, and spreade out the hanginges of thyne habytaciō: spare not, laie forth thi coardes, and make fast thy stakes: for thou shalt breke out on the tyght syde and on the left, & thy sede shall haue the Gētyles in possessyon, and dwel in the desolate cities Fear not, for thou shalt not be cōfounded: Be not ashamed, for thou shalte not come to confusyon. Yee thou shalt forget the shame of thi youth, and shalt not remembre ỹ dishonoure of thy widowhead. For he ỹ made the, shalbe thi Lord and husband (whose name is the Lorde of hostes) & thyne auēger shalbe euē the holy one of Israel, ỹ Lorde of the whole worlde. For the Lorde shall call the, being as a desolate sorowfull woman, & as a yonge wyfe ỹ hath broken her wedlocke: sayeth thy God.

A lytle whyle haue I forsaken the, but with grete mercifulnes shal I take the vp vnto me. When I was angry, I hyd my face from the for a litle season/ but thorow euerlasting goodnes shall
C I pardon the saith the Lord thyne aué ger. * And this must be vnto me as the water of Noe: for as lyke I haue swo-rne that I wyl not bringe the water of Noe eny more vpō ẏ world: so haue I swor̄e that I wyl neuer be angrye w the ner reproue the: The mountaynes shal remoue, and the hylles shall fauil downe: but my louing kindnesse shall not moue, and the bonde of my peace shal not fal downe from the, sayeth the Lord thy merciful louer. Behold thou pore/ vexed, and dispysed: I wyl make thy walles of precyous stones, and the foundacion of Saphires/ thy win dowes of Chrystalle/ thy gates of fyne cleare stone, and thy borders of plesaūt stones * Yt children shal al be taught of God, and I wyl geue them plentu-
D ousnes of peace. In rightuousnes shalt thou be grounded, and be farre from oppression: for the which thou needest not be afrayed, nether for hindraunce for it shal not come nye the. Behold/ the aleaunte that was farre from the, shal dwel with the: and he that was ſōe tyme a straunger vnto the, shalbe ioy-ned with the. Behold/ I make ẏ smith that bloweth the coales in the fyre/ & he maketh a wepō after his handy wor kes. I make also ẏ waster to destroye but al the weapons ẏ are made against the, shal not prosper. And as for al tunges, that shal resist thein tudgmēt, ẏ shalt ouercōe thē & condempne the. This is the heritag of the Lordes ser uauntes, and the righteousnes that they shal haue of me, saith the Lord.

C Consolacion & comforth to the people. The frut and profet of the word of God.

C The. lv. Chapter.

A COme to the[a] * waters al ye ẏ be thursty, and ye that haue no money. Come, bye that ye maye haue to eate. Come bye[b] * wyne and my lck, without any money, or money wor th. Wherfore do ye laye out your mo-ney, for ẏ thing that fedeth not/ & spēde your labour about the thinge that sa-tisfyeth you not.

But herke rather vnto me, and ye shal eate of ẏ best, and your soule shal haue her pleasure in plentuousnes. Encline your eres and com vnto me, take hede, and your soule shal lyue. For I wyl make an euerlasting couenant w you, euen the sure mercyes of Dauid.

B Beholde, I shal geue him for a wit-nes amōg the folcke, for a Prynce and Captaynes vnto the people. Lo, thou shalt[c] * cal an vnknowen people: and a people that had no knowledge of the, shal runne vnto the: because of ẏ Lord thy God/ the holy one of Israel, which glorifieth the. Seke the Lorde whyle he maye be founde/ and call vpon hym whyle he is nye. Let the vngodly man forsake hys wayes and the vnrighte-ous his immaginactions/ and turne a-gayne vnto the Lord: so shal he be mer cyful vnto him: and to our god, for he
C is redy to forgeue. For thus sayeth the Lord: my thoughtes are not your tho-ughtes/ and youre wayes are not my wayes/ but as farre as the heauens ar heier then the earth, so farre do my wa yes exceade yours/ and my thoughtes yours.

And lyke as the rayne and snowe com meth downe from heauen, and turneth not thyther agayne / but watereth the earth/ maketh it fruitfull and grene/ ẏ it maye geue corne and bread vnto the sower: So the word also that commeth out of my mouth shal not turne againe voyde vnto me/ but shall accomplisshe my wil and prosper in the thing, wher
D to I sende it * And so shal ye goo forth with ioye, and be led with peace. The mountaines and hilles shal sing with you for ioye/ and al the trees of ẏ felde shal clappe their handes. For thornes/ ther shal growe. Fyre trees, and the Myrre tre in the stede of briers. And this shall be done to the prayse of the Lord, and for an euerlastyng token that shal not be taken awaye.

The Notes.

a * Of these waters ye haue in the Psal. xxiii. a

b * The word of god is called wine and milck: wine because it reioysethe the herte, in that it pacifieth ẏ conscience, & setteth it at rest: Milck because it nory sheth & increaseth the lytle ones & young ones in the faith, as ye haue in. i. Pet. ii. a And as new born ba-

be

bes desire the reasonable milck, &c
c* To cal here, is, by preaching to bringe to the fayth. By the vnknowen people vnderstand ỹ heathē
* In the kyngdome of Christ & of the iustice of faith do we alwayes lyue in the ioye of the spirite: yet though the thinges of this world be agaynst vs.
¶ An exhortacion to iudgement & ryghtuousnes, & to the spyrytual kepinge of the Sabboth. Against Shepherdes that deuoure their flock.

¶ The.lvi. Chapter.

THus saieth the Lord: kepe equyte, and do ryghte, for my sauing health shall cō shortly, and my rightuousnes shalbe opened. Blessed is the man that doth this, and the mās childe which kepeth the same. He that taketh hede, ỹ he vnhalow not ỹ Sabboth (that is) he that kepeth hym selfe that he do no euel. Then shall not the straunger, which cleaueth to the Lord/ saye: Alas the Lord hath shut me clene out from his people. Nether shal the gelded man saye: lo, I am a drie tre.
For thus sayeth the Lord/ first vnto ỹ gelded ỹ kepeth mi Sabboth: Namely ỹ holdeth greatly of the thing that pleaseth me, and kepeth my couenaunt: Vnto them wyl I geue in my housholde & with in my walles, a better heritage & name then if they had bene called sonnes and daughters. I wyll geue them an euerlasting name, that shal not perysh. Agayne, he sayeth vnto the straūgers that are dysposed to sticke to the Lord, to serue him, and to loue his name: That they shal be no bonde men. And al they, which kepe them selues, ỹ they vnhalow not the Sabboth, namely, that they fulfyl my couenaunt: Thē wil I bring to my holye mountayne, & make them ioyful in my house of prayer. Their burnt offrynges and sacrifyces shal be accpeted vpō myne aulter for my house shalbe an house of prayer for al people.

Thus saieth the lorde god which gathereth together the scatered of Israel: ¶ I wyl bring yet another congregacīō to him. Al the beastes of the felde, and all the beastes of the wod, shal come to deuoure him. For his* watchmen are al blinde, they haue al together no vnderstanding, they ar al domme dogges not being able to barke, they are slepery: slogtish ar they, and lye snorīg: they are shāeles doges, ỹ be neuer satisfied:

The shepherdes also in like maner haue no vnderstandig but euery man turneth his owne waye, euery one after hys owne couetousnes with all hys power. Come (say they) I wyll fetch wyne, soo shall we fil our selues, that we maye be drōcke. And do to morow, like as today ye, and much more.

The notes
a* By these blynde watchmen, vnderstand the cheefe Priestes, the Scribes and pharises. & wich were the peruerters and deprauers of the lawe of god. These for fylthy lucres sake abolyshed the true seruice of God: and were the cheefe causers of the forsakyng of Israell. They were slouthfull, and sought not that wich was for the edyficacion of the people, and for the glory of God: but that which was for their owne priuate profyt and pleasure. They were slouthfull to rote out vice and to plante vertue, and dronken in the profounde and depenesse of ignorance, of pridenes of lecherousnes, and of pryde. As ofte as the prelates of the people, bishopes, Abbates: and they that auaunte them selues for religious be such there hange tha grete scourge ouer ỹ whole flocke of Christ.

The lvii. Chapter.

¶ The Iewes are rebuked for their iniury done to Christ.

BUt in the meane season the rightuous perisshethe, and no man regardeth it in his herte, Good godly people are taken awaye, and no man consydreth it. Namely: that the ryghtuous is conueyed awaye thorow the wicked: that he hym selfe might be in rest, lye quietly vpon his bedde, and lyue after his owne pleasur. Come hether ther fore ye Charmers children, * ye sonnes of the aduonterer and the whor: Wher in take ye youre pleasure? Vpon whome gape ye wyth youre mouth, and blere out youe tonge? Are ye not chyldren of adboutery and, a sede of dissimulacion? Ye take your pleasure vnder the okes/ and vnder all grene trees the childe beinge slayne in the valleyes, and dennes of stone, thy parte shallbe with the stony rockes by the ryuer: Ye euen these shalbe thy parte. For there thou hast powred meate and drinck offerynges vn to them. Shulde I ouerse that Thou hast māde thy bed vpon hy moūtaynes, thou wentst vp thether, and there hast thou slayne sacrifyces. Behīde the dores and postes hast thow set vp thy remembraunce.

When thou haddest discouered thy selfe to another then me, when thou wēt

test downe and made thy bedde wyder (ꝯ is) when thou diddest carue the certeyne of yonder ydolles, louedest theyr couches: where thou sawest them.
Thou wentest streight to Kinges with oyle and diuerse oyntmentes (that is) ꝯ hast sente thy messaungers farre of/ and yet art thou fallen into the pyt therby. Thou hast had trouble for ꝯ multitued of thyne owne wayes, yet saydest thow neuer: I wyll leaue of. Thou thinkeste to haue lyfe (or health) of thy selfe, and therfore thou beleuest not that thou arte sycke. For when wylt thou be abashed or feare seyng, thou hast broken the promyse / and remembrest not me nether hast me in thyn hert? Thynckest thou, that I also wyll holde me Peace (as afore time) that thou feareste me not Yee verely I wyl declare thy goodnes and thy worckes but they shall not profyt the when thou cryest lett the chosen heape delyuer thee. But the wynde shall take them all awaye and carye them in the ayre. Neuertheles, they that put theyr trust in me/ shall enherite the lande, and haue my holy hyll in possession,

And therfore thus he sayth: Make redy, make ready, and clense the streat/ take vp what ye can out of the waye ꝯ leadeth to my people. For thus sayethe the hye and excellent/ euen he that dwelleth in euerlastingnesse, whose name is the holy one: * I dwell hye aboue and in the sanctuary, and with hym also that D is of a contrite and humble spyrite: that I maye heale a troubled mynde and a contrite herte: For I chyde not euer, & am not wroth without ende. But the blastinge goth fro me, though I make the breath. I am wroth wythe hym for his couetousnes and lust. I smite him, I hyde me/ and am angry, when he turneth hym selfe, and foloweth the bywaye of hys owne hert. But if I may se his tyght waye agayne I make him whole/ I leade hym and restore hi vnto thē whome he maketh ioyfull, and that were sory for him. I make the frutes of thankesgeuig. I geue peace vnto them that are farre of and to thē that are nye say I the Lord, that make hym whole: But the Wycked are lyke the ragynge see, that can not rest / whose waterfo-meth with the myre and grauel. Euen so the wycked haue no peace, sayeth my God.

¶ The Lord, by the mouth of the Prophete (repro ueth the people for their fastynges, whych were full of hypocrefy.

¶ The. lviii. Chapter.

AND therefore crye now, as loud as thou canst. Leaue not of / lifte vp thy voyce lyke a trompet, and shewe my people their offences, & the house of Jacob their synnes: For they seke me dayly and wyl knowe my wayes, euen as it were a people ꝯ dyd ryght/ and had not forsaken the statutes of their god. ¶ They argue with me concernyng right iudgement, and wyl pleate at ꝯ lawe with their god. Wher fore fast we (say they) and thou seyeste it not: we put our lyues to straytnes, and thou regardest it not: nota

Behold, when ye * fast, poure luste temaineth styl: for ye do no lesse bfolēce to your detters: lo ye fast to stryke and debate, and to smyte hym wyth youre fist that speaketh vnto you. B vigmanly

Ye fast not (as some tyme (that youre voyce might be heard aboue. Thincke ye this fast pleseth me, that a mā shuld chasten hym selfe for a daye/ and to wrythe his head aboute lyke an hoke in an hearry cloth and, to lye vpon ꝯ earth Should that be called fastyng, or aday that pleaseth the lord? But this fastynge pleaseth not me, tyl the time be ꝯ lowse him out of bondag, that is in thi- C daughter: that thou breake the ooth of wicked bargynnes, that thou let ꝯ oppressed go fre, and take from them al maner of burthens: It pleaseth not me, tyl thou deale thy bread to thy hongrye, and bryng ꝯ poore fatherles home into thy house, when thou seist the naked that thou couer hym, & hyde not thy face from thine owne flesh.

Then shal thy light breake forth as the morynge, and thy health florysshe tyght shortly: thy rightuousnes shall D go before the, and the glorye of ꝯ lord e shal embrace the.

Then yf thou calleste, the lorde shal answere the: if thou cryest, he shal saye: heare I am. Yef thou layest awaye thy

thy burthens, and holdest thi fingers, and ceasest from blasphemous talking, yf thou hast compassion vpon the hongry, and refreshest the troubled soule: Then shal thy light springe out in the darcknes, & thy darcknes shalbe as ỹ noone daye. The Lord shal euer be thy gyde, and satisfi the desyre of thyne hert, and fyl thy bones with mayre, Thou shalt be like a frech watred garde, and lyke ỹ fountayne of water, that neuer leaueth running. Then the places that haue euer bene waste, shal be buylded of the: there shalt thou laye a foundacion for many kynredes. Thou shalte bee called the maker vp of hedges, and the buylder againe of ỹ waye of the Sabboth.

D nota yf tryuo ỹ fote

Yee yf thou turne thy fete from the Sabboth, so that thou do not the thing which pleaseth thy selfe in my holi dai: then shalt thou be called vnto ỹ pleasaunte, holy, and, glorypus Sabboth of the Lord, where thou shalt be in honoure: so ỹ thou do not after thine owne ymagynacion, neyther seke thine owne wyll, ner speake thyne owne wordes. Then shalt thou haue thy pleasure in the Lord, which shal cary ỹ hye aboue the earth, and fede the wyth the herytage of Jacob the father: for ỹ Lordes owne mouth hath so promysed.

The notes

a * This fast remaynyth yet among the cristen, for true chastenyng of the body and abstenyng frō vice wyl We yet nether vnderstande ner heare of: but stil thincke w the Jewes both that we do god a greate pleasure when we faste, and also that we then fast, whn we abstayne from one thing & fyll oure belyes w another. And verely in this thing doth our superstition excede the superstition of the Jewes. For we neuer reade that they euer toke it for a fast, to obtayn frō flesh, and eate ether flesh or white meate (as they cal it)

¶ The Lord is myghty to saue, and ready to heare our requestes.

¶ The. lix. Chapter.

a Beholde, the Lordes hand is not so shortened ỹ it can not help, nether is his eare so stopped that it mate not heare. But your misdedes haue seperated you from youre God, & your sinnes hyde his face from you/ ỹ he heareth you not. For your hādes ar defyled with blood, and your fyngers with vnrighteousnes: Your lippes speake lesinges, and your tong letteth out wickednes. No man regardeth righteousnes, and no mā iudgeth truly. Euery man hopeth in vayne thynges, and imageneth dysceate, conceaueth werines, and bringeth forth euel: They * brede cockatrice egges, & weue the spyders webb. * Who so eateth of their egges, dieth. * But if one treade vpon them, there commeth vp a serpent. * Their webbe maketh no cloth and they maye not couer them with their labour. * Their dedes are the dedes of wickednes, and ỹ worcke of robbery is in their handes. Their fete runne to euel, and they make hast to shed innocent bloud. Their councels are wicked councels, harme & destruccion are in their wayes. But the waye of peace they knowe not. In their goynges is no equite, their wayes are so croked, that who so euer goeth therin, knoweth nothyng of peace.

nota innocent blo

And this is the cause ỹ equite is so farre from vs, and that righteousnes commeth not nye vs. We loke for lyghte, lo it is darckenesse: for the morenyng shyne, se, we walck in the darcke. We grope like the blind vpon ỹ wall, we grope euen as one ỹ hath non eyes. We stomble at the none daye, as though it were toward night: i the fallyng places, lyke men that are half deed. We roare al like Beares, and mourne styl like doues. We loke for equite, but there is none; for healthe, but it is farre from vs. For our offences are manye before the, and our synnes testifie agaynst vs. Yee we must confesse ỹ we offēd, and knowledg that we do amis: Namely transgresse and dissemble agaynst the Lorde, and fall awaye from oure God: vsyng presumptuous and traditious ymaginacions, and castyng false matters in our hertes. And therfore is equyte gone aspde, and righteousnes standeth farre of: truth is fallē downe in the strete & ỹ thing ỹ is plain & opē, may not be shewed. Yee ỹ trueth is laide in prison, and he ỹ departeth hym self from euel, must be spoyled.

C

When the Lord saw this, it displeased him sore, that ther was no where eny equyte. He sawe also/ that there was no man, whiche had pitie therof/

oz was greued at it. And he hild him
by his owne power, and cleaued to his
owne righteousnes.* He put ryghtuos
nes vpon hi foz a brest plate, and set the
helmet of healthe vpon his heed. He put
on wrathe in steade of clothing, and to-
ke gelousye aboute hym foz a Cloake:
(lyke as when a man goeth wrothful-
ly to recompence hys enemyes, and too
be aduenged of hys aduersaries.) Na-
melye, that he myghte recompence and
rewarde the Ilandes wherthorowe the
name of ỹ lozd might be feared, from ỹ
rysynge of the sunne: and hys magesty,
D vnto the goyng downe of the same.

Foz he shall come as a violent wa-
ter streame, which the wynd of the lozd
hath moued. But vnto Syon ther shall
come a redemer, & vnto thē in Jacob ỹ
turne frō wickednes, sayth the Lozd. I
wyl make thys couenaunt w thē (saith
ỹ lozde(: My spzete ỹ is come vpon the,
& the wozdes which I haue put in thy
mouth, shal neuer go out of thi mouth,
noz out of ỹ mouth of thy childers chil
drē, frō this tyme forth foz euermoze.

The notes

a* To bzede cokatryce egges/is/to go aboute that which is mischeuous and wycked. And to weue, ỹ spyders webb/is, to go aboute vayne and tryflynge thynges, whyche are of noo valure: although they seame neuer so excellent vnto the doers.

* He that eateth of a cokatryce egge dyeth so they that delyte in euell wozckes, oz that consente vnto them shall perish.

* And yf a man at vnware, treade on theyr egges, & so presse out the cokatryce, & be touched, he shalbe kylled of her: euen so shall the thoughtes of the euell bzynge them to death.

* As nomān maketh clothes of ỹ spyders web, so shal wicked wozckes enryche no man, noz profyt him in the daye of iudgemente, when we must go in vntoo the feast in the weddynge garment, Math. xxii. b

* By the deades of wickednes vnderstand gyle-full and craftie dedes: And by the deads of robberi, violente and tiranno us deades. The texte sayth ỹ theyr dedes are the deades of robbery because they helpe no man with theyr handes. But do rather to be a begyle the pooze: so are they wythout charitie, ye so fele they not what charytie requyreth on thē.

¶ A consolacion and comfozthe to Jerusalem.

The lx. Chapter

And therfoz get ỹ vp betyme foz thi light cometh & ỹglory of ỹ Lozd shal rise vp vpon the. Foz lo, whyle the darcknes & cloud couereth ỹ erth & ỹ the people, ỹ lozd shall shewe the lyght, & your glozy shal be sene in ỹ. The gentyles shalcome to thy lyght and kynges to the bzightnes that spzingeth fozthe vpon the. Lyft vp thyne eyes, and looke rounde aboute the: All these gather them selues, and come to ỹ
Sonnes shall come vnto ỹ frō farre, & doughters shall gather them selues to the on euery syde. When thou seist this, ỹ shalt marueil exceadingly, and thyne hert shalbe opened: when the power of ỹ se shallbe cōuerted vnto the (ỹ is) when the strength of the Gentyles shal come vnto the. The multitude of B
Camels shal couer ỹ, the dzomedaries of Madiā & Epha. All they of Saba shal come, bzinginge golde & incense, & shewing the pzayse of the Lozde. All ỹ catel of Cedar shalbe gathered vnto ỹ the rāmes of Nabatoth shall serue the, to be offred vpon mine aulter which I haue chosen/ & i the house of my glozy which I haue garnyshed. a* But what are these that flie here lyke the cloudes, & as the doues flienge to their wyndo-wes? The Iles also shall gather them vnto me/and specially the shippes of ỹ see: that they maye bzyng the sōnes frō farre/and their syluer and their golde with them/vnto the name of the Lozde thi God/vnto the holy one of Israell/ ỹ hath glozyfied the. Straūgers shall buylde vp thy wales/and their kinges shal do the seruyce. Foz when I am C
angrie/I smyte the: & when it pleaseth me/I pardon the. Thi gates shal stāde open styl, both daye and night, & neuer be shut, that the hooste of the Gentiles maie come, and that their kinges maie be bzought vnto the. Foz euery people & kyngdome that serueth not the, shall pezische, and be distroyed w the swerde. The glozy of libanus shal come vnto the: b* fyre trees, Bores & Cedre to-gether, to garnish ỹ place of my Sanctuary, foz I wyll glozifye the place of my fete. Wozouer those shall come knelyng vnto the, ỹ haue bered the: & all they that despised the, shall fal downe at thy fote. Thou shalt be called the citie of the Lozde, the holy Syō of Israell. Because thou hast ben forsaken & hated/so that noman went thozow ỹ: I wyl make the glozyous foz euer, and euer/& ioyful throw out al posteritees Thou shalt sucke the mylck of ỹ Gentiles/and kinges bzestes shal fede the. And thou shalt knowe that I the Lozde am thy Sauyoure and defender, the D

mygh

myghty one of Jacob.
For brasse, wyll I geue the golde, and for syluer: for wod brasse, and for stones syon. I wyl make peace thy ruler, and ryghtuousnes thine officer.
Violence and robberye shall neuer be herde of in thy land, nether harme and destruccyon with in thy borders. Thy walles shalbe called healthe, and thy gates the praise of god. * The Sunne shal neuer be thy daye light/ & ỹ lighte of ỹ Moone shal neuer shyne vnto ỹ: but ỹ lord hi self shalbe thyne euerlasting lyght/ & thy God shalbe thy glory.
* Thy Sunne shal neuer go downe, thy Moone shall not be taken awaie/ B for the Lord him selfe shalbe thy euerlastig lyght, & thy sorowful dayes shalbe rewarded the. Thy people shalbe al godly/ and possesse the lande for euer: ỹ flour, of my planting, the worck of mi handes, wherof I wyl reioyce. The yongest and lest shal growin to a thousande/ and the symplest in to a stronge people. I the Lorde shal shortly bryng thy thyng to passe in his tyme.

The Notes.

a * In these wordes is the readynes and promtnes of them that obey the word of god declared. As though he shuld saye: Euē as fast as the cloudes comes go, and as swyftely as doues flie to their nest so roū dily wil the faithful leaue al and couple thē selues to the church, at the voyce of Christ & of his teachers.
b * By the fyre trees & such lyke are signified Pryn ces & rulers ỹ gouerne ỹ people, as before in ỹ .ii. c
As who shuld say: euē the most excellent mē shalbe adioyned vnto ỹ church, & healpe much to the furtheraunce therof.
¶ He prophecyeth that Christ shalbe annoynted, & sent to preache.

¶ The .lxi. Chapter.

A * The spyrete of the lord god is w̄ me, for the Lord hath anoynted me/ & sent me/ to preach good tydings vnto the poore, ỹ I myght bring vp the woūded hertes, I mthgt preach delyueraunce to ỹ captyue, and open ỹ prison to them that are bounde: that I myght declare ỹ acceptable yeare of ỹ Lord, and the daye of the vengeaunce of our God: that I myght comforte al them that are in heuynesse/ ỹ I myght geue vnto them that mourn in Sion, bewty in the stede of ashes/ ioyful oynt ment for sighinge, the pleasaunte raymēt for an heuye mynde: That they myght be called excellent in ryghtuousnes/ a plantynge of the Lorde for him to reioyce in.
They shal buylde the longe rough wyldernes, and set vp the olde deserte. They shal repayre ỹ waste places, and such as haue bene boyd thorow out many generacyōs. Straungers shal stād and fede your cattel, and ỹ Aleauntes shalbe your plowmen and reapers.
But ye shalbe named the prestes of the Lorde, and men shal cal you the seruauntes of oure god.
Ye shal enioye the goodes of the Gentiles and triumph in their substaunce: For your grete reproof and shame, shal they haue ioye that ye mate haue part with them, For they shall haue double possessiō in their land, and euerlasting B ioye shalbe with them. For I ỹ Lorde, which loue right & hate robbery (though it were offred me) shal make their worckes ful of faythfulnes, and make an euerlasting couenaunt with them.
Their sede also & their generacion shalbe knowne among the gentiles, & amonge the people. Al they that se the shal knowe ỹ they are ỹ hye blessed sed of ỹ Lord. And therfore I am toyful in ỹ Lord, & my soul reioyseth in my god. For he shal put vpon me the a * garmēt of healeth, and couer me with the mātle of ryghtuousnes. He shal deck me lyke a bryde grome, & as bryd ỹ hath her apparel vpō her. For like as ỹ groūd bringeth forth frut, & as the gardē shutteth forth sede: So shal ỹ lord god cause ryghtuousnes, and the feare of god to flourish forth before al the Heathen.

The notes

The garment of healeth is faith that worketh charitie: which is called the weddinge garment. Mat. xxii. b. This garment (sayth ỹ Prophet) that christ put vpon the Church. For all that beleue in God: shalbe saued thorow Christ. and be hys beloued children by election & iustified by his bloud. Eph. i. b.
¶ A prophecy of the comming of Christe

¶ The .lxii. Chapter.

For syons sake therfore wil I not holde my tong, and for Jerusalēs sake I wyll not ceasse: vntil their ryghtuousnes breke forth as ỹ shyning light, and their helth as a burnig lāpe Then shall the Gentyles se thy ryghtuousnes ād al kynges thy glory. Thou shalte be named with a newe name, which the mouthe of the Lorde shal shew. Thou shalte be a crowne in the hande of the Lorde, and a gloryous garlande in

in the hande of thy God. From thys tyme forth thou shalt neuer be called the forsake, & thy land shal nomore be called wyldernes. But ỹ shalt be called a* Hephzibah, and thy land b* Beula: for the Lord loueth the, and thy land shal be inhabyted. And lyke as a yong mā taketh a doughter to mariage, so shall GOD marye hym selfe vnto thy sonnes. And as a Brydgrome is gladde of hys Bryde, so shall GOD reioyse ouer the.

C I wyll set watchmen vpon thy wales (O Ierusalem) which shall nether cesse day nor night to preache the lord. And ye also shall not keape hym close, nor leaue to speake of hym vntyll Ierusalem be set vp, and made the prayse of the worlde. The Lorde hath sworne by his right hand, and hys stronge arme, that from thence forthe he will not geue thy corne to be meate for thyne enemies/ nor thy wyne wherin thou hast laboured) to be drinck for the *straungers. But they that haue gathered in the corne, shall eate it, and geue thanckes to the Lorde: and they that haue borne in the vyne, shall drinke it in the court of my sanctuary.

D Stande back, and departe asunder, ye that stande vnder the gate: make rome ye people, repayre the stretes, and take away the stones, and set out a token for the people. Beholde, the Lorde proclamed in ỹ endes of the worlde: * tel the Daughter syon: se, thy saluation cōmeth, beholde, he bryngeth hys treasure with hym, & his workes go before hi For they whō ỹ lord deliuereth, shalbe called the holy people: and as for the, ỹ shalte be named the greatly occuppyed/ and not the forsaken.

The notes.

a* That is, my pleasure in her.
b* ỹ is the maryed. For ỹ church is spouse of ỹ lord
*Ebr. Straungechylderen.

Of the redemption promysed to the people.

The lxiii. Chapter.

A WHat is he this, ỹ commeth from Edom, with stayned reade clothes of Bosra: (which is so costlye cloth) & cōmeth i so nimbli wt al his strength: I am he that teacheth ryghtuousnes, and am of power to helpe.

Wherfore then is thy clothinge read/ and thy raiment lyke hys that treadeth in the wyne presse? I haue trodden the presse my selfe alone, and of all people/ there was not one with me. Thus haue I trodde downe myne enemyes in my wrath, and set mi fete vpon them in mi indignacyon: And their bloude sprang vpon my cloothes, and so haue I stayned al my rayment. For the daye of vengeaunce that I haue taken in hand/ and the yeare of my delyueraunce is come. I loked aboute me, & there was no man to shewe me eny helpe. I felt downe and no man helde me vp. Thē I helde me by myne owne arme/ and my feruētnesse sustayned me. And thus haue I troden downe the people in my wrath/ and bathed them in my displeasure: In so moch ỹ I haue shed theyr bloude vpon the earth. nota wrath & displeasure

I wyl declare the goodnesse of the Lorde/ye and the prayse of the lorde for al that he hath geuen vs/ for the greate good that he hath done for Israell: which he hath gyuen them of his owne fauoure, and according to the multytude of hys louyng kyndesses. For he sayde: These no doute wyl be my people/ and no chrystyng children/ and so he was their sauyoure. In theyr troubles he forsoke them not, but the angel that went forth from his presence deliuered them: Of vere loue and kindnesse that he had vnto them, redemed he them. He hath borne them/ and caried them vp euer/lence the worlde begāne. But after they prouoked hym to wrath and vexed hys holy mynde, he was their enemye, and fought agaynst thē him selfe. Yet remembred he ỹ olde tyme of Moses and hys people: How he brought them from the water of the see, as a shepherde doth wyth hys shepe: how he had geuen his holy spirite amonge thē: how he had led Moses by the right hande wyth hys glorious arme: how he had deuided the water before thē (wherby he gat him selfe an euerlasting name) how he led them i the depe, as an horse is led in the plaine, that thei shulde not stomble. The spirite of the Lord led thē, as a tame beast goeth in the felde.

D

G

D

Thus

Thus (O God) haste thou led thy people, to make thy selfe a glozyous
D name with al.
*Loke downe then from heauen, and beholde the dwellyng place of thy sanctuarye and thy glozy. ¶ How is it, ỹ thy gelously, thy strength, the multitud of thy mercies and thy louing kindnesse, wyl not be entreted of vs: Yet art thou our father: Foz Abzaham knoweth vs not, nether is Israel acquaynted with vs. But thou Lozd art our father and redemer, and thy name is euerlasting O Lozd wherfoze hast thou led vs out of the waye: wherfoze hast thou herdened our hertes, that we feare the not: Be at one with vs agayne/ foz thy seruauntes sake that are of the generacõ of thin heritage. Thy people hath had but litle of thy Sanctuary in possessyõ, foz our enemyes haue taken it in: And we are become euen as we were from ỹ begynnynge: but thou art not their lozde, foz they haue not called vpon thi name.

¶ The pzophet (vnder the person of the Iewes) bewayleth their exyle & bannishment. Manes right wisnes is lik a cloth fyled wyth the floures of a woman.

¶ The .lxiiii. Chapter.

O that thou woldest cleue ỹ heauen in sonder, and come downe: that the mountaynes myght melte awaye at thy pzesence, lyke as at an hote fyze: and that the malycyous myght boyle, as ỹ water doth vpon the fyz: Wherby thy name myght be knowne amõge thyne enemyes, and that the Gentiles might trẽble befoze the. That thou mightest come downe w̃ thy wonderous straũge wozckes, then shulde ỹ hylles melt at thy pzesence. Foz sence the begynnynge of the wozld there was none (except thou O God) that hearde oz perceaued, *nether hath ant eye sene what thou dost foz them, that put theiz trust in the. Thou helpest hi ỹ doth rigB ht wyth cherefulnesse, and them that thynke vpon thy wayes. But lo, thou art angrye, foz we offende/ and haue B bene euer in synne) * and there is not one whole.
We are al as an vncleane thing, & al our righteousnesses are as the clothes stained with ỹ floures of a womã: we fall euerychone as the leafe, foz oure synnes cary vs away lyke ỹ wynde. There is no man that calleth vpon thi name, that standeth vp to take holde by the. Therfoze hidest thou thi face from vs, & consumest vs, be cause of our sinnes. But now O Lozde, thou father of ou- G tes: *we are the claye, and thou art our potter, and we al are the wozcke of thy handes. Be not to foze dyspleased (O Lozde) & kepe not our offences to long in thi remembzaunce, but considze that we al are thy people. The cytyes of thy Sanctuary lye waste, Syõ is a wylderneße, and Jerusalem a desert. Oure holi house which is oute bewtys where our fathers praised the, is bzent vp: yee all oure cõmoditties and pleasures are wasted awaye. Wilt thou not be intreated (lozde) foz all this: Wylt thou holde thi peace, and scourge vs so foze:

¶ The keiycytye of Jerusalem, and the callynge of the Heathen.

¶ The .lxv. Chapter.

*Hey shall seke me, that hither to haue not asked foz A me: thei shal finde me, that hytherto haue not sought me. Then shal I saye immedtatly to the people that neuer called vpon my name: I am here, I am here: Foz thus long haue I euer holden out my handes to an vnfaythfull people/ that go not the ryght waye, but after their owne ymaginacyõs: To a people ỹ is euer dekying me to my face * they make their oblacyons in gardens, and their smoke vppon Aulters of bzicke, they lurke amonge the graues, and lye in the dẽnes allnight.

*They eat swynesflesh, and vncleane bzoth is i their vessels. If thou cõmest nye thẽ, thei saye: touch me not, foz B I am holyer then thou. All these men when I am angry, shalbe turned to smoke and fyze, that shall burne foz euer. Beholde it is wzyten befoze my face, I shal not be kozgotte, but recõpensed. * I shal reward it thẽ into their bosome: I meane youre mysdedes, and the mysdedes of your fathers together (sayth ỹ lozd

The prophecy.

Lorde) which have made smokes vpō the mountaynes, and blaspheamed me vpon the hylles: therfore wil I mesure their old dedes into their bosō againe.
Moreouer thus sayeth the Lorde: lyke as when one wold gather holt grapes, men saie vnto him: breake it not of for it is holy: euē so wyll I do also for mi seruaūtes sakes, that I will not destroye them all. But I wil take a sede out of Jacob, and out of Juda one, to take possession of my hyll. My chosen shall possesse these thinges, and mi seruauntes shal dwell there. Saron shalbe a shepefolde, and ỹ valley of Achor shal geue the stallynge for the catell of my people, that seare me. *But as for you, ye are they, that haue forsaken the Lorde, and forgotten my holy hyl. Ye haue set vp an aulter vnto fortune, and geuen rych drinckofferings vnto treasure. Therfore wyll I nombre you with the swerde, that ye shal be destroyed all together. For when I called, no man gaue me answere: when I spake, ye herkende not vnto me, but did whickednes before myne eyes, and chose the thynge that pleased me not. Therfore thus sayeth the Lorde God: Be holde, my seruauntes shal eate, but ye shal haue honger. Beholde, my seruauntes shal drincke, but ye shal suffre thurste. Beholde, my seruanntes shal be mery, but ye shal be confounded. Beholde, mi seruauntes shal reioyce for very quyetenesse of hert: But ye shal crye for sorow of hert, and complayne for veration of mynde. Youre name shal not be sworn by amonge mi chosen, for God the Lorde shal slaye you, & call his seruauntes by an othere name. Who so reioyseth vpon earth, shal reioyse in ỹ true God: And who so sweareth vpon earth, shal sweare in the true God. For the olde emnyte shall be forgotten / and taken awaye oute of my syght. For lo, I shal make a new heauen, and a new earth. And as for the olde, they shal neuer be thought vpon, ner kepte in mynde: but men shalbe glad and euermore reioyse, for the thinges, that I shal do.
For why: Beholde, I shal make a ioyfull Jerusalā, yee I mi self wil *reioyse with Jerusalem, and be glad with my people: And the voyce of weppynge and waylyng shal not be herde in her/ from thēce forth. *There shall neuer be chylde ner olde man, ỹ haue not their ful dayes But whē the chylde cometh to an hūdreth yeare olde * it shal dye. *And yf he that is an hūdreth ye are of age dowrōge, he shalbe cursed. Thei shalt builde houses, and dwel in them: they shal plante vyneyards, and eate ỹ frute of them. They shal not buylde, & another possesse: they shal not plante, & another earte: But the lyfe of my people shalbe lyke a tre, and so shal the worcke of their handes.
My chosen shall lyue longe, they shall not laboure in vayne, ner begett wyth trouble: for they are the hye blessed sede of the Lorde, and their frutes with thē. And it shalbe, that or euer they call/ I shal answere them. Whyle they are yet but thincking how to speake, I shal heare them. *The wolff and the lam be shal fede together, and ỹ lion shal eate haye lyke the bullock. *But earth shalbe the serpentes meate. There shal no man hurte ner slaye another, in al my holy hil/ sayeth the Lorde.

The notes,

a* God is conuted to reioyce when the people folowyth his minde and wyl, and that he therfore doeth them good, and geueth them his benefytes. A like saying haue ye in Jere. xxxij. g. I wyl haue a lust & pleasure to do them good. &c.
b* There shal nether be child nor olde man. &c. The meaning is: There shal no man be delyted in the vayne hope of this mortal lyfe. They that be but euen younge of age, that haue profeted in faith and holy workes, and that loue not thys presente lyfe shall thinke them selues oldeynough: And that for the cōtemplacion & desire of the lyfe to come, whiche they knowe right wel shalbe much better.
c* Some read He shalbe counted ynough.
d* And yf he that is an hudreth yeare of age. &c
The prophet meaneth hereby ỹ all though the wycked come to an exceding great age, yet thinke they ỹ they haue not lyued ynough, so shal their dampnacyon be the greater.
e* The wolfe and the lambe shal fede together, &c. The meanyng is, that the moost wicked and cruell men shal at the commig of Christ agre with ỹ good & pesable: And that the Gentiles (which for their beastly lyuinge, are often signified vnder the name of beastes) shalbe at vnyte withe the faithful, and ỹ one lyue louingly e with the other Wout stryfe. The very same saying haue ye before in the xi. a & b
f* But earth shalbe the serpentes meate, ỹ is, with earth shal ỹ serpē be content, & nether sting mā, nor hurt him wyth her venom.

The.lxvi. Chapter.

God dwelleth not in temples made by mannes hande. He despyseth sacrifices done without mercy & fayth. God comforteth them that ar troubled for his sake. Among the Christen, the Sabboth is contynuall.

Thus

satisfied.

Ye shall taste, and haue delite in the plenteousnesse of her power. For thus sayeth the Lorde: beholde, I wyll lete peace in to her, lyke a water floude, and the myght of the Heythen lyke a flowynge streame. Then shall ye be borne vpon her sydes, and be ioyful vpon her knees. For like as a chylde is comforted of his mother, so shal I comfort you, and ye shalbe comforted in Ierusalem. And when ye se thys; youre herte shall reioyse, and youre bones shall florysh lyke an herbe.

D

Thus shall the hande of the Lorde be knowne amonge his seruauntes/ and his indignacyon amonge hys enemyes. For beholde, the Lorde shal com with fyre, and hys charet shall be like a whyrl wynde, that he maye recõpence his vengeance in hys wrath and his indignacyon wyth the flame of fyre. For the Lorde shall iudge all flesh with the fyre and wyth his swerd, and there shal be a greate nombre slaine of the Lord. Soch as haue made them selues holy and cleane in the gardens/ and those that haue eaten swyne flesh, myce, and other abhomynacyons, shall be taken awaye together, sayeth the Lorde. For I wyll come to gather al people and tõges wyth their workes and imaginacyons: these shal com, and se my glory. Unto thẽ shall I geue a token, and sende certaine of them (that be deliuered) amõg the Gentiles: in to Celycia, Affrica and Libya (where men can handle bowes) in to Italy also and Grekelande.

The Iles farre of, that haue not herde speake of me, & haue not sene my glory, shal preach my prayse amonge the Gentiles and shal bryng al youre brethren for an offrynge vnto the Lorde, out of all people, vpon horses, charrettes and horle litters, vpon Mules and cartes to Ierusalem my holy hyl (sayeth the Lorde) lyke as the chyldren of Israel bryng the offrynge in clean vessels, to the house of ỹ Lorde.

E

And I shall take out certayne of thẽ for to be Preastes and Leuytes, sayeth the Lorde.

A THus sayeth the Lord, Heauen is my sete, and the earth is my fote stole. * Where shall now the house stande that ye wyll buylde vnto me? And wher shalbe ỹ place, ỹ I wyll dwel in? As for these thinges my hand hath made them al, and they are al created, sayeth the Lorde. Which of them shal I then regarde? Euen hym that is of a lowly troubled spyrete, and stãdeth in awe of my wordes. For who so slayeth an oxe for me/ doth me so greate dishonoure, as he that kylleth a man. He that kylleth a shepe for me/ choketh a dog. He ỹ brigeth me meat offriges, offreth swynes blud: Who so maketh me a memorial of in cense prayseth the thinge that is vnright. Yet take they soch wayes i hande, and their soule delyteth in these abominacyons.

Therfore wyll I also haue pleasure in laughynge thẽ to scorne, & the thing that they feare, wyll I bringe vpõ thẽ. For whẽ I called, no mã gaue answer: when I spake they woelde not heare: But did wickednesse before mine eyes, and chose ỹ thinges that displease me. Heare the worde of God all ye, that feare the thing which he speaketh Youre brethrẽ that hate you, and cast you out for my names sake, saye: Lett the Lord magnyfye him self, that we maye se youre gladnesse, and yet they shalbe confounded.

B

For as touchyng thecytie and the tempel. I heare the voyce of the Lord/ that wyl re warde, and recompence his enemyes: lyke as when a wyfe bryngeth forth a man chyld, or euer she suffre the payne of the byrth and anguysh ofe the trauayle. Who euer herde or sawe soch thynges? doth the grounde beare in one daye? or are the people borne all at once, as Syon beareth her sõnes: For thus sayeth the Lord: Am I he that maketh other to beare, and beare not my self? Am not I he that beareth, and maketh baren: sayeth thy God. Reioise with Ieru salem, and be glad wyth her/ al ye that loue her. Be ioiful wyth her/ al ye that mourned for her. For ye shal sucke cõforte out of her brestes, and be

C

for

THus sayeth the Lord, Heauen is my sete, and the earth is my fote stole. * Where shall now the house stande that ye will buylde vnto me? And wher shalbe ỹ place, ỹ I wyll dwell in? As for these thinges my hand hath made them al, and they are al created, sayeth the Lorde. Which of them shal I then regarde? Euen hym that is of a lowly troubled spyrete, and stãdeth in awe of my wordes. For who so slayeth an oxe for me/doth me so greate dishonoure, as he that kylleth a man. He that kylleth a shepe for me/ choketh a dog. He ỹ brigeth me meat offriges, offreth swynes blud: Who so maketh me a memorial of in cense prayseth the thinge that is vnright. Yet take they soch wayes i hande, and their soule delyteth in these abominacyons.

Therfore wyll I also haue pleasure
B in laughynge thẽ to scorne, & the thing that they feare, wyll I bringe vpõ thẽ. For whẽ I called, no mã gaue answer: when I spake they woelde not heare: But did wickednesse before mine eyes, and chose ỹ thinges that displease me. Heare the worde of God all ye, that feare the thing which he speaketh Youre brethrẽ that hate you, and cast you out for my names sake, saye: Lett the Lord magnyfye him self, that we maye se youre gladnesse, and yet they shalbe confounded.

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Ye shall taste, and haue delite in the plenteousnesse of her power. For thus sayeth the Lorde: beholde, I wyll lete peace in to her, lyke a water floude, and the myght of the Heythen lyke a flowynge streame. Then shall ye be borne vpon her sydes, and be ioyful vpon
D her knees. For like as a chylde is comforted of his mother, so shal I comfort you, and ye shalbe comforted in Jerusalem. And when ye se thys; youre herte shall reioyse, and youre bones shall florysh lyke an herbe.

Thus shall the hande of the Lorde be knowne amonge his seruauntes/ and his indignacyon amonge hys enemyes. For beholde, the Lorde shal com with fyre, and hys charet shall be like a whyrl wynde, that he maye recõpence his vengeance in hys wrath and his indignacyon wyth the flame of fyre. For the Lorde shall iudge all flesh with the fyre and wyth his swerd, and there shal be a greate nombre slaine of the Lord. Soch as haue made them selues holy and cleane in the gardens/ and those that haue eaten swyne flesh, myce, and other abhomynacyons, shall be taken awaye together, sayeth the Lorde. For I wyll come to gather al people and tõges wyth their workes and imaginacyons: these shal com, and se my glory. Unto thẽ shall I geue a token, and sende certaine of them (that be deliuered) amõg the Gentiles: in to Celycia, Affrica and Libya (where men can handle bowes) in to Italy also and Grekelande.

The Iles farre of, that haue not herde speake of me, & haue not sene my glory, shal preach my prayse amonge
E the Gentiles and shal bryng al youre brethren for an offrynge vnto the Lorde, out of all people, vpon horses, charrettes and horle litters, vpon Mules and cartes to Jerusalem my holy hyl (sayeth the Lorde) lyke as the chyldren of Israel bryng the offrynge in clean vessels, to the house of ỹ Lorde.

And I shall take out certayne of thẽ for to be Preastes and Leuytes, sayeth the Lorde.

for

For lyke as the new heauen and the new earth whiche I wyl make, shall be fast stablysshed by me: (saith the Lord) So shall youre seade and youre name continue[b]* and there shalbe a new mone for the other, ād a new Sabbath for the other, and al *flesh shall comme to worshippe before me (sayth the Lorde) And they shall go forth and loke vpon the carions of them that haue trāgressed agaynst me for theyr wormes shall not dye, neither shall theyr fyre be quenched, and all fleshe shall abhorre them.

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a* Where shall now the house stande. &c. as whoo shulde saye: wherto make ye me a temple of mannes handy worcke, which rule the whole worlde: Hether to haue I suffred the temple to kepe you Jewes in a certen maner of instruction and obedyence: and chose you one place for youre seruice, to thyntente that ye shuld not fall to the Idolles of the Gentyles. But now wyll I haue all ydolles banished, and for Jewrye wyll I chalenge vnto me the whole worlde, for one people all the dwellers vpon the earthe whyche shalbe my worshippers in spyryte and i truth.

Johan. iiii. I wyll not be superstitiously worshypped wyth sacrefyces and ceremonies in the temple, but with rightuousnes, with fayth, and wyth ỹ spyrete. The same longe that the prophete here lyngeth in the latter ende of hys prophecy, lange he before in the begynnyng euen in the fyrst Chapter. Let ỹ chrysten note these .ii. Chapters (I meane the fyrste and the last) well, and then shall they perceaue howe greately God abhorreth such Ipocrytische worckes done wout faith, although they seme and apeare outwardly to bee moost godly.

b* That is, there shalbe a perpetuall feast and a perpetuall rest. They shall not then kepe theyr Saboth after the maner of the Jewes, nor make difference betwene day and daye: but they shall kepe a continuall Sabboth, and neuer do scruple worcke, that is, sines. Then shall they alwayes be in the tēple, that is, alwayes shall they prayse God in spyrete and truth, as wel in aduersitie as in prosperyti. They shall nether renne vnto ydols nor any creatures, but shal worshyppe the Lorde onely.

*By all flesh here vnderstand the Chrysten.

The ende of the Boke of the Prophet Esay

¶ The boke of

The Prophete Jeremye.

¶ The stock of Jeremye, and in what tyme he prophecyed. He excuseth himselfe & wold refuse the office of a Prophet, because he is younge and vnexpert He is teught of ỹ Lord, & becometh bolde. God openeth vnto him, that the destrucciō of the Jewes, by the babilonians, is at hand. Jeremy is commaunded to speake the word of God vnto ỹ Jewes without feare.

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THese are the Sermons of Jeremye the sōne of Helkiah the prest, one of thē that dwelt at Anathoth in the land of Ben Jamin: when the Lorde had fyrst spokē with him/[a]* in the tyme of Josiah the sonne of Amon king of Juda, i the .xiii. yeare of of his kyngdome: and so durying vnto the time of Jehoakim the sonne of Josiah kynge of Juda, & vntyl the .xi. yeares of Zedekiah ỹ sōne of Josiah kynge of Juda were ended: when Jerusalem was taken/euen in ỹ fyfth Moneth. The word of the Lord spake thus vnto me: Before I fashioned the in thy mothirs wombe, I dyd knowe ỹ And or euer thou wast borne, [b]* I sanctified the, and ordened the, to be a Prophet vnto the people.

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Then sayde I: Oh Lorde God, I am vnmete, for I am yet but younge.

And the Lord answered me thus: Saie not so, I am to ponge: For thou shalte goo to al that I shal sende the vnto, & whatsoeuer I commaunde the, ỹ shalt thou speake. Be not afrayed of their faces, for I wylbe with the, to delyuer ỹ, sayeth the lord.

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And with that, the lorde stretched out his hand, and touched my mouth, and sayde moreouer vnto me. Beholde I put my wordes in thy mouth, & this daye do I set the ouer the people and kyndomes: that thou mayest rote oute, breake of, destroye and make wast: and that thou mayest buylde vp and plant

After this, the Lorde speake vnto me saying:

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After this, the Lorde speake vnto me saying:

sayinge: Jeremy, what seyste thou? And I sayde: I se a walkynge rodde. Then sayde the Lorde: thou hast sene right, for I wyl watch diligently vpō my word, to performe it.

D It happened after warde, that the Lord spake to me agayne, and sayde: what seyst thou? And I sayde: I do se a seething pot, loking from out of the north hether warde.

Then sayde the Lord vnto me: Out of the north shal come a plage vpon al the dwellers of the lande. For lo, I wyl cal al the officers of the kingdoms of the north (sayeth the Lord.) And theye shal come, and euerye one shall set hys seate in the gates of Jerusalem / and in al their wales round about and thorow al the cities of Juda. And thorow them shal I declare my iudgemēt vpon all the wyckednesse of those men ỹ haue forsaken me: that haue offred vnto straunge goddes and worshypped the workes of their owne handes.

And therfore *gyrd vp thy loynes aryse / and tel them al, that I geue the in commaundement. Feare them not, I wyl not haue the to be afrayed of thē For beholde, thys daye do I make the a stronge fensed towne, an yron pyler / and a wall of stele agaynste the whole lande, agaynst the kynges and myghtie men of Juda, agaynst the prestes & C people of the lande. They shal fyght agaynst the, but they shal not be able to ouercom the: for I am with the, to deliuer the, sayth the Lord.

The notes.

a *It is a necessary thynge to the vnderstandinge of the Prophetes, to knowe the Storyes of the tymes wherin they prophecyed. The storyes of Jeremyes tyme ye haue in the fourth of the Kinges, frō the .xxi. chapter to the ende of the boke: and in the seconde of the Chronycles, from the .xxxiii. chapt to ỹ ende alsō He prophecied a boute .xli. yeares.

b *I sanctified the. &c. That is, I dedicated, chose appoynted, prepared, set the a syde, to be a prophete vnto the people So in Joh. x. g Saye ye then vnto hym, whom the father hath sanctified. &c. that is, hath chosen &c.

c *For a Prophet or preacher to gyrd vp his loynes, is boldely and constantly to resyste the false opynyones and doctryne of the wycked, seuen to empryse in them the worde of truth (which engendreth hate, whether they wyl or no: and that not ones or twyse, vntyl such tyme as they other amende, or elles w are angry and furyous with it: Ye and then to set more by the commaundement of the Lord thē by ỹ power and tyrranny of this worlde: not to set by ỹ threatenynges of rulers, which can do nothing but that which god permitteth & suffreth thē: therfore ar they not to be feared of an obedient and faythful seruaūt of the Lorde.

God reherceth his benefytes done vnto ỹ Jewes. Agaynst Prestes & Prophetes, or preachers that cōtemne & despyse God: The Jewes are destroyed, because they forsoke God, & be cause they ranne a whore huntyng after Idoles.

The.ii. Chapter.

Moreouer, the worde of the Lord cōmaūded me thus: Go thy waye, crye in the eares of Jerusalem, and saie: Thus saieth the Lorde: I remembre the for the kindnesse of thy youth, and be cause of thy stedfast loue: in that thou folowdest me thorow the wyldernesse, in an vntylled lande. Thou Israell wast halowed vnto the Lorde, and so was his fyrst frutes. All they that deuoured Israel offended: myschefe fell vpon them, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacion of the house of Israel. Thus sayeth the lorde vnto you. What vnfayth fulnesse founde youre fathers in me, that they went so farre awaie fro me, falling to lightnesse, and beynge so vayne? Thei thought not in their hertes: Where haue we left ỹ lord, that brought vs oute of ỹ lande of Egypte, that led vs thorow ỹ wilderneſſe / thorowe a deserte and rough land, thorowe a drye and a deedly lāde / yee a lande that no man had gone thorowe, & wher in no man had dwelt. And when I had brought you into a pleasaūt welbuilded lande, that ye myght entoye the frutes and al the cōmodyties of the same: ye went forth and defyled my lande, and brought myn heritage to abhominacyon.

The Prestes thē selues sayde not once: Where is the lorde? They that haue ỹ law in their hāds, know me not: The shepherds offēd agaynst me. The prophets do seruyce vnto Baal, and folowe soch thynges as shal bring them no profyt. Wherefore I am constrayned (sayeth the lorde) to make my complaynte vpō you, and vpon youre childrē. Go in to the Iles of Cethim / and loke wel: sende vnto Cedar / take diligent hede: and se / whether soch thinges be done there / wether the Gentiles them selues deale so falsly and vntruly with their goddes (which yet are no goddes in dede) But my people hath geuen ouer their hye

honour, for a thing ỹ may not help thé

Be astonished (O ye heauens) be a frayde, and abashed at suche a thynge, sayeth ỹ Lord. For my people hath don two euels. They haue forsaken me the wel of the water of lyfe, and digged thé pyttes, yee vyle and broken pyttes ỹ holde no water. Is Israel a bonde seruaunt, or one of the household? Why is he then so spoyled? Why do they roare and crye then vpon hym, as a lion? They haue made his lande waste, his cyties are so brent vp, that there is nó mã dwelling in thé. Ye the childrẽ of * Noph & taphnes haue defiled thy neck.

C Commeth not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he led the by the waye? And what hast thou now to do in the strete of Egypt? to drincke foule water? Ether, what makest thou in the way to Assiria? To drincke water of the floud Thyne owne wyckednes shal teproue the, and thy turninge awaye shal condemne the: that thou mayest know and vnderstande, howe euel and hurtfull a thinge it is / that thou hast forsaken the Lord thy God, and not feared him, sayeth the lord god of Hostes.

I haue euer broken the yock of old, and burst thy bondes: yet sayst thou, I wil no more serue, but (lyke an harlot) thou runnest about vpon al hye hilles, and among al grene trees where as I planted the out of noble grapes & good rotes. How art thou troden then in to a bitter, vnfrutful, and straung grape? Yee and ỹ so sore: ỹ though thou wash the with. b * Nitrus and make thy selfe to sauour with that swete smelling herbe of Bozith: yet in my sighte thou art stayned with thy wickednesse / sayeth ỹ Lord thy God.

E Saye not now: I am not vncleane and I haue not folowed the goddes. Loke vpon thyne owne wayes in wodes / valleyes & dénes: so shalt ỹ know what ỹ hast done. Thou art like swift Dromedary / ỹ goyth easly his wate: & thy wãtones is like a wyld Asse, ỹ vseth ỹ wyldernes / & ỹ snoffeth & bloweth at his will. Who can tame the? All they ỹ seke the shal not fayle, but fynde the in thyne owne vnclennes.

Thou kepest thy fote from nakednes, and thy throte from thyrste / and thynckest thus in thy selfe: tush: I wyll take no sorow, I wyll loue the straũge goddes, and hange vpon them.

Lyke as a theefe that is taken wyth the dede cõmeth to shame, euẽ so is the house of Israell come to confusion: the comen people, theyr kings and rulers, theyr prestes and Prophetes. For they saye to a stocke thou art my Father, and to a stone: thou hast begoten me, ye they haue turned theyr backe vpon me, and not theyr face / but in the tyme of theyre trouble / when they saye, stande vp, and helpe vs / I shall answere them: Where are now thy Gods / that thou hast made the? let them stand vp / and helpe ỹ in tyme of nede? for loke how many cityes ỹ hast (O Juda) so many Gods hast thou also.

F Wherfore then wyll yè goo to lawe with me / seing ye all are synners agaynste me, sayth the Lord? It is but lost labour, that I smyte your chylderen, for they receaue not my correction. Youre owne swerde destroyeth your Prophetes, like a deuouring lyon. If ye be the people of the Lorde, then herken vnto hys worde am I then become a wyldernes vnto the people of Israell? or a lãde that hath no lyghte? Wherfor sayth my people then: we are fallen of, ãd we wyl com nomore vnto the? Doth a mayde forget her rayment / or a Bryde her stomacher? And doth my people forget me so longe? Why boastest thou thy wayes so hyly e (to obtayn fauoure ther thorowe) when thou, haste yet stayned them with blasphemyes?

G Upon thy wynges is found ỹ bloude of poore and innocent people, and ỹ not in corners and holes only, but openlye in all these places. Yet darest ỹ say: I ã gyltlesse: Tush, his wrath can not come vpon me. Beholde, I wyl reason wt the because ỹ darest say: I haue not offended. O how euell wyll it be for ỹ, to abyde it: when it shalbe knowen: howe ofte thou hast gone backward? For thou shalt be confounded as well as Egipt / as of ỹ Assirians: ye thou shalte go thy waye from them, and smyte thyne handes together vpon thy head.

Because

Because the lord shal bring that confydence and hope of thyne to naughte/ and thou shalt not prospere with al.

The notes

a* Noph and Taphnes were two of the chefe cyttes of Egypt, wherin the Hebrewes put their truste, but in vayne.

b* Nitrus is a kynd of salte good to wash clothes in, and the body also.

C God being mercyful calleth vnto repentaūce his people, which he had forsaken for their whoredom with Idoles. Heerhorteth Israel vnto repentaūce, prompting them shepardes that shuld haue the true knowledg of god. The returne of Israel vnto god, confessyng their offence.

C The.iii. Chapter.

A COmenly/when a man putteth awaye his wife, & she goeth from him/and marieth with another, then the question is: shulde he resorte vnto her eny moze after that? Is not this feld thē defyled and vnclean? But as for the/a* thou hast playde the harlot with many louers/ yet turne agayne to me/ saith ỹ lord. Lift vp thine eyes, on euery side, and loke, yf thou be not defyled. Thou hast wayted for thē in the stretes, and as a murtherer in ỹ wildernes. Thorow thy whordom and shamefull blasphemyes, is the land defyled.

This is the cause, that the rayne/ & euenyng dewe hath ceased. Thou haste gotten the an whores forehead, & cāst not be ashamed. Els woldest thou sai vnto me: O mi father, thou art he that hast brought me vp, and led me fro my youth: Wylt thou then put me away, & cast me of for euer? Or wilt thou withdraw thy self cleane fro me? Neuertheles, thou speakest suche wordes, but ỹ art euer doinge worse and worse.

B * The lord sayd also vnto me: in the tyme of Josiah the kynge: Hast thou sene what that shrinkinge Israel had done? how she hath runne vp vpon all the hylles, and amonge al thicke trees, and there played the harlot: haste thou sene also (when she had done all thys) how I sayde vnto her: that she should turne agayne vnto me, and yet she is not returned? Juda ỹ vnfaithful sister of hers also saw this: Namely, that after I had wel sene the aduoutry of the shrynckynge harlot Israell / I put her awaye, and gaue her a byll of deuorcement.

For all this, her vnfaythful syster Juda was not a shamed, but went backe and played the whore also. Yee and the noyse of her whordom hath defiled the whole lande. For she hath cōmitted her aduoutrye with stones & stockes.

Neuertheles/ her vnfaithful sister Juda is not turned vnto me againe w her whole hert/ but faynedly/ sayth the Lord. And the Lord sayde vnto me. The backslyder Israel is more righteous/ then the vnfaithful Juda. & there fore go preache these wordes towarde the north, and saye: Thou shrynkynge Israel/ turne agayne (sayeth the Lord) and I wyl not turn my face from you, for I am mercyful, sayth the Lord/ and I wyl not alwaye beare displeasure agaynst the: but on this condicion, that thou know thy greate blasphemy: Namely/ that thou hast vnfaythfully forsaken the lord thy god/ and hast made thy selfe partaker of straunge goddes vnder all grene trees, but haste had no wyl to heare my voyce, saieth the lord.

D * O ye shrinkyng children, turne agayne/ sayeth the lorde: and I wyl be maryed with you. For I wyl take one out of the cytie, and two out of one generacion from amonge you, and bring you out of Sion: and wyl geue you herdmen after myne owne mynde, which shal fede you with lernynge and wysdome. Moreouer/ when ye be increased & multiplied in the lande, then (saith the lord) there shal no more boost be made of the arcke of the lordes Testament: Noman shal thinke vpō it, nether shal any man make mencyon of it: for from thence forth it shall nether be vysyted, ner honoured with gyftes.

Then shal Jerusalem be called the Lordes seate, and all Heathen shall be gathered vnto yt / for the name of the Lordes sake, whyche shall be set vp at Jerusalem.

And from that tyme forth, they shall folowe noe more the ymagynacyon of their owne frowarde herte.

E Then those that be of the house of Juda shal go vnto ỹ house of Israell and they shal come together out of the North, into the same land that I haue geuen your fathers.

I have cherished also, howe I toke yͤ vp being but a childe, and gaue the a pleasaunt laude for thyne heritage, ye and a goodly Host of the heathen: and how I commaunded the, that thou shuldest *call me father onely, and not to shrincke fro me.

But lyke as a woman kayleth her louer/so are ye vnfaithfull vnto me(O ye house of Israel(saieth the lord. And therfore the voyce of the childzen of Israel was herd on euery side, wepinge & watlig: for they haue defiled their way, and for gotten god their lorde.

G O ye shrinking childzen/turne agayne(sayinge: lo/we are thyne, for thou art the Lord our god) And so shal I heale your backturnynges. The hilles fall, and al the hye pryde of the mountaynes, but the health of Israell standeth only vpon god our lorde.

Confusion hath deuoured oure fathers labour from our youth vp: yee their shepe and bullockes, their sõnes and daughters. So do we also slepe in our confusion, and shame couereth vs: for we and our fathers from our youth vp vnto this daye haue synned agaist the Lorde oure God, and haue not obeyed the voyce of the lord our god.

The notes

a * That is, thou hast loued, worshiped, and serued many Idoles of the gentiles, in hilles, wodes, valeyes fildes, and in many other places as we often rede in the Byble: and hast forsaken me thy husband, contrary to the maner of honest maried wemẽ, wherfore thou art worthy to be deuorced. Yet turne and repent & forthincke the earnestly, & I wyl not stick to receaue the agayne.

¶ The true repẽtaunce or returnyng to God. He exorteth to the circumcision of the hert. The destruccion of Iewry is prophecyed, for the malyce of their hertes.

¶ The.iiii. Chapter.

A IScaell if thou wylt turne the/then turne vnto me, sayth the Lorde. And if thou wylt put away thyne abhominacions out of my sight, thou shalt not be moued: And shalt swear: The Lorde lyueth: in trueth/in equitie and ryghtuousnes: and all people shalbe fortunable and joyful in hi. For thus sayth the Lorde, to all Juda and Jerusalem: plowe your lande, and sowe not among the thornes.

B Be circumcised in the Lord, and cut away the forskinne of youre hertes, al ye of Juda, and al the indwellers of Jerusalem: that my indignatyon breake not out lyke fyre, and kindle, so that no man maye quench it, because of the wickednes of youre ymaginacions.

Preach in Juda and Jerusalem, cry oute and speake: blowe the trompettes in the lande crye that euery man maye heare, and saye: Gather you to gether/ and we wyl go into strong cities. Set vp the token in syon/spede you, and make no tarienge: for I wyll bringe a great plage, and a greate destruction from the North. For the spoyler of the Gentyles is broken vp from his place, as a lion out of his denne, that he maye make the lande waste, and destroye the cyties, so that no man maye dwel therin. Wherfore gyrde your selues aboute w sackcloth, a* mourne and wepe, for thee fearfull wrath of the Lorde shall not be withdrawen from you.

C At the same tyme (sayth the Lorde) the hert of the king and of the Princes shalbe gone, the prestes shalbe astonesshed, and the Prophetes shalbe sore afrayed. Then sayde I: O Lorde God, hast thou thé deceaued this people & Jerusalem, saying: ye shall haue peace, & now the swearde goeth thorowe theyr lyues? Then shall it be sayde to the people and to Jerusalem: b* there cometh a mayne wynde from the north thorow the waye of my people, but nether to fanne, nor to clense.

D c* After that shall there come vntoo me a stronge wynde, & then wyll I also geue sentence vpon them. For lo, hecõmeth down lyk as a cloud, & his charettes are lyke a stormy wynde: Hys horsemẽ are swyfter thẽ yͤ Aegle. Wo vnto vs, for we are destroyed: O Jerusalem, wasch thyne hert frõ wickednes, yͤ thou mayst be helped. Howe longe shall thy noysome thoughtes remayne w̃ thee?

For a voyce from Dan and from yͤ hyll of Ephraym speaketh out, and telleth a destruction. Beholde, the Heathẽ geue Jerusalem warning, and preach vnto her, that her destroyers are comming from farre countrees.

They

They tell the cities of Juda the same also, they shall geue them warnyng in euery place, lyke as the watchmen in ỹ felde. For they haue prouoked me too wrath, sayth the lorde.

Thy wayes and thy thoughtes, haue brought the vnto thys, thys is thyne owne wickednes and dislobedience/ that hath possessed in thyne herte: Ah my bely/ ah my bely, (shalte thou crie) how is my hert so sore: mi hert panteth within me, I cannot be styl, for I haue harde the crycng of the trompettes, ād peales of warre.

They crye murther vpon murther. the whole lande shall perysh. Immedyatly my tentes were destroyed, and my hanghinges, in the twincklynge of an eye: Howe longe shall I see the tokens of warre, and heare the noyse of the trompettes.

F Neuertheles, this shall come vpon the because my people is become foolysh, & hath vtterly no vnderstanding. They are the chylderen of folyshnes, and wout any dyscretion. To do euel, they haue wytt ynough: but to do wel, they haue no wysdomme. I haue loked vpon the earth/ and se, it is waste and voyd. I loked towarde heauen, and it had no shyne.

I beheld the mountaynes, and they trembled, and all the hylles were in a feare. I loked about me, and ther was no body, and all the byrdes of the ayer were away. I marked wel, and the plowed feld was become waste: ye all their cities were broken downe at the presence of the Lorde, and indignation of his wrath.

For thus hath the Lorde sayde: The G whole lande shalbe desolate, yet wyll I not then haue done. And therfore let the earthe mourne, and let the heauen be sorye aboue: for the thynge that I haue purposed and taken vppon me to do, shall not repente me, and I wil not go from it. The whole lande shall flee, for the noyse of the horsmen and bowemen: they shal runne into dennes, into woddes, and clymme vp the stony rockes. All the Cities shalbe voyde, and no man dwellyng therin.

What wylt thou now do, thou beinge destroyed? For though thou clothest thy self with scarlet, and deckest the wō golde: though thou paynctest thy face with coloures, yet shalt thou trym thy selfe in vayne.

For those that hytherto haue bene thy greate fauourers, shal abhorre the, and go about to slaye the. For (my thincke) I heare a noyse, lyke as it were of a woman trauelyng, or one labouryng of her fyrst chylde: Euen the voyce of ỹ daughter Siō, that casteth out her armes and sowneth, sayng: Ah wo is me, how sore vexed and faynt is my herte, for them that are slayne?

The notes.

a* To mourne in the Scripture sygnifieth somtyme to make an vnmeasurable and greuous lamētacion, as when a man for vnpacience and greefe, smyteth his owne body, rentcth his clothes, teareth his heārre. ꝛc. So in Math. xxiiii. c. And then shal al the kinredes of the earth mourne.

b* Some reade the dyre wynd cometh out of the hyghplaces of the wyldernesse, by the waye of ỹ daughter of my people ꝛc. They vnderstand by ỹ wind the king of Egypt: And by the waye of his people ỹ waye which heled his people, when they came forth of Egipt: which was through the wyldernes. Exod xiii. d

c* After that shal ther come vnto me a strong wind ꝛc. By this wynd is vnderstande the kynge of Babylon and his armye.

¶ In Jewry is there no ryghtwes or faythful men found/ ether amongest the people, or the rulers, for whose sake the Lord shuld spare the cytie: wherfore Jewry is destroyed of the Assyrians.

¶ The. v. Chapter.

A Loke thorowe Jerusalem, beholde and se: Seke thorow her stretes also withi, yf ye can fynde one manne that doth equal & right or laboreth to be faithful: & I shal spare him (sayeth the Lord) For though they can saye: the Lord liueth, yet do they sweare to disceaue: Where as thou (O Lord) a* lokest onely vpon fayth and truth.

Thou hast scourged them, but thei toke no repentaunce: thou hast corrects them for amendment, but they refused thy correccion. They made their faces harder thē a stone, & wold not amende.

B Therfore I thought in my self: per aduenture they ar so simple and foolish that they vnderstande nothyng of the Lordes waye/ and iudgmentes of our god. Therfore wyl I go vnto their heades and rulers, and talcke with thē: yf they knowe the waye of the Lord, & the iudgementes of our god.

But these (in lyke maner) haue broken thee yock, and burste the bandes in sonder.

b * Wherfore a lyon out of the wodd shal hurte them, and a wolfe in the euenynge shal destroye them. The cat of the mountayne shal lye lurkyng bi their cyties, to teare in peces al them, that cõ therout. For their offences are many/ & their departynge awaye is greate.

C Shulde I then for al this haue mercy vpon the? Thy chyldren haue forsaken me, & sworne by thẽ that are no goddes. And albeit they were bounde to me in marryage, yet thei fell to aduouttrie, and haunted harlottes houses.

nota

In the desyre of vnclenly lust they are become lyke the stoned horse, euery mã neyeth at his neyghbours wyfe: Shulde I not correcte this, saieth the Lord. Shulde I not be auẽged of euery people, that is lyke vnto this? Clymme vp vpon their walles, beate them downe/ but destroye them not vtterly: c * cut of their braũches, because they are not the Lordes. For vnfaythfully hath the house of Israel and Juda forsaken me, sayeth the Lorde. They haue denyed the Lorde and sayde: it is not he: Tush, ther shal no mis fortune come vpõ vs, we shall se nether swearde ner hõger. As for the wattyng of the Prophetes/ thei take it but for wynde, yee there is none of these/ whych wil tell them/ that soche thynges shal happẽ vnto them. Wherefore thus sayth the Lord god of Hostes: because ye speake soch wordes, beholde: D The wordes that are in thy mouth wyl I turne to fyre/ and make the people to be wod, that it maye consume them.

Lo, I wil bringe a people vpon you from farre, O house of Israel (sayeth the Lorde) a myghtye people/ an olde people, a people whose speach thou knowest not, nether vnderstãdest what thei saye. Their arowes are sodayn death/ yee they them selues be very giaũtes. This people shal eate vp thy frute and thy meate/ yee they shall deuoure thy sõnes and thy daughters, thy shepe and thy bullockes.

They shall eate vp thy grapes and fygges. As for thy strong and wel fenced cyties, wherein thou dydest truste/ they shal destroy them with the swerd.

Neuertheles I wyl not then haue don w you, sayeth the lorde. But yf they saye: wherfore doth the lorde our God al thys vnto vs:

Then answere them: because, y like as ye haue forsaken me, and serued str C aunge goddes in your owne land, euẽ so shall ye serue other goddes also in a straunge land. Preache this vnto the house of Jacob, and crie it out in Juda, and saye thus: Heare this (thou folysh and vndiscrete people) * ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Feare ye not me, sayeth the Lorde? F Are ye not al shamed, to loke me in the face? which bynd the see with the sand so that it can not passe his boundes: For though it rage, yet can it do nothinge, and though the waues therof do well, yet maye they not go ouer.

But this people hath a false and an obstynate herte, they are departed and gone awaye fro me. They thincke not in their hertes: O let vs feare the lord oure God/ that geueth vs rayne b * early and late, when nede is: which kepeth euer styll the haruest for vs early:

Neuertheles your misdeades haue turned these from you, and your synnes haue robbed you her of. For amõge my people are founde wycked personnes, that preuely laye snares & wait for men, to take them and destroye thẽ. And lyke as a net is full of byrdes, so are their houses ful of that which they haue gotten with falsched and dysceat/ Hereof commeth their great substaunce and ryches, here of are they fat and welthy, and are runne awaye fro me with shameful blasphemyes. G

They mynystre not the lawe/ they make no ende of the fatherlesses cause they iudge not the poore accordyng to equyte.

Shoulde I not punische these thinges, sayeth the Lorde? shoulde I not be auẽged of al soch peple, as those be? Horyble and greuouse thinges are don in the lande.

The Prophetes teache falsely/ and the preastes folowe them/ and my people hath pleasure therin. What wyll

wyl come therof at the laste.

The notes

a* The loking of God is his approuinge alowing, as it is layde in Gene.iiii.d
b* Wherfor a lyon &c vnder the nam of these beests is sygnyfyed the kinge of Babylon
c* That is make awaie the wycked people of theyr citie.
d *Of the early and latter rayne. Loke in the pistle of James.v.Chapter.b,
¶ The synnes for which Jerusalem is afflyct Uncircumcyled eares. Couetousnes. Disceat. The lord reiecteth the sacrifices of the Jewes. The commynge of the Babilonians is prophecied agayne.

¶ The.vi.Chapter

A COme out of Jerusalem, ye strouge childeren of Benjamin: blow vp the trompettes ye Tecuites, set vp a token vnto Bethcarem/ for a plage and a great mysery pepeth out from the North.

I wyll lyken the daughter Sion to a fayre and tendre woman and to her shall come the shepherdes with theyre flockes. Their tentes shall they pytche vonde aboute her, and euerye one shall fede *them that are vnder his hande.

Make battel against her, shal they say Aryse, let vs go vp, whyle it is yet day

B Alas, the daye goth awaye, and thee nyght shadowes fall downe: Arise, let vs go vp bi nyght/ and destroy her stronge holdes/ for thus hathe the Lorde of hostes commaunded.

Hew down her trees/ and set vp bulwarkes agaynste Jerusalem: This is the citie that must be punished, for in her is all malicyousnes. Lyke as a condyte aboundeth in water/ euen so thys citie aboundeth in wickednes. Robery and vnrightuousnes is hard in her, sorow and woundes are euer there in myn syght. Amende the (O Jerusalem) lest I withdrawe my herte from the, and make the desolate: and thy lande also, that no man dwell in it. For thys sayth thee

C Lorde of hoostes: a* The residue of Israell shalbe gathered together, as thee remnaunt of grapes.

And therfore turne thine hande agayne into the balket, like the grape gatherer. But vnto whoome shall I speake, whome shall I warne that he maye take heede? Their eares are so vncircumcised, that they maye not heare.

Beholde they take the word of God but for a scorne, and haue no lust therto:

And therfore b* I am so ful of thine indignacion (O Lorde) that I maye suffer no longer. Shede out thy wrath vpon the childrē that are without, and vpon al yong men. Yee the man must be taken prysoner wythe the wyfe, and the aged with the crepel. Their houses wyth their landes and wyues shall be turned to straūgers, whē I stretch out myne hande vpon the inhabitours of this lande, sayeth the lorde. For from y leest vnto the most/ they hange al vpō couetousnes: and from the prophet vnto the prest, they go all about with falsheed and lyes.

D And besyde that, they heale yhurt of mypeople with swet wordes, sayeng: peace peace, when there is no peace at all. Therfore they must be ashamed, for they haue commytted abhomynacion. But how shuld they be ashamed/ when they knowe nothyng/ neither of shame ner good nurture? And therfore they shal fall amounge the slayne, and in the houre when I shal vysyte them, they shal be brought downe, sayeth the Lorde.

Thus sayeth the Lord: go in to the stretes, consyder and make inquysycion for the olde waye: and if it be the good and right waye, then go therin, that ye maye fynde rest for your soules. But they saye: we wyl not walcke ther in, and I wyl set watchmen ouer you/ and therfore take hede vnto the voice of the trompet. But they saye: we wyll not take hede. Heare therfore ye Gentyls/ and y congregacion shalt know/ what I haue deserued for them. Here thou earthe also: beholde/ I wyl cause a plage to com vpon this people, euen the frut of theyr owne ymaginacions:

E For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherfore bring ye myncence from Saba, and swet smellynge Calamus from farre countrees: Your burnt offrynges displease me, & I reioyce not in your sacrifices.

And therfore thus sayeth the Lord: beholde, I wyl make this people fal, & ther shal fal from amōg them y father with the children, one neyghbour shal perish with another.

Moreouer

FMoreouer, thus sayeth the Lorde: Behold, there shall come a people frō the North, and a greate people shall arise from the endes of ẏ earth, wt bowes & wt dartes shall they be weapened: It is a rough and fearce people, an vnmerciful people: their voice roreth like the see, they ryde vpon horses wel apoīted to the batel agaynst the/O daughter Sion. Thē shal this citye be herd Oure armes are feble, heupnes and sorowe is come vpon vs, as vpon a woman trauelyng with chylde: No man go forth into the feld, no man com vp on the hy strete: for the swerd and feare of the enemye shalbe on euery side.

Wherfore, gyrd a sack cloth aboute the (O thou daughter of my people) sprynkle thy self with asches/moreouer I wepe bytterly, as vpon thy only beloued sonne: For the destroyer shal sodēly fall vpon vs. The haue I set for a prouer of my herd people, to seke out & to trye their wayes. For they are vnfaithful and fallen awaye, they hange vpon filthy lucre, they ar cleane brasse and yron, for they hurt and destroye euery man. The bellous are brent in the fyre, the lead is consumed / the melter melteth in vayne, for the euel is not taken awaye from them. Therfore shall they be called naughty syluer, because the Lord hath cast them out.

The notes

*Some reade: in his place: or his parte.

a*By the preaching of the word shal the chosen be gathered vnto christ, although the nombre of thē be but very few.

b*That is I cannot but power out ẏ heuy sentēce of thy word agaynst them.

¶Jeremy is commaunded to shew vnto the people the word of God, whych trusteth in the outwarde seruyce of the temple, ẏ healpeth nothing. The euelles that shal happē to ẏ Jewes for the despyte of their Prophetes. Sacrifices doth not the Lorde chefely requyre of ẏ Jewes, but that they shuld obey his word. Copheth.

The vii. Chapter

AThese are the wordes ẏ god spake vnto Jeremy: Stande vnder the gates of the Lordes house, and crie out these wordes there, wyth a loude voyce, and saye: Heare the word of the Lorde all ye of Juda / that go in at this dore, to honoure the Lorde: Thus sayethe the Lorde of Hostes the God of Jsraell.

Amende youre wayes and youre counsels and I wyll lete you dwell in thys place. Trust not i false lienge wordes, saienge: here is the temple of the Lord, here is the temple of the Lorde, here is the temple of the lorde.

*For if ye wyl amende youre wayes and councels, yf ye wyll iudge right betwyxte a man and hys neghboure: if ye wyl not oppresse the straunger, the fatherles and the wyddowe: yf ye wyll not shede innocēt bloude in this place, if ye wyl not cleue to straunge goddes to youre owne destrucciō, then wil I let you dwell in this place, yee i the lande that I gaue afore tyme vnto your fathers for euer. But take heade, ye trust in councels, that begyle you and do you no good. For whēye haue stollen, murthured, committed aduoutrie, and periury: When ye haue offred vnto Baal, folowynge straunge and vnknowne goddes: Then come ye, and stande before me in thys house, (which hath my name geuen vnto it and say: Tush, we ar absolued quyte, though we haue done al these abhominacyons.

*What e think you thys house that beareth mi nam, ys a denne of theues? And these thinges are not done priuely, but before myne eyes, sayeth the Lord: Go to my place in *Siloh/ whervnto I gaue my name afore tyme/ and loke wel what I dyd to the same place for ẏ wyckednes of my people of Jsraell. And now/ though ye haue done al these dedes (sayeth the Lord) and I my self rose vp euer bi times to warne you, and to comen wyth you/ yet wolde ye not here me: I called/ ye wolde not answere. And therfore euen as I haue done vnto Siloh/ so wyl I do to this house/ ẏ my name is geuē vnto (and that ye put youre trust in)ye vnto the place ẏ I haue geuen to you & your fathers. And I shal thrust you out of my sight, as I haue caste oute all youre brethren the whole sede of a*Ephraim.

DTherfore thou shalte not praye for this people, thou shalt nether geue thākes, not byd prayer for them: thou shalt make no intercession too mee for them for in no wyse wyll I heare the, Seyst thou not what they do in the cyttes of Juda

Juda, & with out Jerusalem: The chyldꝛē gather sticks, the fathers kyndle the fyꝛe, ỹ mothers kneade ỹ dowghe/ to bake cakes foꝛ the quene of heauen. They poure out dꝛinkoffrynges vnto straūge goddes, to pꝛouoke me vnto wꝛath: How be it they hurte not me (saieth the Lorde) but rather confounde, & shame them selues.

And therfoꝛe thus saieth ỹ Lorde God: beholde, my wꝛath and my indignacion shalbe poured out vpō this place, vpon men & catell vpon ỹ trees in ỹ felde & al frute of ỹ lande, & it shal burne so, ỹ no mā mate quench it. Thus saieth the Lorde of Hostes, the God of Israel: Yee heape vp your burnt offrynges, with youre sacrifyces/ & eate the flesshe. But Whē I brought youre fathers out of Egypt/ I spake no woꝛde vnto thēm of burntoffrynges & sacrifices: but this I commaunded thē, saynge: herken & obeye my voyce/ and I shalbe youre God and ye shal be my people: so ỹ ye walcke in al ỹ wayes, which I haue cōmaūded you, that ye may pꝛospeer.

But they were not obediēt, they inclyned not theyꝛ eares there vnto/ but went after their owne ymaginacyōs & after the mocyōs of their owne wicked herte, & so turned them selues awaye, & conuerted not vnto me. And this haue they done/ frō the tyme that youre fathers came out of Egipt, vnto this daye.

Neuertheles, I sent vnto them my seruauntes al the pꝛophetes: I rose vp early & sent them woꝛde/ yet wolde thei not herken, ne offre me their eares but were obstynate & woꝛse then theyr fathers. And thou shalt now speake al these woꝛdes vnto them/ but they shal not heare ỹ: thou shalt cry vpō thē/ but they shall not answere ỹ. Therfoꝛ shalt thou saye vnto them: this is the people ỹ nether heareth ỹ voyce of ỹ loꝛd their god, ner receueth his coꝛrectiō. Faithfulnes & truth is clean routed out of their mouth.

Wherfoꝛe cut of thyne hearte, and cast it awaye, take vp a complaynte in the whole land, foꝛ the loꝛd shal cast awaye, & scater the people that he is displeased wall. Foꝛ ỹ chyldꝛen of Juda haue done euel in my sight, saith ỹ Lorde. They haue set vp their abhomynacyōs, in ỹ house ỹ hath my name, & haue defyled it. They haue also builded an auiteter at b* Topheth, which is in the valey of ỹ chyldꝛen of Hennom: that they myght burne their sonnes and daughters, which I neuer commaunded them, nether came it euer in my thought. And therfoꝛe beholde, the dayes shal come (sayeth the Lorde) that it shal no moꝛe be called Topheth, oꝛ the valley of the chyldꝛen of Hennom, but the valleye of the slaynge, foꝛ in Topheth, they shal be buryed, because they shal els haue no rowme. Ye the deed bodyes of this people shalbe eaten vp of the foules of the ayꝛe and wilde beastes of the earth, & no man shal fraye them awaye. And as foꝛ the voyce of myꝛth and gladnes of the cyties of Juda, and Jerusalem c* the voyce of the bꝛydgrome and of the bꝛyde: I will make them ceasse, foꝛ the land shalbe desolate.

The Notes.

a* He vnderstaudeth ỹ x. tribe of Israel whose kynge dome was deuyded, fel to Jeroboam, the Ephraite iii Reg. xi. c. k. g.

b* Topheth is a valley whervnto al ỹ deed bodyes & fylthines of Jerusalem were caried & wher Idolaters offred their chidꝛen to Moloch.

c* That ỹ piping and al ỹ pastime ỹ is vsed befoꝛe brides and bꝛidgromes, at their mariages.

¶ The destruction of ỹ Jewes. The Lorde moueth the people to amēdmēt, reckenyng vp their sinnes He repꝛehendeth the liuing doctrin of ỹ Pꝛophetes & Pꝛestes, and their couetousnes, also.

¶ The. viii. Chapter.

T the same tyme saieth ỹ Lorde the bones of the Kinges of Juda, the bones of his pꝛinces, the bones of ỹ pꝛestes and pꝛophetes, yee and the bones of the cytisens of Jerusalem/ shalbe bꝛought out of their gꝛaues and layde against the Sunne, the Moone and al the heauenly hoost: whome they loued, whom they serued whō they ranne after / whom they sought & woꝛshipped. They shal nether be gathered together ner buryed / but shall lie vpō ỹ erth, to their shāe & dispitige.

And all they ỹ remayne of this wycked generatiō/ shal desire rather to die thē to liue: whersoeuer they remaine, & wher as I scater thē/ saith ỹ Lorde of hostes. This shalt ỹ saie vnto thē also: Thus saieth ỹ Lorde, do mē fal so: ỹ they ariſe not vp againe:

And

And turne they so farre awat, that thei neuer conuerte: Wherfore then is this people and Jerusalem gone so farre backe, that they turne not agayne. They are euer the longer the moare obstinate, and wyll not be conuerted.

For I haue loked, and consydered: but ther is no man that speaketh a good worde: there is noo man that taketh repentaunce for hys sinne, that wyll so much as saye wherfore haue I done this: but euery manne (as sone as hee is turned backe) runneth forth styll, lyke a wylde horse in a battell. The storke knoweth his appointed tyme, the Turteldoue, the swalow and the crane consydre the tyme of their trauaile: but my people wil not k nowe ỹ time of the punishemente of the lorde. How darre ye saye then: we aze wyse, we haue the lawe of the Lorde amonge vs: Beholde the diseatfull penne of the scribes, setteth forth lies: therfore shal the wyse be confounded they shalbe afraid and taken: for lo, they haue cast out the worde of the Lord: what wysdomme cā then be amonge them: Wherfor, I wil geue their wyues vnto alyauntes/and their feldes to destroyers.

For from the lowest vnto the hyest, they folowe all fylthye lucre: and from the prophet vnto the preast, they deale all wyth lyes. Neuertheleſſe, they heale the hurte of my people wyth swete wordes, sayenge: peace/ peace where there is no peace, at all.

Fye for shame/howe abhominable thynges do they: and yet they be not ashamed/yee they knowe of no shame.

Wherfore in the tyme of their visitacion, they shall fall amonge the dead bodyes/sayth the Lorde.

a*Moreouer I wyl gather them in (sayth the Lorde) so that there shall not be one grape vpon the vyne/nether one fygge vpon the fygge tree, and the leaues shalbe plucte of.

Then wyl I cause them to departe, and saye: why prolong we the tyme: Lett vs gather our selues together, ād go into the stronge Cytie/ there shall we be in reste: For the Lorde oure God hath put vs to sylence, and b*geuen vs water myxt wyth gale, to drynke: because wt haue synned agaynst hym.

We loked for peace, and we keare not the better, we wayted for the tyme of health, and lo/ here is nothing but trouble.

Then shall the noyse of his Horses be hearde from Dan, the whole lande shall be afrayde at the neyenge of hys stronge horses: for they shal go in, and deuoure the lande, wyth all that is in it: the Cyties, and those that dwell ther in. Moreouer, c* I will sende Cokatrices and serpentes amonge you (whiche wyl not be charmed) and they shall byte you, sayth the Lorde.

Sorow is come vpon me, and heuynes vexeth my hertt: for lo the voyce of the crieng of my people is hard from a farre countre: Is not the Lord in syon? Is not the kynge in her? Wherfore the haue they greued me (shall the Lorde saye) wtth their Images & folysh straūge fashions? The harueſt is gone, the sommer hath an ende, and we are not helped. I am sore vexed, because of the hurte of my people: I am heuy and ashed, for there is noo more Treakle at Galaad, and there is no physycian, & can heale the hurte of my people.

The Notes.

a*Moreouer I wyl gather thē in. &c. The meanig is: I will gather the Jewes from al the partes of Jewry vnto Jerusalem. Ther shal no fygge, grape, or other frute remayne in the vyllages or felds: and so shal they haue no lust to abyde ther, but shalbe fayne to flye to the citi. Thyther caused he thē to flie, and there also famished them and deliuered them in to their enemies handes. Such pūishment had their synnes deserued.

b*Hath geuen vs water mixt with gal to drincke, that is, hath wrapped vs in mysery and wretched thraldome.

c*I wyl sende Cockatrices and serpents. &c. That is, I wyl bringe among you a fearce compani of soudiers, with whose deadly arrowes and dartes. &c. Ye shalbe slayne euen as though ye shuld perish with ỹ strokes or venemous bytinges of Cockatrices and serpentes.

The complaynt & bewayling of the prophet, for the malice of ỹ people. In ỹ knowledg of god ought we onely to reioyce. The vncircumcisiō of the hert.

The.ix. Chapter.

Who wyll geue my heade water ynoughe, and a wel of teares for myne eyes: that I maye wepe nyght and day, for the slaughter of my people.

Wolde

Would God that I had a cotage some where farre frō folcke, that I myght leaue my people, & goo from them: for they be al aduouterers and a shryncky nge sorte. They bende their tonges lyke bowes, to shute out lyes: As for ỹ trueth, they maye nothynge awaye wt al in the worlde. For they go frō one
B wickednes to another, & holde nothing of me, sayeth the Lorde.

Ye one must kepe him self frō another, no man may safely trust hys owne brother: for one brother vndermyneth another, & one neyghboure begyleth another. Ye one dissembleth with another, & they deale with no truth. They haue practised their tonges to lye, & taken greate paynes to do myschefe. They haue set their stole in the middest of discease, and for very dyssemblynge false hede they wyll not know me, sayeth the Lorde. Therfore thus sayeth the Lorde of Hostes: beholde, I will melte thē, & trie them, for what shulde I els do to my people? Their tonges are lyke sharpe arowes, to speake disceate. With
C they? mouth they speake peaceably to their neighboure, but preuely they late wayte for hym. Shulde I not punysh them for these thynges, sayeth the Lorde? Or shulde I not be auenged of any soche people as this? Upon the mountaynes wyll I take vp a lamentacion & sorowful crye, and a mournynge vpon the fayre playnes of the wylderues: Namely, how they are so brente vp, that no man goeth there any moore: Yee a man shal not heare one beast crie there. Birdes and catel are al gone frō thēce. I wyll make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wyl make ỹ cyties of
D Juda so waste/that noman shal dwell therin. What man is so wyse) as to vnderstande this? Or to whom hath the Lord spokē by mouth, that he may shewe this, and say: O thou lande, why perysheth thou so? Wherfore art thou so brent vp, and lyke a wyldernesse, that no man goeth thorow? Yee the Lorde hym self toolde the same vntoo them, that forsoke hys lawe, and kepte not ỹ thinge that he gaue them in cōmaundemēt neither lyued therafter: but folowed the wyckednes of their owne hertes, and serued stra ūg goddes, as their fathers taught them.

Therfore, thus sayeth the Lorde of Hostes, the God of Israel: Beholde, I wil fede thys people with wormwod, and geue them gale to drynk. I wyl scatter them also amōge the Heathen, whom nether they ner their fathers haue knowne: and I wyl sende a swearde amonge them, to persecute them, vntyl I bringe them to naught. Moreouer, thus sayeth the Lorde of Hostes: Loke that ye call for mournyng wyues, and send for wise wemen: that they come shortly, and synge a mournynge songe of you: that the seares may fall out of oure eyes, and ỹ oure eye lyddes maye gushe out of water.

For there is a lamentable noise hearde
F of Syon: O how are we so sore destroyed? O how ar we so pyteously confounded? We must forsake oure owne natural countre, and we are shot out of our owne lodgynges Yet he are the worde of the Lord (O ye wemen) and let your eares regard the wordes of his mouth: that ye may lerne youre daughters to mourne, and that euery one may teach her neyghboureſſe, to make lamentacyon: Namely thus: Death is clymmyng vp in at oure wyndowes he is come in to oure houses, to destroye the chylde before the doore, and the yonge man in the strete.

But tell thou playnly, thus sayeth the Lorde: The deed bodies of men shall lye vpon the grounde, as the donge vpon the felde, and as the heye after the mower, and there shalbe no man to take them vp. Moreouer, thus sayeth the lorde: Let not the wyse man reioyse in hys wysdome/ner the stronge man in hys strength/ nether the ryche man in hys ryches: But who so wyl reioyse, let hym reioyse in this/that he vnderstandeth, and knoweth me: for I am the lorde, which do mercy, equyte and ryghtuousnes vpon the earth. Therfore haue I pleasure in soch thinges, sayeth the lorde. Beholde, the tyme cōmeth (sayeth the lord) that I wyll vysete * all them, whose foreskynne is vncircumcysed.

The

The Egipcians, the Jewes / the Edomytes, the Ammonites, the Moabytes and the shaué Madianites, that dwell in the wyldernes. For all the gentyles are vncyrcumcysed in the flesshe / but all the howse of Israell are vncyrcumcysed in the herte.

The notes

a ✱All, that is as wel the Jewes as the Gentyles: for the one is as fre as the other. The Jewes are euell as well as the heathen, as touching the herte, although they be circumcysed as touching the flesshe Therfore are they here reckened among the vncyrcumcysed.

¶ The constellacions of the starres are not to be feared. Of the wekenes of Idoles, and of the power of God. Of euell curates.

¶ The.x. Chapter.

A HEare the word of the lord, that he speaketh vnto the, O thou house of Israell: Thus sayeth the Lorde: Ye shal not lerne after the maner of the Heathen and ye shal not be afrayd for the tokens of heauen, for the Heathen ar afrayed of such: yee all the customes and lawes of the Gentyles are nothing, but vayne: They hewe downe a tree in the wod w the handes of the wycked man / and fasshyō it with the axe: they couer it ouer with golde or syluer, they fasten it w nayles and hāmers, that it moue not. It standeth as styf as a palme tree / yt can nether speake nor go, but muste be borne. Be not ye afrayde of such, for they can do nether good nether euell.

But there is none like vnto the, O Lorde, and greate is the name of thy power. Who wold not feare the? Or what Kynge of the Gentyles wold not obeye the?

B For amonge al the wyse men of the Gentyles, and in al their kyngdomes, there is none that maye be lykened vnto ỹ. They are altogether vnlerned and vnwyse. All theyr connynge is but vanyte: namely, wod, syluer / whych is brought out of Tharsis, and beatē to plates and golde from Ophir, a worke that is made wyth the hande of the craftesman and the caster / clothed wyth yelowe sylcke and scarlette euen so is the worcke of their wyse men altogether. But the Lorde is a tru God, a lyuyng God, and an euer lastyng kyng. Ik he be wroth, the earth shaketh: all ỹ Gētyles may not abyde hys idignacō

‡ As for their goddes, it maye well be sayde of them: they are goddes, that made nether heauen ner earth: therfore shal thei perysh from the earth, and frō all thynges vnder heauē But (as for oure God) he made the earth with his power, and with his wysdome hath he finished the whole cōpasse of ỹ worlde, with his discrecion hathe he spred out the heauēs. At his voyce ỹ waters C gather in the ayre, he draweth vp the cloudes from the vttermost partes of ỹ earth: he turneth lyghtenyng to rayne / and bryngeth forth the windes out of their treasures: His wysdome maketh all men fooles. And cōfounded be all casters of ymages, for that they cast, is but a vayne thynge, and hath no lyfe. The vaine craftesmen with their worckes, that thei in their vanite haue made, shall perish one with another in the tyme of vysytacion. Neuertheles, Jacobes portion is not soch: but it is he, that hath made al thynges, and Israel is the rodd of his inheritaunce: The Lorde of Hostes is his name. Put awaye thyne vnclennesse oute of the land, thou that art in the stronge cities. For thus sayeth the lorde: Beholde / I wil now thrust out the inhabitours of this land a greate way of, and trouble them of soch a fashion, that they shall no more be founde.

Alas / how am I hurte? Alas, how pain D ekull are my scourges vnto me? For I consyder this sorow by my selfe, and I must suffre it. My tabernacle is destroyed, and all mi coardes are brokē, my children are gone from me, and can noo where be founde. Now haue I none to spreade out my tente / or to set vp my hangynges. For the herdmen haue done foolishly / that they haue not sought the lord. Therfore haue they dealt vnwysely with theyr catell / and all are scatred abrode. Beholde / the noyse is harde at hande / and greate sedicyon out of the northe to make the cyties of Juda a wyldernesse / and a dwellinge place for Dragōs.

Now I knowe (O lorde) that it is not in mās power to ordre his owne wales, or

oz to rule hys owne kepes and goyn-
ges. Therfoze chasten thou vs, O lozd,
but with fauour and not in thy wzath,
bzynge vs not vtterli to naught.
Poure out thine indignacō rather vpō
the Gentiles, that knowe the not, & vp
on the people that cal not on thy name:
And that because they haue consumed/
deuoured and destroyed Jacob, & haue
coted out hys glozye.

The notes

‡ The verse is wzytte in Chald to shew by þ Jew-
es to the Gētiles of Chalde their confusion.
¶ A curse of thē that obey not the wozd of goddes
pzomes. The people of Juda folowing the kepes
of their fathers, wozshippeth straūg Goddes. The
lozd sayeth þ he wyll not heare the Jewes, and foz-
byddeth also Jeremy to pzay foz them.

¶ The .xi. Chapter.

A THis is another Sermon,
whych the Lozd commaun
ded Jeremy foz to pzeach/
saying: Heare the wozdes
of the couenaunt, and spea
ke vnto al Juda, and to all them that
dwel at Jerusalem. And saye thou vn
to them: Thus sayeth the Lozd god of
Israel: Cursed be euery on that is not
obedyent vnto the wozdes of thys co-
uenaunt: which I commaunded vnto
your fathers, what tyme as I bzought
them out of Egipt, from the a* pzon foz
nace, saying: Be obedient vnto my vo
yce, and do accozding to al that I com
maunde you: so shal ye be my people, &
I wyl be your god/ and wyll kepe my
pzomesse, þ I haue swozne vnto youre
fathers: Namely, þ I wolde geue them
a lande which floweth with mylck and
hony, as ye se, it is come to passe vnto
this daye. Then answered I, and say
ed. Amen, It is euen so Lozde, as
thou sayest.

B Then the Lozde sayde vnto me a-
gayne: pzeach this in the cities of Ju-
da and rounde about Jerusalem, and
saye: Heare the wozdes of this couue-
naunt/ þ ye maye kepe them. Foz I
haue diligentlye exozted your fathers,
euer sence the tyme that I bzought thē
out of the Lande of Egypte, vnto this
day. I gaue them warning by tymes:
saynge herken vnto my voyce: Neuer
theles, they wuolde not obeye me, noz
encline their eares vnto me, but folow
ed the wycked ymagynacyons of theyz
owne hertes.

And therfoze haue I accused them as
trangressours of all the wozdes of this
conuenaunt, that I gaue them to kepe,
whych thei (not with vnder standinge)
haue not kepte.

And the Lozde sayde vnto me: It
is foūde out, that whole Israell and al
these citizens of Jerusalem ar gone ba
cke. They haue turned them selues to
the blasphemyes of their foze fathers,
whych had no lust to heare my wozde.
Euen like wyse haue these also folowed
straunge goddes, and wozshypped thē.
The house of Israel and Juda haue bz
okē mi couenaunt, which I made with
their fathers.

¶ Therfoze thus sayeth the Lozde: Be C
hold, I wil sende a plage amonge you,
whych ye shal not be able to escape: and
though ye crie vnto me, I wil not heare
you. Then shal the townes of Juda &
the cytezyns of Jerusalem go, and call
vpō their goddes vnto whom they ma
de their oblacions: but they ar not able
to helpe them in tyme of their trouble.
Foz as many cyties as thou hast, O Ju
da, so many Goddes hast thou also:
And loke how many stretes there be in
the (O Jerusalem) so many shame full
aulters haue ye sett vp, to offre vpō the
vnto Baal. But pzate not thou foz this
people, byd netherpzayse ner pzayer foz
them, foz though they crye vnto me in
their trouble, yet wil I not heare them.

b* O thou beloued, why doest thou
so shamefull greate blasphemyes in my
house: seuē as though that holy flesh mi
ght absolue the, specially when thou hast
made thy boost of thy wyckednes? The
Lozde called the a grene olyue tre, a fay
re one, a frutefull one, a goodly one: but
nowe that theare is a cōtrary repozte of
the abzode/ he wyll burne the vp/ and
destroye thy bzaunches. Foz the Lozde
of hostes that planted the hath deuysed
a plage foz the (O thou house of Israel
& Juda) foz þ euell that ye haue done to
pzouoke him to wzath/ in that ye dyd se D
ruyce vnto Baal. Thys (O lozde) haue
I lerned of the/ & vnder stāde it, foz þ
hast shewed me their imaginacōs. But
I (as a meke lambe) was caried awaye
to be slayne: not knowinge, þ they had
deuised soch a councell agaynst me say

inge: We wil destroye his meate with
c*wod, and dryue him out of the d*lād
of the lyuinge: that his name shal ne-
uer be thought vpon. Therfore I wil
beseche the nowe (O lorde of hoostes) ỹ
rightuous iudge, thou that tryest the
reynes and the hertes: let me se the a-
uenged of thé, for vnto the haue I cō-
mitted my cause. The lord therfore
spake thus of ỹ citezines of Anathoth,
ỹ sought to slay me, saying: Preach not
vnto vs in the name of the lord, or els
thou shalt dye of our handes. Thus (
I sayd) spake the Lord of hoostes.
Beholde, I wil vyset you. Your yong
men shal perish with the swerde, your
sonnes and your daughters shal vtter
ly dye of honger, so that none shall re-
mayne. For vpon the tytezyns of Ana
hoth wyll brynge a plage, the yeat of
their visitacion.

The notes

a* Egypt was vnto them an yron fornace, for the greate anguysh, greke, sorow, and carfulnes of hert, whiche they ther suffred. iii. Reg. iiii. c

b* He speaketh vnto the Iewes, which in their synagog worshiped many and diuers Idoles: therbi blasphemed god: And yet thought they to haue rede med their wickednes vp the offrynges of their bullockes: fleshly sacrifices, which ar here called holy flesh

c* Wodd, vnderstand: venomed: poysond. Some expound herby the wod of the crosse and of afflictiō which ỹ wycked deuysed to wrap the prophet in, for his tellinge of the truth.

d* What the land of the lyuing signyfieth is shewed in Esay: liii. c

¶ The Prophet marueleth greatly at the prosperitye of the wicked, although he confesse God to be ryghtuous. The Iewes are forsaken of the Lorde. He speaketh against Curates and preachers that seduce the people. The Lord threteneth destruction vnto the nacions that bordерd vpō Jewry, whych troubled and vexed it.

¶ The. xii. Chapter.

A Lord, thou art more righ
tuous, then ỹ I shold dispu
te with ỹ: Neuertheles, let
me talke with the in thyn-
ges reasonable. *How
happeneth it, that the waye of the vn-
godly is so prosperous: and ỹ it goeth
so wel wt thē, which (wout eny shame)
offēd & liue in wickednes: ỹ plātest thē
they take rote, they grow, & bring forth
frut. They boost much of ỹ, yet doest ỹ
not punish thē. But ỹ Lord (to whō I
am wel knowne (thou ỹ hast sene, & pro
ued my herte take thē awaye, like as a
flock is caried to ỹ slauter house, and a
pointe them for the daye of slaughter.
How long shal ỹ land mourne, and al
the herbes of the feld perish, for ỹ wic
kednes of them that dwel therin.
The catell & ỹ byrdes are gone, yet sayd
they: tush god wyl not destroye vs vterly

a* Seing thou art weery in tuning with the fote men, how wilt thou then runne with horses? In a peaceable lure lāde thou mayest be safe, but how wilt thou do in the furyous pryde of Jorda-
ne? For thy brethren and thy kynred haue altogether despised the, and cryed out vpon the in thine absence. Beleue them not, though they speake fayre wo rdes to the. As for me (saye I) I haue forsaken myne owne dwellyng place, & left myne heretage. My lyfe also that I loue so well, haue I geuen in to the handes of myne enemyes. Myne hery tage is be come vnto me, as a Lyon in the wod, It cried out vpon me, therfor haue I forsaken it. Myne heretage is vnto me, as a speckled birde/a birde of diuerse colours is vpon it. Go hence/ and gather all the beastes of the felde together, that they maye eate it vp.

Diuerse herdmen haue brokē down my vyneyarde, and troden vpon my porcyō. Of my pleasaunt porciō, they haue made a wildernes and deserte. They haue layd it waste: and now ỹ it is wast, it sygheth vnto me. Yee the whole lande lyeth waste, and no mā re gardeth it. The destroyers come ouer the herth euery waye, for the swearde of the lorde shal consume from the one ende of the lande to the other/ and no flesh shall haue rest. They shall sowe wheate, and reepe thornes. They shal take heritage in possession, but it shal do them no good. And ye shalbe confo unded of youre owne wynnynges, bec ause of the greate wrath of the Lorde. Thus sayeth the lorde vpon all myne euell neighbours, that laye hande on myne heretage, whych I haue geuen my people of Israel: Beholde/ I wyll pluck them (namely Israel) out of their lande/ and put out the house of Juda frō amonge thē. And when I haue to-
ted thē out, I wylbe at one with them agayne, & wil haue mercy vpō thē: & bryng thē agayne, euery man to his owne heritag, & i to his land. And yf they namely ỹ trouble mi people) willerne ỹ waies of thē, to sweare by myname: ỹ
lord

Lorde lyueth (lyke as they lerned my people to sweare by Baall) then shall they be rekened amonge my people.
But yf they wyl not obeye, then wyll I rote out the same folcke / and destroye them/sayeth the Lord.

The notes.

a * Thus spake the wycked of ỹ prophet, by ỹ waie of rebuke. As though they had sayde by a parable. When thou wast but in a litle towne, thou couldest not beare the persecucion of thine owne cytesinnes & houshold folckes: How wylt thou then beare ỹ princes and chefrulers of Juda, and the Nobles of Jerusalem? And after, by the pesable sure land is understand Anathoth & by the fryde of Jordan Jerusalē. The lytel riuer of Anathoth is not to cōpared to ỹ greate, flowing streames of Jordan. If he wer dispysed of his owne auditours, howe shulde he be heard of other, & those greater and excellenter?
C The destruccyō of the Jewes is prefygured, & their spacyng abroade. Why Israel was receaued to be the people of god, and why they were forsakē.

C The. xiii. Chapter.

A MOrouer, thus sayde the Lorde vnto me: goe thy waye, a* and get the a lynen breche, and gyrde it aboute thy loynes, and lett it not be wet. Then I got me a breche, accordynge to the commaundemente of the Lorde, and put it aboute my loynes.
After thys/ the lorde spake vnto me a gayne: Take the breche that thou hast prepared and put aboute the / and get the vp, and go vnto Euphrates, and hyde it in a hoole of the rocke.
So went I/ and hydde it, as the lorde comaunded me. And it happened long after thys, that the Lorde spake vnto me: Vp, and get the to the Euphrates/ and fet the breche from thence, whiche
B I commaunded the to hyde there.
Then went I to Euphrates, and dygged vp, and toke the breach from the place where I had hid it: and beholde the breche, was corrupt, so that it was profitable for nothyng.

Then sayd the lorde vnto me: thus sayeth the Lord: Euen so wyll I corrupte the pryd of Juda, & the hye mynde of Jerusalē. This people is a wicked people, they wyll not heare my worde, they folow the wicked imaginacyōs of their owne hert, and hang vpō straūge gods, thē haue they serued & worshiped & therfore they shalbe as this breche, ỹ serueth for nothig. For as straitly as a breche cleueth vpō a mās loines, so straitly did I bind ỹ whole house of Israel & ỹ whole house of Juda vnto me, saith ỹ lorde & they myght be my peple: that thei might haue a glorious name: that thei myght be in honoure: but they wolde not obeye me. Therfore laye thys tydle before them/ and saye: Thus sayeth the Lorde God of Israel: Euery pot shalbe fylled with wyne. And they shal saye: thincke thou we know not/ that euery pot shalbe fyled with wyne? Then shalt thou saye vnto them: Thus sayeth the Lorde: Beholde, I shall fyll al the inhabytours of this lande with dronckēnes, the kynges that syt vpon Dauids stole, the Priestes and Prophetes, with al that dwel at Jerusalem. And I wil shute them one against another, ye the fathers against the sonnes/ sayeth the Lorde.

I wil not pardone them, I wil not spare them/ ner haue pitie vpon them: D
but destroye them. Be obediēt/ geue eare, take no disdayne at it, for it ys the Lorde him selfe that speaketh. Honoure the lorde youre god herein, or he take hys lyght from you, and or euer youre fere stomble in darcknesse at the hyll: lest when ye loke for the lyght, he turne it in to the shadowe and darcknesse of death. But if ye wil not heare me, that geue you secrete warnynge, I wil mourne fro my whole hert for youre stubbornesse. Pyteously wil I wepe, and the teares shal gusshe out of myne eyes. For the lordes flocke shal be caryed awaye captyue. Tell the kynge and the rulers: Humble youre selues/ sett you downe lowe, for the crowne of youre glory shal fall from your head. The cyties towarde the south shalbe shut vp, and no man shal open them. E
Al Juda shal be carted awaie captiue, so that none shal remayne.

Lyft vp youre eyes, and beholde them/ that come from the North: Like a fat flocke shal they fal vpō ỹ. To whom wilt ỹ make thy mone, when they come vpō the? for thou hast taught thē thy selfe/ and made them maisters ouer the. Shal not sorowe come vpon the, as on a woman trauailing with child? And if thou woldest sate then in thyne herte: Wherfore cō these thinges vpō me? Euen for the multitude of thy blasphemyes, shall thy hinder partes and

The prophecy.

thy fete be discuered,
For like as the man of Inde mate chaunge hys skynne, and the cat of ỹ moũtayne her spottes: so maye ye that be exercysed in euel, do good. Therfore wil I scater you, lyke as the stoble that is taken awaye with the south wynde.
This shal be your porcion, and the porcyon of your measur, wherwith ye shal be rewarded of me, saith the Lorde: because ye haue forgotten me, and put your trust in disceatful thinges. Therfore shal I turne thy clothes ouer thy hed, and discouer thy thyghes, that thy preuitties maye be sene, thy aduoutrye, thy deedly malice, thy beastlynes and thy shameful whordome. For vpon ỹ feeldes and hylles. I haue sene thy abhomynacions. Wo be vnto the (O Jerusalẽ) whẽ wilt ỹ euer be clẽsedeny mo

The notes.

a* A prophecy don by an outward sygne, as it is saide in .iii. reg. xi. e. k.

¶ Of the derth ỹ shulde come in Jewry. The prayer of the people asking mercy of the Lord. The vnfaithful people ar not heard. Of prayer, fastynge, & of fauice prophets that seduce the people.

¶ The .xiiii. Chapter.

THe word of the Lord shewed vnto Jeremy, concernynge the derth of the frutes Juda shall mourne, men shal not go much mor thorow hys gates: the land shalbe nomore had in reputacion, and the crie of Jerusalem shal breake out. The lordes shal sende their seruauntes to fetch water/ and when they come to the welles/ they shal finde no water/ but shal cary their vessels home emty. They shalbe ashamed and confounded/ and shal couer their heades. For the ground shall be dried vp, because there commeth no raine vpon it. The plowmen also shal be ashamed/ and shal couer their heedes. The Hynd shal forsake the ponge fawne, ỹ he bringeth forth in ỹ feld because there shalbe no grasse. The wylde Asses shal stãd in the mosse/ & draw in their wynd lyke the dragons/ their eyes shal fayle for want of grasse.

Doutles our owne wickednesse reward vs. But Lord do ỹ accordyng to thy name, though our transgressiõs & sinnes be many. For thou art the comfort & helpe of Israel i ỹ time of trouble

a* Why wylte ỹ be a straunger in the Lande, and as one that goeth ouer the felde/ and commeth in onli to remaine for a nyght? Why wylt thou make thy selfe a cowarde, and as it were a gyaunt that yet maye not helpe? b* For thou art ours (O Lorde) and we beare thy name, therfore forsake vs not.

Then spake the Lord, concernynge this people that haue pleasure to go so humbly wyth theyr fete, and leaue not of, and therfore displease the Lorde: in so moch, that he wil now bring againe to remẽbraunce al their misdedes, and punysh all theie synnes. Ye euen thus sayde the Lorde vnto me: Thou shalt not praye to do this people good. For though thei fast, I wil not heare their prayers. And though they offre burnt offrynges and sacrifices, yet wil not I accepte them. For I wyl destroye them with the sweard, honger and pestilence. Then answerde I: O Lorde God/ the prophetes saie vnto them: Tush, ye shal se no sweard, and no honger shal come vpõ you, but the Lord shal geue you continu al rest in this place.

And the Lorde sayde vnto me: The prophetes preach lies vnto them in my name. I haue not spoken wyth them/ nether gaue I them ent charge, nether dyd I sende them: yet thei preach vnto you false visiõs, charmyng vanite, disceatfulnesse of their owne hert. Therfore thus saith the Lord: As for those prophetes ỹ preach in my name/ whõ I neuertheles hauenot sent) & ỹ say: tush, there shal nether batel ner honger be in this land: With sword & wt hõger shal those prophetes perish, & the people to whom they haue preached shalbe cast out of Jerusalem, dye of honger, & be slaine with the sword (and there shalbe no man to burie them) both they & their wyues, their sõnes & their daughters. For thus wil I poure their wikednes vpon thẽ. This shalt thou saie also vnto them: Myne eyes shall wepe without ceassyng daye and night. For my people shalbe destroyed wt greate harme & shal perish wt a greate plage. For if I go into ỹ feld, lo, it lieth full of slayn men: Yf I come into the citye, lo/ they be al famished of honger.

Yee

ye they? prophetes also and prests, shalbe led into an vnknowen lande.

Hast thou then vtterly forsake Iuda? (sayde I) Doest thou so abhorre syon? Or hast thou so plaged vs, that we can be healed nomore? We loked for peace, and there commeth no good: for ỹ tyme of healthe, and lo, here is nothyng but trouble. We knoweleg (O lord) al our mysdedes, and the synnes of our fathers, that we haue offended the. Be not displeased, O Lord, for thy names sake, forget not thy louyng kyndnes: Remembre the trone of thyne honoure, breke not the couenant, that thou hast made wyth vs: Are there any amonge the goddes of the Gentyles, that sende rayne or geue the showers of heauen? Doest not thou it O Lorde our God, in whome we trust? yee Lorde/ thow doest all these thynges,

The notes.

a* Why wylt thou be as a straunger. As who say. Thou behauest thy selfe vnto vs as a straunger, or as a waye fereng man: for thou settest not by vs, ner dyspolest thy strenghtes to helpe vs.

b* Some reade, but thou, O Lorde, art in the myd dest of vs, and thy name is called on, of vs.

¶ The Lord wil not heare Moses or Aaron, if thei praye for the people, but wyl wrappe them in many myseryes. The cause of suche gret myseries.

¶ The. xv. Chapter.

Then spake the Lorde vnto me, and sayd: Though moses and Samuell stode before me, yet haue I no herte to thys peple. Dryue thẽ a waye, that they maye goo oute of my syghte. And if they saye vnto the: Whether shall we go? Then tell them: The Lorde geueth you thys answere: Some vnto death, some to the swerde, some to hunger, some to captiuitye. For I wyl bringe foure plages vppon thẽ sayth the Lorde. The swerde shall straungle them, the dogges shal deuoure them, the foules of the ayre, ãd beastes of the earth shal eate them vp/ And destroy them. I wyll scatter them about also in all kindomes and landes eobe plaged/ because of Manasseh thee sonne of hesekias Kynge of Juda, for the thin ges that he dyd in Jerusalem.

B Who shal then haue pity vppon the/ O Jerusalem? Who shalbe sory for thee? Or who shall make intercession, to obtayne peace for the? seynge thou goeste fro me, and turnedest backwarde, sayth the Lorde? Therfore I wyll stretche out myne hande against the, to destroy the, and I wyl not be intreated. I wil scatre the abroade with the fanne on euery syde of the land: I wyl waste my people and destroye them, for they haue had no luste to turne from their owne waye. I wyll make their wydowes mo in nombre, then the sandes, of thee se. Upon the mothers of their children. I shall bringe a destroyer in the noone daye. Sodenly and vnawares/ shall I sende a feare vpon their cities. She that hath borne vii. children, shall haue none, her herte shall be full of sorowe.

The sunne shall fayle her in the clere daye, when she shall be confounded and fayntte for very heuenesse: As for those that remayne, I will delyuer thẽ vnto the swearde of their enemyes, sayeth the Lord. O mother, alas that euer thou dyddest beare me, an enemye and hated of the whol land: Though I neuer lente ner receaued vpon vsury, yet all men speake euell vpon me. And the Lord answered me: Lede not I the thẽ vnto good? Come not I to thee, when thou art in trouble: and helpe the, whẽ thyne enemye oppresseth the? Doth one yron hurte an other, or one metall ỹ commyth from the North, another? As for youre riches and treasure/ I wyl geue them out into a praye, not for anye money, but becaus of all your sinnes, that ye haue done in all your coastes. D And I wyll bringe you with youre enemyes into a land/ that ye know not: for the fyre that is kindle in my indignation/ shall burne you vp.

O Lorde (sayde I then) thou knowest all thynges, therfore remembre me, and viset me/ delyuer me from my persecuters: Receaue not my cause in thy long wrath, yee thou knowest ỹ for thy sake I suffre rebuke. When I hadde found thy word I eat them vp gredily they haue made my hert Joyfull and glad. For I cal vpon thy name/ O lorde God of hostes. I dwel not among ỹ scorners, neyther is mydelyte therein: but I dwel only in the feare of thy hãde, for ỹ hast fyled me wyth bytternes.

Shal my heupnesse endure forever? Are my plages then so grete, that they maye neuer be healed? Wylt thou be as a water, ẏ falleth, and can not contynue? Upon these wordes, thus laid the lord vnto me: If thou wilt turne agayne, I shal set the in my seruyce: and if thou wylt take out the thinge ẏ is precious from the vyle, thou shalte be euē as myne owne mouth. They shall conuert vnto the, but turne not thou vnto them: and so shal I make the a strong wal of stele agaynst this people. They shal fyght against the, but they shal not preuaile. For I my selfe wil be w̄ the, to helpe the, and delyuer the, saieth the lord. And I wyl rid the out of the handes of the wycked, and deliuer the out of the hand of Tirauntes.

The prophecieth the mysery of the Jewes. He sheweth, that the worshiping of Idoles & the contēpt of Gods law, is the cause of their misery. He prophecieth ẏ captiuity of Babilō, & their deliueraūce frō thēce againe. The calling of ẏ Gēt ils.

The.xvi. Chapter.

Moreouer, thus sayde the Lord vnto me: Thou shalt take thee no wyfe, ner beget chyldren in this place. For of the chylderen that are borne in this place, of theyr mothers that haue born thē, & of their fathers that haue begotten them in this lande, thus sayth the Lord: They shall dye an horryble death, no man shall mourne for them, ner bury thē, but they shal lye as donge/ vpō the earth. They shal perysh thorow the sweard, and hunger and theyr bodyes shalbe meate for thee foules of the ayre, & beasts of the earth. Agayne thus saith ẏ lord: Go not vnto them, that come together for to mourne and wepe, for I haue taken my peace from this people (sayth the Lorde) ye my fauoure and my mercy. And in this lande shall they dye, olde and yonge, ād shal not be buryed, no man shall bewepe them, no manne shall clyppe or shaue hym selfe for them.

There shall not one visite an other, to mourne wyth them for their dede, or to cōfort them. One shall not offre another the cuppe of consolation, to forgette theyr heupnesse for father and mother.

Thou shalt not go into their feast house, to sytt downe, moche lesse to eate or drynke with them. For thus sayth the Lorde of hostes, the God of Israel: a* Beholde, I shal take awat out of this place, the voyce of myrth and gladnes, the voyce of the bryde grome and of ẏ bryde: yee and that in youre dayes, ẏ ye may se it.

Now when thou shewest thys people all these wordes/ and they say vnto the: Wherfore hath the Lord deuysed all this great plage for vs? Or what is the offence and synne, that we haue done against the Lorde oure God? Then make thou them this answere: Because youre fathers haue forsaken me (sayth the Lorde) & haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forsaken/ād haue not kept my lawe. And ye with your shamefull blasphemyes, haue exceaded the wyckednes of youre fathers. For euery one of you, foloweth the froward and euell ymagynation of hys owne herte/ and is not obedient vnto me.

C

Therfore wil I cast you out of this lande, into a land that ye and your fathers knowe not: and there shall ye serue straunge goddes daye and nyght, there wyll I shewe you no fauour. Behold (sayth the Lord) the dayes are cōme, ẏt shall nomore be sayd: The lord liueth, which brought ẏ childrēof Israel out of ẏ land of Egypt: but, it shall be sayde/ the Lorde liueth, that brought the chyldren of Israel from the north, and from all landes where I had scatred them. For I wyl bring them agayne into thi lande, that I gaue theyr fathers.

D

Behold (sayth the Lorde) I wyll sēde out many b* fyshers to take them, & after that wyll I sende out many hunters to hunte them out from all mountaynes and hylles ād out of the caues of stones. For myne eyes beholde all theyr wayes, and they cannot be hydd from my face, nether can theyr wycked dedes be kepte close oute of my syghte. But fyrst wyll I sufficientlye rewarde theyr shamefull blasphemyes & synnes wherwith they haue defyled my lande:

Na

Namely, with their stincking Idoles and abhominactons, wherewyth they haue fylled mine heritage. O lord, my strength/my powet, and refug in time of teouble. The Gentyles shal com vn to the krō ẏ endes of ẏ world/& sai: Ue rely our fathers haue cleaued vnto lyes, their Idoles are but vayne and vn profitabe. How can a man make those his goddes, which are not able to bego odes. And therfore I wyll ones teache them, saieth the Lord, I wyll shew thē my hande & my power, that they maye know, that my name is the lord.

nota Idoles

The notes

a* The maner of the Prophetes comēly, is, first vt terly to condemne, & after to relace & comfort ẏ faythful, as Jeremy doth here in this chapter, & as it is vsed the whole scripture thorow.

b* By these fishers ar vnderstand ẏ hostes, by wh om the lord scourged ẏ Jewes, & fished away their rulers. At foure sōdry draughtes wer foure of their kiges takē & at euery time som of ẏ chef of ẏ peple wā al but at ẏ last in ẏ tyme of zedekiah was al therest of ẏ people hunted out of those cruel hūters ẏ Cha ldes. iiii. Reg. xxv. a. &. Reade ẏ note in ẏ, xxii. cha. folowyng, at ẏ letter c.

¶ The frowardnes of ẏ Jewes. Cursed be those that put their confidēce in man, & those blessed that trust to God. Manes hert is wycked. God is ẏ searcher of ẏ hert. The lyuyng waters are forsakē. The halowing of ẏ Sabboth is commaunded.

¶ The. xvii. Chapter.

A YOur sinne (O ye of ẏ trybe of Juda) is wrytten in the table of youre hertes, and grauen so vpon the endes of youre alters wt a pen of yron & wan adamāt clawe: ẏ your chil dren also maye thincke vpon your aui ters, woddes/thicke trees/hye hilles/ mountaynes & feldes. Wherfore, I wyl make al your substaunce and trea sure be spoiled, for the greate sinne ẏ ye haue don vpō your hie places thorow out al the coostes of your lande. Ye shal be cast out also from the heritage, that I gaue you.

And I wyl subdue vnder ẏ heuy bon dage of your enemies, in a land that ye know not. For ye haue minystred fyre to my indignacion, which shall burne euermore. Thus saith the lord: Cursed be the man ẏ putteth his trust in man/ and a* that taketh flesh for hys arme: and he, whose hert departeth frō ẏ lord He shalbe lyke the heeth, that groweth in the wildernes.

B As for the good thing that is for to cō, he shal not se it: but dwel ī a dry te place of the wyldernes, in a salt and vnoccu pied land. * O blessed is the man, that putteth his trust in ẏ Lord, and whose hope is the Lord himself. * For he shal be as a tre/ that is plāted by the water syde; which spreadeth out the rote vn to moystnesse, whom the heate can not harme, when it commeth, but his leues are grene. And though there grow but lytle frute because of drouth / yet is he not carefull, but he neuer leaueth of to bringe forth frute. Amonge all thinges lyuing, man hath the most disceateful and vnserchable hert.

nota O blessed the man that putteth ẏ tanfor ẏ for he shal

Who shal then know it? Euen I ẏ lord seazch out the grounde of ẏ hert, & trye the reines, & reward euery man ac cording to his wayes, & according to ẏ frut of his councels.

nota Doctr

The disceatfull maketh a nest, but bryngeth forth no yong: He cōmeth by ryches but not rightuously. In ẏ mid dest of his lyfe must he leaue thē behid him, & at ẏ last be founde a very foole.

But ẏ (O Lorde) whose trone is moste glorious, excellēt & of most antyquite, which dwelest i ẏ place of our holy rest: Thou art the cōfort of Israel. All they ẏ forsake the shalbe cōfoūded: al thei ẏ depart frō the, shalbe wrytten in earth, for they haue forsaken the lord, the very condyte of the waters of lyfe:

D Heale me, O lord, & I shalbe whole: saue ẏ me/ & I shall be saued/ for thou art my prayse. Behold, these men saye vnto me: Where is the word of ẏ lord? Let it come. Where as I neuertheles ledyng the flock in thy wayes, haue cō pelled none by violence. For I neuer desired eny mans deeth/ this knowest thou wel. My wordes also were right before the. Be not now terrible vnto me, O lord, for thou art he in whom I hope, when I am in parel. Let my per secuters be cōfoūded, but not me: let thē be afraied, & not me. Thou shalt bring vpō thē ẏ tyme of their plage, & shalt destroye them right sore.

Agayne / thus hath the lord sayde vnto me: Go and stande vnder ẏ gate where thorow ẏ people and the kinges of Juda go out and in/ yee vnder al ẏ gates of Jerusalem, and say vnto thē, Heare the word of the lorde, ye kynges

of

of Juda,and althou people of Juda & al ye cities ins of Jerusalē,that go thoꝛow this gate: Thus the Loꝛd cōmaū deth: Take hede foꝛ your lyues,that ye cary no burthen vpon you in the Sabboth,to bꝛinge it thoꝛow the gates of Jerusalem: ye shall beare no burthen also oute of your houses in the Sabboth.[b]* Ye shall do no labour therin, but halow the Saboth,as I cōmaū ded youre fathers. How be it they obeyed me not, nether harkened they vnto me:but were obstinate and stubburne/ and neither obeyed me, noꝛ receiued my coꝛrection. Neuertheles/if ye will here me(saieth the Loꝛd)and beare no burthen in to the cytye thoꝛowe this gate vpon the Sabboth: Ye wyll halow the Sabboth / so that ye do no woꝛcke therin:then shal there go thoꝛow ẏ gates of this citye, kynges and pꝛinces/ that shall syt vpon the stole of Dauid: They shal be caryed vpon charettes,& ryde vpon hoꝛses, both they and their pꝛynces. Yee whole Juda and all the cytesyns of Jerusalem shall go beare thoꝛow,and this cytie shal euer be the moꝛe and moꝛe inhabited. There shall come men also from the cyties of Juda from about Jerusalem, and from the land of Ben Jamin,from the playne feldes/from the mountaynes & from ẏ wyldernes:which shal bꝛinge burntoffeꝛinges,sacrifices/ oblacions/ and incense,and offer vp thanckesgeuyng in the house of the loꝛd. But yf ye wil not be obedient vnto me,to halow ẏ Sabboth,so ẏ ye wyll beare your burthens thoꝛow the gates of Jerusalem vpon ẏ Sabboth: Then shal I set fyꝛe vpon ẏ gates of Jerusalem,and it shall burne vp the houses of Jerusalem/& no man shal be able to quenche it.

The notes

a* That taketh flesh foꝛ his arme, his, ẏ puteth his trust in any thing but in the Loꝛd.

b* Ye shal do no labour therin, but halow the Sabboth as I cōmaunded your fathers .&c. The foundacion of the fayth, is, to beleue Godds pꝛomeses, & that he made ẏ whole woꝛld, & doth also gouern it & further ẏ he knoweth and wil iudg al thinges .&c. These thinges did the lawe requyꝛe in keping of ẏ Sabboth, to cōfesse both vn woꝛd and sygne: and to geue diligent hede to ẏ hering & interpꝛeting of the lawe to thinck of ẏ glozy of god, & to releue ẏ faithful soule with ẏ fodder of the woꝛd, to ministre occasion also vnto the simple ẏ they likewise might attempt such thinges in their houses amongest their houshold folckes, to be pitiful ouer the werynes of such neighbours as laboured soare al ẏ weke lōge, & release them to attend & geue hede to ẏ exercyses of the spꝛete & to ẏ consolacion & cōfoꝛting of their neighboures: not only to abstaine from outwarde woꝛkes, and fulfyl their appetites and lustes, foꝛ ẏ dyd ẏ loꝛd foꝛbyd. The Sabboth shuld be applyed to the leaful seruing of God, not to synfulnes & wātones. It is cōmaunded to be sanctyfyed, not to be polluted and defiled w naughtynes. To god alone must we also kepe it, and cal on his name: other godes oꝛ goddes felowes ought we not to enquere of, ner fal downe vnto them. But when such occasiōs come as turne our rest in to occupaciō and labour, thē ought we to remembꝛe ẏ ẏ Sabboth was ozdened foꝛ man, not man foꝛ ẏ Sabboth. Marc. ii. d. so that in ẏ meane season/ the feare of god & ẏ charite toward our neighbour (which ar the cheif & pꝛyncypal thinges in ẏ obseruacion of ẏ Sabboth) be not lyghtelye regarded.

The .xviii. Chapter.

God sheweth, by ẏ example of a potter, that it is in his powꝛ to destroy the dispysers of his woꝛd, & to help thē agayne when they amend. The conspiracie of the Jewes against Jeremy. His plaint against his aduersaꝛies.

THis is another communicaciō, that God had with Jeremy, saying: Arise, and go downe & to the Potters house/ and there shal I tel the moꝛe of my minde. Now whē I cā to the Potters house/ I found him mākyng his woꝛke vpon a whele. The vessel that the Potter made of clay, bꝛeke among his handes: So he beganne a new, & made another vessell, accoꝛding to his minde. Then said the Loꝛd thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Israel/ sayeth the Loꝛd? Behōlde, ye house of Israel: ye are in my hande/ euen as the claye in the Potters hande.

When I take in hande to rote out & to destroye, oꝛ to waste awaye eny people oꝛ kingdom: if that people (against whom I haue thus deuysed) conuerte from their wickednes: Immediatlye/ I[a]* repent of the plage, that I deuised to bꝛynge vpon the. Agayne When I take in hande, to buylde, oꝛ to plante a people oꝛ a kingdome: yf ẏ same people do euell before me/ and heare not my voyce: ymmediatly, I repent of the good, that I deuise to do foꝛ them. Speake now therfoꝛe vnto whole Juda/ and to them that dwell at Jerusalem: Thus sayth the Loꝛd: Behold, I am deuising a plage foꝛ you, and ā taking a thyng in hande against you. Therfoꝛ let euery man turne from hys euel waye, take vpon you the thinge that is good, and do right. But they saye: No moꝛe of this, we wyll folowe

we our owne ymaginacions, and doe
uery man according to ỹ wylfulnes of
his owne mynde.

Therfore thus sayth the Lorde: Aske among the heathen, yf any man hath harde such horrible thinges, as the daughter of Sion hath done. Shal not the snowe (that melteth vpon the stony rocks of Libanus) moyste the feldes? Or may the sprynges of of watersbe so grauen awaye, that they runne no more, geue moystnes/nor make frutefull? But my people hath so forgotten me, that thei haue made sacrifice vnto vayne Goddes. And whyle they folowed their owne wayes, they are come oute of the hye strete/& gone into a fote way not vsed to be troden. Wherthorow they haue brought theyr lande into an euerlastinge wildernes and scorne: So that whosoeuer trauaylethe thereby, shalbe abassched, and wagge theyr heades, with an East wynde wyll I scatter them, before theyr ennemyes. And when their destruction cometh, I wyll turne my backvpon them/ but not my face. Then sayd they: come, let vs ymagyne something a gainst this Jeremy. Ye thys dyd euen the prestes/to whom the lawe was committed: the Senatoures, that were the wyseste: & the prophetes, which wanted not the word of god. Come (sayde they) let vs cutt oute his tonge, and let vs not regarde hys wordes. Consydre me/ O Lord, and heare the voyce of myne enemyes. Do they not recompence euell for good, when they dig a pyt for my soul? Remembre, how that I stode before the, to speake for thē, & toturn awai thi wrath frō thē

Therfore let their chyldrē dye of hūger, & let thē be oppressed wt the swerd. Let theyr wyues be robbed of theyr children, & become wyddowes: let theyr husbandes be slayne, let theyr yong mē bee kylled wt the swearde in ỹ felde. Let ỹ noyse be herd out of theyr houses, whē the murtherer cōmeth sodenly vpō thē: For they haue dygged a pytte to take me, & laid snares for my fete. yet lorde, ỹ knowest all their coūcell, ỹ they haue deuised, to slaye me: & therfore forgeue thē not their wickednes, & let not their synne be put out of thy syghte: but lett them be iudged before the, as the gylti. This shalt thou do vnto them in thes tyme of thy indygnation.

The notes

a* The repentaunce of God is, the chaunginge of hys deade, as ye haue i. Reg. xv. c.

¶ He prophecieth the destruction of Jerusalem, for the contempt and despysynge of the worde of God.

¶ The. xix. Chapter

MOreouer, thus sayd ỹ Lord vnto Jeremy: go thy way, & bye the an erthen pytcher, and brīge forth the Senatours, and chefe prestes into the valleye of the chylderen of Hennom, which lyeth before the porte that is made of bryck/ and shewe them there the wordes, that I shall tell the/ & say thus vnto thē: Heare the worde of the Lorde, ye kynges of Juda/ & ye cytesyns of Jerusalem: Thus sayth ỹ Lorde of hostes the God of Israell: beholde/ I wyll brynge such a plage vpon thys place, that the eares of all ỹ heare it, shall glowe. And that because thei haue forsakēme, & vnhaloued this place, ād haue offred in it vnto straūge goddes: whome nether they, theyr fathers, nor the kynges of Juda haue known. They haue fylled thys place also with the bloude of innocents, for they haue set vp an alter vnto Ball/ to burne theyr chylderen for a burnt offringe vnto Ball, which I nether commaunded, nor charged them/ nether thought once therupon.

Beholde therfore, the tyme commeth (sayth the Lorde) that thys place shall nomore be called a* Topheth, nor thee valley of the chyldren of Hennam but ỹ valley of slaghter. For in thys place wyll I slaye the Senatours of Juda and Jerusalem, & kyll them downe wt the swerde in the syght of theyr ennemyes, and of them that seake theyre lyues: And theyr ded carcases wyll I geue to be meate for the foules of the ayre/ and beastes of the felde. And I wyll make thys citie so desolate, and despysed: that who so goeth therby shall bee abassched ād feast vpon her, because of all her plages.

I wyl fede them also wt the flesh of theyr sonnes & their daughters. Ye euery one shall eate vp another in the besegyng & straytnes/ wherwt their enemyes (ỹ seke their lyues) shal kepe thē & and

And the pytcher chalte thou breake in the syght of the men, that chalbe wyth the, and saye vnto them: Thus sayeth the lord of hostes: Euen so wyl I destroy thys people and citye: as a Potter breaketh a vessel, that cā not be made whole agayne.

In Topheth chal they be buryed, for they shal haue none other place. Thus wyl I do vnto this place also, saieth ỹ Lord, and to them that dwel therin: ye I wyll do to this citi, as vnto Topheth (For the houses of Jerusalem and the houses of the kynges of Juda are defiled, lyke as Topheth) because of al the houses, in whose Parlers they did D sacrifice vnto al the hooste of heauen, and poured out drincke offrynges vnto straunge goddes. And so Jeremye cām from Topheth, wher the lord had sent hym to prophecye, and stode in the courte of the house of the Lord, and spake to all the people: Thus sayeth the Lord of hoostes the god of Israel: Beholde, I wyl bringe vpon this cytie & vpon euery towne about it/al the plages that I haue deuised against them: for they haue ben obstinate, and wold not obeye my warninges.

The notes

a * Of Topheth ye haue before in the .vii. g.

¶ Jeremy is smitten and cast in to prison, for preachyng of the word of god. He prophecyeth ỹ captyuyte of Babilon. He complaineth that he is a mockyng stock, for the word of god. He is compelled by the spyrite to preache the word, wyl he wyl he not.

¶ The .xx. Chapter

A When a* Phashur the prest the sonne of Emer, chef in the house of the lord, herd Jeremi preache so stedfastly: he smote Jeremy, & put him in the stockes, that are by the hye gate of Ben Jamin, in the house of the Lord. The next daye folowing Phashur brought Jeremye out of the stockes agayne. Then sayde Jeremy vnto hi The Lord chal cal the no more Phashur (that is excellent and increasynge) but Magor (that is fearefull and afrayed (euery where. For thus sayeth the Lord: behold, I wyl make the a frayed, the thy self/and al that fauour the which shall perishe with the swerde of their enemyes, euen before thy face.

And I wyl geue whole Juda vnder the power of the kyng of Babylon which shall carye some vnto Babylon prysoners, and slaye some with the swerd. Moreouer/all the substaunce of thys lande, all theyr precious and gorgious workes, all costlynes/and all the treasure of the kynges of Juda: wyll I geue into the handes of theyr enemyes, whych shal spoyle them, and cary them vnto Babylon. But as for the (O Phashur) thou shalt be caryed vnto Babylon with all thyne housholde, and to Babylon shalt thou come, where thou shalte dye, and be buryed: thou and all thy lauourers, to whome thou hast preached lyes. O Lord, thou makest me weake/ but thou refreshest me, and makest me stronge agayne. All the daye longe am I despysed, and lauged to scorne of euery man: because I haue nowe preached longe against malicious tyranny, and shewed thē of destruction. For the which cause they cast the word of the Lord in my teeth, and take me euer to the worst.

Wherfore/ I thought from hence C forth, not to speake of hym: nor to preach any more in his name. But the worde was a very burnyng fyre in my herte and in my bones, which when I wolde haue stoped/ I might not. For why, I herd so many derisions and blasphemyes, ye euen of myne owne companyons/and of such as were conuersaunte wyth me: which wente aboute/to make me afrayde, sayeng: Upon him, lett vs go vpon hym, to feare hym & make hym hold his tong: that we may ouercome him, and be auenged of him

But the Lorde stoode by me, lyke a myghty gyaunte: therfore my persecuters fell/and coulde do nothynge. They shalbe sore confounded/for they haue done vnwysely, they shall haue an euerlastyng shame. And nowe, O Lord of Hostes, thou rightuous sercher (which knoweste the reynes and the verye hertes:) let me se them punished, for vnto the I commit my cause.

Synge vnto the Lorde/and prayse hym, for he hathe deliuered the soule of the oppressed/from the hande of the violent. b* Curled be the daye/ wherin I was borne: vnhappye be the day wher

D

in

in my mother broght me forth. Cursed be the man, that brought my father tydyngs, to make hym glad, sayeng: thou haste gotten a sonne. Let it happē vnto that man as to the cities whiche the Lorde turned vpsyde doowne (when he had hearde longe the wicked rumoure of them) because he slewe me not, as sone as I came out of my mothers womb, and because my mother was not my graue her selfe, that the byrth myghte not haue come oute / but remayned styll in her. Wherfore came I forth of my mothers wombe: To haue experience of laboure and sorowe: and to leade my lyfe with shame:

The notes.

a * Thys Phashur was the hye bysshop of the temple, the ringleader of false prophetes, the chefe herytaker, that is, the ouerthrower of true godlynes The dignitie of Pristhode, geuen vnto hym he abused. For he taught not and reproued by the woordes but feared the Godly wyth cruelitie, he is not the greater man that stryketh / but he is the stronger that is stryken, he not onely stroke but also pyysoned hi that withstoud him not, but pacientlyloked for the helpe of God. It is no newe thynge (ye may se) for Bysshoppes to persecute the prophetes of the Lorde, for theyr preaching of the truth & constancy,

b * What is signifyed by curling of the day is shewed in Job. iii. a. Thys sentence and other lyke are not to be taken as examples of impacience in holy men, but as the confessi on of the frayltie of man cō playnyng thus vnto hym that only can helpe and cā forth them.

¶ The prophecyeth that zedekyah shalbe taken, ād the citie burned.

¶ The. xxi. Chapter.

THese are the woordes ỹ the Lorde spake vnto Jeremy what time as Kynge zedekiah sēt vnto him Pashur the sonne of Melchiah / and Sophoniah the sonne of Maasiah preest sayinge: Aske councell at the Lorde (we pray the of oure behalfe / for Nabuchodonoser the Kynge of Babylon besegeth vs, yf the Lorde (peraduenture) wil deale with vs, accordinge to hys maruelos power, and take hym from vs,

Then spake Jeremye. Geue zedekiah this answere. Thus sayth the Lord god of Israel: behold, I wyl turnback the weapons that ye haue in your handes, wherwith ye fight against the kinge of Babylon, and the Caldees which besege you round about the wales, and I wyll bringe them together into thee myddest of this citte, and I my selfe wyll fyght agaynst you, with an oustretched hand, and with a mighty arme, in great displeasur and terrible wrath: & wyl smite them / that dwel in this citee: bothe men and cattell shall dye of ỹ pestilence.

And after this (saith the Lorde) I shal delyuer zedekiah the king of Juda, and his seruaunts, his people (and such as are escaped in the citye, from ỹ pestilence / swearde, and honger) into ỹ power of nabuchodonosor king of Babylon: yee into the handes of their enemyes, in to the handes of those that folow vpon their liues, which shal smite them with the sword: they shal not pitye them, they shal not spare them, they shal haue no mercy vpon them. C

And vnto this people thou shalt saye: Thus saieth the Lorde: * behold, I laie before you the waye of lyfe and deeth. Who so abydeth in this cytte / shall perysche. ether with the swerd / with honger, or with pestilence. But who so goethe out to holde on the Chaldes part, ỹ besege it, he shal saue his life, and a * shal wynne his soule for a pray. For I haue set my face agaynst this cytte (sayeth ỹ lorde) to plage it / and do it no good.

It muste be geuen in to the hande of the kyng of Babylon, and be brent with fyre.

And the house of the kynge of Juda, saye thus: Heare the word of the lorde (O thou house of Dauid) for thus saith the lord: Minister rightousne and that sone, delyuer the oppressed frō violent power: or euer my terryble wrathe breake oute lyke a fyre, and burne so, ỹ no man maye quench it, because of the wickednes of your imaginacyōs Behold (saieth the lord) I wyl cōe vpō you, ỹ dwel in ỹ valleis, rocks and feldes, & saie: Tush: who wyl make vs afrayed: or who wil come into our houses: For I wil vyset you (saith ỹ lorde) because of ỹ wickednes of your inuēcyōs, & wyl kindle such a fire i your wod, as shal consume al / ỹ is about you. D

The notes

a * Shall wynne his soule for a praye, that is, shall escape daunger: It is alone with that which goethe before he shall take hys lyfe: hys soule that is, hys lyfe, shalbe vnto hym as a pray: because he shuld vtterly haue loste it, if he had bydden in Jerusalem: and by flying vnto the Chaldees he shuld wynne it, euē as a man wynneth a pray in battell.

Ye

Cheerhorteth the kynge of Juda to iudgemente, & ryghtoulnes. Why Jerusalem is brought into captiuitie. The death of Salum the sunne of Josua, is prophecyed.

The.xxii. Chapter.

A THus sayde the Lorde also: Goo downe into the house of the king of Juda/and speake there these wordes, and saye: Heare the worde of ỹ Lorde, thou kyng of Juda that sytteste in the kyngly seate of Dauid: thou and thy seruauntes and thy people/that go in and out at this gate. Thus the LORDE commaundeth: kepe equitie and ryghtuousnes/delyuer the oppressed from the power of the violente: do not greue nor oppresse the straũger, the fatherles nor the wyddowe/and shede no innocent bloude in this place.

B And if ye kepe these thinges faythfully, then shall there come in at the dore of thys house kings, to syt vpon Dauids seat: they shalbe caried in Charets and vpon horses, both they and their seruauntes/and their people. But if ye wyll not be obedient vnto these cõmaundementes, I sweare by myne owne selfe (sayth the Lorde) thys house shalbe waste. For thus hath the Lorde spoken vpon the kynges house of Juda: Thou art the head, as Galaad is in Lybanus: What wylt thou saye of it, yf I make the not so wast (and thy cities also) that no man shal dwel therin: I wil prepare a destroyer with hys weapons for the, to hewe downe thy speciall Cedre trees: and to caste them in the fyre

And all the people that go by this C citie shall speake one to an other: wherfore hath the Lorde don thus vnto this noble cyty: Then shall yt be answered, *because they haue broken the couenaunt of the Lorde their God, and haue worshipped and serued straunge Goddes, Mourne not ouer the dead, and be not wo for them, but be sory for hym that departethe awaye: for he commethe not agayne, and seeth his native countre nomore. For thus sayth the Lorde/ as touchyng a* Selum the sonne of Josyah kynge of Juda, which raygned after hys father/and is caried out of this place: He shal neuer com hither againe for he shall dye in the place, wherunto he is led captiue, and shal se this lande nomore. Wo worth him, that buyldeth hys house wyth vnryghtuousnes, and his parlers with the good that he hath gotten by violence: which neuer recompenseth his neyghbours laboure, nor payeth him his hyre. He thynckethin him selfe: I wyl buylde me a wyde house, and gorgeous parlers: He causeth windowes to be hewen therin, and the sylynges and geastes maketh he of Cedre, and paynteth them with zenober. Thinckest thou to raigne, now that ỹ prouokest me to wrath wyth the Cedre trees?

D Dyd not thy father eate and drincke and prospere well, as longe as he dealt with equite and ryghtuousnesse? Yee when he helped the oppressed and poore to their ryght then prospered he well.

From whence came this, but onli because he had me before his eyes, sayeth the Lord. Neuertheles, as for thine eyes and thyne hert/they loke vpon couetousnesse, to shede innocent bloude, to do wrongand violence. And therfore, thus E sayeth the Lorde agaynst Jehoakym, the sonne of Josiah kyng of Juda: They shal not mourne for him (as they vse to do) alas brother, alas syster: nether shal they say vnto hi: Alas syr, alas for that noble prynce. But as an Asse shal he be buryed, corrupt and be caste without the gates of Jerusalem.

Clymme vp the hil of Libanus (O thou daughter Sion) lyfte vp thy voyce vpon Basan/ crye from all partes: for al thy louers are destroyed. I gaue ỹ warnyng, whyle ỹ wast yet in prosperite. But thou saydest: I wyl not here. And this maner hast thou vsed frõ thy youthe, that thou woldest neuer heare my voyce. Al thy herdmen shalbe dryuen wyth the wynde, and thy derlinges F shalbe caryed away into captiue: Thẽ shalt thou be brought to shame and cõfusyon, because of all thy wyckednes: thou that dwellest vpon Libanus, & makest thy neste in the Cedre trees. O how greate shal thy mournyng be, when thy sorowes com vpon the, as a woman trauelyng with childe?

As truly as I lyue (sayeth ỹ lord

Though

Though[b]* Conantah ỹ sonne of Jehoakim kyng of Juda were the syguet of my right hand/yet wil I pluck him of: And I wil geue the in to the power of them that seke to slay the, and in to ỹ power of them that thou feareste: into the power of Nabuchodonosor ỹ king of Babilon, and into the power of the Caldees. Moreouer, I wyll sende the, and thy mother that beare the/ in to a straung land, wher ye were not borne, and there shal ye dye. But as for the land that ye wil desire to return vnto, ye shal neuer come at it agayne. Thys man Conantah shalbe lyke an ymage robbed and toren in peses, whych pleaseth no man, for al his apparrel. Wherfore both he and his sede shalbe sent awaie, and cast out into a land, that thei know not.

O thou earth, earth, earth: heare the word of the Lord: Wryte this man amonge the outlawes, for no prosperyte shal this man haue al his lyfe long. Nether shall eny of his sede be so happye, as to syt vpon the seate of Dauid, and to beare rule in Juda.

The notes

a* Some vnderstand here bi Selū al the sonnes of Josiah. And verely they were al takē prysoners wt greate shame, & dyed out of Jerusalem ye out of the lande of Israel, & were buryed without ỹ honoure due vnto Kinges. Fyrst Jehoahaz (whom manye thynke to be specyaly signifyed by Selum) was brought into Egipte & ther he died. iiii. Reg. xxiii. g And his brother Eliaki which came in his stede was taken of Nabuchodonosor, & fetered & brought to Babylon. Par. xxxvi. a Whose successoure. Jehoacin was also brought to babilō, & his mother to. iiii. Reg. xxiiii. c. At the last his vncle zedekiah thrugh hys falshed both to god & man, betrayed ỹ whole kyngdome & was also brought to Babylon, & there had his chyldren slaine, before his face, & his owne eyes put out. iiii. Reg. xxv b. All this whole lamentable busines shuld Jeremi seame to note here in few wordes. If any man thinck this prophecy to belong only to Jehoahaz withhim wyl I not striue.

b* Otherwise, Jehoacin iiii. Reg. xxiiii. b & also Jeconiah, Mat. i.

C Hye speketh against enel Curates ỹ make hauock of ỹ flock of ỹ lord. Of ỹ conuersion of ỹ remnaūt of ỹ Jewes to ỹ faith. The cōmig of ỹ true shepard Christ is prophesied.

Agaynst false prophetes, Whē a prophet preacheth ỹ word of God, God, cōuerteth ỹ herts of the hearers Agaynst Prophetes ỹ preache lyes vnder the name of god. The miracles of false Prophetes.

C The. xxiii. Chapter.

A WO be vnto the shephardes, that destroy, and scattre my flocke. saieth the lorde. Wherfor, this ỹ cōmaūdement of the Lorde God of Israell/ vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke, and loke not vpon them. Therfore now wyl I visit the wickednes of your ymagynactions, saieth the Lord: And wyl gather together the[a]* remnaunt of my flocke, from all landes that I had dryuen them vnto/ and wyl bryng them agayne to their pastures, ỹ they maye grow and increase. I wil set shepardes also ouer them, which shall fede them. They shall nomore feare & dred, for there shal non of them be lost saieth the lord. Behold, the tyme commeth, saith the Lord, ỹ I wyl rayse vp the ryghtuous braunch of Dauid, which shall rule/ and discusse matters wt wysdom/ & shal set vp equyte and righ tousnes againe in the earth, B

In his tyme shall Juda be saued & Israel shal dwel without feare. And this is the name that they shall cal hi: euen the lord our righteousmaker. And therfore beholde, the tyme cōmeth saieth the lord/ ỹ it shal no more be sayde: the Lord lyueth, which brought the childzen of Israell out of the lande of Egipt: But the lorde lyueth, which broughte forth, and led the sede of the house of Israel/ out of ỹ North lande/ and from al countreis where I had scatered them, and they shal dwell in their owne land agayne.

My herte breaketh in my body because of the false prophetes, al my bones shake: I am become lyke a dronken man (ỹ by the reason of wyne can take no rest) for very feare of the lorde, and of his holye wordes: because the lande is ful of aduouterers, where thorow it is destroyed and mourneth, and ỹ pleasaunt pastures of the deserte are dryed vp. Yee the waye that men take, is wycked, and their gouernaunce is nothynge lyke the holy worde of the lord: For the prophetes and the preestes themselues are poluted ypocrites, and their wickednes haue I found in my house saieth the lorde. Wherfore/ their waye shalbe slipery in the darcknes, wherin they maye stacker and fal. For I wyll bringe a plage vpon them, euen the yeares of their visytacyon, saith ỹ Lord. I haue sene foly among the prophe-

D

The prophecy

tes of Samaria, that thei preached for Baal, and disceaued my people of Israel.

I haue sene also among the Prophetes of Jerusalem, foule aduoutry/and presumptuous lyes. They take the most shamfull men by the hand, flatteting them, so ꝑ they cā not returne frō their wickednes: All these with their cytezyns are vnto me, as Sodom, and as the inhabitours of Gomorre.

Jerem.xxiii.b Therefore thus sayeth the lorde of Hostes concernyng the prophetes: Beholde/ I wyl fede them with wormwod and make thē drynck the water of gal For from the prophetes of Jerusalē is the sycknes of ypocrisy com in to al the land.

Nota Nota Note not the prophetes D Jerem. xxviii & xxviii.b

And therfore the lord of Hostes geueth you this warnyng: Heare not the words of the prophetes that preach vnto you/ & deceaue you: for thei speake ꝯ meanyng of their owne hert, & not out of the mouth of the lorde. They saye vnto them, that despyce me: The lorde hath spoken it: Tush ye shal prosper ryght wel. And vnto al them/ ꝯ walck after the lust of their owne herte, they saye: Tush there shal no misfortune happen you. For who hath sytten in ꝯ councel of the lord, that he hath herd & vnderstand, what he is about to do? Who hath marked his deuise, & herde it? Behold the stormy wether of the Lord (that is, his indignacion) shal go forthand shal fal downe vpon the hed of the vngodly. And the wrath of the lord shall not turne agayne/ vntyll he performe and fulfyl the thought of his hart. And in the latter dayes yee shall know his meanyng.

Jerem.xii.a Sophon.i.c

nota sent not sent ꝯ prophets

I haue not sent these Prophets (saieth the Lorde) and yet they ranne. I haue not spokē to thē, and yet they preched. But yf they had contynued i my counsel and herd my wordes: they had turned my people from their euell wayes and wycked imaginacions. Am I then God ꝯ seethe but the thinge, which is nye at hande, and not that is far of, saieth the Lord? Maye eny man hyde hym selfe, that I shal not se hym? sayeth the Lorde?

E Jere.xiiii.b nota yf they had Do not I fulfyl heauen and earthe? sayeth the Lorde? I haue herd wel ynough/ what the prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyl this contynue in the prophetes hertes, to tel lyes, and to preache the craftye sutletye of their owne herte? Whose purpose is (with the dreames that euery one tel) to make my people forget my name, as their fore fathers dyd/ when Baal came vp. The prophet that hath a dreame, let him tel it: and he that vnderstandeth my word, let hym shewe it faythfully.

For what hath chaffe and wheate to do to gether, sayeth the Lorde? Is not my word lyke a fire, saieth the lord, and lyke an hammer, that breaketh ꝯ hard stone? Therfore thus sayeth the lorde: beholde/ I wil vpon the prophetes, b* ꝯ steal my word priuely from euery mā. Behold, here am I, saith ꝯ lord) against the prophetes, that take vpon their tūges to speake: The lord hath sayde it. Behold, here am I (saieth the Lord) agaynst those prophetes, that darre prophesy lyes and disceue my people with their vanytes, and myracles, whom I neuer sent, nor cōmaunded them. Thei shal do this people grete harme sayth the lord.

F

Yf this people, ether ent prophet or preest aske ꝯ, and saie: what is the c* burthen of the Lord? Thou shalt saye vnto them: What burthen? Therfore wil I cast you fro me (saieth the lorde) because ye your selues are a burthen. And the prophet, preste or people that vseth thys terme (the burthenne of the Lord) him wyl I visit/ and his house also.

But thus shal ye saye, euerye one to another: What answeare hathe the Lorde geuen? or what is the lordes commaundemente?

And as for the burthen of the Lorde/ ye shall speake nomore of yt: for euerye wans owne worde is his burthen, because yee haue altred the wordes of the lyuynge God the Lorde of Hostes our God,

G nota ꝯ wordes ꝯ lyuynge

Thus shal euery man saye to ꝯ prophetes: what answere hath the Lord geuen thei? Or what, sayeth the Lorde?

And

And not once to name the burthen of the Lord. Therfore thus sayeth ỹ lord: For so much as ye haue vsed thys terme (the burthen of the Lord) where as I notwithstanding sent vnto you, and forbade you to speake of the Lordes burthen.

Beholde therfore, I wyl repute you as a burthen/ and wyl cast you out of my presence: yee and the cytie also, that I gaue you and your fathers: and wil bring you to an euerlastynge confusyō, and in to such a sham, as shal neuer be forgotten.

The notes

a* The faithful people are called remnauntes, because they are but few in nombre: as it appereth. Esay. x. e f, Mat. xx. b

b* That stele my name, ỹ is, ỹ shew I my name, and ther thing which I haue not commaunded.

c* That is the prophecy: heuy word of the lord Esa xiii. a Abac. i. a

The. xxiiii. Chapter.

¶ The vysion of the. ii. pannyers of fygges The fyrst vysion signifieth that part of the people shuld be brought agayne frō captiuite. The second, that zedekiah and the rest of the people shulde be destroyed.

THe lord shewed me a vysyon: Behold, there stode two maundes of fygges before the Temple of the lord, after that Nabuchodonosor kyng of Babilō had led away captiue Jechoneah ỹ sonne of Jehoaim kynge of Juda, the mightymen also of Juda w̄ the worckmasters, and conning mē of Jerusalem, vnto Babilon. In the one maund were very good fyges, euen lyke as those that be first ripe. In the other maunde were very naughtye fyges, which might not be eaten, they were so euel. Then sayd the lord vnto me: what seyst thou Jeremy? I sayde: fyges, wherof some be very good, and some so euell, that noe man maye eate them.

Then came the word of the lorde vnto me, after this maner: Thus saith the lord the god of Israel; like as thou knowest ỹ good fyges, so shal I know the men led awaye, whom I haue sente out of this place in to the lande of the Caldees/ for their profyte: and wyll set many eyes vpō them for the best, for I wyl bring them agayne into his lande, I wyl vuyld them vp and not breake them downe: I wyl plāt them/ and not rote them out. And I wyl geue the an hert to know, how that I am the lord. They shalbe my people, and I wyll be their God/ for they shall returne vnto me w̄ their whole hert.

And lyke as thou knowest the naughtye fyges, whych may not be eatē, they are so euel: Euen so wyl I sayeth the Lord (let Zedekiah the kyng of Juda/ (ye and al his princes, and the residue of Jerusalem that remayne ouer i this lande, and them also that dwel in Egypte) to be vexed and plaged in all kyngdomes and landes. And wyll make them to be a reproffe/ a comen byworde, a laughyng stocke and shame, in al the places, wher I shal scatre thē. I wyl send the sweard, hongre and pestilence among them, vntil I haue clene consumed them out of the lande, ỹ I gaue vnto them and their fathers.

¶ Jeremy prophecyeth that they shalbe in captiuyte lxx. yeares, because they contempted: dyspysed ỹ word of God. He sheweth ỹ after lxx. yeares the Babylonyās shuld be destroyed. The destruccio of al nacions is prophecyed. He moueth the Prestes of ỹ nacions to waylyng.

The. xxv. Chapter.

A Sermon that was geuen vnto Jeremy, vpon all the people of Juda: In ỹ fourthe yeare of Jehoakim the sonne of Josiah kynge of Juda, that was in the fyrste yeare of Nabuchodonosor kyng of Babilon. Which sermō, Jeremy the prophet made vnto all the people of Juda/ and to al the inhabitours of Jerusalē, on this maner.

From the. xiii. yeare of Josiah the sonne of Amon kynge of Juda/ vnto this present daye (that is euē. xxiii. yeares (the word of the lorde hath bene cōmitted vnto me. And so haue I spokē to you, I haue risen vp earlye, I haue geuen you warnynge in Season, but ye wold not heare me. Though the lorde hath sent his seruaunt, al the prophetes vnto you in season: Yet wold ye not obeye, ye wold not encline your eares to heare.

He sayde: turne agayne euery mā frō his euel waye, & frō your wicked ymaginacions, and so shall ye dwell forever in the lande/ that the Lorde promysed

Sl.ii your

you and youre forefathers: And go not after straūge goddes, serue them nott, worshypp them not, and anger me not with the worckes of youre handes: thē wyll not I punische you. Neuertheles/ ye wolde not heare me (sayth the lorde) but haue defied me withe the worckes of youre handes, to your owne greate harme.

Wherfore thus sayth the Lorde of Hoostes: because, ye haue not harkned vnto me worde, lo I wyll sende oute, and call for all the people, that dwel in the north, sayth the lorde, and wyll prepare Nabuchodonosor ỹ king of Babilō my seruaunt/ and wyll bryng thē vpon this lande, and vpon all that dwel therin, and vpon all the people that are aboute them/ and wyll vtterly rote thē oute. I wyll make of them a wyldernesse / a mockage, and a continuall desserte.

C Moreouer/ I wyll take from them the ** voyce of gladnesse and solace/ ỹ voyce of the bridegrom and the bryde, the voyce of the annoynted, wythe the creatures: and thys whole lande shal become a wyldernes and they shall serue the salde people, and the king of Babylon/ thre score yeares and ten. Whē the .lxx. yeares are expyred, I wyll visite also the wyckednes of the kynge of Babylon & his people sayth the Lord: yee and the lande of the Caldees, & will make it a perpetuall wyldernesse and wyll fulfyll all my wordes vpon that Lāde, which I haue deuised agaynste it: ye all that is written in thys boke, whiche Jeremy hath prophecyed of al all people/ so that they also shalbe subdued vnto dyuers nacions and greate kynges, for I wyll recompence them a cording to theyr dedes and worckes of theyr owne handes.

nota Job. xxxiiii b

D Esay. li. and Psal. lxxv. b

For thus hath the lorde God of Israell spoken vnto me: Take thys wyne cuppe of indignation fro my hande/ ỹ thou mayst cause al the people, to whō I send the, for to dryncke of it/ that whē they haue droncken thereof, they maye be mad and out of theyr wyttes, when the swerde commeth, that I wyll sende amonge them. Then toke I the cuppe from the lordes hāde, and made al the people drynche therof, vnto whom the lord had sent me.

But fyrst the citie of Jerusalem, ād al the Cities of Juda/ theyr kynges & prynces: to make them desolate, waste, despised and cursed accordingas it is come to passe thys day: ye and pharao the kynge of Egypte/ his seruauntes hys prynces and his people altogether, one with anotherand all kinges of the lā de of Hus, all kinges of the philistines land, Ascalon, Azah, Accaron, and the remnaūt of Asdod / the Edomites, the Moabites and the ammonites: All the kyngs of Tyrus and Sydon: the kinges of the Iles, that are beyond the se Dedan, Thema, Buz and the shauen Ismaelytes: all the kinges of Arabye, (& generally) al the kynges that dwell in the deserte: al the kynges of Zamry, all the kynges of Elam, all the kinges of the Medes, al kynges towarde the North, whether they be farre or ny/ euery one with his neyghbours: Yea and all the kingdoms that are vpon the whole earth the kinge of Sezach/ sayde he, shall dryncke with them also.

E

And saye thou vnto them: Thys is the commaundemente of the Lorde of hoostes the God of Israell: Dryncke & be dronken/ spewe and fall, that ye neuer ryse: and that thorow the swerd, which I wyll send among you. But yf thei wyll not receaue the cuppe of thy hand, and dryncke it, then tell them: Thus doth the Lorde of hostes threaten you: dryncke it ye shal and that shortly. For lo, I beginne to plage the citi, that my name is geuen vnto: Thynke ye then, that I wyll leaue you vnpunished: ye shall not go quite. For why, I cal for a swearde vpō all the inhabytours of the earth, sayth the lorde of hoostes.

F

Jerem. xlix. & Ezechi. ix. b. i. Pete. iiii. c

Therfore tell them all these wordes, and saye vnto them: The lord shal cry from aboue, and let hys voyce be herde from hys holy habitacion, With a grete noyse shall he crye from hys court ye gall. He shall geue a great voyce (lyke the grape gatherers) and the sound therof shalbe hearde vnto the endes of the worlde. For the lorde hath a iugemente to geue vpon al people, and wyll hold his courte of iustice wyth all flesche and

Joel. iii. c Amos. i. a

punish

punith the vngodlye, sayth the lorde.

For thus saieth the lord of hoostes. Beholde, a myserable plage shall goo from one people to another, and agret stormy water shal aryse from al the endes of the earth. And the same daye shal the lorde hi selfe slay thē, from one ende of the earth to another. There shal no mone be made for eny of thē none gathered vp/ none buried: but shall lye as dung vpon the ground.

G Jerem. xxv.d

Mourne (O ye shepardes) and cry sprynkle your selues with ashes, O ye rammes of the flock: for ỹ tyme of your slaughter is fulfilled/ and ye shall fall like vessels connyngly made for pleasure.

The shephardes shal haue no waie to fle, and the rammes of the flock shal not escape. Then shal the shepardes crye horriblye, and the rammes of the flock shal mourne: for the Lord shal cōsume their pasture/ and their beste feldes shal lye deed because of the horrible wrath of the Lord. They shal forsake their foldes lyke as a lyō: for their landes shalbe wast because of ỹ wrat of the destroyer, and because of his fearefull indignacion.

Psal. xlviii.

The notes

a *By these things are vnderstand ỹ pastyme, ỹ' prosperitie ỹ abundaūce of worldly thinges. Al these wold ỹ Lord take away frō the Jewes. Jer vii. g. x. i ¶ Jeremy moueth the people to amendemet. He is taken of the Prophetes and Priestes, & brought to iudgement, he being accused before the Princes and sweareth, that he had preched only the wordes of god The rulers and the people deliuer Jeremy agaynst the willes of ỹ Priestes & prophetes: after ỹ example of hezekiah, which had deliuered Micheah, ỹ had preached ỹ same thinges that Jeremy had preched Uziah ỹ Prophete is killed of Jehoakim, contrary to the wyl of god.

The. xxvi. Chapter.

A In the begynning of ỹ reygne of Jehoakim ỹ sonne of Josiah kyng of Juda, came this worde from the Lorde, saying; Thus sayeth the Lord: Stande in the courte of ỹ lordes house, & speke vnto al thē which (out of ỹ cites of Juda) cō to do worship i ỹ lordes house/ all ỹ wordes ỹ I cōmaūd ỹ to sai. Loke ỹ ỹ kepe not one word back, if (peraduētur) they wil hark ken, & turne euery mā from his wycked waie ỹ I maye also a *repent of ỹ plage which I haue determed to bring vpon thē because of their wycked inuēcions.

And after thys maner shalt thou speake vnto thē; Thus sayeth the Lorde: yf ye wyll not obey me, to walke in my Lawes, which I haue geuen you, and to heare the wordes of my seruauntes/ the Prophetes, whom I sent vnto you rysing vp timely and styll sending: Yf ye wyll not followe them (I saye) then wyll I doo to thys Houle, as I dide vnto Siloh/ and wyll make thys City to be abhorred of all the People of the earth. And the preests, the prophetes and all the people hearde Jeremye preache these wordes in the house of ỹ Lorde.

B

Now, when he had spoken out all ỹ wordes, that the Lorde commaunded hī to preache vnto all the people, then the preestes/ the prophetes and all the people toke holde vpon him, ād sayde: thou shalt dye. How darrest thou be so bold, as to saye in the name of the lorde. It shal happen to thys house as it dyd vnto Siloh: and thys cytie shalbe so waste, that no man shall dwell therin. G

And when al the people were gathered aboute Jeremye in the house of the lord, the Princes of Juda herd of this rumoure, and they came lone out of the kynges palace into the houle of the lorde, and sate them down before the newe dore of the lord. Thē spake the preestes and the prophetes vnto the rulers/ ād to all the peple, these wordes: This mā is worthy to dye, for he hath preached agaynst this citie, as ye your selues haue herde wyth youre eares. D

Nota

iiii. Re. xv. & Jere. xxvi. b

John. xix. a

Thē sayd Jeremy vnto the rulers and to all the people: The Lord hathe sent me to preach agaynst thys house & agaynst thys cittie, al the wordes that ye haue haue herde. Therfore amende youre wayes and youre aduisementes and be obedient vnto the voyce of the Lorde youre God: so shall the Lorde repent of the plage, that he had deuysed against you. As we as for me: I am in youre handes, do with me as ye thynke expedient and good. But thys shal ye knowe: yf ye put me to death, ye shal make your selues/ thys cite and all the inhabitours therof, guilty of innocent bloude. For thys is of a truth: that the Lord hath sent me vnto you, to speke all these wordes in your eares.

Nota

Matth. xxiiii. c

Then sayde the rulers and ỹ people vnto the prestes and prophetes: This man maye not be condemned to death for he hath preached vnto vs in ỹ name of the Lord our god. The Elders also of the land stode vp/and sayd thus vn
Micheas.a to al the people: Micheah the Morasthite/which was a prophet vnder Ezekiah kyng of Juda spake to al ỹ people of Juda: Thus saieth the Lord of
f hostes: Sion shalbe plowed like a feld
Micheas.iii.c Jerusalem shalbe an heape of stones and the hil of the Lordes house shalbe turned to an hye wod. Nowe did Ezekiah the king of Juda and the people of Juda put him to death for this? No verely, but rather feared the Lorde, & made their prater vnto him. For the which cause also the lord repented of ỹ plage that he had deuised agaynst them.

Should we thē do such a shameful dede agaynst our soules? There was a prophet also, that preached sy fly in ỹ name of the lorde, called Uriah the sonne
g of Semeiah of Cariathiarim: this mā preached also agaynst this cytye and agaynst this lande, accordinge to al as Jeremy sateth. Now when Joachim
iii,Re,xxii,d the king wyth al the estates and prynces had herd his wordes, the king wēt
ii,Reg,xix,a about to slay him: When Uriah perceiued ỹ he was afraid, and fled, & departed in to egipt.
Matth.i.c

Then Joachim the king sent seruauntes into the lande of Egipt Namely: Elnathan the sonne of Achabor and certeyne men with him into Egipt which fetched Uriah out of egipt, and broughte hym vnto kinge Joachim that slew him wt the sweard, and caste hys deed body into the comen peoples graue But Ahikam the son of Saphā helped Jeremy, that he came not into ỹ handes of the people to be slayne.

The notes

** The lord repenteth him of ỹ plage ỹ he wold send when he auengeth it not, but ordereth & forgeueth it: & synners amēd, & forthinck their offences. Gene vi.b.i.Re.xv.c

¶ Jeremy at ỹ commaundement of the Lord, sendeth bondes to the kyng of Juda, and to the other kynges that were ny, wherby they are monished to become subyectes vnto Nabuchodonosor, He warneth the people and ỹ Kinges & rulers, that they beleue not false prophetes

¶ The.xxviii. Chapter

A In the begynning of ỹ reygne of Joachym the sunne of Josiah kyng of Juda came this woorde vnto Jeremy from the Lord which spake thus vnto me: Make the bondes and chaynes, and put them about thy necke, and sende them to the kynge of Edom, the king of Moab. the kinge of Ammon, the kynge of Tyrus, and to the kinge of Sydon: and that by the messengers which shal come to Jerusalem vnto Zedekiah the kinge of Juda and byd them saye vnto theyr maisters, Thus saith the Lord of hostes: the god of Israel speake thus vnto your masters: I am he that made the earthe the men, and the catell that are vppon the ground, with my great power and outstretched arme and haue geuē it vn to whome it pleaseth me. And now wyl
B I delyuer all these landes into the power of Nabuchodonosor the kinge of Babylon my seruaunte. The beastes also of the felde shall I geue hym, to do hym seruice, and all people shall serue hym, and hys sonne and hys chyldes chylderen, vntyll the tyme of the same lande be come also: yee many people and greate kynges shall serue hym,

Eccle.x.a
Judich.xi.d
Jere.xxvii.a.
Danie.iiii.c
Jerem.xxv.b
Jerem.xxii.b
xxviii.a.Ad xlii.c

Moreouer, that people and kingdome which wyll not serue Nabuchodonosor/and that wyll not put theyr neckes vnder the yoke of the kyng of Babylon: the same people wyll I vyset wt the swerde with honger, with pestylence/vntyll I haue consumed thē in hys handes sayth the Lorde. And therfore folowe not youre prophetes/sothesayers/expounders of dreames, charmers & wytches/which say vnto you, ye shal not serue the kyng of Babylon. For they preach you lyes/to bring you fare from your lande, and that I myght cast you out and destroy you. But the people that put theyr neckes vnder the yocke of the kinge of Babylon, and serue the kynge of Babylon. and serue hī those wyll I let remayne styll in theyr owne lande (sayeth the Lorde) and they shall occuppye it, and dwell therin.

Jere.xxvii.c xxix.b

All these thynges tolde I Zedekiah ¶
the kyng of Juda and sayd. Put your Jer.xxxviii.c
neckes vnder the yocke of the kyng of
Babylon

Babylon, and serue hi and his people/ that ye maye lyue Why wilt thou and thy people perysh with the swearde, w hongre/with pestylence: lyke as ỹ lozd hath deuysed koz al peple, that wil not serue the king of Babilon: Therkoze
Jere, xxiii:c, Jerem, xxix b geue no eare vnto those Prophetes (ỹ tell you: Ye shal not serue the kyng of Babilon) koz they preache you lyes. ne ther haue I sent them, saieth the Lozd how be it they are bolde/falsely to pro phecy in my name: that I myght the so ner dryue you out/ and that ye myght
D perish wyth your preachers. I spake to the Prestes also, and to all the people: Thus sayeth the Lozde: Heare not the wozdes of those Prophetes/that preache vnto you/and saye: Behold/the a* vessels of the lozdes house shal shortly be brought hyther agayne from Babi lon: For they prophecy lyes vnto you. Here them not/but serue the king of Babilon, that ye maye lyue. Wherkoze wyl ye make thys citye to be dest royed: b* But yf they be true Prophe tes in very dede, and yf the wozd of the Lozd be commytted vnto them, thẽ let thẽ praye the lozde of hostes that the rẽ naunt of the ornamentes (which are in the house of the lozd, and remayne yet i the house of the kyng of Juda and at Jerusalem) be not caryed to Babylon also. Foz thus hath the Lozd of hostes spoken concernyng the pyllers, ỹ lauer ohe ieate and the residue of the ornamẽ tes that yet remayne in this citye/wht ch Nabuchodonosoz the king of Babi lon toke not when he caried awaye Je chontah the sonne of Jehoakim kyng of Juda/with all the power of Juda & Jerusalem, krom Jerusalem vnto Ba bylon, ca ptyue.

Yea thus hath the Lozd of hoostes the god of Israel spoken, as touching the residue of the ornamentes of the Lozdes house/of the kyng of Judaes house/and of Jerusalem: They shal be caryed vnto Babylon / and there they shal remayne: vntyl I vyset them sayeth the Lozde. Then will I bryng them hyther agayne. And this was done in the same yeare: euen in the be gynning of ỹ reigne of zedekiah kyng of Juda.

The notes.

a * That is to wet, those vessels ỹwer caried awai with Jeconiah

b * But if they be tru pzophtes, Marke ỹ trupzophe tes & such as lene to ỹ wozd may w pzaier mitygate the vengaunce that god thzeteneth: But ỹ false pzo phetes & pzechers as thy leane to lyes & pzeche no no ther thing, so is their pzaier vane & frutles.

¶ The false pzopheey of Hananiah the Pzophet. Jeremye sheweth that the pzopheepe of hananiah is false, by the exãple of theother Pzophetes he beig inspired the lozd repzoueth hananiah. pzopheeying his deth.

¶ The .xxviii. Chapter.

BVt in the fourth yeate of ỹ I raygne of zedekiah kynge of Juda, in the fyft month it happened/that Hanani ah the Sonne of Assur, the pzophet of Gabaon, spake to me in the house of the Lozd, in the pzesence of the pzestes and all the people, and sayde. Thus sayeth the lozde of hostes ỹ god of Israel: I haue broken the yock of ỹ king of Babilon, and after two yeare wil I bzing agayne into this place, al the ornamentes of the Lozdes house/ that Nabuchodonosoz king of Babilõ caryed awaye from this place vnto Ba bylon. Yea I wil bzing agayne Jecho niah the sonne of Jehoakim the kyng of Juda hym self, w all the pzesoners of Juda (ỹ are caried vnto Babylon euen into the place, sayeth the lozd, foz I wil breake the yock of the kynge of Babylon.

Thus the pzophet Jeremy gaue an B swere vnto the pzophet Hananiah/be foze the pzestes, and be foze al ỹ people that were pzesent in the house of ỹ lozd And the pzophet Jeremie saide: Amen the lozd do ỹ, and graunte the thynge, which thou haste pzophecyed: that he maye bzinge agayne all the ornamen tes of the Lozdes house, and restoze all the pzesoners from Babilon in to the place. Neuertheles, herken thou also what I wil saye, that thou and all the people maye heat: The pzophetes ỹ were befoze vs i tymes past, which pzo phecyed of warre, oz troble, oz pestilẽce ether of peace, vpon manye nacyons & grete kigdomes/wered pzoued by this (yf god had send thẽ in very dede) whẽ the thing come to passe, which that pzo phet tolde befoze. C

And Hananiah the pzophet toke ỹ chayne

The prophecy

Deu, xviii.d
Num xviia

chayne from the Prophete Jeremyes neck, and brake it and with that sayde Hananiah, that al the peple migh heare: Thus hath the lord spoken, euē so wyll I breake the yocke of Nabuchodonosor kyng of Babilon/ frō ỹ neck of al nacions, yea and that within this two yeres. And so the prophet Jeremy went his waye. Now after that that Hananiah the prophete had taken the chayne frō the prophet Jeremyes neck and broken it: The word of the Lorde came vnto the prophet Jeremy sayēg:

D Go/ and tell Hananiah these wordes: Thus sayeth the Lord: Thou hast broken the chayne of wod, but in stead of wod thou shalt make chaynes of yron. For thus sayeth the lorde of hoostes ỹ god of Israel: I wyl put a yock of yrō vpō the neck of al this people that thei maye serue Nabuchodonosor the king of Babilon, yea and so shal they do. And I wyl geue him the beastes in the

Jerem.xix.e

felde. Then sayde the prophet Jeremy vnto the prophet Hananiah: Heare me (I pray thee) Hananiah: The Lorde hath not sēt thee/ but thou bringest this people into a false beleke. And therfore thus sayeth the Lord: behold I wil sēd out of the land, and within a yere thou shalt dye because thou hast falsly spoken agaynste the lorde. So Hananiah the prophet dyed the same yeare in the seuenth Moneth.

¶ The pystle of Jeremy, sent vnto them that were in captyuite in Babylon. He prophecieth their returne from captiuite after. lxx, yeares. He prophecyeth the destruction of the kynge and of the people that remayned in Jerusalem. He threateneth. ii. Prophetes that seduced the people. The death of Semeia ỹ Nehelampte is prophecied.

¶ The. xxix. Chapter.

A THis is the Copy of ỹ letter that Jeremy the prophete sent from Jerusalem vnto the presoners: the Senatours, prestes, prophetes, and all the people, whome Nabuchodonosor had led vnto Babylon, after that tyme that kynge Jechoniah, and his Quene/ his chamberlaynes the princes of Juda and Jerusalem the workemasters of Jerusalem were departed thyther.

Which letter Elasah the sonne of Saphan and Gamariah the sonne of Helkiah dyd beare, whom Zedekiah ỹ kyng of Juda sent vnto Babilon to Nabuchodonosor the kyng of Babilon: these were the wordes of Jeremyes letter.

Thus hath the Lorde of hoostes ỹ god of Israel spoken vnto al the presoners, that were led from Jerusalem vnto Babilon: buylde you houses to dwel therin: plant you gardēs, that ye maye enioye the frutes therof, take you wyues to beare you sonnes and daughters; prouyde wyues for your sonnes, and husbandes for youre daughters, that they get sonnes and daughters & that ye maye multyply their. Laboure not to be fewe, but seke after peace and prosperite of the citye wherin ye be presoners, and praye vnto god for it. For in the place therof, shal your place be. For thus sayeth the lorde of hoostes the god of Israel: Let not those prophetes and soth sayers that be among you disceaue you: and beleue not your owne dreames. For why, they preache you lyes in my name/ & I haue not sēt them sayeth the lorde.

But thus sayeth the lorde. When ye haue fulfilled, lxx yeares at Babilō I wyl bring you home/ and of myne owne goodnes I wyl cary you hither agayne vnto this place. For I knowe what I haue deuysed for you sayeth the lorde. My thoughtes are to geue you peace, & not trouble (which I geue you all tedi) and ỹ ye might haue hope agayne. Ye shal crye vnto me, ye shal go and call vpon me, and I shall heare you.

Ye shall seke me and fynde me/ Yea, yf so be ỹ ye seke me with youre whole harte, I wyll be founde of you (sayeth the Lord, and wyll deliuer you out of prison/ and gather you together agayne out of al places wherin I haue scatred you/ saith ỹ lord & wyl bring you agayn to the same place, frō whence I caused you to be caryed away captyue.

But where as ye saye, that a* God hath raysed you vp prophets at Babilon' Thus hath the lorde spoken (concernynge the kynge that sytteth in the stoole of Dauid, and al the peple that dwel in thys citye, youre brethren that are not gone with you in to captiuyte)

Thus

Thus (I saye) speaketh the Lorde of hooſtes: Behold, I wil send a sweard honger and peſtilence vpon them, and wyll make them lyke vntymely kyges/ that maye not be eaten for bitternes: And I wyl persecut them with ỹ swearde, with honger and death:

I wyl delyuer them vp to be vexed of al Kingdomes, to be curſed / abhorred, laughed to scorne, and put to confuſion of al the people, amonge whome I haue scatred them: that because they haue not bene obedient vnto my commaundementes (sayth the Lord) which I sent vnto them by my seruauntes ỹ prophetes. I stode vp early, and sente vnto them/ but they wolde not heare/ sayeth the Lorde. Heare therfore the worde of the Lord, all ye prisoners, whō I sente from Jerusalem vnto Babilon, Thus hathe the lorde of hooſtes ỹ god of Israel spoken of Ahab the son of Colatah, and of zedekiah/ ỹ sonne of Maasiah, which prophecieth lyes vnto you in my name: Behold/ I wyl delyuer thē in to the hand of Nabuchodonosor the kyng of Babilon, that he maie slay thē before your eyes. And al the prisoners of Juda that are in Babilon, shal take vpon them this terme of curſing/ and saye: Now God do vnto the/ as he did vnto zedekiah & Ahab, whom ỹ kinge of Babilon rosted in the fyre, because they sinned shamefully in Israel.

For they haue not only defiled their neighbours wyues, but also preached lieng wordes in my name, which I haue not commaunded them. This I testify, and assure, sayeth the Lord. But as for Semeiah ỹ Nehelamite thou shalt speake vnto him: Thus sayeth ỹ lorde of hooſtes the God of Israel: Because thou hast seled letters vnder thy name, vnto all the people that is at Jerusalem, & to Sophoniah the sonne of Maasiah ỹ prest, yee and sent them to all ỹ prestes: wherin thou wrytest thus vnto him: The Lord hath ordened the to be prest in steade of Jehoiada the prest, ỹ thou shuldest be the chefe in the house of the lord aboue al prophets, and prechers, and that thou mightest put thē in prison, or in the stockes. How happeneth it then, that thou haste not repro-

note proceadyng wordes in my name

iiii, Reg, xi, a
ii, par, xxiii, a

ued Jeremy of Anathoth, which neuer leaueth of his prophecyeng. And beside al this/ he hath sent vs word vnto Babylon, and tolde vs playnely, that our captiuite shal long endure; ỹ we shuld buyld vs houses to dwel therin, and to Plante vs Gardens that we might enioye the frutes therof. Which letter Sophoniah ỹ prest dyd reade, and let Jeremy the prophet heare it.

Then came the word of the lord vn to Jermy, saying: Sende worde toall them that be i captiuite, on this maner Thus hath the lord spoken concernige Semeiah the Nehelamite: Because ỹ Semeiah hath prophecyed vnto you without my commyssiō/ and brought you into a false hope, therfore thus the lord doth certyfye you: Behold, I wyl visit Semiah the Nehelamite, & his sede: so that none of his shall remayne amonge this people, and none of them shal see the good, that I wyl do for thys people, sayeth the Lorde. For he hathe preached falsely of the lord.

G Jere, xxviii, e

The notes

a * Such prophetes as preached vnto them ỹ thynges which they were desirous of, dyd they gretly allowe: yee euen after they came to Babylon In the they reioyced, as thoughe they had bene sent of the Lord, * yet were they indeade false Prophetes. But Ezechiel the tru prophet of the lord, which preached the contrary did they persecut. By the false prophetes they said: God hath sent vs Prophetes. * their doctrine dyd they heare and folow. But the true Prophet dyd they mocke * laugh to scorne: * wold vs ther beleue his doctryne, ner geue eare vnto it.

¶ The returne of the people from Babilō. God by his chastenyng sheweth that the people is sinful ¶ destructyon of the enemies of Israel.

¶ The .xxx. Chapter

THese are the wordes/ that the Lorde shewed vnto Jeremye/ saynge: Thus sayeth the Lorde God of Israell: Wryte vp dylygently al the wordes/ that I haue spoken vnto the, in a boke. A

For lo/ the tyme commeth (sayeth the Lorde) that I wyl bryng agayne the prisoners of my people of Israell and Juda/ sayethe the Lorde: For I wyl restore them vnto ỹ land/ that I gaue to their fathers, and they shal haue ỹ in possession.

Agayne/ these wordes spake the lord

the prophecy.

Lorde, concerning Israell and Juda: Thus layth the Lorde: We heare a terrible cry, fere adisquietnes. For what els doth this sygnyfy, that I se: Namely, that all strong men smyte, every mã his hand vpon hys loynes/as a womã in the payne of her trauaile. Who euer saw a mã traueli wyth chyld: Enquere thereafter, & see. Yee all theyr faces are maruelous pale.

B Alas for thys daye, which is so drea defull/that none may be lyk ened vnto it: & alas for the tyme of Jacobs trouble, from the whych he shall yet be delyuered. For in that daye: sayth the lord, I wyl take hys yocke from of thy neck, and breake thy bondes. They shall no more serue straunge Gods vnder him/ but they shall do seruice vnto GOD theyr Lord/and to Dauid theyr king, whom I wyll rayse vp vnto thẽ. * And as for thy O my seruaunt Jacob feare not (sayth the Lord) and be not afrayd, O Israell. For, lo, I wyll helpe the also from farre, and thy sede from the lãde of theyr captiuitie.

And Jacob shall turne agayne/ he shalbe in rest and haue a prosperous li C fe/and no man shall make him afrayd For I am with the, to helpe the/ sayth the Lorde. And though I shall destroy all the people, amonge whome I haue scatered the/yet wyl I not destroy the/ but correcte the, and that with discretion. For I knowe that thou arte in no wyse without faute. Therfor thus say the lorde: I am sory for thy hurte and woundes. There is no man to meddle with thy cause: or to bynde vp thy wũdes: there maye no man helpe the.

All thy louers haue forgotten the/ ãd care nothing for the. For I haue geuen the a cruell strooke, and chastened the roughly: and that for the multitude of thy mysdedes, and synnes I haue had the ouerhande. Why makest thou moone for my harme: I my selfe haue pytye of thy sorowe, but for the multitude of thy mysdoedes and synnes, I haue done thys vnto the.

D And therfore all they that deuoure the, shalbe deuoured, and all thyne enemyes shalbe led into captiuitie. All thet that make the waste, shalbe wasted the selues: ãd all they that robbe the, wyll I make also to be robbed. For I wyll geue the thy helth again and make the woundes whole/ sayth the Lord: because they reuyled the/ as one cast awaye and dispised, O Sion.

E For thus sayth the Lorde: Behold, I wyll sette vp Jacobs tentes agayn/ and defende his dwelling place. The citie shalbe buylded in her olde estate, & the house shall haue theyr tyght e foundacion. And out of them shall go thanckesgeuing, and the voyce of loye.

I wyll multiplye thẽ, and they shal not mynishe: I shall endue them wyth honour, and no man shall subdu them. Theyr Childeren shalbe as afore tyme, and theyr congregation shall continue in my syght. And all those that vexe them, wyll I vysite.

A captayne also shall come of them, and a prynce shal spryng out from the myddest of them: hym wyll I chaleng to my selfe, and he shall come vnto me For what is he, that geuethe ouer hys hert to come vnto me: sayth the Lorde: Ye shalbe my people also, and I wilbe F youre God. Beholde, on the other syde shal the wrathe of the Lord breake out as a stormy water/as a myghtie whirlewynde: and shall fall vppon the heades of the vngodly.

The terrible displeasure of the lorde shall not leaue of, vntyl he haue done, & perfourmed the intent of hys herte, which in the a* latter dayes ye shall vnderstande. At the same tyme (sayth the lorde) shall I be the god of all thee generacions of Israell, and they shall be my people.

The notes.

a* Of the latter dayes and what they sygnify ye haue in Esa. ii. a.

The prophecieth that the people of Israell shalbe restored againe vnto theyr prosperiti. To be turned from synne is the gyfte of God. The byrth of Christ is prophecied. All the wicked shall dye in theyr wickednes. The newe testament and couenaunt is prophecied. The Christen are taught and instructe of the Lorde. Oure Synnes shall so be remitted, that they shal not ones be thought on. God promyseth that he wyll cast of the Jewes. The buylding agayne of Jerusalem.

The. xxxi. Chapter.

THus sayth the lord: The people of Israell whiche escaped in the wylderne sfrom the swerd, foun A de grace to come into theyr reste. Euen so

so shall the Lorde now also appeare vnto me from farre/and say I loue thee
Ezech.xvi.b wyth an euerlastinge loue, therfore do I spreade my mercye before thee. I wyll repayre thee agayn (O thou doughter of Israell) that thou mayest be fast and sure. Thou shalt take thy tabrettes agayne/and go forth with them, that leade the daunce.

Thou shalte plante vynes agayne vpon the hylles of Samaria: and the grape gatherers shall plante and synge

And when it is time, the watchmē
Esay.lii.a vpon the mount of Ephraim shal cry, Aryse, let vs go vnto Sion to our lorde God: for thus saythe the lorde: Reioyse
B with gladnes, because of Jacob cry vnto the head of the gentyles: spake out, synge, and saye. The lorde shall delyuer hys people/the remnant of Israel and make them whole. Beholde I wil bringe them agayne from. oute of the north lande and gather them from the endes of the worlde with the blynd, ād lame that art amonge them/wythe the women that be great wyth chylde, and suche as be also delyuered: and the company of them that come agayne, shalbe greate,

They departed from hence in heuynes, but wyth ioye wyl I bringe them hyther agayne. I wil leade them by the ryuers of water in a streyght way, where they shal not stomble: For I wylbee Israels father, and Ephraym shall be
Deut.xxxii.a Gen.xlviii.d my fyrst borne.

Heare ỹ worde of the lorde, O ye gentyles: preache in the Iles that lye far of and saye he that hath scatered Israell, shal gather hym togetheragayn, ād shal kepe him as a shepherde doth hys flocke: for the Lorde shal redeame Jacob/and rid him from the hand of the violente. And they shal come, and reioyse vpon the hyll of Sion, and shall haue plenteousnes of goodes, whyche the lorde shall geue them: Namely, wheate, wyne, oyle, younge shepe and calues. And theyr conscyence shalbe as a well watered garden, for they shall nomore be hungrye.

Then shall the mayde reioyce in ỹ
C daunce, ye both yonge and old folkes. For I wyl turne their sorow into gladnesse, and wil comfort them & make them ioyful, euen from their hartes. I wyll poure plentuousnes vpon the hartes of the prestes, and my people shall be satisfyed wyth good thynges, saye th the lord.

Thus sayeth the lorde: *The voice of heuynes, wepīg and lamentacion came vp into heauen: euen of Rachell mourninge for her chyldren, and would not be comforted because they were awaye. *Jere.xxxi.f Matth.ii.c

But now saieth the lorde: leaue of from wepīg and crycg, withold thine eyes from tearcs, for thy labour shall be rewarded, saith the lorde. And they shall come agayne oute of the lande of their enemyes: Yea euen thy posteritee shall haue consolacyon in thys (sayeth the Lord) that thy children shal com agayne into their owne lande.

Moreouer I herde Ephrayme, that was led away captyue/ complayne on this maner: O Lord/thou hast correct me/and thy chastenīge haue I receaued, as an vntamed calfe. Conuert ỹ me, and I shall be conuerted, for thou art my lord god: Yee as soone as thou turnest me, I shal reformme my self: & when I vnderstande, I shall* smyte vpon my thygh. For verely I haue cōmytted shameful thynges · O let my youth beare this reproffe and confusiō

Upō this complaīt, I thought this by my selfe: is not Ephraime my deare sonne? Is he not the child, with whom I haue had al myrth and pastime? For sence the tyme that I first commened with him, I haue hym euer in remembraunce: therefore my herte dryueth me vnto him, gladly and louyngly wyl I haue mercy vpon him, sayth the lorde. Get the watchmē, prouyde teachers for the, set thine hert vpon the right waye that thou shuldest walcke, and turne agayn, O thou daughter of Israel, turn agayn to these cityes of thine. Howe long wylt thou go astraye / O ỹ chrinkingedauhter? For the lorde wyl worke a newe thynge vpon earth; b* A woman shall cōpasse a man. D

For thus sayeth the lorde of hooste the God of Israel: It wyl come therto

that

that when I haue brought Juda out of captiuitie/these woordes shalbe hard in the lande and in hys cities: Thee Lorde/which is the faire brydegrome of righteousnes, make the frutefull/ O thou holy hyll: And there shal dwel Juda/and all her cyties, the shepherdes and husbandmen: For I shall feade the hungrye soule, and refresh al faint hertes. When I herde thys I came a gaine to my self, and mused, lyke as I had bene waked out of a swete slepe.

Behold, (sayth the Lord) the dayes come, that I wyl sowe the house of Israel & the house of Juda/ wt mē & wt ca tell. Yet it shall come therto, that lyke as I haue gone about in tymes past to rote them out, to scater them, to breake them downe, to destroy them and chasten them: Euen so wyll I also go dily gētly aboute, to buyld them vp agayn and to plante them, sayth the Lorde.

Then shall it no more be sayde: the fathers haue eaten a sower grape, ād ỹ childerens teeth are set on edge: for euery one shall dye for hys owne myslede, so that who so eateth a sowr grape, hys teeth shalbe set on edge.

Behold, the dayes come (sayth the Lorde) that I wyll make a newe coue-
F naunte with the house of Israell and withe the house of Juda; not after thee couenaunt that I made with theyr fathers, when I toke them by the hande, and led them oute of the land of Egypte: which couenaunt they brake, wherfore I punished them sore, sayth the lord. But this shalbe the couenaunt that I wyll make with the house of Israel after those dayes, sayth the Lorde: I wyl plante my lawe in the inwarde partes of them, and write it in theyr hertes, ād wyll be theyr God, and they shalbe my people.

And from thence forthe shall no mā teache his neighbour or his brother ād say: knowe the lorde: But they shall al knowe mee, from the lowest vnto thee hyest, sayth the Lorde. For I wyll forgeue theyr misdedes, and wyl neuer remembre theyr synnes any more. Thus sayth the Lorde which gaue the sunne to be a lyght for the daye, and the moone and starres to shyne in the nyght: whych moueth the see, so that the floudes therof ware fearce: his name is the Lord of hostes. Lyke as this ordinaūce shal neuer be taken out of my sighte, sayth the Lorde: So shall the sede of Israell neuer ceesse/but alwaye be a people before me:

Moreouer, thus sayth the the Lorde: lyke as the heauen aboue cannot be me G
asured, and as the foundacions of thee earth beneth maye not be sought out: So shall I also not cast out the whole sede of Israell, for that they haue committed, sayth the lorde. Beholde the dayes come sayth the lorde, that the citie of the lord shalbe enlarged from the toure of Hananeell, vnto the gate of thee corner wall. From thence shal the tyght measure be taken before her vnto ỹ hyll toppe of Gareb, and shall come about Gaath/ and the whole valley of ỹ dead carcases, and of the asshes/ and al Ceremoth vnto the broke of Cedron: & from thence vnto the corner of the hors gate toward the east, where as the sāctuary of the lorde also shalbe set. And when it is nowe buylded, and set vp of this fashyon, it shall neuer be broken, nor cast downe any more.

The notes.

a * To smyte vpon the thyge is a token of greefe. He meaneth that when the Lord geueth hym vnderstanding, he shall come to repentaunce, and forthynke hys euell conuersacion.

b * This do they comenly expound of the redempty on of Israell, by the simplytude of a woman seaching her husbande. As though the Prophet had sayde: The people of Israell, after they haue of longe tyme forsaken theyr spouse God, shal yet at the last returne and embrace hym with the armes of faithe, charitie, and obedience. &c. Some expounde it of ỹ virgyn Mary: And some of the church the spouse of Chryst.

¶ Jeremye is cast into prison, because he prophecyeth that the cytye should be taken of the kyng of Babylon, by the felde that Jeremy bought at the cōmaūdement of the Lorde, is sygnyfyed, that the People shulde come agayne to theyr owne possession. The people of God are his seruaūts, & he is their Lord. To feare Godis goddes gyfte, to thintent that sinnes maye be eschued.

¶ The. xxxii. Chapter.

THese woordes spake the lord vnto Jeremy, in the tenthe yeare of Zedekiah kyng of Juda, which was the. xviii yeare of Nabuchodonosor, A
what time as the kinge of Babylons hooste layed syege at Jerusalem. But Jeremye the Proppete laye bounde in the courte in the prysone, whych was in

the

the kyng of Judaes house: wher zedekiah the kyng of Juda caused him to be layed, because he had preched of this maner: Thus saith the lorde: Behold, I wyl delyuer thys cite in to the handes of the kyng of Babilon, which shal take it. As for zedekiah the kyng of Juda, he shall not be able to escape the Caldees, but surely he shall come into the handes of the kyng of Babilō: which shall speake with him mouth to mouth, and one of them shal loke another in the face. And zedekiah shalbe carted vnto Babilon/ and there shal he be vntyl the tyme that I viset him, saith the Lorde. But yf thou takest in hande to fight agaynst ỹ Caldes/ thou shalt not prospere.

Ja. xxxiiii. a xxvii, a, xxx. a viii.a

B And Jeremy sayde: Thus hath the Lord spoken vnto me: Behold, Hananeel the sonne of Selum thyn Uncles sonne shal come vnto the/ and requyre the to redeme the land/ that lyeth in Anathoth vnto thy selfe: for by reason of kinred it is thy parte to redeme it, and to bye it out.

Z And so Hananeel myne vncls sōne came to me in the courte of ỹ prison (according to the word of the Lord (& sayd vnto me: Bye my lande (I praye the) ỹ lyeth in Anathoth in ỹ countre of Ben Jamin: for by heretage ỹ hast ryghte to lowse it out of thy selfe, wherfore redeme it. Then I perceaued/ that thys was the commaundment of the Lord/ and so I lowsed the lande from Hananeel of Anathoth, myne Uncles sonne, and weyed him ther the money: euen seuen sycles, & ten syluer pens.

Leuitl, xxv, d Num xxviiā xxvi, ā Ruth iiii, a

I caused him also to make me a writting, and to seale it, and called recorde therby, and weyed him ther the monet vpon the weightes. So I toke the euidence with the copie (when it was orderly sealed and red ouer) and Igaue the euidence vnto Baruch the sonne of Neriah the sonne of Maaslah in the sight of Hananeel my cosen, and in the presence of the wytnesse that he named in the euidence/ and before al the Jewes that were therby in the court of the prison.

C I charged Baruch also before them saying: The Lord of Hostes the god of Israel cōmaundeth the, to take this sealed euidence wt the copie, and to laie it in an erthen vessel, that it maye longe contynue.

For the Lord of Hostes the god of Israel hath determed/ that houses, feldes and vyneyardes shall be possessed agayne in this land.

Now when I had delyuered ỹ euidence vnto Baruch the sonne of Neriah, I besought the lord, saying: O lord God, It is thou ỹ hast made heauen & earth wt thy gret power and hie arme, and there is nothing to hard for the. Thou shewest mercy vpon thousādes ỹ recompencest the wickednes of the fathers, in to the bosome of the children ỹ come after them.

D Jere, xxviii, e

Thou art the greate and mighty God, whose name is the Lord of Hostes: greate in councell, and infinyte in thought: Thyne eyes loke vpon al the wayes of mens children, to rewarde euery one after his waye/ and accordig to ỹ frutes of his inuencyons: Thou hast done greate tokens and wonders in the land of Egipt (as we se this daye vpon the people of Israel & vpō thole men: to make thy name greate, as it is come to passe this daye: Thou hast brought thy people of Israel out of ỹ lād of Egipt, wt tokens, wt wonders, with a mighty hand, wt a stretched out arme & wt greate terrybienes: & hast geuen thē this land, lyke as ỹ haddest promyled vnto their fathers: Namely, that ỹ woldest geue them a lande, that floweth wt mylck and hony.

E

Now when they came therin, & possessed it, they folowed not thy voice, & walked not i thy law: but al ỹ thou cōmaundest them to do, ỹ haue they not done and therfor come al these plages vpon them.

Behold there are bullwerckes made now agaynst the cytie, to take it: and yt shall be wonne of the Caldees that besege yt/ wyth swerde/ wyth honger and deathe/ and loke what thou haste spokenne/ that same shall come vpon them.

F

For lo, al thynges are present vnto the: Yet saist thou vnto me (O lord God) and commaundste me, ỹ I shal

lowse a pece of land vnto my self, and take wytnes therto; and yet in ỹ mene season the cytie is delyuered into the power of the Caldees.

Then came the word of the lord vnto me, sayeng: Behold, I am the Lord god of all flesshe/is there eny thyng to herde for me? Therfore thus sayde ỹ Lord: behold, I shal delyuer thys citye into ỹ power of ỹ Caldees, & in to ỹ power of Nabuchodonosor ỹ kig of babylon, they shal take it in: For the Caldees shal come, and wynne this cytie/ and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlers they haue made sacrifice vnto Baal & poured drinck offringes vnto straung goddes, to prouoke me vnto wrath.

Jerem. xxb. b & xxix. b.

For seynge the chyldren of Israell, and chyldren of Juda haue wroughte wyckednes before me euer from their youth vp/what haue they els don, but prouoked me with the workes of there owne handes? saieth the Lord?

Or, what hath this cytye bene els, but a prouokig of mi wrath, euer sence the daye that I buylded it, vnto thys houre? Wherein I caste it oute of my syght because of the greate blasphemyes of the chyldren of Israel and Juda which they haue done to prouoke me: yea they, their Kynges, their prynces/ their Preastes their Prophetes, whole Juda/ & al the cytesyns of Jerusalem. Whē I stode vp early, & taught them and instructe them, theye turned their backes to me, and not their faces.

F Jeremi. xi. d

They wold not heare to be reformed and correcte. They haue set their Gods in the house, ỹis halowed vnto my name/to defyle it. They haue buylded hy places for Baal in the valey of the childzen of Hennom, to bowe their sonnes and daughters vnto Moloch; which I neuer commaunded them, neither, came yt euer in my thoughte / to make Juda synne wyth such abhomynacion.

Jer. vii, d, & d

Moreouer thus hathe the Lorde god of Israel spoken, concerning this cytie, which (as ye your selues confesse shalbe delyuered in to the hand of the Kynge of Babylon, when yt is wonne with the swearde, wyth honger and with pestilence. Behold, I wyl gather them together frō al lādes / wherin I haue scatred them in my wrath, in my feare full and greate displeasure: and wyll bryng them agayne vnto thys place, where they shall dwell safelye. And they shall be my people, and I wyll be their god.

Deute. xxx. a

And I wyll geue them one herte and one waye, that they maye feare me al the dayes of their lyfe, that they ād their chyldren after them maye prospere. And I wyl set vp an euerlastyng couenaunt with them, Namely: that I wyl neuer ceasse to do them good, and that I wyl put my fere in their hertes so that they shall not runne awaye frō me.

& Psalm. xxxii. e

nota

I wyll

put my fere in to their hartes

Yea I wyl haue a lust and plesure to do thē good, & faithfully to plāt thē in this land wt al my whole hert, ād wt al my soule,

For thus sayeth the Lord: lyke as I haue brought al this greate plage vpon thys people: so wyl I also bring vp on them all the good, that I haue promysed them. And men shal haue their possessions in this land, wherof ye say now, that it shal nether be inhabited of people ner of catel but be delyuered in to the hands of the Caldees: Yea land shalbe bought for money, and euydēce made ther vpon and sealed before wytnes in the court of Ben Jamin & roūd about Jerusalem: in the cyties of Juda in ỹ cyties that are vpon the mountaynes, and in them ỹ lye beneth, yea & in the cityes ỹ are in ỹ desert. For I wyl bring their preseners hither agayne/ sayeth the Lord.

nota

synnes

¶ The prophet is monished of the lord, to pray for the delyueraunce of ỹ people, whych the Lord promiseth, God forgeueth sinnes & doth graciously to ỹ people, for his owne renowne. Of ỹ birth of Chryste. The kingdom of christ in the church shal neuer be ended.

The. xxxiii. Chapter.

Moreouer the word of the Lord camē vnto Jeremy on this maner/ when he was yet bounde in the courte of the preson: Thus sayeth the Lorde, whych fulfylleth the thynge that he speaketh, the Lorde which performeth the thynge that he taketh

A Jerem, xx, a xxxii, a,

in

in hand:euen he,whose name is ỹ lord:
*Ero,xiiij.d i,Re,viij.b thou hast*cryed vnto me, and I haue herd the: I haue shewed greate & hye thing,which were vnknowē vnto you

Thus(I saye)spake the Lord god of Israel,concernig the houses of this cytie,and the houses of the kynges of Juda:that they shalbe broken thorow the ordinaunce and wepens/ when the Caldees came to besege them:and they shalbe filled with the deed karcases of men,whom I wyl slate in my wrathe & displeasure:when I turne my face frō this cyti/because of al her wickednes: Behold/(sayeth the Lord,I wyl heale their woundes and make thē whole: I wyll open them the treasure of peace and truth.

And I wyl returne the captiuyte of Juda and Israel:and wyl set them vp agayne/as they were afore. From all myscedes(wherin they haue offended against me) I wyl clense them. And al their blasphemies which thei haue don agaynst me,whē they regarded me not/ I wyl forgeue them.

And thys shall get me a name,a prayse and honoure/among al people
B of the earth,which shal heare al ỹ good that I wyll shewe vnto them: yea they shalbe afrayed and astonied at ỹ good dedes and benefytes,that I wil do for them. Moreouer thus sayeth the Lord In this place,wherof ye saye ỹ yt shall be a wyldernes,where in nether people ner catel shal dwel:in like maner in the cyties of Juda and without Jerusalē (which also shalbe so void,that nether ner cattel shal dwel ther)Shal ỹ voice of gladnes be herd agayn the voyce of the bridgrome and of the bryde/the voyce of them that shal synge: Praise the lord of Hostes, for he is louynge & hys mercy endureth for euer) and the voyce of them that shal offer vp gyftes in the house of the lord. For I wil restore the captiuyte of this land/as it was afore,sayeth the Lord. Thus sayeth the Lorde of hostes It shal com yet therto,that in this land,which is void from me and catel, and in the cyties of ỹ land,ther shalbe set vp shepardes cotages:in the cyties vpon the mountaynes:and in the cytyes that lye vpon ỹ playne,and in the desert.

In the land of Ben Jamin,and in the keles of Jerusalem,and in the cyties Juda,shall the shepe be nombred agayne,vnder the hand of him that telleth them,sayth the Lord.Behold/ the tyme commeth/the lord,that I wil performe that good thing, which I haue promysed vnto the house of Israel and to the house of Juda. In those dayes and at ỹ same tyme/ I wyl bring forth vnto Dauid,the braunche of ryghtuousnes,and he shal do equite and righ tuousnesse in the lande. In those dates shal Juda be helped, and Jerusalem shal dwel safe and he that shal call her is euen god our rightuous maker.
C Jerem.xliij.a
For thys the Lorde promiseth:Dauid shall neuer want one / to syt vpon the stole of the house of Israel:nether shal the prestes and leuites want one to offer alwaye before me burntoffeinges/ to kyndle the meatoffrynges,ād to prepare the sacrifyces.

And the worde of the lord came vnto Jeremy after this maner:Thus sayeth the lord:Maye the couenaunt whi
D Gene.viii.b ch I haue made with daye and nyghte be broken/that there shuld not be date and night in due season: Then maye my couenaunt also be broken,which I made wyth Dauid my seruaūt, and so he not to haue a sonne to reigne in his Trone.So shal al the prestes,and Leuytes neuer fayle,but serue me. For Gene.xv,a,v xxii,c lyke as the starres of heauen may not be nombred, nether the sande of the see measured:so wyl I multiplye ỹ sede of Dauid my seruannt, & of the Leuytes my myntsters.

Moreouer,the word of the Lord came to Jeremy,saying: Consydreste ỹ not what thys peple speaketh: Two kiredes(saye they)had ỹ lord chosē, & those same two hath he cast awaye. For so farre is my peple come/ ỹ they haue no hope to come to gether eny more,ād to be one peple againe. Therfore thus saith ỹ lord: If I haue made no couenaūt wt daye & nyght, & geuē no statut vnto heuē & earth:thē wil I also cast away ỹ sede of dauid my seruaūt: so ỹ I wil take no price out of his sede,to rule the posterite of Abrahā, Isaac & Jacob

But yet I wyll turne agayne theyr captiuitye, and be mercyfull vnto them.

¶ He threateneth the cytie and kyng Zedekiah also shalbe geuen into the handes of the kyng of Babylon he rebuketh them that bring vnyght such of theyr brethren into captyuyty as were pardoned to god at theyr lyberte.

¶ The .xxxiiii. Chapter.

A THese are the wordes which the Lorde spake vnto Jeremy what time as Nabuchodonosor the kinge of Babylon, and all hys hoostes (out of al the kingdomes that were vnder hys power) and all his people fought against Jerusalem and al the cities therof. Thus saith the Lord God of Israell: Goo and speake to zedekyah the kynge of Juda, and tell hym: The Lorde sendeth the thys worde: Behold I wyll delyuer this cyte into the hand of the king of Babylon: he shall burne it/ and thou shalt not escape hys hands but shalt be led away prysoner, and delyuered into hys power, Thou shalte loke the kynge of Babylon in the face, and he shall speake with the mouth to mouth, & then shalt thou go to Babylō Yet heare the worde of the Lorde O zedekiah, thou kig of Juda: Thus saith the Lorde vnto the: Thou shalt not be slayne with the swearde but shalt dy in peace. Lyke as thy forefathers, the kynges, thy progenytours, were brent, soo shalte thou be brente also, and in the mornynge, they shal say: Oh Lord. For thus haue I determyned, sayth ỹ Lord

B Then spake Jeremy the prophete all these wordes vnto Sedekiah king of Juda in Jerusalem what time as thee kynge of Babylons hoste besieged Jerusalem and the remnaunt of the cytis Namely, Lachis & Azecah, whych yet remayned of the strong defēced cities of Juda. These are wordes that the Lorde spake vnto Jeremy the prophet, whē Sedekiah was agreed with al the people at Jerusalem: that there shulde be proclaimed a lyberte so that euery man shulde se this seruaunt and hand mayde go free, an hebrue & hebruesse, and no Jewe to holde his brother as a bōdmā Now as they had cōsented, euē so they were obedient, & let them go free. But afterwarde they repented, and toke agayne the seruauntes and hand mayd ens, whom they had let go free & so made them bond agayne.

For the which cause the worde of ỹ Lord came vnto Jeremy from the lord hym selfe, saying: Thus saieth the lord God of Israel: * I made a couenaunt with your fathers, whē I brought thē out of Egipt/ (that they shuld nomore be bondmen) saying When seuen yeares are out, euery man shal let his bought seruaunte an Hebrue go free, yf he haue serued hym syx yeares, But your fathers obeyed me not & herkened not vnto me: As for you, ye were now turned, and did right before me, in that ye proclaymed/ euery man to let his neyboure go free, and in that ye made a couenaunt before me, ī the temple that beareth my name: But yet ye haue tuened your selues agayne ād, blasphemed my name: In thys/ that euery man hath requyred his seruaunt and handmaydē agaynst whom ye had let go quyt ād free, and compelled them to serue you agayne, and to be your bond men. And therfore thus sayeth the Lord: ye haue not obeyed me, euery man to proclaime fredom vnto his brother & neyghbour wherfore/ I cal you vnto a fredom, saieth the lord; euen vnto the sweard, to pestilence, and to the honger/ and wyll make you to be palged in al the kyngdomes of the earth Yee those men that haue broken my couenaunte, and not kept the wordes of my appoyntmente which they made before me: when they hewed the calfe in two/ and when there went thorow the to halfes therof The Princes of Juda, the Princes of Jerusalem, the gelded men, the Prestes and all ỹ people of ỹ lande, whych went thorow the two sydes of the calfe.

Those men wyl I geue into the powre of their enemyes/ and in to the handes of them ỹ folow vpon ther lyues.

And their deed bodyes shal be mete for ỹ foules of ỹ ayre, & bestes of ỹ feld As for zedekiah ỹ king of Juda & hys Princes, I wyl delyuer thē in to ỹ power of their enemies, & of thē ỹ desire to slaye thē, & into ỹ hād of the king of babylons host, a* whych now is departed frō you: But thorow my cōmaūdemēt (saieth the Lord) they shal com agayn

be

bekoze thys Cytie, they shall fyghte agaínste it, wynne it/and burne it. Wo zeouer wyll lay the Cyties of Juda so waste, ẏ no mand shall dwell therin.

The notes

a * The Babylonians were departed from them to go against the Egiptians, whom when they had vãguished, they returned to fyght against Jerusalem ¶ He pzopoundeth th obedience of the Rechabiteo & therbyconfouuõeth the pzyde of the Jewes. The commãdemen of Jonadab, the father of the Rechabits. He thzeatneth punyshment vnto the rebellious Jews He pzomyseth pzosperite vnto the Rachebits foz ther obedeenc vneo theyz father.

The.xxxv.Chapter.

a THe wozdes which the Loz de spake vnto Jeremi, inỹ reigne of Jehoakym thee sune of Josiah king of Juda, are these Goo vnto the

glit,Wes,x,c, house of the Rechabites. And cal them oute/and bzinge them, to the house of into some comodious place: and geue them wyne to dzyncke, Then tooke I Jaasaniah the sunne of Jeremy the sonne of Habesyniah, and his bretheren & and all his sonns aud the whole houshold of the rechabites; & bzought thẽ to the house of the Lozde/into the closet of the chyldezen of hanan the sonne of Jegedalyah the man of god: whych was by the closet of the Pzices, that is aboue the closet of Maasiah the sonne of Sylum, which is the cheake of thee treasure. And bekoze the sonnes of thee B kinred of the rechabytes, I sett pottes full of wyne, and cuppes and sayede vnto them: Dzincke wyne. But they sayd: we dzinke no wyne/foz Jonadab Jerem.xxxvb the sonne of Rechab out father cõmañded vs, saying: ye and your sõnes shall neuer dzincke wyne, buylde no hou:es sowe no seade, plante no vynes, yea/ ye shall haue no vynepardes: but foz all your tyme ye shal dwell in tentes/that ye maye lyue longe in the lande wherin ye be straungers.

Thus haue we obeyd the commañdement of Jonadab the son of Rechab oure father, in al that he hath charged vs, and so we dzincke no wyne all oure lyfe longe: we/noz oure wyues, oure sõnes and oure dougheers. Neither buyld we any house to dwell eherin/we haue also amonge vs neyther vynepardes/ ner cozneland to sowe: but we dwell in tẽtes we obeye, and do accozding vnto all that Jonadab oure father commanded vs.

But now that Nabuchodonosoz ẏ kynge of Babylon came vp into thee lande, we sayde, come/let vs go to Jerusalem, that we may escape the hoost C of the Chaldees and the Assirians: and so we dwell nowe at Jerusalem. Then came the wozde of the Lozd vnto Jeremy/saying: Thus sayth the Lozd of hoostes the God ot Israel: Go and tell whole Juda and all the inhabitoures of Jerusalem: wyll ye not be refozmed to obeye my wozdes: sayth the Lozde. The wozdes which Jonadab the son of Rechab commaunded his sonnes, that they shulde dzincke no wyne, are faste and surely kepte: for vnto thys day they dzyncke no wyne but obey theyz fathers commaundemente. But as foz me, I haue stand vp early, I haue spoken vnto you; and geuen you earneste warning: and yet haue ye not bene obedient vnto mee. Ye I haue sent my seruauntes, all the pzophtes vnto you I rose vs eazlye, and sent you wozde asying: O turne you euerye man from his wycked waye: amende your lyues, and go not after straunge Goddes to wozshyppe them: that ye maye continue in the lande whyche I haue geuen vnto you and youre fathers/but ye wold neyther heare me, noz folowe me. Jere,xviii,a xxv,a, i.

The chyldern of Jonadab Rechabs sonne haue stedfastly kept theyz fathers D commaundement, that he gaue thẽ, but thys people is not obedient vnto mee And therfoze thus sayth the Lozde of hoostes the God of Israell: Behold I wyll bzinge vpon Juda and vpon euery one that dwelleth in Jerusalem, all the trouble that I haue deuised agaínste them. Foz I haue spoken vnto thẽ but they wolde not folowe: I haue calleb vnto them neuertheles they wolde geue me ur answere, Jeremy also spake vnto the houshold of the Rechabytes Thus sayth the Lozde of hoostes thee God of Israell: foz so moch as ye haue obeyed the commaundemente of Jonadab youre father, and kepte all his pzeceptes, and done accozding vnto all that he hath bydden you: Therfoze thus

Ieronym. li. c. contra Iouin. & Ioseph. li. v. de Antiq. & Hieron. vii. li.

Thus all that

sayeth the Lord of Hostes/ the God of Israel. Jonadab the sonne of Rechab shal not kayle, but haue one out of his stock, to stand alwaye before me.

¶ Baruch wryteth (as Jeremy endicteth) ỹ boke of the curses agaynst Juda & Israel. He is sent with ỹ boke vnto the peple, & redeth it before them. al. He is called before ỹ rulers & readeth it before thē also. ¶ The rulers shew vnto ỹ king ỹ wordes of ỹ boke Jehudi taketh the boke, & redeth a lytle of it, & after casteth it in ỹ fire. There is another written, at the commaundemēt of ỹ Lord.

¶ The. xxxvi. Chapter.

A

In the fourth yeare of Jeoakim the sonne of Josyah kynge of Juda, came the word of the Lord vnto Jeremy, saying: Take a boke and wryte therin al the wordes, that I haue spoken to the/ to Israel, to Juda and to al ỹ people, from the tyme that I began for to speake vnto thee (in the raygne of Josiah vnto this day: That when the house of Juda heareth of the plage, which I haue deuysed for them they maye peraduenture turne e uerye man frō his wycked waye that I maie forgeue their offences and synnes.

Then dyd Jeremy cal Baruch the sonne of Neriah, and Baruch wrote in the boke at the mouth of Jeremy/ all ỹ wordes of the Lorde which he had spoken vnto hym. And Jeremy commaunded Baruch, saying: I am in prison, so that I maye not come to the house of the Lord: therfore go thou thyther, and reade the boke, that thou hast wrytten at my mouth: Namelye, the worde of ỹ Lord, and rede them in the Lordes house vpon the fastyng daye: that ỹ peple whole Juda, and al they that come out of the cytyes/ may heare. Peraduenture they wyll praye mekely before the face of the Lorde, and turne euery one from his wycked wate. For grete is ỹ wrath & displeasure, ỹ the Lord hath taken a gaynst this people.

So Baruch ỹ sonne of Neriah did accordyng vnto al that Jeremy the prophet commaunded hym, reading ỹ wordes of the Lorde out of the boke in the Lordes house. And this was done in ỹ fyfthe yeare of Jehoakim the sonne of Josiah kyng of Juda, in ỹ. ix. moneth when it was cōmaunded/ ỹ al the people of Jerusalem should fast before the Lord, & they also ỹ were come frō ỹ cytyes of Juda vnto Jerusalem.

Then red Baruch the wordes of Jeremy out of the boke wi the house of ỹ lord, out of the treasury of Gamariah ỹ sonne of Saphan the Scryb which is beside ỹ hyer lofte of the new doore of the Lordes house: ỹ al ỹ peple might heare. Now whē Michaeah the sōne of Gamariah the sōne of saphā had herde al the wordes of ỹ lord out of ỹ boke he went downe to the kinges palace into ỹ scrib chābre/ for ther al the prynces were set: Elisama ther Scrybe, Dalatah ỹ sōne of Semei, Elnathan ỹ sōne of Achabor, Gamariah ỹ sōne of Saphan, Zedekiah the sonne of Hananiah/ & al ỹ prynces. And Michaeah tolde thē al the wordes, ỹ he heard Baruch rede out of the boke before the people. Jerem xxxvi. & xxvii.

Then al the prynces sent Jehudi ỹ sō of Nathaniah, ỹ sōne of Selamiah the sōne of Chusi, vnto Baruch, saying: Take i thine hād the boke, wherout ỹ hast red before al the people & cōe. So Baruch the sonne of Neriah toke the boke i his hand & cam vnto them. And they said vnto hi: Sit downe, & rede ỹ boke ỹ we may here also. So Baruch red, ỹ they might here. Now whē they had herde al the wordes/ they were abashed one vpō another/ & said vnto Baruch: We wil certifie ỹ king of al these wordes. And they exampned Baruch/ saying: tel vs/ how dydest ỹ writ al these wordes out of his mouth? Then Baruch answered them: He spake al these wordes vnto me wt his mouth & I alone was wt him/ & wrote them in ỹ boke.

Then sayde ỹ Prynces vnto Baruch: Go thy way, & hide the wt Jeremy, so ỹ no mā know wher ye be. And they went in to the kyng to the court. But they kepte the boke in the chambre of Elisama the Scrybe, and tolde ỹ king al the wordes that he myght heare.

So the kyng sent Jehudi to fetch him the boke, which he brought out of Elisama the scrybes chābre. And Jehudi red it, that the kyng and al the prynces which were about him might here. Now the kynge sate in the wynter House, for yt was the. ix. Moneth/ and there was

was a good fyze bekoze hym: and when Jehudi hod red thze oz four leaues the reok, he cut the boke in peaces w a pen knyfe, and caste it into the fyze vpon ẏ hert/ vntyll the booke was all bzent in the fyze vpon the harth.

Yet no man was abashed thereof/ oz rente his clothes: nether the kinge hi self, noz his seruaunts, though they har de all these wozdes. Neuertheles Elna than,/ Dalatath, & Gamariah besoug- ht the kynge that he would not burne the boke: Notwithstanding the kyng wolde not heare them but commaũdrd Jerahmeell the sonne of Amelech Sa raiah the sonne of Ezryell/ and Sela- meah the sonne of Abdyell, to lay han- des vpon Baruch the scribe/ and vpon Jeremy the prophet: but the Lozd kep te them out of syght. After now that the kynge had bzente the boke, and the ler mons which baruch wzot at the mouth of Jeremy, ẏ wozd of the Lozd came vn to Jeremy, saying: take an other boke and wzite in it all the kozsayde sermons that were wzitten in the fyzste booke, whiche Jehoakim the kinge of Juda hath bzente.

And tell Jehokim the kynge of Ju da: thus sayethe the Lozde: thou haste bzente the boke and thoughtest within thy selfe: Why hast thou wzytten thet in that ẏ king of Babylon shal come ād make this lãde wast so that he shal ma ke both people and cattell to be out of it: Therfoze thus the Lozde sayeth of Jehoakim the kinge of Juda: theare shall none of hys generation syt vpon the thzone of Dauid. Hys deade cozpse shalbe cast out, that the heat of the day and the frost of the nyght maye come v pon hym and I wyl vtsyte the wycked nes of him, of his seade, and of his ser- uauntes. Moreouer all the euel that I haue promised them (though they herd me not) wyll Ibzynge vpon them vpō the inhabytours of Jerusalem. ād vpō all Juda. Then toke Jeremy an other boke and gaue it Baruch the Scrybe the sunne of Neriah, which wzote ther in out of the mouthe of Jeremye: all ẏ sermons that were in the fyzst boke wh iche Jehoaki ẏ' king of Juda did burne And ther were added vnto them many mo sermons, then bekoze.

Sedekias succedeth Cononiah He sendeth vnto Jeremy to pzaye foz hym. Jeremye goynge into the land of Ben Jamyn is taken he is beaten. and put in pzeson. he is delyuered by king zedekiah.

The. xxxvii. Chapter.

ZEdekiahh the sunne of Jo siah, whych was made kin ge thorow Nabuchodono- soz kynge of Babylon, reg ned in the land of Juda, in the steade of Cononiah the sunne of Je hoakim. But nether he noz hys seruañ tes not the people in the lande woulde obeye the woozdes of the Lozde, which he spak by the pzophet Jeremy. Neuer theles zedekiah the kingsēte Jehucall the sonne of Selemiah/ and Sophoni ah the sonne of Maasiah the pzest to ẏ pzophet Jeremy, saying: O pzay thou vnto the Lozd oure god foz vs. Nowe Jeremye walked fre among the people at that time, and was not put in pzysō as yet. Pharaos host was come out of Egipt which when the caldes ẏ beseged Jerusalē perceued/ they departed frō theēce. Then came the wozd of the Lozd vnto Jeremye the pzophet, saiynge: Thus sayth the Lozde God of Israell thys answeare shall yee geaue to thee kyng of Juda that sent you vnto mee foz councell: Beholde Pharaos hoo- ste whiche is come fozthe to helpe you, shall returne to Egypte in to hys ow- ne lande: but the Caldees shall come agayne/ and fyghgt agaynst this cytye wynne it, & set fyze vpon it. Foz thus sayeth the Lozde a* dysceaue not youre owne myndes thynking on this maner: tush/ ẏ Chaldees go now their wayfrom vs; no, they shal not go their waye. Foz though ye had slayne the whole host of the Caldees, that besege you, and euery one of the slayn laye in his tent, yet shuld they stande vp, and set fyze vpon thys cytie, now when the host of the Caldes was bzoken vp frō, Jerusalem/ foz feare of the Egypcias armye, Jeremy went out of Jerusalem toward the lande of Ben Jamin b* to do certeyne busynes there amonge the people. And when he came vnder Ben Jamyns pozte/ there was a pozter, cal led Jeriah, the sonne of Selemiah the sonne of Hananiah/ whyche fell vpon hym/ and toke hym saiyng: thy myndes is to runne to the Caldees.

nota

Jere. xviii. a xxv. a.

The sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles Jeriah wolde not beleue hym, but brought Jeremy bownde before the Princes. Wherfore the Prynces were angry w Jeremy/causyng hym to be beaten, and to be lated in pryson in the house of Jonathas ỹ scrybe. For he was ỹ ruler of the preson. Thus was Jeremye put in to the dungyn and pryson, and so laye there a long tyme. Then Zedekiah the kyng sent for hym, and called hym, and asked hym quyetly in his owne house/ saying: thynckest thou thys busynes (ỹ now is in hand) commeth of the Lorde Jeremy answered: ye that it doth: and ỹ (said he) shalt be deliuered in to ỹ king of Babilons power.

D Moreouer. Jeremy said vnto king Zedekiah: What haue I offended agaynst the, agaynst thy seruauntes or against this people that ye haue caused me to be put in preson? Where ar your prophtes which haue prophecyed vnto you and sayd/ that the king of Babylon shuld not come agaynst you and this lande? And therfore heare now, O my Lord the kyng: let my prayer be accepte before the, and send me nomore in to the house of Jonathas the Scribe, that I dye not there. Then Zedekiah ỹ kyng commaunded to put Jeremy in the fore entry of the preson/ and dayly to be geuen hym cake of bread, and eis no dighte meat, vntyl al the bred in the cyte was c*eaten vp. Thus Jeremy remayned in ỹ forentre of the pryson.

The notes.

a *Some reade: lyft not vp your affectyonn, sayng: The Chaldes. &c

b *Some reade to deuyd the possessyō in the midest of ỹ peple. They vnderstand herby the deuysion of terrē landes, with his kynfolkes at Anothoth. Other rede: to seperate (vnderstād him self) because he was in the middest of ỹ peple that is, to thintēto depart forth of ỹ middest of his people. They think ỹ he wold haue fled, for fere of persecutyon,

c *Of this wants scarsnes. which was in the seuenth yeare of Zedekiah vnto the. ix. day of the. iiii. moneth ye rede after in ỹ xlii & iiii. Re. xxv

¶ By the motyon of ỹ rulers Jeremy is put into a dōgē. At ỹ request of Abedmelech ỹ Chaumberlain ỹ king cōmaūdeth Jeremy to be brought forthe of the Dōgeon Jeremy sheweth ỹ king how he myght escape deth

¶ The. xxxviii. Chapter.

Saphatiah the sōne of Mathan, Godoliah the sōne of Phashur/ Jucal the sonne of Selemiah/ and Phashur the sonne of Melchiah perceued the wordes/ that Jeremy had spoken vnto al the people, namelye on this maner: Thus sayeth the Lord: Who so remayneth in thys cytte, shall perysh/ ether wyth the sweard, with hōger or wthe pestylence: But who so falleth vnto ỹ Caldees, shal escape/ *winnig his soule for a pray/ and shal liue. For thus sayeth the lorde Thys cytie (no dout) must be deliuerd in to ỹ power of the kyng of Babyon, and he also shal wynne it. Then sayde the princes vnto the kyng: Syr, we beseche you let thys man be put to deathe, for thus he discorageth the handes of the soudyers that be in thys cytye, and the hādes of al the people/ when he speketh suche wordes vntd them. Thys man verely e laboureth not for peace of the people/ B but myschef. Zedekiah the kyng answered and said: lo/ he is in your handes, for the kyng maye deny you nothyng. Then toke they Jeremy, and cast hym into the dongion of Melchiah the sōne of Hamelech, that dwelt in the fore entre of the preson. And they let downe Jeremy w coardes into a dongeon, wher there was no water, but myer. So Jeremy stack fast in the myre. Now whē Abedmelech the Morян beyng a chāberleine in the kings court, vnderstode that they had cast Jeremy in to the dōgeon: he wente out of the kinges house and spake to the kyng, (whych thē sate vndet the poorte of Ben Jamin) these wordes: My Lorde the kyng wher as these men medle with Jeremy the propet, they do hym wrong: Namely that they haue put him in prison, there to dy of honger, for there is no more bred in the cytie. Then the king comaunded Abedmylech the morян & said. Take krō hence. xxx. men whom thou wilt, & drawe vp Jeremy the prohete out of the dongeon, before he dye. So Abedmelech toke the men w hī & went to the house of Amalech, and there vnder an almery he gat old rages and worne clowtes and let them downe by a cord into the

dongeon

dongeon to Jeremy.

D And Abedmelech the Moryan sayd vnto the prophet Jeremy: O put these tagges and cloutes vnder thine arme holes/betwyxt them and the coardes & Jeremy did so. So they drewe vp Jeremy with cordes and toke him out of the dongeon, & he remayned in the fore entrye of the prison. Then zedekiah the kyng sent ād caused Jeremy ỹ prophet be called vnto him, in to the thirde entrye, that was by the house of the lord And the king sayd vnto Jeremy: I wil aske the somewhat but hyde nothyng fro me: Then Jeremy answered zedekiah: Yf I be plaine vnto thee, thou wylt cause me suffre death: yf I geue ỹ councel, thou wilt not folow me. So ỹ kynge swore an ooth secretly vnto Jeremy, saying: As truly as the Lord lyueth, that made vs these soules/ I wil not slaye the/ner geue the in to the handes of them that seke after thy lyfe.

Jere, xxvii

E Then sayde Jeremy vnto zedekyah: Thus sayeth the Lord of hostes the god of Israell, If (case be) that thou wylt go forth vnto the kynge of Babylons princes, thou shalt saue thy lyfe/ and thys cytie shal not be brēt ye both thou and thy household shall escape with your lyues. But yf thou wylt not goo forth to the kyng of Babilons prices/ then shal thys cytye be delyuered into the handes of the Caldees which shall set fyre vpon it, and thou shalte not be able to escape them. And zedekiah sayd vnto Jeremy I am afrayd for the Jewes, that are fled vnto the Caldees, leste I come in their hādes & so they to haue me in derysion.

Jere, xxviii.a

But Jeremy answered: No they F shal not betraye the: O herke vnto the voice of the Lord (I beseche the (which I speake vnto the/ so shalt thou be wel and saue thy life. But yf thou wilt not go forth, the Lorde hath tolde me thys playnely Behold, al the wemen that are left in the kyng of Judas house, shal go out to the kyng of Babylons prices For they thinck that thou art disceued and that the men whome thou dydeste put thy trust, haue gotten the vnder/ and sett thy fete faste in the myre/ and gone their waye from the

Therfore al thy wyues with their chyldrē shal fle vnto the Caldes, and thou shalt not escape their hādes, but shalte be the kyng of Babylons prisoner, ād thys cytie shal be brent Then sayd ezekyah vnto Jeremy: loke that no body G know of these wordes, and thou shalte not dye. But yt the prynces persecut, ỹ I haue talked wt the/ and com vnto ỹ sayeng: O speke, what saide the kynge to the? hyd yt not from vs, and we wil not put the to deth. Tel vs (we praye the) what sayde the kyng to the? Se ỹ geue them this answere: I haue humbly besought the kyng that he wil lete me ly no more in Jehonathans house ỹ I dye not there: Then cam al the prīces vnto Jeremy/ and asked hym, And he told them/ after the maner as ỹ kyng bad him. Then they held their pece, for they perceaued nothing. So Jeremye abode styl in the fore entry of the prisō vntyll the daye that Jerusalem was wonne:

¶ Nabuchodonosor besegeth Jerusalem zedekiah flyeth. he is taken of the Chaldees. Hys sonnes are slayn. Hys eyes are thrust out, Jeremy is prouyded for Abedmelech is delyuered frō ỹ captyuite, because her onlydense that hé hath in god.

¶ The. xxxix. Chapter

Jere, xxii, b, iiii, Reg. xxv

NOw when the cytie of Jerusalem was taken, for inỹ ix. yeare of zedekiah king of Juda in the tenth Moneth, came Nabuchodonosor the king of Babylon and al hys hoste, and beseged Jerusalem. And in the xi. yeare of zedekiah in the fourth Moneth the. ix. day of the Moneth, he brake into the cytie). Then al the prynces of the kyng of Babylon, came in/ & set them downe vnder the porte: Nergel Sarezer, Samegarnabo/ Sarsachim Rabsaris Neregel Sarezer, Rybmag wyth al the other prynces of the kyng of Babylon. And when zedekiah the kyng of Juda with his soudiers sawe them, they fled, and departed out of the cytie be nyght thorowe the kinges garden, and thorowe the poorte that is betwene the two wales, and so they went towarde the wyldernes.

But the Caldees Host folowed fast after them, and toke zedekiah in the

felde

felde of Jericho/and brought him pry soner to Nabuchodonosor the kyng o f Babylon vnto Reblath, that lyeth in the lande of Hemath wher he gaue iud gement vpon him. So the king of Ba bylon cauled the chylderen of Sedekiah ād al the nobles of Juda to be slain before his face at Rablath. And made zedekiahs etes to be put out and boūd bym with chaynes/ & sent hī to Babylō

C Moreouer, the Chaldees brente vp
iiii,Re,xxxq, the kinges palace with the other hou-
Jere,xxxii:d ses of the people, and brake downe the walles of Jerusalem. As for the rema naunt of the people that were in the citie/ and such as were com to help them (whatsoeuer was left of the comen sor te) Nabusaradan the cheke capteyne ca ryed them to Babylon. But Nabusara dan the cheke capteyn let the rascal peo ple (and those that had nothyng) dwell styl in the land of Juda, and gaue thē vyneyardes and corne feldes at the same tyme. Nabuchodonosor also the kynge of Babilon gaue Nabusaradan the cheke capteyne a charge concerning Jeremye, sayinge: take and cherysh hī & make much of hī: se ÿ do hīno harme, but intreate hī after hys owne desyre.

So Nabusaradan the cheke captayn, Nabusasban the cheke chamberlayne/ Nergalsarezer the treasurer: and al the kynge of Babylons Lordes, sente for Jeremy/ and cauled hym to be let oute
Jer.xxxviii.d of the fore entreye of the presonne, and committed hym vnto godoliah the son ne of Ahicam the soune of of Saphan that shulde carye hym home, and so he
D dwelt amonge the people.
Jerem.xl.b

Now whyl Jeremy lay yet bounde in the fore entry of the pryson/ the wor de of the Lorde came vnto him, saying go and tell Abedmelech the Moxian: Thus sayth the Lorde of Hoostes thee god of Israell: beholde, the cruell and sharpe plage that I haue deuised for thys citie wyll I bringe vpon thē, ÿ ÿ shalt se it but I wyll delyuer the (saith the lord) & ÿ shalt not com in the hādes of those men whome thou fearest. For doutles I wyll saue the, so that ÿ shalt not perysh with the swerd: but thy lyfe shalbe saued, and that because thou ha ste put thy trust in me sayth the lorde.

C Jeremy hath lycēce to go whyther he wyll. He dwelleth with the people that remayneth at Jerusa lem ouer whom Godoliah ruleth. Johanan prophe syeth deth vnto Godoliah.

C The.xx. Chapter

THys is the maner howe the Lorde intreated Jeremye, when Nabuzaradan ÿ chef Captayne had let him goo fre from Ramah, whyther he had led him bounde amonge all the presoners, that were caryed from Jeru salem and Juda vnto Babilon. The cheke Captaine called for Jeremy, and said vnto him: The lord thy god spake mightely before of the misery vpō this place: Now the Lord hath sent it/ and performed it as he had promysed: For ye haue synned agaynst the Lord, and haue not bene obediēt vnto his voice therfor commeth this plage vpon you Behold, I lowse the bounde from the handes this daye: if thou wylt now go with me vnto Babilon/ vp then: for I wyl se to the, and proupd for the: But yf thou wylt not go wt me to Babylon then remayne here. Behold al the land is at my wyl, loke where thou thinkest conuenient and good for the to abyde there dwel if thou canst not be content to dwel alone, then remayne with Go- doliah the sonne of Ahicam, the sonne of Saphan: whom the kyng of Baby lon hath made gouernoure ouer the cy ties of Juda, and dwel with hī amōge the people, or remayne where so euer it pleaseth the. So the chef Captayne gaue him his expences wt a reward, ād let him go. Then wente Jeremye vnto
Jere.xxxix.e Godoliah the sonne of Ahikam to Maz sphah, and dwelt there wyth hym am- onge the people that were lefte in the lande.

A Jere,xliii. a Josu,xviii,d

B Gene,xlii.b, Tobi.i,b

iiii,Re,xv,d

Now when the captaynes of ÿ host of Juda (whiche wt their felowes were C scatred abrode on euery syde in ÿ land vnderstand ÿ the kyng of Babilō had made godoliah, ÿ sonne of Ahicam go uernour in ÿ land, and ÿ mā/ wyfe and chyld, yea & the poore mē in the land (ÿ were not led captyue to Babilō) shuld be vnder his iurisdictiō: They cam to Godoliah vnto Mazphah: Namely, Ismael ÿ son of Nathaniah, Johanā & Jonathah ÿ sōsof careah Sareah ÿ son

of The

of Thanhometh, the sonnes of Ophat the Netophatite, Jesantah the sonne of Maachati/with theyr companions And Godoliah the sonne of Ahicam ỹ sonne of Saphan, swozen vnto the, ād
xli.Re,xxv.c theyz kelowes on thys maner: Be not afrayed to serue the Caldees/dwell in ỹ lande and do the king of Babylon seruice, so shall ye pzospere. Beholde, I dwell at Mazphah to be an officer in the Caldees behalfe, and to satesfy such as come to vs. Therfoz gather you wine, cozne and oyle, & kepe them in your ware houses, and dwell in your Cities that ye haue in keppnge.

D Yee all the Jewes also that dwelte in Moab vnder the Ammonites, in Idumea and in all the countrees/ when they herde, that the kynge of Babylon had made Godoliah the sonne of Ahycam the sonne of Saphan, gouernour vpon them that were lest in Juda: All the Jewes (I saye) returned out of all places where they were fled vnto: and came into the lande of Juda to Godoliah vnto Mazphah, ād gathered wyne and other frutes, and that very much.

Moreouer Johanan the sonne of Careah and all the capteynes of the hoste, that were scatetd on euery syde in ỹ lande came to Godolyah in Mazphah, and sayde vnto hi: knowest thou notte that Baall is king of the Ammonites & hath sent Ismael the sonne of Nathantah, to slaye the? But Godoliah the sõne of Ahicam beleued them not. Then sayd Johanan the sonne of Careah vnto Godolyah in Mazphah these wozdes secretly: Let me go, I pzaye the, ād I wyll slaye Ismael, the sunne of Nathaniah, so that no bodye shall knowe it. Wherfoze wyll he kyl the, that all ỹ Jewes which resozte vnto the myghte be scatered, and the remnaunt In Juda perysche? Then sayde Godoliah the sonne of Ahikam to Johanan the sonne of Careah: Thou shalt not do it, foz they are but lyes/ ỹ men say of Ismael

¶ Ismael kylleth Godoliah gilefully, & many other with hym. Johanan foloweth after Ismael:

¶ The.xli. Chapter.

A xliii,Re,xxvd BVt in the seuenth moneth it happened that Ismael the sunne of Nathaniah the son of Elysama (one of the kinges bloude) came wyth them that were greatest about the kynge, ād ten men that were swozn with him: vn to Godolyah the Sonne of Ahicam to Mazphah, and are there togethez. And Ismael the sonne of Nathantah wt the those ten men that were swozne to hym starte vp, and smote Godoliah the sonne of Ahikam the sũne of Saphan w the swerde, and slewe hym / whome the kyng of Babylon had made gouernor of the lande. Ismaell also slewe all the Jewes that were wythe Godolyah at Mazphah, and all the Caldees that he founde there wayting vpon him.

The next daye after that he had slayne Godolyah (the matter was yet vnknowen) there came certeine men from Sichem, from Siloh and Samaria, to the numbze of .lxxx. which had shauē theyr beerdes, rente theyze clothes/ and were all heupe, bzingynge meate ofterynges, and incense in theyze hand/ to offer it in the house of the Lozd. And Ismahell the sonne of Nathaniah wēt B fozth of Mazphah wepyng to mete thē Now when he met them, he sayde: goo youre waye to Godolyah the sonne of Ahicam, ād when they came in the mid dest of the citt, Ismael the sunne of Nathantah (w thē that were swozne vnto hym) slewe them, euen at the myddeste of the pyt. Amonge the. lxxx men ther were ten, that sayd vnto Ismaell: Oh slay vs not foz we haue yet a great tresure in the felde, of wheate, barley/ oyle and hony. So he spared them and slu them not wyth theyr bzetheren. Now the pyt wherin Ismael dyd caste the dede bodyes of the men (whome he slewe xliii,Re,xxv,c because of Godolyah) had kynge Asa caused to be made, foz feare of Baasa the kynge of Israel, & the same pyt did Ismaell fyll with sleyne men. As for ỹ remnaunt of thee People, the kynges doughters & al ỹ people ỹ were yet left at Mazphah vpō whō Nabusaradā ỹ cheke captain had made godoliah ỹ sō of Ahicā gouernour: Ismael ỹ sõne of Nathantah caryed thē away pzisoners toward ỹ amonites. But whē Johanā the sonne of Careah and al they which had bene Capteynes ouer the kynges hoste w hi, herde of all the wyckednes that

Gene. xliii. f. 1. Reg, xxx. b

that Ismaell the sonne of Nathaniah had done: they toke their companions, and went oute for to fyght with Ismaell the sonne of Nathaniah, and found hym by the water of Rabym in Gabaon. Now when all the people whom Ismael ledde captiue, sawe Johanan ỹ sonne of Careah and all the capteynes of the hooste, they were glad. So al the people that Ismaell had caryed awaye from Mazphah were brought agayne

D And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fledde from Johanan wt eyght of his sworne cõpanyõs & went to ỹ Amonytes. Then Johanan the sonne of Careah/ and all the captaines of the hoste that were wt hym, toke the remnaunte of the people, whom Ismael the sonne of Nathaniah had led away (when he had slayn Godoliyah the sonne of Ahikam) whome they also had reskued from hym: fightinge men Women and Chylderen, and geldedmen, whome they brought agayne from Gabaon and wente from thence & sate them downe at Geruth Camaam/ whych lyeth besyde Bethlehem, that they myght go into Egipte for feare of ỹ Chaldees: of whome they were afrayde because that Ismaell the sonne of Nathaniah had slain Godoliyah Ahikams sonne whom the King of Babylon had made gouernoure in the lande.

Jerem. xli. a

¶ The Capteynes aske counceil of Jeremye what they ought to do, Jeremy monysheth the remnaunt of the people not to go into Egypte.

¶ The. xlii. Chapter.

A SO al the rulers, and Johanan the sonne of Careah/ Jezaniah the sonne of Osaiah came with al the people from the least vnto the moost and sayde vnto Jeremy the prophet: O heare our peticion, that thou mayest pray for vs vnto the Lorde thy God, and for thy remnaunt wherof there be very fewe lefte of manye, as thou seest vs: that the Lorde thy God maye shewe we vs a waye to go in and tel vs what we shulde do. Then Jeremye the Prophet sayd vnto the: I haue herd you

Jerem. xxi. d
Jer. xxxvii. a

Beholde: I wyll praye vnto God your lorde, as ye haue requyred me: and loke what answere the Lorde geueth you/ I shal certifi you, therof, & kepe nothing backe from you. And they sayde vntoo Jeremy: The Lorde of truth and faythfulnes be oure recorde, that we wyll do all that the Lorde thy god commaunded vs, whether it be good or euel, We wyl hercke vnto thy voyce of our lorde god to whom we sende the that we may prospeare, when we haue folowed the voyce of the Lorde oure god.

Josu. f, e
1, Mach, d
Jere, xlii, d.

And after ten dayes came the woorde of the Lorde vnto Jeremy. Then called he Johanan the sonne of Kareah, & al the captaynes of the people that were with hym: yea and all the people tõ the least to the moost, and sayde vntoo them: Thus sayth the lorde god of Israell vnto whome ye sente mee/ to laye forth youre prayers before hym: Yf ye wyll dwell in this land, I shall buylde you vp, and not breake you downe: I shall plante you, and not rote you oute for I am pacifyed/ as concernynge the trouble that I haue done to you. Fear not the kynge of Babylon/ of whom ye stande in awe: O be not afrayd of hym sayth the Lorde: for I wylbe with you/ to helpe you, and delyuer you from hys handes I wyl pardon you, I wyll haue mercy vpon you and brig you agayne into your owne lande.

B

Neuertheles, yf ye purpose not to dwel in this land, nor to folow the voyce of the Lorde your God, but wyll say thus, we wyll not dwell here, but go into Egipte: where we shal nether se warre, heare the noyse of battell, nor suffre honger there wyll we dwell. Wherfore heare now the worde of the lorde, O ye remnaunt of Juda. Thus sayeth the Lorde of hostes the god of Israell: Yf ye be wholy purposed to go into Egypt and to be there as straungers: the swerde that ye fere, shall ouertake you in Egypte: and the honger wherof ye be here afrayed shall hange vpon you into Egypte, and there ye shall dye. For all thei, that of set purpose vndertak to go into Egipte, there to easie them selues of theyr mysery/ shal perysh with the swerde with honger and pestilence: not

C

one

one of them shall remayne, there shall none escape ỹ plage, that I wyl bring vpon them. For thus sayeth the Lord of hoostes the God of Israell: lyke as my wrath and indignacyon is com vp on the inhabytours of Jerusalem / so shal my displeasur go furth vpon you also, yf ye go into Egypt: For there ye
D shalbe reuyled, abhorred, brought to shame and confusion; and as for thys place ye shal neuer se it more. The lord forbyddeth you (Oye remnaunt of Juda) ỹ ye shal not go into Egypt. And forget not that I haue warned you er nestly this day, els shal ye begile your selues. For ye sent me vnto the Lorde your God, and sayde: O praye thou ỹ Lorde our god for vs: and loke what answere the Lorde our god geueth ỹ, that bring vs agayne, and we shal do therafter. Nowe haue I shewed / ād declared vnto you the voyce of the Lord your god, for the which cause he hath sent me to you. If ye wyl not folow it, be sure / that ye shal perysh with the sweard, with honger and pestylēce euen in the same place, wher your lust was to go and dwell:

¶ Johanan carryeth the remnaunt of ỹ people into Egypt, contrary to the mind of Jeremy. Jeremy prophecyeth, ỹ distruction of Egypt

The. xliii. Chapter.

A NOwe when, Jeremy had ended al the wordes of the Lord god vnto the people (for their sakes to whome God had sent him) Azariah the sonne of Osaiah, and Johanā the sonne of Kareah with al the proud personnes, sayd vnto Jeremye: Thou lyest the Lord our god hath not sent ỹ to speake vnto vs, that we shulde not go into Egypte, and dwell there: But Baruch the sōne of Neriah prouoketh thee agaist vs, that he might bryng vs into the captiuitie of the chaldees, that they might slee vs and carye vs awaye preseners vnto Babylon.

So Johanan the sonne of Kare-
B ah / and all the captaynes of the hoost / and al the people folowed not the com maūdement of the Lorde: Namely, to dwel in the lande of Juda. But Johanan ỹ sonne of Kareah, & al the captaynes of the hoost caryed awaye all the remnaunt in Juda, that were come to gether agayne frō the Heythen (amōg whom they had ben scatred) to dwel in the land of Juda: Men wemē / childrē the kynges daughters, all those that Nabuzaradan the chefe captayne had left with Godolyah the sonne of Ahikam. They caryed awaye also the pro
C phet Jeremy, Baruch the sonne of Neriah, and so came into Egypt: for they were not obedyēt / vnto the cōmaūdemēt of god. Thus came they to Thaphnis. And in Thaphnis the worde of the Lorde happened vnto Jeremye, saying: Take great stones in thyne hand / and hyde them in the bryck wall vnder the dore of Pharaos house in Thaphnis, ỹ al the men of Juda maye se / and saye vnto them: thus sayeth the Lord of hoostes the god of Israel: Be hold, I wyll send and call for Nabu- Jerem. xlvi
chodonosor the kyng of Babylon my seruaunt, and wyll set hys seate vpon these stones ỹ I haue hyd / and he shal spreade his tent ouer them. And whē he commeth / he shal smyte the land of
D Egypt with slaughter, with presōmēt and wyth the sweard. He shal set fyre vpon the temples of the Egyptyans goddes, and burne them vp, and take them selues prysoners. Morouer he shal araye him sefe wt the lande of Egypt, lyke as a shepard putteth on his cote, and shall depart hys waye from thēce in peace. The pyllers also of the tempe of the Sunne that is in Egipt: shal he breake in peces, and burne the temples of the Egiptians goddes.

¶ Hereprouyeth ỹ people for their Idolatry. They that set light by the threatenyng of the Lord, are chastened. The distructyō of Egipt: the Jewes therin is prophecyed.

The. xliiii. Chapter.

THis is the worde that was
A shewed to Jeremy concernyng al the Jewes / which dwelt in Egipte: at Magdal, at Thaphnis, at Māphis, and in the Land of Patures. Thus sayeth the Lorde of hoostes the God of Israel: ye haue sene al the mysery that I haue brought vpon Jerusalem, and vpon al the cytyes of Juda lo that thys daye they are desolate: ād

The Prophecy

no man dwelling therein: and that be cause of ỹ gret blasphemies, which they committed, to prouoke me vnto anger: in that they wente backe to do sacrifice/ and worschippe vnto straunge goddes: whō neyther they nor ye, nor your fathers haue knowen. How be it, I sēt vnto them my seruauntes all the prophetes: I rose vp early, I sent vnto thē, and gaue them warninge: O doo noo such abominable things, & thinges ỹ I hate. But they wold not follow ner herkē, to turne frō theyr wickednes, & to do no more sacrifice vnto straunge Gods.

Interxv, a xxix.c.

Wherfore myne indignation and
B wrath was kyndled, and it brente vp ỹ cities of Juda, the feldes with the stretes of Jerusalem so that they were made waste and desolate, as it is come to passe this daye. Now therfore thus sayethe the lorde of hoostes the God of Israell: how happeneth it, that ye doo so greate euel vnto your owne soules, thus to destroye the men and women/ chyldren and Babes of Juda: so that none of you is left, because ye prouoke me vnto wrathe wyth the woorckes of youre owne handes: when ye offre vn to straunge goddes in thee lande of Egipte wher as ye be gone to dwel: that ye mighte vtterlye perisshe, and that ye myght be reuyled and shamefully intreated of al nacions. Or haue ye now forgotten the wyckednes of your forefathers, the wyckednes of the kynges of Juda and their wiues, the wyckednes that ye youre selues and your wyues haue done in the land of Juda, in the cytie and in the land of Jerusaleme
C Yet are ye not sory this date, ye fere not nether walke ye in my lawe and in my commaundementes, ỹ I haue geuē vn to you and your forefathers.

Therfore thus sayeth ỹ Lord of hostes the god of Israel: I am stedfastly aduised and determined/ to punysche you, and to rote out al Juda. As for ỹ remnaunt of Juda that purposit went in to Egipt, there to ease them of their misery: I wil take them & they shal al be destroied. In ỹ land of Egypt shal they perisshe being consumed with the sweard and with honger. For from the least vnto the moost they shall perisshe
Amos, ix. b

with the swerd and wyth honger. Wo ouer they shalbe reuyled, abhorred, shamed, and confounded. For I wyll visite them that dwel in Egipte, as I haue visited Jerusalem: with the swerde, wyth honger and wyth pestilence: So that none of the remnaunt of Juda, which are gone to dwell in Egypte shal be left to come agayn into ỹ lande of Juda although they thinke to come thether agayn, & to dwel ther. For none shal com agayn, but such as are fled away. Then al the men which knew that theyr wyues had offred vnto straū-
D ge goddes, and a great lorte of wyues that stode there, yea and al the people that dwelt there in Egipte in the cytie of Patures/ and swered Jeremye, and sayde: as for the wordes ỹ ỹ hast spoke vnto vs in the name of the Lorde/ we wyll in no wyse heare them: but what soeuer goeth out of our owne mouthe, that wyl we do: We wyll do sacrifice, Jeremvii, d
ād offre oblations vnto the Quene of heauē: like as we and our forefathers, oure kinges & our heades haue done in ỹ cities of Juda, & in ỹ stretes & feldes of Jerusalē. For thē had we plēte ouisnes of vitayles/ thē were we in prosperity, & no mysfortune came vpō vs.

But sens we left, to offre and to do sacrifice vnto the Quene of heauē, we haue had scarcenes of all thynges, & perysh wt the swerde and honger. Last of all, when wee wemen dyd sacrifice and offred vnto the quene of heauen/ dyd we make her cakes and poure vn to her drinkofferinges to do her seruice, without our husbandes wylles?

Then sayd Jeremy vnto al ỹ people, to the men, to the wemen and to al the folck, which had geuē hī ỹ answer: Did not the Lord remēbre ỹ sacrifices ỹ ye your forfathers, your kinges & rulers (& al the peple) haue offred in the cyties of Juda, in the stretes & land of Jerusalē? & hath he not cōsydered this in hys mynde: in so moch, that the lord might no lenger suffre ỹ wickednes of your inuēcīōs, & ỹ abhominable thinges which he did? Is not your lād desolat & layd ye & abhorred, so ỹ no mā dwelleth therin enye more, as it is come to passe this day.

Dyd

Dyd not al this happen vnto you/because ye made such sacrifyce/& synned agaynst the Lord: Ye haue not folowed his voyce, to walke in his lawe in his ordinaunces and statutes.

Yea this is the cause, that all mysfortune happē vnto you, as it is com to passe this daye. Moreouer, Jeremy spake vnto al the people and to al the women; Heaze the wozde of the Lozde al Juda, ye that be in ỹ land of Egipt Thus sayeth the Lozde of Hostes the God of Israel: Ye and your wyues haue spoken wyth your owne mouth, the thynge that yee haue fulfylled in dede.

Yea thus haue ye said: We wil not fayle, but do the thyng that pleaseth vs: we wyl do sacrifice and poure out drinckoffringes to the Quene of heauen. Purposly haue ye set vp youre owne good meanynges, and hastely haue ye fulfylled your owne intent. And therfoze, heare the wozd of ỹ lozd al Juda/ye that dwell in the lande of Egypt.

Behold, I haue swozn by my grete name, sayeth the Lozd/ that my name shal not be rehersed thozow eny mans mouth of Juda, in all the lande of Egypt: to saye: The lozd god lyueth, foz I wyl watche, to plage them, and not foz their wealth. And al the men of Juda that be in the lande of Egypt/ shal perysh with the sweard and with honger, vntyl they be vtterly destroyed.

Neuertheles, those that fled away foz the sweard, shal come agayne into the land of Juda, but there shal be very fewe of them. And al the remnaunt of Juda, that ar gone into egipt, ther to dwel, shal know whose wozdes shal be found true: theirs oz myne.

Take this foz a token that I wyl visette you in this place, sayethe the LORD, and that ye maye knowe how that I (without dout) wil perfozme my purpose vpon you to punisshe you. Behold, sayeth the lozd I wyl delyuer Pharao Hophzea king of egipt into the handes of his enemyes, that seke after his lyfe: euen as I gaue Zedekiah the kyng of Juda in to the hãdes of Nabuchodonozoz kyng of Babylon, which sought after his life.

¶ Baruch is repzoued of Jeremy.

The.xlv.Chapter.

THese are the wozdes that Jeremy the pzophet spake vnto Baruch the sonne of Neriah, after that he had wzitten these Sermons into a boke at the mouth of Jeremy, In the fourth yere of Jehoakim the sõne of Josiah kyng of Juda. A Jere.xxxvi.a

Thus saieth the Lozd God of Israel vnto thee, O Baruch: In so much as thou thoughtest thus when ỹ wast wzyting/ Woo is me, the Lozd hath geuen me payne foz my trauayle: I haue weerted my selfe with syghyng & shall I finde no rest: Therfoze tell him, O Jeremy, that the Lozd saith thus: Behold, The thing that I haue buylded wyl I breake downe agayne/ and rote out the thing, that I haue planted, yea this whole land. And seekest thou yet promocyõ? Loke not foz it, and desire it not. Foz I wyl bzing a miserable plage vpon al flesh sayeth the lozde. But thy life wil I geue thee foz a pzey where so euer thou goest.

¶ He pzophecyeth the destruction of Egipt. Deliueraunce is pzomised to Israell.

¶ The.xlvi.Chapter

HEre folow the wozdes of ỹ Lozd to the pzophet Jeremy, whych he spake vnto the Gentyles. These wozdes folowing pzeached he to the Egipcyans concernyng ỹ Host of Pharao Necho kynge of Egipte, when he was in Charcamis beside ỹ water of Euphzates: what tyme as Nabuchodonozoz the kyng of Babylon slew him/ In the fourthe yeare of Jehoakim the sonne of Josiah king of Juda. A Eclay.xix.d. xxx.a

Ye make ready buckeler and schild ye goo furth to fyght: Ye harnesse your hozses, and set your selues vpon them. Ye set youre sallettes faste on, ye bzynge fozth speares, ye scoure your swerds, & put õ your bzestplates.

But alas how happeneth it, that I se you so afrayed: why shrink ye back wherfo ze are your wozthyes slayne:

Ye thet runne so fast awaye/that none of them loketh behynde hym. Fearfulnesse is fallen vpō euerychone of thē sayeth the Lorde: The lightest of foote shall not flee away, and the worthyes shall not escape.

B Towarde the north by the water of Euphrates, they shall stomble and fal. But what is he thys, that swelleth vp as it weare a floude roarynge and ragyng lyke the streames of water? It is Egipte that ryseth vp lyke the flood & casteth out the waters with so great noyse.

For they saye: We wyll go vp, and wyll couer the earth: we wyll destroye the cyttes/with them that dwel therin Get you to horsebacke/ roll furthe the Charettes, come forth ye worthyes, ye morians, ye Lybians wyth youre buc
C lers/ye Lydeans with your bowes: so shall thys daye be vnto the lorde God of hostes, a day of vengeaunce/that he maye aduenge hym of hys Ennemyes. The swearde shall deuoure/it shāl be satisfyed and bathed in theyr bloud a* For the lord god of hostes shall haue a slayne offering toward the north by the water of Euphrates. Go vp, O Galaad, and bringe tryacle vnto thee daughter of Egypte.

But in vayne shalt thou go to chirurgery, for thi wound shal not be stopped. The Hethen shal heare of thy shame, and the lande shalbe ful of thy cōfuston: For one stronge man shal stōble vpon another/ howe then shoulde they not fall bothe together

These are the wordes that the lord
D spake to the prophete Jeremy, concernynge the hooste of nabuchodonosor ỹ kinge of Babylon which was sent to destroye the land of Egypte: Preache out thorowōw the lande of Egypte/ and cause it to be proclaymed at Magdol, Memphys and Taphnis/and saye: Stande styll, make thee redye, for the swerd shall consume the round about

How happeneth it that thy myghtie worthyes, are fallē? why stode they not fast? euen because the Lorde thrust thē downe. The slaughter was greate, for one fell euer styll vpon an other, One cryed vpon an other: Uplet vs go a gayne to our owne people, and to oure owne naturall countre, from the swerde of oure enemyes.

Crye euen there/O Pharao kinge of Egipte/the tyme wyll bringe seditton. As truly as I lyue (sayth the king E whose name is the Lord of hoostes) it shall come as the mount of Tabor/and as Lybanus, if it stode in the see. O ỹ daughter of Egypt make redy to flie For Memphis shalbe voyde and desolate so that no man shall dwell therin b* The lande of egypte is lyke a goodly fayre calfe, but one shal come out of the northe to pricke her forwarde. c* Her wagted soudiers that be with her, are lyke fat calues.

They also shall fle away together and not abyde: for the Daye of theyr slaughter and the time of theyr visitacion: shal come vpon them.

The crye of their enemies shal make a noyse/as the blast of a trompet. For F they shal enter in with their hooste, and come with axes, as it were hewers downe of wod. And they shal cut downe her wod, sayeth the Lord/without entiscretiō. For they shal be mo in nōbre then the grashoppers, so that no man shalbe able to tel them. The daughter of Egypt shalbe confounded/ whē she shalbe delyuered into the handes of ỹ people of the north.

Moreouer thus sayeth the lord of hoostes the God of Israel: Beholde I wyl visit that restlesse people of Alexandria/ Pharao and Egipt, yea bothe their Goddes and their kynges: euen Pharao and al thē that put their trust in hym. Yea I wyl delyuer them into the handes of those, that seke after their lyues Namely, into the power of Nabuchodonosor the kyng of Babylon, and into the power of hys seruauntes. And after al these thinges it shalbe inhabited, as a fore tyme, sayeth the Lord.

But be thou afrayed (O my seruaunt Jacob) fear not thou, O Israel. For lo, I wyl helpe the frō farre, and thy seade from the lande of thy captiuyte. Jacob also shal come agayne, and be in rest: he shalbe ryche, and no man shal do hym harme.

Feare

Feare thou not (O Jacob my seruaũt) saieth the Lord, for I am with thee: ãd wil destroy al nacions, among whome I haue scatred the.
Neuertheles I wyl not consume thee, but chasten thee and correcte the: yea and that with discrecion: nether wyl I spare the as one that were fautles.

The notes

a* The Caldees killed the Egipcyans, at ẏ flouod of Euphrates, which was toward ẏ North: where as yet their host was wonderous greate, and ther horses & charettes many. But the greater their host was, the more cruel was their slaughter: so dyd the Lord punish theyr wickednes, geuing them into the handes of the Caldees: & therfore calleth the Prophet, the daye of their slaughter, the day of ẏ lords vẽgaunce, & them a slayne offring of the Lord.
b* As though he sayde. Hytherto (O Egipt) hast ẏ bene as a goodly fayre calf, for thyne habundaũce of riches. Therfore as bullokes and orẽ are strong w̃ hornetes & pricked forward w̃ goades (or as som cal them gaddes) so shal the Babylonias sting & prick the, & driue the to flight and ouerthrow the. By him ẏ shuld come out of the North, is vnderstande the king of Babilon & his hoost.
* Her wayged soudiers &c. The meninge is, that ẏ hyred host of ẏ Egipcians gathered of the coastes ẏ bordred theron, shulde be feazfull & weake: & more deynty and delicious, then strong & manful, as mã fattened like stalle oxen: so ẏ they shuld also flie w̃ the Egipcians, when their misery drew nyg, & whẽ ẏ daye of thyr vysitacio & punishmẽt shuld come.

¶ The. xlviii. Chapter.

A THese are the wordes, that the Lorde spake vnto Jeremye the Prophete agaynste the Philistines/ before that Pharaoo smote the cytie of Azah. Thus sayeth the Lorde: Beholde, there shall waters aryse oute of the North: and shal growe to a greate floude, runninge ouer and couerynge the lande, the cityes, and them that dwel therein.
And the men shal crye, and al they that dwel in the lande, shal mourne at the noyse and stampyng of their strõg hareed horses, al the shakyng of their charettes and at the rombleyng of the wheles.
The fathers shal not loke to theyr chyldren, so feable and werye shal theyr hãdes be: at the same tyme, when he shall B be there/ to destroye the whole land of the Philystines. He shal make waste bothe. Tyrus, Sidon and al other that are sworne vnto them.

For the Lorde wyll destroye all Palestina/ and the other Iles, that be deuyded from the countre. Baldnesse is come vpon Azah, Ascalon wyth her other valleys shal kepee her peace.
How long wylt thou slaye, O thou swearde of the lorde? Turne agayne into thy sheeth, rest, and leaue of. But howe can it ceasse, when the Lord himselfe hath geuen him a charge against Ascalon/ and rayled it vp against the cyties of the see coast?

¶ The word of ẏ Lord agaynst the Moabytes.

¶ The. xlviii. Chapter.

A THus sayeth the Lorde of hoostes the God of Israell agaynste Moab: Wo be to the cytye of Nabo, for it shal be layde waste, brought to confusion and taken. A Esay. xv. A. xvi. a. xxv, b. ezech. xxv. b Sophõ. ii. b. Iosue. xiiii. c
Yea thy stronge cytie of Kariathsarim shalbe brought to shame, and afrayde: Moab shal nomore be had in honoure: Wycked councell shalbe taken vpon Hesebon. Come (shal they saye) let vs rote theym oute, that they maye be nomore among the nomber of the Gentyls, yea that they maye nomore be thought vpon: Thus the swearde shal persecute thè: A voyce shal crye from Horonaim with greate wastyng ãd destrucciõ, is Moab made desolate.
And thys crye shalbe hard in al her cyties. At the goynge vp vnto Luyth there shall aryse a lamentacyon: and downe towarde Horonaim, there shal be herde a cruel and a deedly crye: Get you awaye, saue youre lyues and be lyke unto the heeth in the wyldernes. B
For because thou haste trusted in thy stronge holdes and treasure/ thou shal be taken a* Chamos wyth hys prestes and prynces shal goo awaye into captyuite.
The destroyer shall come vpon al cyties, none shal escape. The valleyes shalbe destroyed/ and the feldes shalbe layde waste: lyke as the Lorde hath determed.
b* Make a token vnto Moab, that she get her awaye spedely: for her cyties shalbe made so desolat, that no mã

shal dwelltherin.

* Cursed be he ꝑ doth the worcke of ꝑ Lorde negligently, & cursed be he that kepeth backe his swerde from shedding of bloude.

Moab hath euer ben rich and careless from her youth vp, & she hath sytten and taken her ease with her treasure. She was neuer yet put oute of one vessell into an other (that is) she neuer went away into captiuite, therfore her taste remayneth, and her sauour is not yet chaunged.

But lo, the time commeth, sayth the Lorde, that I shal send her trussers to trusse her vp, to prepare and season her vessels: yea her tanckerdes ratel, and shake to and fro. And Moab shalbe a shamed of Chamos/lyk as Israel was ashamed of Bethell, wherein she put her trust.

Wherfore doo ye thyncke thus: we are mightie and stronge men of war? Moab shalbe destroyed, and her cities brent vp: her cholen yong men, shalbe slayne, sayth the King, wh ose name is the Lorde of hoostes. The destruction of Moab commeth on a pace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that knowe her name, shall say: O how happeneth it, that the stronge staf, and the goodly rodde, is thus brokē? And thou doughter Dibon/ come downe from thy glory/and syt in pouertye. For he that destroyeth Moab/shall come vp to the also, & breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to to the strete/and loke about the: aske them that are fledde and escaped, and saye: what thing is happened? O, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. And misery shal come vpon the playne lande; Namely/vpon Holon/and Jahazah: vpon Mephaath and Dibon, vppon Nabo and the house of Deblathaim, vpon Cariathiarim and Bethgamul, vpon Bethmaon and Carioth, vpon Bozra, and all the cytyes in the lande of Moab, whether they lye farre or neare.

The horne of Moab shalbe smytte downe, and her arme broken, sayeth the lorde. Make her droncken, for she magnyfyed her selfe aboue the Lorde, that men maye clappe theyr handes at her vompyte, & that she also may be lauged to scorne. O Israell, shalte thou not laugh hym to scorne, wen he is taken amonge theues? Yea because of thy woordes that thou haste spoken a- Num xxviii
gainst him, thou shalt be dryuen awai. Yea Moabites shall leaue the cytyes, and dwell in rockes of stone/and become lyke dowues, that make theyr nestes in holes.

As for Moabs pryde, we haue herde of it, she is very hye mynded. I knowe her stoutnesse, her boastinge, her arrogancy, and the pryde of her stomack/ sayeth the Lorde. For her furiousnes maye neyther vpholde her with strenght nor dede. Therfor shal they mourninge be made for Moab/and euerye mā shall cry, for Moabs sake: a lamētacion shalbe made to the men, that stāde vpon the wall. So wyll I mourne for the also, O Jazer, and for thee, O thou vyneyarde of Sabamah.

Thy wyne braunches shall come ouer the sea, and the braunches of Jazer but vnto thee see the destroyer shal brake vnto the harueste and grape gatherynge: Myrth and cheare shalbe taken awaye from the tymbre feld, and from the whole lande of Moab.

There shalbe no swete wyne in the presse/the treader shall haue no stomake to crye, ye there shalbe none to crye vnto him: which afore tyme were heard from Helebon to Eleale and Jahaz, whych lyfted vp theyr voyce from Zoar vnto Horonaym, that bullock of .iii. yere old. The waters also of Nemrim shalbe dryed vp.

Moreouer I wyll make Moab cease (sayth the Lord) from the offerings and censing that she hath made vntoo her Goddes in hye places. Wherfore my herte mourneth for Moab, lyke a croude playenge an heuye songe: and for the mens sake of the brycke wall my hert morneth also, euen as a pype ꝑ pypeth

peth a doleful song: for they shalbe very few/and destroyed.

All heades shalbe shauen, and al beardes clypped of: al handes bound/and al lothes girded about with sak cloth.

Upon al the house toppes and stretes of Moab, there shalbe mourning: For I wil breake Moab lyke an vnprofitable vessel, saith the Lord. O how ferful is she? O how mourneth she? O how doth Moab hãg down her head/ and is ashamed? Thus shal Moab be a laghyng stock, and had in derysyon of al them, that be rounde about her.

Deu.xxviiic Iere.xlvi.d For thus sayeth the Lord. Behold/ the enemy shal com flieng as an aegle, and spreade his winges vpon Moab.

They shal clyme ouer the wales/and wynne the strõg holdes. Then ỹ mighty mens hertes in Moab shalbe lykeỹ hert of a woman trauelyng w̃ childe.

Iere.xlv.d. G And Moab shalbe made so desolat that she shalbe nomore a peple, because she hathe set vp her selfe agaynste the lord. Feare/pit, and snare shal com vpon ỹ (O Moab) sayeth the lord. Who so escapeth the fere, shal fal in the pyt/ and who so getteth out of the pyt, shal

Iay.xliii.e. be taken in the snare.

For I wyl bring a yeare of visitacyon vpõ Moab, sayeth the lord. They that are able to flie/ shal stand vnder ỹ shadow of Heselon. For there shal go a fyre out of Heselon, and a flame frõ Sion, and shal burne vp that proude peple of Moab, both before & behynd.

Wo be vnto the (O Moab) for ỹ peple of Chamos shalt perish: Ye thy sõnes & daughters shalbe led awaye captyue. Yet at ỹ last wyl I bring Moab out of captiuite agayne/ sayeth ỹ lord. thus farre of the plage of Moab.

The notes

a* Chamos in the name of the Idole and god of ỹ Moabytes.

b* After the Greke. Some reade: Geue a flower or winges.

c* The Hebr, expound this of ỹ Caldes, ỹ they shulde haste to destroy ỹ whole kingdom of ỹ Moabytes: as though ỹ text shuld mene thus much: cursed be he ỹ neclygẽtly performeth ỹ vẽgeaũce of ỹ lord, ỹ spareth these most wycked Moabytes, and that w̃holdeth his swerd frõ sheding of their bloud.

¶ The word of ỹ Lord against ỹ amonites, against Idumea, Damascus, Cedar & Elam.

¶ The.xlix. Chapter.

AS concernyng the Amonites, thus the Lord sayeth: Hath Israell no chyldren, or is he without an heyre? Why hath youre kyng thẽ taken God in? wherfore doth his people dwel in hys cyties? Beholde ther fore/ the tyme commeth (sayeth ỹ lord) that I wyl bryng a noyse of warre in to Rabah of the amonytes. Yahel shalbe desolat, and her cytis brent vp: and the Israelites shalbe lordes ouer those that had them in possession afore, sayeth the lord. Helebon shal mourne/ for it shalbe roted out of the grounde, sayeth the Lord. The cyties of Rabah shal crye out, and gyrde them selues wyth sack cloth: they shal morne, & tunne about the wales: for their kyng shal be led awaye presoner: yee his prestes and princes with him.

A ezech.xxi.b & xxb.a Amos.i.a

B Wherfore trustest thou in the watersstremes that flew to and fro, O thou fearce daughter: and thinkest thou art so safe (by reasõ of thy treasure) that no man shal come to the?

Beholde, I wyl bryng a feare vpon the, saieth the Lord god of hoostes, from al those that be aboute ỹ: so that ye shalbe scatered euery man from another, and no man shall gather them together agayne ỹ be fled. But after ỹ/ I wil bring the Ammonites also oute of captiuite agayne.

Upon the Edomites hath the lorde of hoostes spoken on thys maner: Is there no more wysdome in Theman? Is there no more good councel amõg his peple? Is their wisdom thẽ turned cleane to naught? Get you hence, turne your backes, crepe downe in toỹ depe, O ye cytyzines of Dedan.

For I wyll bryng destruccyon vppon Esau, yee and thee daye of hys vysytacyon. If the grape gatherers come vpon thee, shoulde they nott leaue some grapes? yf the nyght robbers came vpon thee/ shoulde they not take so much as they thought were ynough?

But I wyl make Esau bare, and discouer

couer his secretes, so that he shall not be able to hyde them. Hys sede shall be wasted away ye hys bretheren and his neyghbours, and he him selfe shal not be lefte behynde.

Jere.xlvb, Ezec.ix.b i.Petr.iiii.c

Thou shalt leaue thy fatherles chil dren behynd thee/ and I wyl kepe thē and thy wyddowes shal take theyr com forth in me. For thus hath the Lorde spoken: Behold, they that men thought were vnmeate to drincke of the cuppe, haue dron cken with the fyrst: and thin kest thou then to be free?

No, no: thou shalt nether be quite nor free, but thou must drinck also: For why/ I haue swornc by my selfe (sayth the lorde) that Bozrah shall become a wyldernesse, an open shame a laughī ge stocke and cursynge: and her cities shalbe a continuall deserte.

D For I am perfectlye informed of the Lorde, that he hath sent a message al redy vnto the heathen. Gather you together/ and go forthe against them: make you redy to the battayle, for lo: I wyll make the but smal among the Heathen, and lytle regarded amo ung men.

Abyd.ia eſay.xlvii.b. Jere.xlviiid

Thy hye stommake and the pryde of thy hert haue deseaued the, because thou wylt dwell in the houses of stony rockes, and haue the hye mountans in possessiō. Neuertheles though thy nest were as hye as the Egles/ yet wyll I cast the downe, sayth the lorde. More ouer Idumea shalbe a wildernes: who so goeth by yt, shalbe abashed. & wōder at all her myser able plages. Lyke as Sodome, Gomor, and the cittes that laye there about, were turned vpsyde downe (sayth the Lord) so shall no bo dy dwell in Idumea/ and no man shal haue his habitacion there. Behold/ lyke as the lyon commeth vp from the plesaunt medowes of Jordane vnto the grene pastures of Etham, so wyl I dryue hym, and make hym runne aga ynst her. But who is the** yong man that I wyl ordeyne therto? Who is ly ke vnto me? What is he that wyl stry ue wyth me? What shepherd maye stā de in my handes?

Therfore heare the councell of the Lorde/ that he hath taken vpon Idu mea: and hys purpose that he hath de uyſed vpon the Citezins of Theman: The least of the flocke shal teare them in peces, and loke what fayre thing th= ey haue, they shall make it waste, and them selues also. At the noyse of theyre fall the earthe shall quake, the crye of theyr voyce shalbe herde vnto the red see. Behold, the enemye shall come ād fle vp hyther like as it were an Egle: and spreade his wynges vpon Bozrah. Then shall the hertes of the worthyes in Edom, be as the harte of a woman trauelynge of chylde. Upon Damas= cus, Hemad and arphad shall come cō= fusyon, for they shall heare euell tydin ges: they shalbe tossed to and fro lyke the see that cannot stande styll. Da= mascus shal be sore afrayde, and shal flie, trembleyng shal come vpon her. So row and payne shall ouertake her as a woman traueling of chylde. But how should so worshyppfull and glorious a cytye bee forsaken? heare therfore: her yonge men shall fall in the stretes, ād al her men of war shal be taken away in that tyme, sayeth the Lord of hostes, I wyl kyndle a fyre in the lande of da mascus, which shal consume the palace of Benhadad.

As for Cedar and the kyngdomme of hazor, whome Nabuchodonosor the kynge of Babylon smote downe/ thee Lorde hath spoken thus vpon them: Aryse, and get you vp vnto Cedar, ād destroye the people towarde the easte. Theyr tentes and theyre flockes shall they take away/ yee theyr hangynges and theyr vessell. Theyr camels also shal they cary away with them. They shal come about them on euery syde w a fearfull crye.

Fle, get you sone awaye, crepe into caues, that ye may dwell there: Dye in habitours of hazor, sayth the Lord; for Nabuchodonosor the kinge of Baby= lon hathe holden a Councell concer= ning you, & concluded his deuyse agai nst you. Arise, and get you vp against yonder rich and careleſſe people (saith the Lord) which haue nether gates ner dooze barres, and that dwel not toge= ther. Theyr camels shalbe stolen/ ād the droues of theyr catel driuē away.

Moreouer

Wherefore, these that be shauen wyll I scattre to warde al the wyndes / and bringe them to destruction: yee ād that thorow their owne kamplyers, sayeth ỹ Lord. Hazor also shalbe a dwellingfor Dragons, and an euerlasting wylder nesse: so that no body shal dwel there / and no man shal haue ther hys habitacion.

These are the wordes / that ỹ Lord spake to the prophete Jeremy concernynge Elam, in the begynninge of the reygne of Zedekiah kynge of Juda.

G Thus sayeth the lorde of hoostes: Beholde, I wyl[b] *breake the bow of Elā and take away their strength: and vpon Elam I wyl bringe the foure windes from the foure quarters of heuen and wyl scatre them agaynst the same foure wyndes. And ther shalbe no people, but some of Elam shal fle vnto thē For I wil cause Elam to be afraied of their enmies, and of thē that seke their lyues: and wil bringe vpon thē the indignacion of my wrath, sayth the lord / And I wil persecut them with ỹ swerd so long til I haue brought them to naught. I wyl set[c] *my stole in Elam / I wyl destroye both the king and ỹ princes from thence, sayeth the lord. But in processe of tyme, I wil bring Elam out out of captyuytie agayne, sayth the Lord.

The Notes.

a* By this young man do some vnderstand Alexander the greate conquerar, which ouercame al lādes.

b* The Elamites were good bowmen in battel: ād therfore is their bow prophecied to be broken.

c* By which is meant that they shuld be ouercom i battel of their enemies & scatred abrode vnto the foure coastes of the erth:

¶ The prophecieth the destruction of Babilon & ỹ deliueraūce of Israel, which was in captiuitie.

¶ The. L. Chapter

THe wordes that the Lorde spake vnto the prophet Jeremy / cōcernig Babilon, & the land of the Caldees: preach among the Gentils, let youre voice be hearde, make a token: crye oute, keape no sylence, but saye: Babylon shalbe wonne, Bel shalbe cō founded, and Merodach shalbe ouercome.

A Yea their goddes shalbe brought to shame and their images shal stande in feare. For out of the north ther shal come a people agaynst her, which shal make her lande so waste that no bodye shal dwel therin: nether man nor beast for they shalfle and depart from thence

a* In those dayes and at that tyme sayeth the lord, the children of Israel shal come / they and thy children of Juda / weping and making haste, and shal seke the Lorde their God. They shal aske the way to Siō, thither shal they turne their faces, and come and hange vpon the in a couenaūt that neuer shal be broken.

My people hath bene a lost flocke my shepardes haue disceaued them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the lytle hil, and forgotten their folde. All they that came vpon them, haue deuoured them: and their enemyes sayde: We haue made no frute againste theym, for they haue displeased the Lord, yea euen the lord whiche is the bewtye of their ryghtuousnes, ād that defended ther fathers. Yet shal ye fle from Babylon, and departe out of the land of the Caldees, & ye shalbe as ỹ rommes that go before the flocke. For lo, I wyl wake vp an hooste of people from the northen land, and bringe them vpon Babylon these shal laye sege to it, and wynne it. Their arowes shal not mysse, lyke as a connyng archar shuteth not wrong. Jere. L.

And the Caldees shal be spoyled, and al they that spoyle them, shalbe satysfyed, sayeth the Lorde: Because ye were so cheareful and glad, to treade downe myne heretage, and fulfylled youre pleasures, as the calues in the grasse: and trymphed ouer them lyke the bulles / when yt had gotten the victory. Your mothers shalbe soe confounded, and they that bare you, shal come to shame. She shalbe the leaste set by among the nacyons, boyd, wast, and dryed vp. No man shal be able to dwel there, for the feare of the Lorde / but she shal be whole desolate. Esay. xl. bis

Al

All they that goo by Babylon / shall stand stil and be abashed/& shal wonder at al her plages.

¶ Go forth in your aray against Babilō round about al ye that cā handel bowes: shoute at her, spare no arowes, for she hath synned agaynst the lord. Cry out vpon her, vpon her, agaynste her rounde about: she shal yelde her selfe, her foundacions shal fal, and her walles shal come downe, for it shalbe the vengeaunce of the Lord. Yea vengeaunce shall be taken of her / and as she hath done, so shal she be dealt wal. They shal rote out ỹ sower from Babylon, and hym that handleth the sycle in haruest. For feare of the sweard of the enemy, euery man shal get hym to his owne people, and euery mā shal flye to his owne lond. Israel is a scatered flocke, the Lyons haue dysperssed them. First the kyng of the Assyrias deuoured them / last of al this Nabuchodonosor king of Babilon hath broken al their bones.

Jere. l, viii, b
xix b xlix, c
Exodi, xxi, b
Leuit, xxiiii d
Joel, iii, b
iiii, Re, xvii
Esay, x, a
iiii, Re, xx b

Therfore thus sayeth the Lorde of hostes the God of Israel: Beholde / I wyl viset the king of Babilon and his kyngdome / as I haue vysited ỹ king of the Assyrians: and wyl bring Israel agayne to his pleasaunt pasture, that he maye fede vpon Charmel and Basan / and be satisfyed vpon the mount of Ephraim and Galad. In those dayes and at the same tyme (sayeth ỹ lord) yf the offence of Israel be sought for / there shal none be found: yf men enquire for the synne of Juda / ther shal be none: for I wyl be mercyfull vnto them / whome I suffer to remayne ouer.

D iiii, Re, xix
Esay, xiiii, c

Go downe (O thou auenger) into the enmyes land / and vysit them that dwel therin: downe with them / & smite them vpon the backes sayeth the lord: do accordyng to al that I haue commaunded thee. There is gone aboute the lande a crye of a slaughter and greate murther, namelye on thys maner: Howe happeneth it / that the hammerre of the whole worlde is thus broken and broked in sonder? How chaunceth it / that Babylon is become a wildernes among the Heathen on thys maner? I my selfe haue layed wayte for thee, and thou arte taken: vnawarres art thou trapped & snared: For why / thou hast prouoked ỹ lord vnto anger: The lord hath opened hys house of ordinaunce, and brought furth the weapons of hys wrath. For the thynge that is done in the lande of the Chaldees, it is the Lord of Hostes worcke.

These thinges shall come vpon her at the last / that shal breake into her prive chambre, they shall leaue her as bare as stones, that be layde together in heapes. They shall so destroye her / ỹ nothyng shalbe lefte. They shall slaye al theyr mighti souldiers and put thē to death. Woo be vnto them, for the dat and time of theyr visitacion is at hande. Me thincke I heare already a cry of them that be fled and escaped oute of ỹ lande of babylon, which shewe in Syon the vengeaunce of the Lorde oure God, the vengeaūce of hys temple: yea & voyce of them that crye agaynste babylon call vp all the archers agaynste Babylon, pytche youre tentes rounde about her that none escape. Recompense her as she hath deserued: and according as she hath don / so deale with her agayne: for she hath set vp her selfe agaynst the lorde, agaynst the holye one of Israell. Therfore shal her yong mē fall down in the stretes and all her mē of warre shalbe rooted out in that dat sayth the Lorde. Beholde I speake vnto thee (O thou proude) sayth the lord God of hoostes, for thy daye shall come euen the time of thy visitacion: And ỹ proude shall stomble and fall, and noo man shall helpe hym vp. I wyll burne vp hys cities with fyre, and it shal consume all that is round about him.

¶ Thus sayth the lorde of hoostes: The chyldern of Israel and Juda suffred violence together. All they that haue them in Captyuitye, keape them faste, and wyll not let them goo: but theyre aduenger and redemer is mighty, whose name is the lord of hoostes: he shall maintayne theyr cause / he shall make the lande shake, and iudge them that dwell therein, one with another.

¶ The sweard shal come vpon the Chaldees

dees/saieth the lorde/vpon them that dwel in Babilon/vpon their princes/ and vpon their wise men: The swerd vpō their sothsaiers. as for those(thei shal become fooles.) The sweard vpō their worthyes, so that they shal stand in feare: The sweard vpon their horsemen ād charettes/and vpon al ỹ commen people that dwel vnder them: so that they shall become b*like wemen: The swerde vp on their treasure, so ỹ it shalbe stollen awaie: The swerd vp on their waters, so that they shalbe dried vp: For the land worshippeth images, and delyteth in straunge wonderful thinges. Therfor shal wild bestes, Apes, and Estriches dwel therin: for there shal neuer mā dwel there, nether shal eny man haue his habitaciō there for euermore. Like as God destroyed Jerem.l.b Deu.xxviiii Sodome and Gomorre/with the cityes that laie there about, saieth ỹlorde: So shall no man dwel there also, neyther shal eny man haue there his habitacion. Behold, ther shal come a peple from the North, with a greate bounde of men and many Kinges shall stande vp from the endes of the earth: They beare bowes & buckelers, cruel ar they & vnmercyful.

Their voyce roareth lyke the ragig see/they ride vpon horses, and com weG poned to fight agaynst thee: O Babylon. As soone as the kyng of Babilon hereth tel of them, his hādes shal waxe feble: Sorow and heuynes shal come vpon him, as a womā traueling wyth child. Behold, Like as the lion cōmeth Jerem.xlix.c vp from the pleasaūt medowes of Jordane vnto the grene pastures of Ethan/so wyl I driue them forth/& make them run against her. But whom shal Job.xli.a I chose out, ād ordeu to such a thinge For who is like me, or who wil stryue with me: or what shepard maye stande against me? Therfore here the cōcell that the lord hath geuen vpon Babylon, ānd the deuice that he hath taken vpon the land of the Caldees. The leest amonge the peple shal tere them in peces/and loke what pleasaunt thing they haue they shal laye it waste.

The noyse at the wynnynge of Babylon shal moue the earth, & the cyte shal be herd among ỹ Gentils.

The notes

a*Here prophecyeth he the comming agayne of ỹ people from the captiuite of Babylon, after ỹ generall lysence geuen them of kyng Cyrus. ii. Pa. xxvi g. xi Esdr. i a

b*Which cyte out in tyme of theyr traueling.

How Babilon shuld be ouerthrowen. Jeremy geueth his boke to Saraiah.

The.li. Chapter.

THus hath the lord sayde: beholde, I wyl raise vp a perlous wind against Babylon and her citezens, that beare euel wil againste me. A Jerem.xxv.b

I wil sende also into Babilon fanners, a*to fāne her out, and to destroy her lande: for i the daye of her trouble they shalbe a bout her on euery syde: Moreouer, the lorde hath saide vnto ỹ bow men, and to them that clime ouer the wales in brest plates: Ye shal not spare her yonge men, kil downe al her hoost. Thus the slayne shal fal downe in the land of the Caldes, and the wounded i the stretes As for Israel and Juda, they shall not be forsaken of their Jerem.l.d God/of the lorde of Hostes, of ỹ holy one of Israel: no, though they haue killed al their lande ful of synne. Flye a Esay.xlviii.d waye from Babilon/ euery man saue his life. Let no man holde his tunge to her wyckednes, for the tyme of Jerem.xxv.e the Lordes vengeaunce is come/ yea he shal rewarde her agayne.

Babylon hath byne in the Lordes hande a golden cuppe, that maketh al landes droncken. Of her wine haue al people droncken, therfore are they out of their wittes. But sodenly is Babilon falen, and destroyed. Murne for her, bringe plasters for her woundes if she mate peraduenture be healed agayne.

We wolde haue made Babilon whole (saye they) but she is not recouered. Therfore wyl we let her alone, and go euery man into his owne contre. For her iudgemente ys come into heauen/ and is gone vp to the cloudes.

And therefore come one, we wil shew Spon the worcke of the; Lorde oure God;

Wake

Wake sharpe the arowes, and fyll the quyuers, for the lord shal rayse vp the spyrete of ỹ king of ỹ Meedes, which hath alredy a desyre to destroy Babylõ.

This shalbe the vengeaunce of the Lorde, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babylon, make your watch strong, let your watch men in araye, yee hold pryue watches: and yet for all that shall the lord go furth wt ỹ deuice, which he hath takẽ vpõ thẽ ỹ dwel in Babilõ:

O thou that dwellest by the greate waters, O thou that hast so greate tresure and riches, thyne ende is come: & the rekening of thy winninges. The Lord of hoostes hath sworne by hi'selfe that he wyl ouer whelme the with men lyke gresshoppers in numbre/ which wt a corage shall crie. Alarum Alarum against thee. Yee euen the Lord of hostes, that with his powr made the earth wyth his wysdom prepared the round worlde/ and with his discrecyon spred out the heauens. As soone as he letteth his voyce be herd the waters in ỹ ayer waxe fierce: He draweth vp the cloudes from the endes of thearth. He turneth the lyghtenynges to rayne, he bringeth the windes out of their secret places. By ỹ reason of wysdom, al men are become fooles. Confounded be all the casters of ymages for the thing ỹ they make is but disceate, and hath no breath. Vayne is it and worthy to be laughed at and in the tyme of vysitacyon it shal perish.

Neuertheles, the portion of Jacob is none suche but he that made al thinges, whose name is ỹ Lord of hoostes, he is the rodde of his enheritaunce.

Thou breakest my weapons of warre and yet thorow thee I haue scatered ỹ nacyons and kyngdomes: Thorowe thee haue I scatred horse ãd horsemẽ/ yee the charrettes, and such as sate vpon them, thorow the I haue scatred mẽ and women, olde and yong, bacheler & mayden. Thorow the I haue scatered the shepard and hys flock, the husbãd man and hys catel, the prynces and the rulers.

Therfore wyll I reward the cytye of Babylon and al her citesyns the Caldees, wt al ỹ euel which they haue don vnto Syon yea that yee youre selues shal se it, saieth the Lord. Beholde, I come vpon the (thou b* noysome hyll) sayeth the Lord thou that destroyest al landes. I wyl stretch out my hande ouer thee/ and cast thee downe from ỹ stony rockes ãd wyl make thee a brent hyll so that nether corner stones, ner pinnacles, ner foundacion stones shall be taken enymore out of thee, but waste desolat shalt thou lie for euer more, saieth the Lorde.

Set vp a token in the land blowe the trompettes amonge the Heithen / prouoke the nacyons agaynst her, call the kyngdomes of Ararat, Mennt, ãd Aschanes agaynst her, numbre out Caphsar agaynst her, bringe as greate a sorte of horses agaynst her, as yf they were gresshoppers. Prepare agaynste theim the people of the Meedes wyth their kinges prynces & al their chefe rulers, yea and the whole lande that is vnderthem. The lande also shal shake and be afrayed, whẽ the deuice of the lorde shall come forth agaynste Babylon, to make the lande of Babylon so waste, that no man shall dwell eny more therin. The Worthyes of Babylon shal leaue ỹ battel, and kepe theym selues in stronge holdes, their strength hath fayled them. they shalbe lyke weimen. Their dwellynge places shalbe brent vp, their barres shall be broken. One purseuaunt shall mete another, yea one poste shal come by another, to bryng the kynge of Babilõ tydinges that his citte is taken in on euery side, the foordes occupyed / the fennes brent vp, and the soudiers sore afrayed. D

For thus saieth the lord of hoostes the god of Israel: the daughter of Babylon hath bene in her tyme like as a threshing floore but shortely shall her haruest com. Nabuchodonosor ỹ king of Babylon hath deuoured and destroyed me, he hath made me an empty vessel. He swalowed me vp lyke a dragõ, and filled hys belly with my delycates he hath cast me out, he hath taken my substaunce awaye and the thing that

was

Judicu. ii c; iii. Reg. xi, c.

note for Jeroboam

Amos, vi. c. Jerem. xxii a

Jeremy. x. b.

Psa. cxxxv b

Esay. xliiii. c Baruch vi a

was left me hath he caryed vnto Babylon/sayeth the daughter that dwelleth in Sion: yea and my bloude also vnto the Caldes, saieth Jerusalem. Therfore thus sayeth the Lord: Beholde, I
E wyll defend, thy cause/and aueng the: I wyl dryng vp her see/& drye vp her water springes.

Babilon shall become an heape of stones & dwelyng place for dragons/a fearfulnes and wondryng, because no man dwelleth there. They shal roare together lyke lyons, and as thy ponge lyons when they be angrie, so shal they bende them selues. In their heart I shal set drincke before them/ and they shalbe dronken for ioye: Then shal they slepe an euerlasting slepe, and neuer wake, saieth the Lord: I shal carye thē downe to be slayne like shepe, lyke wethers and gootes. O, how was Sesach wonne: O, how was the glory of the whole land taken? how happeneth it, that Babilon is so wondred at amonge the Heathen? The see is risē ouer Babilō, and hath couered her with his greate waues: Her cyties are layde waste, the land lieth vnbuilded & void: it is alone where no man dwelleth, ād wher no man traueleth thorow. Moreouer/ I wyl viset Bel at Babylon: and the thing that he hath swalowed vp, ỹ same shal I plucke out of his mouth. The Gentyls also shal runne nomore vnto him, yea and the walles of Babilon shal fal.

O my people, come out of Babilō, that euery man maye saue his lyfe, frō the fearefull wrath of the Lorde. Be not faynteherted, and feare not at euery rumore that shalbe herd in the lād; for euery yere bringeth newe tydinges yea straunge wickednes and lordship. And lo, the tyme commeth that I wyl visit the ymages of Babylon, and the whole land shalbe confounded, ye and her slayne shal lye in ỹ middest of her. Heauen and earth w al that is therin, shal reioice ouer Babilon, when the destroyers shal come vpon her from the North, sayeth the Lord.

F Lyke as Babylon hath beaten downe and slaine many of Israel, so shal there fal many, and be slayne in al her kyngdome. Ye that haue escaped the swearde, haste you, stande not styll, remembre the lord afarre of: and thinche vpon Jerusalem, for we wer ashamed to heare the blasphemies: Oure faces were couered with shame, because the straunge aleauntes came into the Sanctuary of the Lord. Wherfore behold (saieth the lorde) the tyme commeth/ that I wyl vyset the ymages of Babylon/ and thorowe the whole lāde they shal morne and fal. Though Babylon clyme vp into heauen, and kepte her power an hye: yet shal I sende her destroyers, saieth the Lorde.

A pyteous crye shalbe heard from Babilon, and a grete misery from the lande of the Caldees: when the Lorde destroyeth them, and when he dryueth out the hye stomacke and proude bosting, wherwith they haue bene as furious as the waues of greate waters flowdes, and made great crakes with their wordes. For the destroyers shal come vpon her (euen vpon Babilon) whiche shal take her worthyes, and breke their *bowes: for god is disposed to aueng him selfe vpon them, and sufficientlye to recompence them. Ye (saieth ỹ lord) I wyl make their Prynces, their wyse men, their chef rulers and al their worthyes, drōcken: so that they shall slepe an euerlasting slepe/ and neuer wake: Thus saieth the king, whose name is the lord of hostes. G

Moreouer, thus saieth the lord of Hostes: The thycke wal of Babilon shalbe broken/ & her proud gates shal be brent vp. And the thing that the gentiles and the people haue wrought with greate trauayle and labour, shal come to naught and be consumed in ỹ fyre.

Thys is the charge that Jeremye gaue vnto Sariah the sonne of Neriah, the sonne of Maaliah, when he wēt coward Babilō with Zedekiah ỹ king of Juda/ in the .iiii. yere of his raigne. Now this Sariah was a peaceable Prince. Jeremy wrote in a boke al the mysterye that shuld come vpon Babylon, yee and all these sermones that be wryten agaynste Babylon, and gaue Sariah thys charge: When thou

Esay, xxi, c

Jere. li. b

Jerem. l. a. Esay. xl vi, a Dani, xiiii d

Jeremy. l c

when thou commest vnto Babilon, se that thou reade these wordes, and saie: O lord/thou art determed to rote out this place, so that nether people ner catel shal dwel there eny more, but to lie waste for euer: and when thou hast red out the boke/ bynde a ston to it, & cast it in the myddeste of Euphrates, and saye: Euen thus shal Babilon syncke, and be thurste downe with the burthē of trouble, that I wyl bringe vpō her: so that she shall neuer come vp agayne. Thus farre are the preachinges of Jeremy.

The Notes.

a* Euen as men kanne corne when it is thrashed
b* By this noysom hill is vnderstand Babilon. Why Babylon is called an hyl, is before shewed in Jere.li.a
c* Bowes, for strengthes, as in Osee.ib, Where he called the strengthes of men of warre the bowes of Israel
A ¶ Hye repeteth ꝑ taking of zedekiah. Jerusalem is take ̄ of ꝑ Chaldes. zedekiahs sonnes ar kiled before his face, & his eyes put out. The cyties burned. The temple is spoiled & robbed. They ꝑ wer left in Jerusale ̄ ar caried to babilon: king Jehoiaki is brought forth of prison, & fed like a king,

¶ The.lii. Chapter.

Zedekiah was.xxi.yere old, when he was made kynge, and he raigned.xi.yeare in Jerusalem. His mothers name was Hamutal, Jeremies daughter of Lobnah. He lyued wickedly before the Lord euen as Iehoiakim dyd. Wherfore the lord was angry at Jerusalem and Juda, so lōge tyl he had cast them out of his presēce. And zedekiah fel from the king of Babylon. But in the.ix.yere of his raigne In the tenth Moneth, the tenth day of the Moneth it happened, that Nabuchodonosor the kyng of Babilon with al his Hoost came before Jerusalem/ and beseged it/ and made them bulwarkes round about it. And this besegig of the cytie endured vnto the.xi. yeare of kyng zedekias.

Jere.xxix, a. iiii.Re.xxv a

B Jere.xxxviii xxxix.a

And in the fourth Moneth, the.ix daye of the Moneth, there was so grete honger in the cytie: that there wer/ nomore vytayles for the people of the lande. So al the soudyers brake away and fled out of the cytie by nyght thorow the waye of the porte betwene the two wales by the kynges garden.

Nowe the caldes had compassed the cytye rownde aboute/ yet wente these menne their waye toward the wilderneße.

And so the Caldes folowed vpon them, and toke zedekiah the king in ꝑ feide of Jerycho/ when his hoost was runne from hym. So they caryed the kynge awaye prisoner to Reblah, vnto the kyng of Babilon in the lande of Hemath/ wher he gaue iudgement vpon him. Jer.xxxix.xlvi

The kinge of Babylon also caused zedekiahs sonnes to be slayne before his face, ye and put al the princes of Juda to death at Reblaeh. Moreouer he put out the eyes of zedekiah, caused him to be bound wite chaines, to be caryed vnto Babilon & let him lye i prison, tyl he dyed. C

Now the tenth daye of the fifth moneth in the ix yeare of Nabuchodonosor kyng of Babylon, Nabusaradan the cheke captaine and the kyng of Babylons seruaūts came vnto Jerusalē, and brent vp the house of the Lord. He brent vp also the kynges palace, all ꝑ houses and al the gorgeous buildinges in Jerusalem. And the wole Hoost of the Caldes that were with the cheke Captayne/ brake downe al the walles of Jerusalem round about.

As for the poore people and suche folke as yet was left in the cytie, which also were fallē to the kyng of Babilō, ye and what people as yet remayned Nabusaradā the Cheke captayne caryed them away prisoners. But the pore people of the countrey, dyd Nabusaradā the cheke Captayne leaue in ꝑ lāde, to occupy the vyntardes and feldes. The Caldes also brake the brasen pylers that were in ꝑ house of ꝑ Lord, ye the seate and the brasen lauer that was in the house of the Lorde: And caryed all the metall of theym vnto Babylon. D

They toke awaye also the Cauldrōs, shouels, flesh hokes, sprinklers, spones & al the brasen vessell ꝑ was occupyed in the seruyce: Wyth the basens, colepannes, sprynckiers, pottes, candelstyckes, spones and cuppes: where-

of

E of some were of golde, and some of syl uer.

The cheke Capteyne toke also the two pyllers, the lauer ỹ, xii. brasē bullockes that stode vnder the seate/ whych kyng Salomon made in the house of the Lord: & all the vessell conteyned so much metal/ ỹ it might not be weyed. For euery pyller was xviii. cubites hye and the rope ỹ went about it, was. xii. cubites/ and foure fyngers thicke and rounde. Now vpon the rope were brasen knoppes, and euery knop was fiue cubites hye: and vppon the knoppes were hoopes, and pomgranates roūd about of cleane brasse.

iii. Re. vi. b

After thys maner were both the pillers fashioned with the pomgranates, whereof there were an hundred. xcvi which hanged vpon the hoopes round aboute. The cheke Capteyne also toke Sarias the hye preste, and Sophonias that was cheafe nexte hym, and the thre kepers of ỹ treasury. He toke out of the cytie a chamberlayn which was a capteyne of the souldiers/ and seuen men that were the kinges seruauntes, which were foūd in the cytie: and Sephera capteyne that vsed to muster ỹ men of warre: with. lx men of the contre ỹ were taken in the citie. These Nabuzaradan the cheke Capteyne toke/ & caryed thē to the kinge of Babilon vnto Reblath, and the kynge of Babylō caused them to be put to deathe at Reblath in the lande of Hemath. And thus Juda was ledde awaye captiue, out of his owne land. This is the summe of the people, whome Nabuchodonosor ledde away captiue.

In the seuenth yere of hys reygne, he caryed awaye of the Jewes / thyrtie thousande, and three and twentye. In ỹ. xviii. yere/ Nabuchodonosor caryed away from Jerusalem eyght hundred and xxxii. personnes. In the. xviii yere of Nabuchodonosor, Nabuzaradan the cheke Capteyne/ toke awaye seuen hundred and. xlv. Jewes prysoners. The whole summe of al the pryseners, is foure thoulande and syx hundred.

In the. xxxvii. yeare after that Jehoacin the kynge of Juda was caried away in ỹ. xxv. day of the. xii. Moneth, Euilmerodach kinge of Babylon (the same yeare that he reygned) gaue Jehoacin the kyng of Juda hys pardon, and let hym oute of pryson, and spake louyngly to hym. And set his trone aboue the trones of the other kynges that were with hym in Babylon. He chaunged also the clothes of his Prison, yea, & he did eate with hym al his lyfe longe. And he had a continuall lyuynge geuen hym of the kynge of Babilon, euery day a certeyne thinge allowed him all the dayes of his lyfe, vntyll he dyed.

Lxxiii

The ende of the boke of the Prophete Jeremy.

E of some were of golde, and some of syl uer.

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Lxxiii

The ende of the boke of the Prophete Jeremy.

The lamentacy-

ons of Jeremy.

IT happened/ after Israell was brought into captyuite and Jerusalem destroyed, that Jeremy the Prophet sate wepyng, and sorowfully bewayled Jerusalem: and syghynge and hewlynge with an heuy and woful hert, sayde:

The Notes

*These wordes are reade in the .lxx. Interpreters, but not in the Hebrue.

The fyrst Chapter.

Aleph.

A ti, Re, tiii, b. iiii, Re, xv, a

ALas, how sytteth the cytye so desolate/ that some tyme was ful of people? How is she become lyke a wedow/ which was ỹ lady of al nacyons? How is she brought vnder tribute, that ruled al landes.

Beth.

She wepeth sore in the night, so ỹ the teris tũne downe her chekes for amõg al her louers, ther is none ỹ geueth her any cõfortye her next frendes abhorre her, and are become her enemyes.

Gimel

Juda is take prysõer, because she was defiled: and for seruig so many straũg goddes/ she dwelleth now among the heythen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth among her enemies.

Daleth.

B The stretes of Sió, mourned because no mã cõmeth more to ỹ solempne feastes Al her gates ar desolat, her prestes make lamẽtacõ/ her matdẽs ar carefull, & she her self is i greate heuines.

He.

Her enemyes are fallẽ vpon her head/ and haue put her to shame: because ỹ Lord hath chastened her for her greate wickednes: her chyldre are ledde away captiue before their enemy.

Vau.

All the bewty of the daughter of Syon is away/ her prynces are become lyke wethers that fynde no pasture. They ar dryuen awaye before their enemie/ so ỹ they haue no more power.

Zain.

Now doth Jerusalem remembre ỹ tyme of her misery and disobediẽce, ye the tope and plesure that she hath had in tymes past: seyng her people is brought doune thorow the power of their enemye, and there is no man for to helpe her: her enemies stand loking at her & laugh her Sabboth dayes to scorne.

Heth.

Jerusalẽ synned euer more & more/ therfore is she come in decaye. All they that had her in honour, dispise her: for they haue sene her fylthynesse. Yee she syghyth/ and is ashamed of her selfe.

Teth.

Her skyrtes are defyled, she remembred not what wold folow: therfore is her fall so greate, and there ys no man to comforte her. O Lorde, consydre my trouble, for myne enemy hathe the vpperhande.

Jod.

The enemy hath put his hand to all the precyous thynges that she had, D yea euen before her eyes came ỹ Heathen in and out of ỹ Sanctuary whõ thou (neuertheles) hast forbiddẽ to com within thy congregacion.

Caph.

All her peoplẽ seke their bred wyth heuynes and loke what precyous thyng euery man hath, that geueth he for meate, to saue hys lyfe: Consydre, O Lord, and se, how vyle I am become.

Lamed.

O ye al that go fore by, behold and se, yf ther be any sorow like vnto mine, wherwith the Lord had troubled me in the daye of his fearful wrath.

Mem.

From aboue hath he sẽt downe a fyre in to my bones and chastened me he hath laied a net for my fete, and thrown me wyd open: he hath mad me desolate, so that I must euer be mournig.

Nun.

E The yock of my trangressyõ is cõe at

at the last, with his hand hath he take it vp/and put it about my neck. My strength is gone; the lord hath delyuered me in to those handes, wherout I can not quyt my selfe.

Samech.

The lord hath destroyed al the myghtie men/that were in me. He hath proclaymed a feast/to slaughter al my best men. The lord hath trode downe ỹ daughter of Juda, like as it were i a wyne presse.

Ain.

Therfore do I wepe/and myne eyes gusche out of water: for the comfort that shulde quycke me, is farre fro me

My chyldren are dryuen awaye, for why? the enemye hath gotten the ouer hande.

F

Phe.

Sion casteth out her handes/ and there is no man to comforte her. The lord hathe layed the enemyes round about Jacob, & Jerusalem is as it were a menstruous woman / in ỹ myddest of them.

Zade.

The lord is ryghtuous, for I haue prouoked his *coũteaũce vnto anger. O take hede all ye people, and cõsidre my heauines: My maidens & mi yong men are led awaye into captiuitee.

Koph.

I called for my louers (but they begyled me) for my Prestes and counsellers, but they perished: euen whyle they sought for meate, to saue their lyues.

Res.

Consydre (O lord) how I am troubled, my wombe is disquyeted, my hert turneth about in me, and I am full of heuynes. The swearde hurteth me without/& with in I am lyke vnto death.

Sin.

They heare my mournig, but there is none that wyl comfort me. Al myne enemyes haue heard of my trouble, and ar glad therof, because thou hast done it. But thou shalt bryng forth the tyme, when they also shalbe like vnto me

Thau.

From thee shal com al their aduersytee: thou shalt pluck them away eue as thou hast plucked me, because of al my wickednes. For my sorow is very greate, and my hert is heauy.

The Notes.

*Some reade: commaundement. It is in Hebrew, mouth, that is, saiyng or aduyse

The. ii. Chapter.

Aleph.

ALas, how hath the lord darkened the daughter of Sion so sore in his wrath? As for the honoure of Israel, He hath caste it downe from heauen: How happeneth it/ ỹ he remembred not his owne fote stole when he was angry?

A Thren. iiii. b

Beth.

The Lord hath cast downe all the glory of Jacob without any fauoure: al the stronge places of the daughter Juda, hath he broken in his wrath, & throwne them downe to the grounde: her kyngdome and her Prynces hath he suspended.

Gimel.

In the wrath of his indignacyon he hath broke al the *horne of Israel he hath wythdrawen his ryghte hand fro the enemy: yea a flame of fyre is kynded in Jacob, and hath cõsumed vp all round about.

Daleth.

He hath bent his bowe lyke an enemy, he hath fastened his ryght hãde as an aduersary: and euery thyng that was pleasaunt to se, he hath smytte it downe. He hath poured out his wrath lyke a fyre, into the tabernacle of the daughter of Sion.

B

He.

The lord is become lyke as it were an enemy, he hath cast downe Israel & al his places: yea, al his strong holdes hath he destroyed, and fylled the daughter of Juda with muche sorow & heuynes.

Vau.

Her tabernacle (which was lyke a gardene of pleasure) hath he destroyed her hie solẽpne festes hath he put downe. The lord hath brought it so to pas ỹ the hie solempne festes & sabbothes i Sion, are cleane forgotten. In his hie yndignacion hath he made the kyng & prestes to be despysed.

Zain

The lord hath forsaken hys owne aul-
ter, and is wroth with his owne sãctu-
C ary and hath geuen the wales of their
toures into the handes of the enemy.
Theyr enemies made a noyse in ỹ hou
se of the Lorde, as it had bene in a solẽ
pne feast daye.

Heth.

The Lorde thought to breake dow-
ne the wales of the doughter Sion, b*
he spredde out hys lyne, and drewe not
in his hande, tyll he hadde destroyed
them. Therfore mourne the turrettes
and the broken walles together.

Teth.

Her Portes are caste downe to the
grounde, her Barres are broken and
smyten in sonder: her kinge and Prin-
ces/are caryed away to the Gentyles.
They haue nether law nor prophetes,
ner yet any vysyon from the Lorde.

Jod.

c* The senatours of the doughter
Syon syt vpon the ground in sylence:
they haue strowed asches vpon theyr he
ades, and gyrded them selues with sac
kloth. The maydens of Jerusalem hã
ge downe theyr heades to the ground.

Caph.

D Myne eyes begin to fayle me tho-
row weping/my bodye is disquieted,
my leuer is poure vppon the earth, for
the greate hurte of my people / seynge
the chylderen and Babes dyd swowne
in the stretes of the cytie.

Lamed,

Euen when they spake to theyr mo-
thers: wher is meate and drynke? for
whyle they so sayde, they fell downe in
the stretes of the cytie, lyke as they had
bene wounded, and some dyed in their
mothers bosome.

Mem.

What shall I saye of thee/O thou
E doughter Jerusalem/to whom shal I
lyken thee? To whome shall I compa
re thee, O thou doughter Syon, to com
fort thee with all? Thy hurte is lyke a
mayne sea/who maye heale thee?

Nun.

Thy Prophetes haue looked oute
vayne and folysh thinges for thee, thet
haue not shewed thee of thy wikednes
to kepe thee from captiuitie; but haue
ouerladen thee, and thorow falshed scã
terd thee abroade.

Samech.

All they that go by thee, clappe th-
eyr handes at thee: hyssinge and wag
gyng theyr heades vpon the dougter
Jerusalem; and saye: Is this the cittie
that men call so fayre, whertn the who
le lande reioyceth?

Ain.

All thyne enemyes gape vpon thee,
whysperyng and bytyng theyr teth, sat-
tynge: let vs deuoure, for the tyme that
we loked for, is come: wee haue founde
and sene it.

Phe.

The Lorde hath fulfylled the thin F
g, that he was purposed to do: and per
formed that he hadde decreed long a-
goo: he hath destroyed and not spared.
He hath caused thyne aduersary to tri
umphouer the, and set vp the horne of
thyne enemye.

Zade

Let thyne herte d* crye vnto the
Lorde/O thou cite of the doughter Si
on: let thy teares runne downe lyke a
ryuer daye and nyght: rest not and let
not the apple of thyne eye leaue of.

Koph.

Stande vp and make thy prayer
in the first watch of the night pour out
thyne herte lyke water before the lord:
lyfte vp thyne handes, for the lyues of
thy ponge chylderen, that dye of hun-
ger in the streates.

Res.

Beholde, O Lorde/and consydre,
why hast thou gethered me vp so clea- G
ne? Shall the wemen then eate their o
wne fruite, euen chylderen of a spanne
longe? shal the prestes then & Prophe
tes be slayne thus in the sanctuarye of
the Lorde.

Sin.

Yonge and old lye behinde the stretes b
pon the grounde, my maydens & yong
men are slayne with the swerd,: whom
thou in the day of thy wrathful indig
nacion hast put to death: ye euen thou
hast put them to death, and not spared
them.

Thau.

My neybours that ar round about
me

me/hast thou called,as it wer to a fest daye.so that in the daye of the Lordes wrath non escaped,nether was eny lefte behind.Those that I had brought vp & norished,hath mine enemy destroied

The notes.

a*Horne here signifieth strength power nobilite & dominō:which al the lord by his iust auēgmēt toke from the kyngdome of the Jewes & from Jerusalē
b*As carpēters spred out their lynes to buyld walles,houses & other things:so had god spred out his lyne to destroy Jerusalem & Jewry,and to bring thē to perfect subiectcyon.For þ signifieth þ spreding out of the lyne,as it is said.ii.Reg.vii.a. It is a dyssomply tud borowed of carpētes.
c*Where þ Judges of Jerusalē were wont to sytt honorably & gorgously vpon goodly seates & geue sētence in the gates,nowe lye they vpon the grounde slayne,& in þ gates is nothyng but silēce.& stylnes.
d*Of cryēg what it signifyeth in the scryptures haue in Exod,xiiii.d,& in þ; xvii.Psal,b

¶ The.iii Chapter.

Aleph.

A I Am the man, that (thorow þ rod of his wrath) haue experyence of mysery.

He droue me forth,and led me:yea into darkenes, but not in the lyght.

Against me only he turneth his hād, and layeth it euer vpon me.

Beth.

My flesh & my skyne hath he made olde,and my bones hath he bruised.

He hath builded rounde about me, and closed me in with a*gall and trauaile.

He hath set me in darknes/ as they that be deed forcuer.

Gymel.

He hath so hedged me in,that I cā not get out,and hath layed heuy lynckes vpon me.

B Though I crie and call piteously, yet shereth he not my prayer.

He hath stopped vp my wayes with foure squared stones/and made my pathes croked.

Daleth.

He layeth wayte for me like a Bere, and as a lyon in a hole.

He hath mazred my wayes,and broken me in peses,he hath laide me wast al together.

He hath bent hys bowe,and made me as it were a marke to shote at.

He.

The arowes of his quyuer hath he shot,euen into my raynes.

I am laughed to scorne for all my people/they make songes vpon me al the daye long.

He hath filled me with bitternesse/ and geuen me wormwod to drynked,

Vau.

He hath smitten my teth in peses, & rolled me in the dust.

He hath put my soule out of rest, I forget al good thynges. ¶

I thought in my selfe: I am vndō, there is no hope for me in the Lord.

Zain.

O remembre yet my misery and my trouble,the wormwod and the gal.

Yea thou shalt remembre them,for my soule melteth awaye in me.

Whyle I consydre these thynges in my hert, I get a hope agayne.

Heth.

Namely,that the mercyes of þ lord are not cleane gone/and that his louing kyndnesse ceasseth not.

Hys faythfulnes is greate/and renueth it selfe as the mourning.

The lord is my porcyon,sayeth my soule,therfore wyl I hope in him.

Teth.

O how good is the lord vnto them/ that put their trust in hym/ and to the soule that seketh after hym.

O how good is it w̄ stylnes to wait and tary,for the health of the lord.

O how good is it for a man,to take the youk vpon him from his youth vp

Iod.

He sitteth alone,he holdeth him still, and dwelleth quetly by him selfe.

He layeth his face vpon the earth/ if(percase)there happē to be any hope.

He offereth his cheke to the smiter, he wyl be content with reproues.

Caph.

For the lord will not forsake forcuer.

But though he do cast of,yet accordinge to the multitud of his mercyes) he receaueth to grace agayne.

For he doth not plage,and cast out the childzen of men from his hert.

Lamed.

To treade al the prysoners of the earth vnder his fete.

To moue the iudgment of manne

be

before the most hy ghest.

To condemne a man in his cause: The lord hath no pleasure in suche thi ges.

Nem.

E b* What is he then that sayeth: there should some thing be done without the lordes commaundement?

Out of the mouth of the most hygh est goeth not euell and good.

Wherfore than murmureth the lyuing man? let hym murmure at hys owne synne.

Nun.

Let vs loke well vppon oure owne wayes, and remembre oure selues/and turne agayne to the lorde.

Let vs lyft vp our hertes with our handes vnto the lorde that is in heauẽ

We haue bene dissemblers and haue offended/wylt thou therfore not be intreated?

Samech

Thou hast couered vs in thy wrath, and persecuted vs/thou hast slayne vs without any fauoure,

Thou haste hydde thy self in a clou de: yͤ our prayer should not go thorow.

Thou hast made vs outcastes, and to be dispysed amonge the heathen

Ain

All out enemies gape vpon vs.

Feare and snare is come vpon vs, yea, despyte and destruction.

Whole riuers of water gushe oute of myne Eyes, for the greate hurte of my people.

Phe.

Myne eyes runne, and cannot ceasse, for there is no rest

O Lord, When wylt yͤ loke downe from heauen and consydre?

Myne eye breaketh my hert: because of all the doughters of my citie.

Zade.

Myne enemyes hunted me out sherpely, lyke a byrde/yea, and that without a cause.

They haue put downe my lyfe into a pytte/ and layed a stone vpon me

They haue poured water vpon my head, then thought I, nowe I am vndone.

Koph.

I called vpõ thy name, O lord, out of the depe pytte.

Thou haste hearde my voyce, and hast not turned awaye thyne eares frõ my syghing and crienge.

Thou hast enclyned thy selfe vnto me: when I called vpon thee and hast sayde: feare not.

Res.

Thou (O Lorde) hast mayntayned the cause of my soule, and hast redemed my lyfe.

O lorde thou hast sene my blasphe- G
mers, take thou my cause vpon thee.

Thou haste well consydered howe they goo about to doo me harme/and that all theyr councels are agaynste me

Sin.

Thou haste herde all theyr despyteful wordes (O Lorde) yea and al theyr Imagynacions agaynste me.

The lyppes of myne enemies, and theire deuises that they take againste me, al the day longe.

Thou seest also theyr syttinge downe and theyr rysynge vppe, they make theyr songes of nothyng, but of me.

Thau

Rewarde them (O lorde) accordyng to the workes of theyr hãdes.

Geue them the thynge, that theyr owne herte is afrayd of/euen thy curse.

Persecute them (O Lord) with thyne indygnation/and rote them out frõ vnder the heauen

The notes.

a* Galle, for sorowfulnes: as in the Psal, lxix. they gaue me galle to eate, &c, That is they that should haue conforted me dyd me moch greke, and augmẽted my sorowes, as if one shuld geue bytter meates to hym that is hungrye. Howbeit that prophecy was also fulfylled in our sauiour Chryste. of whome Dauid was therin a figure as sainct Mathew teacheth in the .xxvii. Chapiter

b* By thys it is manifest that al aduersitie (which men call euell) is sent of God, although he suffer no suche euel (as we cal it) but yͤ which he knoweth to be necessarye & meadefull, & wherout he worketh some good thing. That cõ he only do, which only is thorouly wise & perfecte good. Alyke sayinge is there in Amos, iii. b. Cõmeth ther any plage in a citie. & c

The .iiii. Chapter.

Aleph.

A

How is the gold become so dimme? How is yͤ good ly coloure so sore chaũged and yͤ stones of yͤ sanctuary thus scatred in the corner of every strete?

Beth

Beth.

The chylderen of Sion that were alwayes in honoure/and clothed with the moſt pꝛecious golde:how are they nowe become lyke the earthen veſſels whych be made with the potters hand

Gymell.

The Lampes geue theyꝛ ponge ones to ſucke with bare bꝛeſtes:but the doughter of my People is cruell, and dwellethe in the wyldernelle:lyke the Eſtriches.

Daleth

The tonges of the ſucking childeren,cleue to the rouke of theyꝛ mouthes foꝛ very thyꝛſt.

The pong chyldꝛen aſke bꝛead,but there is no man that geueth it them.

He.

They that were wont to fare delycately/ perith in the ſtreates:they that afoꝛe wer bꝛought vp in purple,make nowe muche of donge.

Vau

The ſynne of the daughert of my people is become greater then the wickednes of Sodome,that ſodeinly was deſtroyd,and not taken with handes.

B Gene. xix.c

zain.

Her abſtepners(oꝛ Nazarees) were whyter then the ſnowe oꝛ mylke:theire coloure was freſht read as the Cozall, thyꝛ beutie lyke the Saphire.

Heth.

But now theyꝛ faces are very blacke: In ſo much that thou ſholdeſt not knowe them in the ſtretes. Theyꝛ ſkin cleueth to theyꝛ bones,it is withered & become lyke a dꝛye ſtocke.

Teth.

They that be ſlayn with the ſwerd, ar happier then ſuche as dye of hunger,& perych away ſa mylhing foꝛ the frutes of the felde.

Plal.,cii.a

Jod

The women whyche of nature are pytefull,haue ſodden theyꝛ owne chil deren with theyꝛ owne handes that they might be theyꝛ meat,in ỹ miſerable deſtructiõ of ỹ daughter of my people.

Deu.xxviiii. iiii.Re.vi.f, Treu, ii,e

Caph

The Lozd hath perfouꝛmed hys he vy wꝛath:he hath poured out the furiouſnes of hys dyſpleaſure. He hathe kyndled a fyꝛe in Syon, whyche hathe conſumed the foundacion therof.

Lamed

Nether the kinges of the earth,ner all the inhabytaurs of the wooꝛld, woide haue beleued that the ennemye and aduerſary ſhould haue come in at the gates of the citie of Hieruſalem.

Wem.

C

Whych neuertheles is com to paſſe foꝛ the ſynnes of her pꝛophetes,and foꝛ the wickednes of her pꝛeſtes that haue ſhed innocentes bloude within her.

Nun.

So that theſe blinde men went ſtõbling in the ſtretes,and ſtayned them ſelues with bloude/ whiche eis would touche no bloudy cloth,

Samech,

But they cryed vnto euery man:ſie theſtaining,away,get you hẽce/touch it not. Ye (ſayde they)ye muſt be bꝛent ye muſt dwell amonge the Gentyles,& byde no lenger here.

Ain.

The countenaunce of the loꝛd hath banyſhed them and ſhall neuer loke moꝛe vpõ them:foꝛ they them ſelues neither reganded the pꝛyeſtes,noꝛ pytied the elders.

Phe.

Wherfoꝛ yet our eyes faile vs,whyle we loke foꝛ vaine helpe:ſeing we be euer wayting vpon a people,that can dous no good.

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They laye ſo ſharpe wayte foꝛ vs, that we cannot go ſafe vpon the ſtreates: foꝛ oure ende is come,oure dayes are fulfylled,our ende is here. D

Koph.

Oure perſecuters are ſwyfter then the Aegles of the ayꝛe,they folowed vpon vs ouer the mountaynes,and layde wayte foꝛ vs in the wyldernes.

Res.

The very bꝛeth of our mouth: euen the anoynted Lozde hym ſelfe ſhall be taken in oure ſynnes of whom we ſay Under hys ſhadowe we ſhalbe pꝛeſerued among the heythen.

Sin.

And thou (O daughter Edom)that dwelleſt in the lande of Hus, bee glad

and

Beth.

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and

& reioyce: for the cuppe shal come vnto thee also, which, whā thou soppest of, ỹ shalt be dronken.

Thau.

Thy sinne is wel punished (O thou daughter Sion) he shal not suffer ỹ to be caryed away any more. But thy wickednes (O daughter Edom) shal he by set ād for thy sinnes sake, he shal leade thee into captiuitee.

¶ The .v. Chapter.

¶ The prayer of Jeremy

A GIue to remembraunce (O Lorde) what we haue suffred, consyder and se oure confusion. Oure enheritaūce is turned to the straungers, and our houses to the aleaun tes. We are becom careful and fatherlesse, and our mothers are as the wydowes. We are faine to drink our owne water, for money is our owne wod must we bye w̄ money. Our neckes are vnder persecution, we are wery, and haue no rest.

B Afore time we yelded our selues to the Egyptians / and now to the Assiryans, onely that we myghte haue bread enough. Our fathers (which are gon) haue sinned, and we must beare theyr wyckednesse. Seruauntes haue ỹ rule of vs / and no man delyuereth vs oute of their handes. We must get our liuing with perel of our liues, because of the drouth of the wyldernesse.

Jere. xxxi, e. Ezech, viiia

Oure skinne is as it had bene hēt in an ouen / for very sore honger. The wyues are rauyshed in Sion, and the maydēs in the cyties of Juda. The prynces are hanged vp with the hand of the enemyes, they haue not spared ỹ olde sage men / they haue taken yonge mens lyues from them / and the boyes ar hanged vp vpon trees. The elders C syt no more vnder the gates, and ỹ pōge men vse nomore playyng of Musyke. The ioye of our hert is gone, our mery quere is turned into mourning. The garland of our head is fallen: alas, that euer we sinned so sore.

Therfore our hert is ful of heuynesse, and our eyes dymme: because of the hyl of Sion that is destroyed. Insomuch, that the foxes runne vpon it. But thou, O Lord, that remaynest for D euermore, and thy seate, world w̄ oute ende: wherfor wilt thou stil forget vs, and forsake vs so long? O Lord, turne thou vs vnto thee, and so shal we be turned. Renue our dates as in old tymes, for ỹ hast banyshed vs nowe longe ynoughe, and hast bene sore displeased at vs.

¶ The ende of the Lamentacion of Jeremy.

¶ The boke of the Prophete Ezechiel.

¶ The time wherin Ezechiel prophecied, & in what place. His offyring & office. The vision of ỹ foure beastes. The visiō of ỹ wheles. The visiō of ỹ throne, & of ỹ Image aboue ỹ throne.

¶ The fyrst Chapter.

IT chaunced in ỹ .xxx. yeare the fyfthe daye of the .iiii. A Moneth, ỹ I was among the prisoners by the riuer of Cobar: * where the heauens opened, and I sawe a vysion of God. Now the fyfth daye of ỹ moneth made out the fifth yeare of kyng Joachins captyuite. At the same tyme came the word of the Lord vnto Ezechiel ỹ sonne of Buzi the Preste, in the lande of the Caldees by the water of Cobar, where the hande of the Lord came vpō hym.

And I loked, and behold a stormy wynd cam out of ỹ North with a great cloud ful of fyre, which with his glister lyghtened al rounnde aboute.

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And I loked, and behold a stormy wynd cam out of ỹ North with a great cloud ful of fyre, which with his glister lyghtened al rounnde aboute.

And

And in the middes of the fire it was al cleare, & as it were the lykenes of foure beastes, whiche were fashioned lyke a man: sauing, that euery one had foure faces and foure wynges.

Theyr legges were streyghte/but theyr fete were lyke bullockes fete, and they glystred, as it had bene fayre scoured metal. Under theyr winges vpō al the foure corners they had mens handes. Theyr faces and their winges were towarde the foure cornets: yet were the wynges so, that one neuer touched another. When they wente, they turned them not aboute: but echeone went streyght forwarde.

C Upon the right syde of these foure, theyr faces were like the face of a man, ād the face of a lyon: But vpon the left syde/ they had the face of an Oxe/ and the fact of an Aegle. Theyr faces also and theyr wyngs were spred out a boue: so that two winges of one touched euer two wynges of another / & with the other they couered theyr bodi Euerypone when it went it went streyghte forwarde. Where as the spirite led them/thither they went/ad turned not aboute in theyr goynge'

D The fashiōn and countenaunce of the beastes was lyke hoate coales of fire/euen as though burning cressettes had, bene amonge the beastes: and the fyre gaue a glystre, and oute of the fyre there went lightenynge. When the beastes went forward and backward, one would haue thought it had lyghtned. Now when I had well consydered the beastes, I sawe a worke of wheles vpon the earth with foure faces also lyke the beastes.

The fashyon and worck of ỹ wheles was lyke the sea. The four wheles were ioyned and made (to loke vpō) as it had ben one whele in an other. Whē one went forward, they went al foure, and turned them not about in their going. They were large, greate and horryble to loke vpon. Theyr bodies were E full of eyes round about them al four.

When the beastes went, the wheles wente also wyth them: And whē the beastes lyft thē selues vp from the earth, the wheles were lyft vp also, Whether soeuer the spirite went/thyther went they also, and the wheles were lyft vp/ & followed thē: for the spirite of lyfe was in the wheles. When the beastes went forth/stode styl, or lift thē selues vpfrō the earth: thē the wheles also went, stode styll: and were lyft vp/ for the breth of lyfe was in the wheles.

Aboue ouer the heades of the beasts there was a fyrmamnet, which was fashionned as it had ben of the moost pure Christal, and that was spredde oute aboue vpon their heades: vnder the same fyrmament were theyr wynges layde abroade, one towarde an other, and two wynges couered the body of euery beast. And whē they wēt forth, I herd the noyse of theyr wynges, lyke the noyse of great waters, as it had bene the voyce of the great God, and a rushing together as it were of an host of men. G And when they stode styl, they let downe theyr winges. Now when they stod styll, and had letten downe theyr wynges, it thondered in the fyrmament that was aboue theyre heades. About ỹ fyrmament that was ouer theyr heades/ there was the fashion of a seate, as it had bene made of Saphyr. Upon ỹ seate ther sate one lyke a man. I beheld him, and he was lyke a cleare lyght, as it had bene all of fyre wythin from his loynes vpwarde.

And beneth when I loked vppon hym vnder the loynes, me thought he was lyke a shining fyre, that geueth light on euery syde. Yea the shyne and glystre that lightened round aboute/ was lyke a raynebowe, which in a rayny day appeareth in the cloudes. Euē so was the symilitude, wherin the glory of the Lorde appeared. When I sawe it, I fell vppon my face, and herkened vnto the voyce of hym that spake.

Thenotes.

a * Where the heauens were opened, that is, where there were misteryes opened from heauen. Steuen also the fyrst martyr sawe the heauens open and Iesus standing on the righ: hand. &c, Act, vii g. So are the heauens open in the faith of the beleuer, that he seith God in hys glorye. The heauens are counted in the scripture to be open when a manyfest vysion, reuelacion, sygne or token is shewed of God vnto mān. Math, iii, d, Mar, i, b

b* The holy goost or spyrete of God, after his manifold gifts and operations, hath many names, he is called the spyrete of the father, the spreate of ꝑ sunne, the spyrete of lyfe, the spyrete of truth the spyrete of sanctification, of promesse, of counceil, of stre ght. &c.

The prophete is sende to cal agayn the people frō theyr errour.

¶ The.ii. Chapter.

A And then sayde he vnto me: Stande vp vpon thy fete (O thou sonne of man) ād I wyll talke with thee.

Ezech.i,iii.d And as he was comeninge wine, the spyret cam into me, and setme vp vpon my fete: so that I marcked ꝯ thynge, that he sayde vnto me. And he sayde: Beholde, thou sonne of man, I wyll sende thee to the chylderen of Is-

B rael, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne awaye from me: bothe they and theyre forefathers vnto this daye.

Exo.xxxii,a Yea I wyll sende the vnto a people that haue rough vysages and styf stomakes: vnto whome thou shalt saye ō this maner: This the Lorde god hym self hath spoken/that whether they be obedient or noo (for it is a frowarde housholde) they maye knowe yet that there hathe bene a Prophete amonge them.

C Therfore (thou sonne of man) fear them not/nether be afrayde of their wordes: for they shall rebell against thee, and despise thee. Yea thou

Jeremy,i.c shalt dwel among scorpions: but feat not theyr woordes, be not abashed at theyr lokes/ for it is a frowarde housholde.

So that thou speake my wordes vnto them / whether they be obediente or not, for they are obstinate. Therfore,

D thou son of man, obey thou al things / that I saye vnto thee/and be not thou stifnecked/lyke as they ar a styfnecked housholde. Open thy mouth and eate that I geue thee.

Apo,v,a So as I was lokinge vp, behold, there was sent vnto me an hande/wherin was a closed boke: and the hande opened it before me, and it was wrtten within & without, ful of careful mournynges: alas, and wo.

¶ The prophete being fedde wyth the woorde of god, and with the constaunt boldnesse of the spyrete is sent vnto the people that were in captiueti. The punishment of a curate that sheweth not the people theyr synnes.

The.iii. Chapter.

A Fter this sayde he vnto me: ℣ Thou sonne of man/eate that what soeuer it be: yee eate that closed boke and go thy waye/and speake vnto the chylderen of Israel so I opened my mouthe/and he gaue me the boke for to eate/and sayde vnto me: ꝯ sonne of man, thy bely shal eate/& thy bowels be fylled with the boke that I geue thee. Then dyd I eate thee boke, ād it was in my mouth sweter thē hony.

Jerem.xv,a Apo.x,a

Psal.xix,b Psal.Cxix. Apo.x,d,

And he sayde vnto me: thou sonne of man, get thee fone vnto the house of Israell, and shewe them the woordes that I commaunde thee: for I send ꝯ not to the People that hathe straunge vnknowen, or harde speache, but vnto the house of Israell: Not to manye nations, which haue diuerse speaches and harde languages, whose woordes thou vnderstandest not: Neuertheles, yf I sent the tothose people, they wolde folowe thee: But the house of Israel wyll not folowe thee, for they wyll not folowme: yea all the house of Israell haue styf foreheades and harde hartes. Beholde therfore I wyl make thy face preuale against theyr faces, & harden thy forehead agaynste theyr foreheades: so that thy forehead shalbee harder then an adamant or flinte stone that thou mayest feare them the lesse/& be lesse afrayede, of them, for they are a froward housholde.

Jeremy.i:s ℣

Jone,iii,a

Wiche.iii:b

esaye,xxx.b

He said moreouer vnto me: thou ſō ne of man, take dilygente heade wyth thyne eares, to the woordes that I speke vnto the/fasten them in thyne hert: and goo too the pryſoners of the people, speake vnto them, and saye on this maner: Thus the Lorde god hath spoken: whether ye heaze, or heare not. With that the spyrete toke me vp. And I harde the noyse of a greate ruschynge and remouinge of the moost blessed glory of the lorde out of hys place.

¶

I herd also the noyse of the wynges of the beastes, ꝯ ruſhed one against another,

eze,viii,a x a

another: Yea and the ratlynge of the wheles/ that were by them, whyche rus chynge and noyse was very greate.

C Now when the spyete toke me vp, and caried me awaye/ I went with an heuy and a sorowful mynd/but ỹ hād of the Lorde comforted me right sone

And so in the beginning of the moneth Abib, I came to the pyysoners, that dwelt by ỹ water of Cobar, & remayned in that place, wher they were: And so continued I among thē seuē dayes, being very sorye.

And when the seuen dayes were expyred/ the Lorde sayd vnto me: Thou sonne of mā, I haue made the a* watchman vnto the house of Israell: b* therfore take good hede to these wordes and geue them warning at my cōmaūdement.

If I saye vnto thee, concerninge ỹ vngodly man, that (without doubt) he must dye, ād thou geuest hym not warD nynge, nor speakest vnto hym, that he maye turne from his euell way/ and so to lyue: Then shall the same vngodly man dye in his owne vnrighteousnes but hys bloude wyll I require of thyne hande. Neuertheles if thou geue warninge vnto the wycked/ and he yet forsake not his vngodlynes: thē shall he dye in hys owne wyckednes, but ỹ hast discharged thy soule.

Now if a righteous man go from hys righteousnes, and do the thinge ỹ is euel: I wyll laye a stombling blocke before hym, and he shall dye, because thou hast not geuen hym warning: yea dye shall he in hys owne synne, so that the dedes, which he did before shal not be thought vpō: but his bloud wil I require of thyne hande.

Neuertheles, yf thou exhortest the righteous, that he synne not, ād so the righteous do not synne: then shall he lyue/ because he hath receaued thy warnynge, and thou haste discharged thy soule. And there came the hande of the LordE vpon me/ and he sayde vnto me: Stande vp, and go into the felde/ that I maye talcke there with thee.

So when I had rysen vp, and gone forthe into the felde: Behold/ the glory of the lorde stode there, lyke as I sawe it afore by the water of Cobar.

Then fell I downe vpon my face, and the spyete came into me, which set me vpon my fete, and sayde thus vnto me: Go thy way, and spaere thy selfe in thine house. Behold, (O thou sonne of man) there shall chaynes be brought for thee, to bynde thee with all, so that thou shalt not escape out of them. And I wyll make thy tonge cleue so to the rofe of thy mouth/ ỹ thou shalt be dō-me, and not be as a chyder wyth them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saith the Lord God: who so heareth, let him heare: who so wyll not, let hym leaue: for it is an obstinate housholde.

The Notes

a* By this watchman are figured bisshoppes, prestes, and preachers, which must take the occasion of their speaking and exhorting at the mouth of god, and speake not in their owne, but in hys name.
b* Some reade: thou shalt herken vnto the worde of my mouth, and shalt monysh them frō out of me.

C The besege of the cytie of Ierusalem is signifyed ỉ The longe continuaūce of the captiuitie of Israell. An hunger is prophecyed to come in the captiuitie.

C The. iiii. Chapter.

THou sonne of man, a* take a tile stone, and laye it before that, & describe vpon it the citi of Ierusalē: how it is beseged, how bulwarckes ād great diches are graue on euery syde of it: describe also tentes/ and an host of mē rounde about it.

Moreouer/ take an yron panne, ād set it betwyxt thee and the cytie/ in stede of an yron wall. Then set thy face towarde it, besege it, and laye ordinaūce agaynste it, to wynne it. This shall be a token vnto the house of Israell. But thou shalt slepe vpō the left syde/ and lay the synne of the house of Israell vpon thee. Certayne dayes apointed thou shalt slepe vpon that syde/ & bere theyr sinnes. Neuertheles, I will appoynt thee a time (to put of theyr sinnes (and the numbre of the dayes: Three hundred ād. xc. dayes must thou beare the wickednes of the house of Israell.

when thou hast fulfylled these dayes lye downe agayne, and slepe vpon thy right syde. xl. dayes. and beare the synnes of the house of Juda.

A day for a yeare, a day (I saye) for a yeare, wyll I euer laye vpon thee. Therfor set now thy face against that beseged Jerusalem, and discouer thyne arme, that thou mayest prophecye agaynst it.

Beholde, I wyll laye chaynes vpō thee, that thou shalt not turne thee frō me, one syde to an other, tyll thou hast ended the dayes of thy sege.

¶ Wherfore/take vnto thee wheate, barley, beanes, grofell sede, Milium and fytches: and put these together in a vessel, and make thee loaues of bred therof/according to the numbre of the dayes that thou must lye vpon thy syde: that thou mayest haue breade to eate, for thre hundred and. xc. dayes.

And the meate that thou eatest, shal haue a certen weyght appoynted, namelye twentye syckles euerye daye. Thys appoynted Meate, shalte thou eate daylye, from the beginning to the ende.

Thou shalt drincke also a certayne measure of water: Namelye/the sixte parte of an Hin shalt thou drinke dayly from the beginninge vnto the ende. Barley cakes shalt thou eat/ yet shalt thou fyrst stryke them ouer with mans donge/that they maye see it. And with that sayde the Lorde: Euen thus shall the chylderen of Israell eate theyr defiled bread in the middes of the gentiles, among whome I will scatter thē.

Then sayde I: Oh Lord God: Behold/my soule was yet neuer stained: for, frō my youth vp vnto thys houre I did neuer eate of a deade carcase/or of that which was slayne of wylde beastes/nether came there euer any vncleane fleash in my mouth

Whet vnto he answered me, ād sayde: well than, I wyl graunt thee to take cowes donge, for the donge of a mā and to stryke the bread ouer wyth all, before them.

And he sayde vnto me: Beholde ỹ sonne of man, I wyll mynische all the prouision of bread in Jerusalem, so ỹ they shall wepe theyr breade, and eate it with scarcenesse. But as for water/ they shal haue a very lytle measur therof to drincke. And when they haue no more breade nor water, one shalbee destroyed with an other, and famyshe away for theyr wickednes.

The notes

a* Thys is a prophecy done by an outwarde signe as in Jeremy. xiii. a. When the people are vnworthy of the worde of God, then are the Prophetes cōmaunded to vse such visible signes as here to paynte out Jerusalem and the besegyng therof in a tyle stone.

¶ The ryddle of the hearres, by which is sygnified the destructyon of the people. The causes of the anger of God towarde the people, The Lorde discloseth the ryddle of the hearres

¶ The. v. Chapter.

Thou sonne of mā, take ỹ thē a sherpe knyfe, namely a rasoure. Take that, and shaue the hearre of thy hede and beerde: then take ỹ scoales and the weyght / and diuyde the hearre asunder, and burne the .iii. parte therof in the fyre in the myddeste of the cyti/ād cut the other thyrd parte in peces with a knyfe. As for the thyrde parte that remayneth caste it in the wynde/and then shewe the bare knife.

Yet afterwarde take a lytle of the same, and binde it in thy cote lappe. Then take a cuttesye of it, and cast it in the middest of the fyre, and burne it in the fyre. Out of the same fyre shal there go a flāme vppon the whole house of Israel. Moreouer thus sayd the Lorde God: This same is Jerusalem. I set her in the mydeste of the hethen and nacion: that ar roūd aboute her/but shee hathe despised my iudgementes more then the gentyles them selues: and broken my commaundementes more then the nacions/that lye rounde about her: For they haue cast out myne ordynaunces/ and not walcked in my lawes: Therfore, thus sayth the Lord God: for so much as ye with youre wickednes farre exceade ỹ heathen that dwell rounde about you (For ye haue not walcked in my lawes nether haue ye kepte my ordinaunces) Therfore thus sayth the lorde God:

I wyll also come vpon thee, for in the mydst of thee wil I syt in iudgmēt,

in

in the syght of the heathen, & wyl hãdle thee of luche a fashion, as I neuer did before / and as I neuer wyll do from ỹ tyme fuzth, and that because of al thyne abhominacyons.

For euen the fathers shall be fayne to eate their owne sonnes, and the sõnes their owne fathers. Suche a court wyl I kepe in thee / and the whole remnaũt wil I scatter into al the wyndes.

Deu. xxviiii. Tren. iiii. e iiii. Ks. xvi. f

Wo herfore as truly as I lyue (sayeth the lozd God) seyng thou hast defyled my Sanctuary / wyth al maner of abhominations and wõ al thy shamful offences: For thys cause wil I also destroie thee. Myne eye shal not ouerse ỹ, neyther wil I spare thee.

One third parte within the e shall dye of the pestilence and of honger: Another thirde parte shalbe slaine downe round about the / wõ the seward: The other third part ỹ remaineth / wil I scatre abzod toward al the wides / & dzaw out the swerd after them. Thus I wil perfozme my indignacion and set my wzath against them, & ease my self. So that when I haue fulfylled myne anger against them, they shal knowe ỹ I am the lozd, which with a feruẽt gelousy haue spoken it. Mozeouer I wil make thee wast and abhozred, before al the Heathen that dwel about thee and in the sight of al them, that go by the: so that when I punish thee in my wzath / in mine anger, and wõ the plage of my whote displeasure, thou shalt be a very abhominacion, shame, a gasing and wondzing stock / among the Heathen ỹ lye about thee. Euen I the Lozd haue spoken it, and it shal come to pas / whẽ I shote among them the perlous dartes of honger, which shalbe but death: Yea therfore shal I shote them, because I wyl destroy you. I wyl encrese hõger & mynish al the pzouision of bzed among you.

D

Ezech. xiii. e

Plages and misery wil I send you yea and wyld beastes also to destroye you. Pestilence and bloudshedig shal cõe vpon you, & the swaerd wil I bzige ouer you. Euen I the Lozd haue saide it.

¶ Oze sheweth ỹ the peple shalbe plaged foz ỹ synne of Idolatri. He pzophecieth ỹ repẽtance of the remnaũte of the people, & their deliuerannce.

The destruction of the Hzoward is pzophesied.

¶ The. vi. Chapter.

AND the wozd of the Lozde came vnto me, sayig: thou sonne of man, turne thy face to the mountaines of Israel / that thou mayest pzophecie vnto them, and saye: Heare the wozd of the lozd god / O ye mountaynes of Israel: Thus hath the lozd god spoken to the mountaynes, hilles, valleys and dales.

Ezec. xxxvi. e

Behold / I wyl bzing a swerd ouer you / and destroye your hye places: I wyl cast downe your altars, and bzeke doune your temples. Your slayne men wyl I laye before youre goddes, and ỹ deed carcases of the chyldzen of Israel wyl I caste before their ymages / youre boones wyll I destroye rounde about youre aulters / and dwellynge places.

The cyties shalbe desolate, the hil chapels layde waste: youre altars destroyed, and bzoke: your gods cast downe, and taken awaye, youre Temples laid euen wyth the ground, your owne wozckes cleane roted out.

B

Youre slayne men shal lye among you, that ye maye lerne to knowe, how ỹ I am the Lozd. Those that among you haue escaped the swerd, wyl I leade among the Gentils, foz I wyl scatter you among the naciõs. And they ỹ escape from you, shal thincke vpon me among the Heathen where they shalbe in captiuitie.

Baru. iii. k.

As foz that whozyshe and vnkaythful herte of theirs, wherewyth they tũne awaye from me, I wyll breake it: yea and put oute those eyes of theyrs / that commytte foznycation wyth their Idoles.

Then shall they be ashamed, and displeased with their selues, foz ỹ wyckednes and abhominaciõs, which they haue done: and shall lerne to knowe / how that it is not in vayne / that I the lozd spake / to bzynge such misery vpõ them.

The Lozde sayde mozeouer vnto me: Smyte thyne handes together / ãd stampe wyth thy fete / and saye:

Who worth al the abhominacions and wickednesses of the House of Israell, for because of them/they shall perysshe with the swearde, with hunger, and wt pestilẽce. Who so is farre of/shall dye of the pestilence: he that is nie at hand shall perysh with the swearde: and the other that are beseged, shal dye of hunger.

Thus wyll I satisfy my wrathfull displeasure vpon them: And so shal ye learne to knowe, that I am the Lorde, when your slayn men lye among your goddes, and about your aultars: vpon all hye hylles and toppes of mountaynes, among all grene trees/among al thyck okes: euen in the places / where they did sacrifyce to all theyr Idoles I will stretch mine hand out vpõ thẽ, and wyl make the land waste so that it shal lye desolate and voyde, from the wyldernesse of Diblathah forth, thorow al theyr habitacions: to learne them for to knowe, that I am the lorde.

¶ The ende of all the lande of Israell shall sodenly come. The cause of the destruction therof. The prophete is commaunded to shewe the summe of the euelles that are at hande.

¶ The. vii. Chapter.

THe worde of the Lord came vnto me on this maner: Thee I cal/O thou son of man. Thus sayeth the lorde god vnto the lande of Israel:/The ende commeth/ye verely the ende commeth vppon all the foure cornees of the Earth.

But now shal the ende come vpon thee: For I wyll sende my wrath vpon thee, and wil punysh thee: according to thy wayes and reward thee after al thy abhomtnacions.

Myne eye shall not ouerse thee, nether wyl I spare the: but reward thee, accor dingto thy wais, & declare thy abhomt nacyons. Then shall ye know, that I am the Lorde.

Thus sayth the Lord God: Behol= de, one mysetye and plage commeth vpon an other: the ende is here. The en de (I say) that wayteth for thee, is co= me already/the houre is come against B thee/that dwelleth in the lande

The tymẽ is at hande, the daye of sedicton is hard by, and no glad tidin ges vpon the mountaynes. Therfore, I wyll shortly poure out my sore dys= pleasure ouer thee, ād fulfyl my wrath vpon thee. I wyll iudg thee after thy wayes, and recompense thee all thy ab hominacions.

Myne eye shall not ouerse thee, ney ther wyll I spare thee: but reward the after thy wayes, and shewe thy abho= mynacions, to learne you for to know, how that I am the lorde that smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, *a* ỹ rod flowrysheth. wylfulnes wareth greane, malycious violence is growen vpand the vngodlye waxen to a staf. Yet shal there no complaint be made for them, nor for the trouble that shall comme of these thinges.

The tyme commeth/the day draw eth nye: Who so byeth, let him not re= joyse he that selleth/let him not be sorr for why. Trouble shall comme in the middest of al reste: so that the seller shal not come agayne to the byer / for ney= ther of them both shal lyue. For the vi syon shall come so greatly ouer all, th= at it shall not be hyndered: No man al so with his wickednes shall be able to saue his owne lyfe. The trompet= tes shall ye blowe/and make you all ready/but no man shall go to the bat= tel. for I am wroth with all the whole multitude.

The swearde shalbe without, pesti lence and hunger within, so that who so is in thee felde/shalbe slayne withe the swearde: and he that is in the cytte, shall perysh with hunger and Pesty lence.

And such as escape & flie from amon D ge them, shalbe vpon the hylles, lyke as the doues in the feld: euery one shal be afrayed, because of his own wycked nes.

All handes shallbe let downe, and all knees shal be weake as the water: They shal gyrde them selues with sac cloth feare shal fall vpon them.

Their faces shalbee con= founded, *and their heades balde, th= eyr syluer shall lye in the streates, and their gold shall be dispised: *ye their syluer

*Sopho.id Eccl.v. Pro,vi.a

syluer and gold make not deuoure the, in the daye of the fearful wrath of the Lorde.

They shall not satisfye their hongry soules/nether fyl their em pty bellyes therwith. For it is be come their owne decate thorow their wickednes: because they made therof not only costly Jewels for their pompe and pryd, but also abomtnable tmags & Idoles.

For thys cause wyll I make them to be abhorred. Moreouer, I wyll geue it tntothe handes of ỹ straũgers to be spoyled: and to the wycked, for to be robbed, and they shal destroye it. My face wyl I turne from them/ my treasure shalbe defiled. for the theues shal go tnto it, and suspende it. I wyl make cleane riddaunce, for the lande is whole defyled w̃ vntightuous iudgment of tnnocent bloude, and the cyte is ful of abhomtnactons. Wherfore, I wyl brig the most cruel tyrauntes frõ among ỹ Heathẽ, to take their houses in possessin. I wyl make the pompe of the proudé to ceas, and they shal take in their Sãctuary.

When this trouble commeth, thei shal seke peace, but they shall haue none. One myscheke and sorow shal folowe another, and one rumoure shal come after another: Then shal they seke vysyons in vayne at their Prophtes. The lawe shalbe gone from the prestes, ãd wysdome from the elders. The kynge shal mourne, the Prynces shalbe clothed with heuynes/and the handes of the people in the landeshal tremble for feare. I wyl do vnto them after their owne wayes, and accordynge to their owne iudgmentes wyll I iudge them: to lerne them for to knowe/that I am the Lorde.

The Notes

a* The rode signifieth. This rodde signifieth the kyng of Babilon, which was in his flowers, and this cheke pride should euen now come to destroye Jerusalem.

¶ In appperaunce of ỹ similytud of god Ezechiel is brought vnto Jerusalẽ in the spyrte, The Lorde sheweth ỹ Prophete ỹ Idolatryes of the house of Israel, and chefly of the Prestes.

¶ The.viii. Chapter.

IT happened, that in ỹ sixt yeare the fyfth daye of the syxte moneth I sat in my house, and the Lordes of the councel of Juda w̃ me, and the hande of the Lord god fel euẽ there vpon me. And as I loked vp, I saw as it were a lycknes of fyre frõ his loynes downe warde/and from his lotnes vpwarde it shyned meruelous clere. This similitude stretched out an hande, and toke me by the hearye lockes of my head, and the spyrte lift me vp betwixte heauen and earth: and God brought me in a vysion to Jerusalem, into the entry of the a* inner porte that lyeth toward the North: there stod an ymage, with whom he that hath al thynges in his power, was very wroth.

And beholde, the glorye of ỹ God of Israel was in the same place: euẽ as I had sene it afore in the felde.

And he saide vnto me: Thou sonne of man/ O lift vp thine eyes, and loke towarde the north, and beholde: beside the port northward, there was an aulter made vnto ỹ ymage of prouocatiõ on ỹ very entrig i. And he said further more vnto me: Thou sonne of man/ seist thou what thes do? Seist thou the greate abhomtnacyons ỹ the house of Israel commit in thys place: which ought not to be done in my sãctuary? But turne the about, and thou shalt se yet greater abhomtnactons. And with that brought he me to the courte gate: and when I loked/behold, there was a dore. And he sayde vnto me: Go thy waye in, and loke what wycked abhomtnacyons they do there. So I wẽt in/and sawe: and beholde, there were al maner ymages of wormes & beasts al Idoles and abhomynacyons of the house of Israel paynted euery one rounde about the wall.

There stodde also before the ymages. lxx. Lordes of the councell of the house of Israell: and in the myddeste of them stode Jaazanyah the sonne of Saphan:

And euerye one of them had a censoure in hys hande/and out of the incense, there wente a smoke, as yt had beue a cloude.

Then sayde he vnto me: Thou sõne of man, hast thou sene what the Senatours of the house of Israel on secretly euery one in his chãbre? For they saie: Tush the lord seyeth vs not, the lorde regardeth not the worlde. And he sayd vnto me: Turne ẏ yet agayne, & thou shalt se the greate abhomnaciõs that they do. And wyth that he brought me to the dore of the porte of the Lordes house, towarde the north. And behold there sate women mournynge for[b*] Thamus. Then saide he vnto me: hast thou sene thys, thou sonne of mã? Turne the about, and thou shalt se yet greater abhominacyons. And so he brought me into the inwarde court of the lordes house, betwyxte the fore entre and the aultar, there were fyue ãd twenty men, that turned their backes vpon the temple of the lord, & their faces toward the east, & these worshipped the sonne.

worshipped
ge Sonne

And he sayd vnto me: hast ẏ sene this thou sonne of man? Thynketh the house of Israel/that it is but a tryfle, to do these abhominacyons? Should they fyl the lande ful of wyckednes, ãd vndertake to prouoke me vnto ãger? Yea and purposly to cast vp their noses vpon me?

Therfore wyl I also do somthynge in my wrothful displeasure, so ẏ myne eye shal not ouer se them, nether wyl I spare them. Yea and though they crie in myne eares wt a loud voyce, yet wyl I not heare them.

The notes.

a* The hyll Sion was walled roũd about and that wall whych compassed it was called the outwarde wall: About the temple was there another wall, that was called the in warde wall: whych al thoughe it were out warde from the tẽple, yet was it in warde from the wal whych compassed the hyl The space betwene the in warde wall and the temple, was called the inner courte. Ther in were many portes, and in the north porte ther of was Ezechiel set: for that place was holy, and ther in dyd they vse to worshyp God: but with the fylthynes of this hateful ymage of Baal (whiche the Prophet here calleth the ymage of prouocaciõ bycause it prouoked the Lorde to vengeaunce) hadde they defyled it: as superstycion doth comẽly defile euẽ the most holiest thinges, and soch as appeare most godlyest

b* That is after S. Hierom, Adonides Amasius which was Venus fayrest sonne (and which is fayned to haue ryssen from deeth to lyfe) which fable the women of Jewrye dyd celebrate and holde solempne both with mirth and teares. Some saie that it was an Image whych was made to wepe by crafte. Before this Image did women also bewayle their separacion from their louers, & reioyced when they obtayned them agayne.

¶ The destructyõ of Idolatars, & the conuersacyõ of the ryghwes. They that shalbe saued are marcked. They that are vnmarked are slayne. A cõplaint of the Prophet for the destruction of the people

¶ Their Chapter.

HE cryed also wyth a loude voyce in myne eares/saiyng Come here ye rulers of the cytie, euery man wyth hys wepened hand to ẏ slaughter. Then came there sixe men out of ẏ strete of the vpper porte towarde the north/and euerye man a wepen in hys hande to the slaughter. Ther was one amongest them, that had on hym a lynen rayment/& a writers pynckehorne by hys syde. A

These went in/and stode besyd the brasen ruler: for the glory of the Lord was gone awaye from the Cherub/ & was come downe to the threshold of ẏ house, and he called the man that had the lynen rayment vpon hym/and the writers pynck horne by hys syde/and ẏ Lorde sayde vnto hym: Go thy waye thorow the cytye of Jerusalem/and set this marke. Thau vpon the foreheades of thẽ that mourn and are sory for al the abhomynacyons, that bee done therin. B

Exõ.xl.e Nume.ix.e iii.Re.viiib

And to the other, he saide that I might heare: Go ye after hym thorow the cite: slay, ouerse none, spare none: kyll & destroie both olde men and yonge, maydens/chyldren and wyues. C

But as for those, ẏ haue this marke Thau vpon them: se that ye touch thẽ not/and begynne at my Sanctuary. +

Jere.xxv:b. xlix. i.Pete.iiii.c

Then they beganne at the elders, whiche were in the tẽple, for he had sayde vnto them: Wo when ye haue defyled the temple, and filled the courtes wyth the slayne, then goo youre waye forth.

So they wente out & slewe doune thorow the cyte. Now when they had done the slaughter, and I yet escaped I fel doune vpon my face, and cryed/ saiyng O Lord/wylt thou thẽ destroy al the residu of Israel, in thy fore displeasure, that thou hast poured vpon Jerusalem. D

Then saide he vnto me: The wickednes of the house of Israell and Juda, is very great: so that the land is full of bloude, and the citie full of vnfaythfulnesse: For they say. Tush, the Lord regardeth not the earth, he seyth vs not. Therfore wyll I vppon them, myne eye shall not ouerse them, neyther wyll I spare them, but wyll recompense theyr wyckednesse vpon theyr heades. And beholde the mā that had the lynnen rayment vpon hym and the writers pynckhorne by hys syde: tolde all the matter how it happened: ād sayde: Lorde/as thou hast commaunded me/so I haue done.

Job.xxbii. Esay.c xix.c Ecci.xviii,d

nota Zuſp

C Of the man that toke whote burning coles oute of the mydle of the wheles & of the cherubyns, in token of the burnyng of Jerusalem. A rehersall of the vision of the wheles, of the beastes, and of the cherubyns.

The.x Chapter.

A AND as I loked, beholde /in the fyrmamente that was aboue the cherubyns there appeared the symilytude of a stole of Saphyr vpon them Then sayde he that sate therein/ to hym that had the lynen rayment vpon hym: crepe in betwene the wheles that are vnder the cherubyns, and take thyne hand full of hoate coles out from betwene the Cherubyns and caste them ouer the cyte And he crepte in that I myght se.

Now the Cherubins stode vpon the ryght syde of the house: when the manne went in and the cloude fylled the ynnermer courte. But the glorye of the Lorde remoued from the cherubyns, and came vpon the thresholde of the house, so that the temple was full of cloudes / and the courte was full of the shyne of the Lordes glory. Yea and the sounde of the cherubyns wynges was heard into the fore courte/lyke as it had beene the voyce of the almyghtye God/when he speaketh. Now/when he had bydden the man that was clothed in lynen, to go and take the hoate coales frō the myddest of the wheles, whych were vnder the cherubyns. he wente and stode besyde the wheles. Thē the one Cherub reached forth hys hande from vnder the Cherubins, vnto the fyer that was betwene the cherubyns, and toke therof, and gaue it vntoo hym that had on the lynen rayment in hys hande; whych toke it and went out. And vnder the wynges of the Cherubyns, there appeared the lykenes of a manshand. I sawe also four wheles besyd the Cherubis so that by euery cherub ther stode a whele. And the wheles were (to loke vppon) after the fashyō of the precyous stone of Tharsys. yet. vnto the syght) were theye fashyoned and lyke as yf one whele had bene in an other.

When they went forthe/they wente all foure together/ not turnynge aboute in theyr goynge: but where the fyrst wente, thether went they after alsoo /so that they turned not about in theyr goynge. Theyr whole bodyes, theyr backs/theyr handes and wynges, yea and the wheles also were all full of eyes rounde aboute them all foure. And I hearde hym call ỹ wheeles (Galgall, that is) a rounde boule. Euery one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an Aegle. and they were lyfted vp aboue. Thys is the beaste that I sawe at the water of Cobar. Now when the cherubins went, the wheles wēt with them, and when the Cherubyns shoke theyr wynges to lyfte them selues vpwarde/ the wheles remayned not behynd but were wyth them also. Shortly whē they stode, these stod also. And when they were lyft vp, the wheles wer lyft vp also wyth them/for the spyrete of lyfe was in the wheles.

Then the glorye of the Lorde was lyfte vp from the thresholde of the temple/and remayned vpon the Cherubyns And the Cherubyns flackred with theyr wynges and lyft theym selues vp from the earthe, so that I sawe when they wēt and the wheles wyth them. And they stode at the East syde of the poorte that ys in the house of the Lorde. So the glorye of the Lord was vpon them.

Thys is the Beast that I sawe vnder the god of Israel/by the water of cobar. And I perceaued, that it was ỹ cherubyns. Euery one had foure faces, and euery one four wynges/and vnder theyr wynges/as it were mens haundes.

Now

Now the figure of theyr faces was, euē as I had seue them, by the water of Cobar, and so was the countenaunce of thē: Euery one in hys goinge went streyght forwarde.

¶ Who they were that seduced the people of Israel. Agaynst these he prophecieth, shewinge thē how they shalbe dispersed abroade. The renewinge of the hert cōmeth of God, otherwise can we not walke in his commaundementes. He threateneth them that leane vnto theyr owne counsels.

The.xi. Chapter.

MOreouer, the spyrete of the Lord lyft me vp and brought me vnto the Easte port of the Lordes house. And beholde there were.xxv. men vnder the dore, amonge whome I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Banaiah, ꝑ rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyne mischefe, and a wycked counsell take they in thys cytie, saying: tush, ther is no destructyon at hande, lette vs buylde houses: this Jerusalem is the cauldron and we be the flesh. Therfore shalt thou prophecy vnto them, ye prophecy shaltte thou vnto them, O sonne of man. And with that fell the spyrete of the Lorde vpon me, and sayd vnto me: Speake, thus sayeth the Lorde: On thys maner haue
B ye spoken (O ye house of Israel) and I know the ymaginacions of your hertes Many one haue ye murthered in thys cytye, and fylled the stretes full of the slayne. Therfore, thus saith the Lorde God: The slayne men that ye haue layde on the ground in thys cytie, are the flesshe, & thys cytie is the cauldron: But I wyll bryng you out of it: ye haue drawen out
Ezec.xxiiii.a Mat.xxvi.e, the sweardе, euen so wyll I also brynge a sweard ouer you, sayth the Lord god. I wyll dryue you oute of thys cytie and delyuer you into youre enemies haude, and wyl condempne you. Ye shalbe slayne in all the coastes of Israell/ I wylbe aueuged of you, to lerne you for to knowe, that I am the Lord. Thys cytie shal not be your cauldron, neyther shall ye be the flesh therin: but in the coastes of Israell wyll I punysshe you, that ye maye
Leui.xviii.a Deuter.xii.d knowe that I am the Lord: in whose cōmaundementes ye haue not walcked edde, nor kept hys lawes: but haue done after the customes of the Hethen, that lie rounde about you.

Now when I preached, Pheltiah ꝑ sonne of Banaiah dyed. Then fell I downe vppon my face, and cryed wyth a lowde voyce: O Lord God, wylte thou then vtterlye destroye all the remaunte in Israel: and so the worde of the Lord came to me in this maner: thou sonne of man: thy brethren, thy kynskolcke, and the whole house of Juda, which dwel at Jerusalem, saye: they be gone farre frō the Lorde, but the lande is geuen vs in possessyon. Therfore tell them, thus sayeth the Lorde God: I wyll sende you far of among the Gentyles, and scattre you among the nacions, and I wyll hallow you but a lytle, in the landes where you shall come. Tell them also thus sayeth the Lorde God: I wyll gather you agayne oute of the nacions, and bryng you from the countrees wheare you be scattred and wyll gyue you the lande of Israel agayne: thyther shall ye com. And as for al impediments, and all your abominacions: I wyll take them awaye.

And I wyll geue you one herte, and I wyll plante a new spyrete within your bowels. That stonye herte wyll I take out of youre body, and geue you a *flesshly herte: that ye maye walcke in my commaundemēts, and kepe myne ordynaunces, and do them that ye maye be my people, and I your God. But loke whose hertes are dysposed to folowe theyr abhominacyons and wicked lyuynges: those mens dedes wyll I bryng vpon theyre owne heades, sayth the Lord God. After thys dyd the cherubins lyft vp theyr wīges, and the wheles wente with them, ād the glorye of the Lorde was vpon them. So the glory of the Lorde went vp frō the middest of the city, and stode vpon ꝑ mount of the citye toward the Est. But the wynde toke me vp and in a vysyon, (which came by the spyrete of God) it brought me agayne into Caldea amonge the prisoners. Then the vision that I hadde sene vanished away from me. So I spake vnto the prysoners all the wordes of the Lorde whych he had shewed me.

D Jere.xxxiii.c Ezec.xxxvi.c

flesshly herte

The notes.

* That is a mylde, softe, and tractable herte.

¶ The

¶ The parable of ỹ vessels of the captyuptye. The exposycyon of the parable, by which the taking of Kyng zedekiah is signified. Another parable wher by ỹ distresse of honger and thyrst is signified.

¶ The.xii. Chapter.

THe word of the lorde came vnto me/saynge: Thou sonne of man, thou dwellest in ỹ middest of a frow ard houshold which haue eyes to se/ and yet se not: eares haue they to heare/ād yet heare they not, for they are an obstinate houshold. Therfore(O thou sonne of man) make thy geare redy to flye/ād go forth by katte daye light, that they maye se. Yea, euen in their sight shalt thou go from thy place to another place: yf per aduenture they wyl consydre, that they be an vnobedient houshold. Thy gear that thou hast made redy to flight with al, shalte thou beare out by kayre date light, that they maye see: and B thou thy selfe shalt go forth also at euē in their sight/as a mā doth whē he flitteth. Dygge thorow the wal, that they maie se, and beare thorowe it the same thing/ ỹ thou takest vp in their sight. As for thy self thou shalt go forth in ỹ darcke. Hide thy face that thou se not ỹ earth, for I haue made the a shewtokē vnto the house of Israel.

Now as the Lord commaunded me so I dyd: the gere that I had made redy, brought I out by date. At euen I brake downe an hole thorow the wal wt my hand & when it was darcke, I toke the gere vpon my shoulders, and bare them out in their sight.

And in the morning, came ỹ word of the lord vnto me, saying: Thou sonne of man, ik Israel ỹ froward hou C sholde aske the/and saye: what doest ỹ there? Then tel them: Thus saieth the Lord god: This punishment toucheth the chefe rulers at Jerusalem, and all the house of Israell, that dwel amōge them: Tel them I am your shewtoken lyke as I haue done, so shal it happen vnto you: Flyt shal ye also, and go into captiuite. The chefest that is amōg you shall lade his shoulders i ỹ darke and get him away. He shal breake downe the wal/to carye stuf there tho-

row: He shall couer his face, that he see not the grounde/with his eyes. My lyne wyl I spread out vpon him, and catch him in my net/ and carye him to Babilon, in the lande of the Caldees: which he shal not se, and yet shal hedie there. As for al hys helpers/and al his Hostes, that be about him/ I wyl scatre thē toward al the wyndes/ād draw e out a swerd after them. So whē I haue scatred them among the Heathē, and strowed theym in the landes, they shal know, that I am the Lord. But I wyl leaue a lytle numbre of thē frō the sweard, hunger and pestilence: to tel al their abhominacions amonge ỹ D heathen, where they come/ ỹ they maye know, how ỹ I am the lord.

Moreouer, the word of the Lord came vnto me saynge: Thou sonne of man: wyth a fearful trembling shalt ỹ eat thy bred, with carefulnes ād sorow shalt thou drynke thy water. And vnto the people of the landa, speake thou on this maner: Thus saieth the Lord god/to them that dwel in Jerusalem, and to the land of Israel: Ye, shal eate your bred wt sorow, and drinke youre water with heuynesse. Ye the land with the fulnes therof shalbe laid wast for the wyckednes of them that dwell therin. And the cyties that now be wel occuppyed/ shalbe voyde, and the lande desolate that ye maye know/how ỹ I am the Lord.

Yet came the word of the Lord vn- E to me/saynge: Thou sonne of man what maner of by worde is that, which ye vse in the land of Israel, saying: Tush/seyng that the dayes are so slack in commynge, al the vysions ar of none effecte: Tel them therfore thus saieth the lord god: I wyl make ỹ by worde to ceasse/ so that it shal no more be cōmonly vsed in Israel.

But say this vnto them: The daies are at hand/that euery thig which hath ben prophecied/ shalbe fulfylled. Ther shal no vysiō be in vaine/nether any prophecy faile among the childrē of Israel: For it is ỸE ỹ lord, that spake it ād whatsoeuer Ỹ lord speake it shal be performed, and not be slack in commynge.

Yea

Yea euen in youre dayes (O ye frowarde housholde) wil I deuise somthig, and bringe it to passe, sayeth the lorde God. And the worde of the Lorde cam vnto me, saying: Beholde, thou sonne of man: The house of Israell saye in this maner: Tush as for the vision that he hath sene, it wylbe many a day or it come to passe: Is it farre of yet, ỹ thynge that he prophecyeth. Therfore saye vnto them: Thus sayth the lorde God: All my wordes shall no more be slacke: Loke what I speake, that same shall come to passe, sayth the Lord.

¶ The worde of the lord agaynst false prophetes, whiche teache the people the cõcels of theyr own hertes.

¶ The.xiii. Chapter.

a THe worde of the Lorde came vnto me saying: Thou sonne of man. Speke prophecye agaynste those prophetes, that preache in Israell: and saye thou vnto them that prophecy out of theyr owne herts: Heare the worde of the lorde, thus sayeth the Lord God: Wo be vnto those folysshe prophetes, that folowe theyr owne spret, and speke wher they se nothing.

a* O Israel, thy prophets are lyke the foxes vpon the dyrte felde: For they stãde not in the gappes nether make they an hedge for the house of Israell/ that men myght abyde the parel in the day of the Lorde. Vayne thinges they see/ and tell lyes/ to mayntayne theyr preachinges with all. The lorde (saye they) hath spoken it/ whan in very deede the Lord hath not sent them. Vayne vysions haue ye sene, and spoken false prophecies/ when ye saye: the Lorde hath spoken it where as I neuer sayde it.

b Therfor/ thus sayth the Lord god: Because your woordes be vayne/ and ye seke out lyes: Behold, I wyll vpon you, sayeth the Lorde. Wyne handes shall come vpon the prophetes that loke out vayne thynges, & preache lyes: they shall not be in the councell of my people/ nor writen in the boke of ỹ house of Israell/ nether shall they come in the lande of Israell: ỹ ye maye knowe/ how ỹ I am the Lorde God. And ỹ for this cause: they haue deceaued my people/ and tolde them of peace/ where no peace was. One setteth vp a wall, and they dawb it with louse clay. Therfor tell them which dawbe it with vntempered morter, that it shall fall. For there shall come a great shower of rayne, great stones shall fall vppon it, and a sore storme of wynde shal breake it, so shall the wall come downe. Shall it not then be sayde vnto you: Where is now the morter, that ye dawbed it with all: Therfor thus saith the Lord god: I wyll breake out in my wrothful displeasure with a stormye wynde, so that in myne anger ther shall come a myghtye shower of rayne, and hayle stones in my wrath, to destroye with all.

As for the walle that ye haue dawbed withe vntempered morter, I wyll breke it downe, make it euen with the grounde: so that the foundacion there of shall remoue, and it shall fal, yea & ye your selues shall perysh in the middest therof: to lerne you for to knowe, that I am the Lord. Thus wyll I perfourme my wrath vpon this wall, and vppon them that haue dawbed it with vntempered morter, and then wyll I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israell/ which prophecye vnto the cytie of Jerusalem, and loke out vysions of peace for them, where as no peace is, sayth the Lord God. Wher fore (O thou sonne of man) set thy face against the daughters of thy people, which prophecy out of theyr owne hertes: and speake thou prophecy against them, and saye: Thus sayth the Lorde God: Wo be vnto you, ỹ sowe pyllows vnder all arme holes, and bolsters vnder the heades both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in your captiuitie/ ye promyse thẽ lyke, ãd dishonour me to my people, for an hãdfull of barley, and for a pece of breade: when ye kyl the soules of them, that dye not, and promes lyfe to them/ that lyue not. Thus ye dyssemble with my people, that beleueth your lyes.

Wherfor thus saith the Lord god: Behold, I wyll also vpon the pyllowes wherwithe ye catche the soules intleting: then will I take from youre armes

Matth.vii.c

C

Lnota vntempred morter

D

Esa.v.c Miche.iii.g

Jere.viii:b

mes/and let the soules go/that ye catch in flieng. Your bolsters also wil I teare in peces / and delyuer my people out of your hand: so that they shal cõe no moze in your handes to be spoiled/ and ye shal know that I am the Lozd.

they shall cõe no more in yõr hands

Seing that ẅ your lyes ye discõfozt the hert of the rightuous, whom I haue not discõfozted, Againe: Foz so much as ye cozage the hand of the wycked/so that he maye not turne frõ his wicked waye/ and lyue: therfoze shall ye spye out nomoze vanyte, noz pzophecy your owne gessinges: foz I wil delyuer my peple out of your hand, that ye maie know, how that I am the Lozd.

Ose,iiii,b

The Notes

O Israel, thy pzophetes. &c,
a* The pzeachers of mens tradicions doth ỹ pzophet compare vnto foxes which kepte a ceruyce of God, & encrese ceremonies: & teache a waye to plese God, by such wozkes as they enrych thẽselues ẅ. By ỹ hedge here maye ye vnderstãd pzaier don in cayth.

¶ The Lozd denieth his wozd to the peple foz their sinnes sake, The dispysers of ỹ wozd do the ỹ lozde some time deceue by fálse pzophets, Acomfozth of thẽ that fled vnto Babilon.

¶ The .xiiii. Chapter.

Gezech,xx,a. THer resozted vnto me certayne of the elders of Israel/and sate downe by me. Then came the wozd of ỹ lozd vnto me, sayig: Thou sonne of mã, these men beare their Idoles in their hertes, and go purposly vp on the stombling blocke of their owne wickednes: hou dare they then aske coũcel at me? Therfoze speake vnto them/ and say, thus sayeth the lozd God: Euery man of the house of Israel that beareth his Idoles in hys hert, purposig to stomble in his owne wickednes, ãd commeth to a Pzophet/to enquere any thinge at me by him: vnto that mã wil I the Lozd my selfe geue answere, accozding to the multitude of his Idols: that the house of Israll maye be snared in their owne hertes/because they be cleane gone fro me/foz their Idols sakes.

Wherfoze, tel the house of Israel: thus sayeth ỹ lozd god: Be conuerted/ fozsake your Idoles, and turne youre faces from al your abhomnacions.

Foz euery man, (whether he be of the house of Israelo, a straunger, that sogouerneth in Israel) which departeth fro me, and taketh Idols in his hert, purposing to go stil stombling in hys owne wycked nesse, and commeth to a Pzophet, foz to aske councel at me thorow him: vnto that man wil I ỹ lozde geue answere, by myne owne selfe. I wyl set my face against that man, and wyl make him to be an example foz other, yea and a cõmen by wozde: & wil rote him out of my people, that he may know how that I am the lozd.

iii.Re,xvii,d Job.xii.

And if that pzophet be dysceaued/ when he telleth hym a wozd: then I the lozd my selfe haue disceaued that Pzophet, and wyl stretch fozth mine hand vpõ him, to rote him out of my people of Israel: and they both shalbe punished foz their wickednes. Accozdinge to the synne of him that asketh, shall the Pzophete be: ỹ the house of Israel be led no moze fro me thozow errout, ãd be no moze defiled in their wickednes: but that they maie be my people, and I their God, sayeth the lozd god. And the wozd of the lozd came vnto me saying: Thou sõne of man, when the lãde sinneth against me, and goeth fozth in wickednes: I wil stretch out mine hãd vpon it/ and destroye all the pzouision of their bzed and sende death vpõ thẽ/ to destroye man and beast in the land. And though Noe, Daniell and Job these thze men were amonge them, yet shal theye in their rightuousnes delyuer but their owne soules, sayeth ỹ lozd God.

Yf I bzinge noysome beastes into the lande, to waste it vp, and it be so desolate/that no man maie go therin foz beastes: Yf these thze men also were in the lande / as trulye as I lyue (sayeth the Lozd god) they shal saue neither sonnes noz daughtes, but be only deleuered them selues: and as foz the lande, it shalbe wast.

Oz, yf I bzing a sweard into the lande, and charge it to go thozow the land: so ỹ, I slaye downe mã & beast i

te, and yf these three men were therin: As truly as I liue (sayeth the lord God) they shal delyuer nether sonnes nor doughters, but onlt besaued them selues. If I send a pestylence into the lande/ and poure out my sore indignacio vp on it in bloud/ so that I rote out of yt booth man and beast, and yf Noe, Daniel and Job were therin: as trulye as I leue (sayeth the lorde god) they shall delyuer nether sonnes nor daugethrs, but saue their owne soules in their ryghtuousns. Moreouer, thus sayeth the Lord God: Though I send my soure troublous plages vpō Jerusalē: the sweard honger, perolus beastes, ād pestilence/ to destroie mā & beast out of it: yet shall therebe a remnaunt saued therin, which shal bring forth their sōnes and daughters.

Behold, they shal come forth vnto you/ and ye shal se their wate, and what they take in hand, and ye shalbe comforted, as touchyng al the plages that I haue brought vpon Jerusalem. They shal comfort you, when ye se ther wate and worckees: and ye shal knowe that it is not without a cause, that I haue done so against Jerusalem, as I dyd/ saieth the lord God.

As the vnprofitable wod of ỹ vyne tre is cast into ỹ fyre, so sayeth he ỹ, Jerusalem shalbe brent.

The. xv. Chapter.

THe word of the lord cam vnto me, saying: Thou sonne of man: What cōmeth of ỹ vyne amōg al other trees of the vyne stocke amonge all other tymber of the groaue? Do mē take wod of it, to make any worcke w al? Or mate there anaple be made of it, to hang any thing vpon? Behold, it is cast in the fyre to be brent, the fire cōsumeth both the endes of it, ỹ middeste is brēt to all thes. Is it mete thē for any worcke? No.

Seing then, that it was mete for no work/ being whole: moch les may ther any thing be made of it, when the fyre hath consumed and brent yt.

And therfore thus saieth ỹ lord god: Lyk as I cast the vyne into ỹ fyre for to be brēt, as other trees of ỹ wod: Euen so wyl I do with them that dwell in Jerusalem, and set my face agaynst thē: they shal go out from the fyre, ād yet ỹ fyre shal consume them.

Then shal ye know/ that I am the Lord/ when I set my face agaynst thē, and make the land waste: because they haue so sore offended, sayeth the Lorde God.

The prophet entēdyng to speake of ỹ abhominacyons of Jerusalem: doth fyrst shew ỹ benefites of God toward it. Jerusalē is reproued of vnkindnes, for her fornicacyō w Idoles. He iustifyeth ỹ wyckednes of other people in cōparyson of the synnes of Jerusalē, The cause of ỹ abhominacyōs into wh ich ỹ Sodomites fell. Mersye is promysed to the repentaunte.

The. xvi. Chapter.

AGayne, the word of ỹ lorde spake vnto me, saig: Thou sonne of man, shew thy cytye of Jerusalē their abhominacyons, and sate: thus sayeth the Lord god vnto Jerusalem: Thy progeny and kynred came out of the land of [a]* Canaan/ thy father was an Amorite, thy mother a Cethyte. In ỹ daye of thy birth whē thou wast borne, the string of thy [b]* nauell was not cut of: thou waste not bathed in water to make the cleane. Thou wast nether rubbed with salt, nor swedded in cloutes: No man regarded ỹ so much, as to do any of these thinges for the, or to shew ỹ such fauour, but thou wast vtterly cast out vpon the feld, yea despysed waste thou in the daye of thy byrth.

Thē cam I by ỹ/ and sawe ỹ trodē doune i thine owne bloud & sayd vnto ỹ: thou shalt be pourged frō thine owne bloud, from thyne owne bloud (I saye) shalt thou be clensed.

So I planted ỹ/ as the blossom of thy felde: thou art growen vp, and waxen greate: thou hast gotten a meruelous pleasaūt beauty, thy brestes are come vp/ thy hearre ys Goodlye growen/ where as thou wast naked and bare afore.

Now when I went by thee, and loked vpon thee: Behold, thy tyme was come, yea euen the tyme to bow the.

Then

Then spred I my clothes ouer thee to co uer thy dishonestye: yea, I made an othe vnto thee, and maryed my self with thee (sayeth the lorde God) and so thou becamest myne owne. Then washed I thee with water, and pourged thy blonde frō thee. I annoynted thee wyth oyle, I gaue thee the chaunge of raymentes, I made thy shues of Tarus lether: I girthed thee aboute with white sylcke, I clothed thee wyth kerchues. I decked thee wyth costly apparell, I put rynges vppon thy fyngers, a chayne about thy necke, spanges vpon thy forehead, eare ringes vpon thyne eares, and set a beutyfull crowne vpon thyne heade. Thus wast thou decte wyth siluer and golde, and thy raymēt was of fyne whyte sylke, of nedle worck and of dyuerse colowres.

Thou dyddest eate nothing but symnels hony and oyle: maruelous goodlye wast thou and beutyfull, yea euen a very Quene wast thou. In so much that thy ☞ bewty was spoken of amonge the Heythen, for thou wast exellent in my bewtye, whych I put vpon thee sayeth the Lorde God: But thou hast put confidēce in thyne owne bewtye, and played the harlot when thou haddest gotten thee a name. Thou hast commynted whordom wyth al that weute by thee, and hast fulfylled theyr desyres: yea thou hast taken thy garmentes of dyuers couloures and deckte thy ne aultars therwyth, whearevpon thou myght fulfyl thyne whordom of suche a fashyon, as neuer was domme ner shalbe. The goodly ornamentes and Jewels whych I gaue thee of myne owne gold and syluer, hast thou taken, and made the mens ymages therof, and committed whordome with all.

Thy garmentes of diuers coloures hast thou taken, and dect them therwith myne oyle and icense hast thou set before them. My meate whych I gaue them as symnels oyle and hony: (to feade the, withall) that haste thou set before theme for a swete sauour. And this came also to passe, sayth the Lord God: Thou hast taken thyne owne sonnes and daughters whome thou haddest begotten vnto me, all these hast thou offred vp vnto them, to be theyr meate. Is thys but a small whordom of thyne (thinckest thou?) that thou slayest my chyldren, and geuest thē ouer to be brēt vnto thē? And yet in al thy abhominacions and whordomme, thou hast not remēbred the days of thy youth how naked and bare thou waste at that tyme, and troaden downe in thyne owne bloude. After all these thy wickednesses (wo wo vnto thee sayth the Lorde) thou hast buylded thy stewes and brodel houses in euery place ye at the head of euery streat hast thou buylded thee an aulter.

Thou haste made thy bewtye to be abhorred/ thou haste layed out thy legges to euery one that cameby, and multiplyed thyne whordome. Thou hast committed fornicacyon wᵗ the Egiptianes thy neyghboures, which had moche fleȳ and thus hast thou vsed thyne whoredome, to anger me.

Behold, I wyll stretche oute myne hande ouer thee, and wyll mynisshe thy stoare of fode, and delyuer thee ouer into the wylles of the phyllystines thyne enemyes whiche are ashamed of thy abhominable waye. Thou haste played the whor also with the Assiryas, whych might not satisfye the. Yea thou hast played the harlot, and not had ynough. Thus hast thou styll committed thy fornicacyon from the Lande of Canaan vnto the Chaldees, and yet thy lust not sanctifyed How should I circumcise thyne hert sayeth the Lord God, seyng thou doeste all these things, ȳ precious whore, buldīng the stewes at the heade of euery stret, ād thy brodell houses in al places? Thou haste not bene as an other whoore, that maketh boast of her wīnyng but as a wife that breaketh wedlocke, and taketh ōther in steade of her husband. Gyftes are geuen to all other whores, but thou geueste rewardes vnto all thy louers, and offreste them gyftes, to come vnto thee oute of all places, and to committe fornicacyon with thee. It is come to passe with thee in thy whordomes contrarye to the vse of other women, yea ther hath no suche fornication bene cōmytted after thee seyng that thou profredst gyftes vnto other, and no rewarde is geuen thee, thys is a contrary thynge.

Therfore heare the worde of the lorde, O thou harlot: thus sayeth the lorde God. Forso muche as thou haste spente

thy monye, ād dyscouered thy shame, tho
sow thy whordome wyth all thy louers,
and wyth all the Idoles of thy abomina
cyons in the bloud of thy chylderen whō
thou hast geuen them: Beholde therfore
I wyl gather together all thy louers, vn
to whome ÿ hast made thy self cōmon: ye
and all them whome thou fauourest and
euery one that thou hatest, and wyll dis-
couer thy shame before them, that they al
maye se thy fylthynes.

E Moreouer I wyl iudge thee as a bre
ker of wedlocke and a murtherer, and re-
compense the thyne own bloud in wrath
and gelously. I wyll geue thee ouer into
theyre power that shall breake downe
thy stewes, and destroye thy brodell hou
ses: they shal stryp the out of thy clothes
all thy fayre and bewtifull Jewels shall
they take from thee, and so let the sit na-
ked and bare: yea they shall bringe thee
commen people vpon thee. whyche shall
stone thee ād slaye the downe with theyr
swerdes. they shall burn vp theyr houses
and punysh the in the syght of many wo
men. Thus wyll I make thy whordome
to ceasse, so that thou shalt geue out no
mo rewardes.

Should I make my wrath to be stil?
take my gelousy from thee, be content ād
F no more to be dyspleased: seyng thou re-
membrest not the dayes of thy youth but
thou hast prouoked me to wrath in all
these thynges: behold therfor, I wyll bri
ge thyne owne wayes vpon thyne heade
sayeth the Lorde God, Howbeit I ne-
uer dyd vnto thee accordyng to thy wyc
kednes and all thy abhompnacyons. Be
holde, all they that vse cōmon prouerbes
shal vse thys prouerbe also agaynst thee:
Suche a mother suche a daughter.

Thou arte euen thy mothers owne
doughter that hath cast of her husband &
her chylderen. Yea thou art the syster of
thy systers, whych forsoke theyr husban
des and theyr chylderen. Youre mother
is a Cethyte, and your father an Ammo
rit. Thyne eldest syster is Samaria, she
and her doughters that dwell vpon thy
left hande.

But thy youngest syster that dwel-
leth on thy tyght hande, is Sodoma ād
her doughters. Yet haste thou not walc
ked after theyr wayes, nor don after their
abhominacions: but in all thy wayes ÿ
hast bene more corrupt then they. As tru
ly as I lyue, sayth the Lorde God; So-
doma thy syster wyth her doughters, ha
th not done so euel, as thou and thy dou
ghters. Beholde, the synnes of thy sister
Sodoma were these: Pryde, fulnes of
meate, aboūdaūce & ydlenes: these thyn-
ges had she and her doughters. Besydes
that, they reached not theyre hande to the
poore and nedye; but were proude and
dyd abhominable thyngs before me, ther
fore I toke them awaye, whē I had sene
it. Nether hath Samarya done halfe
of thy synnes, yea thou hast exceaded thē
in wyckednes: In so much that in com-
parison of all the abominacyons whych
thou hast don, thou hast made thy systers
good women.

As for theyr captiuitye. Namely the
captiuitie of Sodoma and her doughters, the captiuyti of Samaria and her
doughters, I wyll bringe them agayne
so wyll I also bringe agayne thy capty
uitie among them, that thou mayest take
thyne owne confusyon vpon thee, and
be ashamed of all that thou hast done, ād
to comforte them. Thus thy systers, na
mely Sodoma and her doughters, Sa
maria and her doughters wyth thy selfe
and thy daughters, shalbe brought agai
ne to youre old estate. when thou waste
in thy pryde, & before thy wickednes cam
to lyght thou wouldest not here speke of
thy syster Sodoma vntyl the tyme that
the Syrians with al theyr townes, & the
philystines, wythe all that lye rounde a-
bout theym brought thee to shame and
confusyon that thou mightest bere thine
owne fylthynes and abhominacions, say
eth the Lorde.

For thus sayth the lord God: I shoul
de (by ryghte) deale wythe thee as thowe
haste done, thou haste dispysed the othe
and broken the couenaunt. Neuertheles
I wyl remembre the couenant that I ha
ue made wt thee in thy youth, in so much
that it shalbe an euerlasting couenaunt
so that thou also remembre thy wayes &
be ashamed of thē; then shalt thou recea-
ue of me thy elder & yonger systers whō
I wyll make thy doughters and that
besyde the couenaunt. And so I wyll re-
tine

Jere.xxxi.c, Hebre,viii,b

nue my couenaunte wyth thee, that thou mayest knowe that I am the lord: that ỹ mayest thynck vpon it, be alhamed/ād excuse thyne owne confusyon no more: when I haue forgeuen thee/alỹ thou hast done, sayth the Lorde God.

nota to be ashamed and speke no more

The notes.

a ✱ Wherfore he vpbreadeth vnto the Jewes ỹ name of straunge nations is before layde in ỹ.i cha. of Esa.c

b ✱ Nauel may sygnyfy the delyres ād delectations of man, which ar heled by the word and fere of god: as it is said Prouer.iii.b, But feare the lord ād depart from euel, so shal thy nauel be whole.&c

The learned expound this whole sentence of the tribulation that Israel suffred in egipt & after amongest the Chaldes. After the deth of Joseph, when Pharao knew them not. Exody.i, were they most abiect and vyle, and no man had compassyon on them Then was the daye of their byrth. And in lyke case after the destruction of Jerusalem and in their imprisonment at Babylon. At both these tymes were they motherles and helpelesse, concerning the rowne strength: but were yet cared for of god and receaued by hys mercy, The prophet borroweth his fashion of speaking of the maner of mothers, after the byrth of their chyldren: which fyrst dresse ther naueles and wash thē with salt, & thē swedle thē, &c. Such helpe had Israel none in their aduersyties in Egipt and Babilon but laye ouerwhelmed in their fylthynes and myseryes, and were regarded as bal eardes and vnmotherly intreated of al men. There was no man but onli god that toke thought for thē or holpe them: & that dyd he only of his mere mercy, without any of theyr deserynges.

c ✱ By this bewty are sygnified the gyftes and graces that the Lord had geuen to his people, whiche neuertheles was an Idolatez and worshiped other goddes, or worshypped god after another maner ād waye then he had commaunded them: which thing is signified by theyr forny catyon, as in Esa, viii.b & after in the.xxii.a

The parable of the twoo Aegles sygnifyeth that Sedekiah which contrari to his oth had forsaken the frendshyp of Nabuchodonosor, turned hym selfe to the kyng of Egypte. and therfore perysshed In expo sityon of the parable. A prophecy of Chryst

The xvii. Chapter.

A THe worde of the lorde came vnto me, sayenge. Thou sõne of man put forth a darke speaking and a parable, vnto the house of Israell, and saye. Thus sayeth the Lorde God: There came a great a ✱ Aegle wyth greate wiges, ye wyth myghtie long wynges, and full of fethers of dyuerse coloures, vpon the mount of Libanus / and toke a braūche from a Cedre tree, and brake of the toppe of hys twygge, and caryed it into the lande of Canaan, and set it in a Cytye of marchauntes.

He toke also the braunch of the lande/ and planted it in a fruitful ground, he brought it vnto grete waters / and set it as a wyllye tree therby. Then did it growe, and was a greate vyne stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, and spred out braunches.

But there was another Aegle, a greate one, which had greate wynges and many fethers: and beholde, the roates of thys vyne had an hunger after him, & spred out his braunches toward hym, to water his frutes: Neuertheles it was planted vpon a good ground besyde greate waters: so that (by reason) it shoulde haue brought out braunches and frut, and haue bene a goodly vyne. Speake thou therfore, thus saith ỹ lord god: Shal this vyne prospere: shal not his rotes be plucked out his frut be broken of, his grene braūches wythere and fade awaye: yea wout ether stronge arme or many peple, shal it be pluked vp by the rotes. Beholde, it was planted; shal it prospere therfore? Shal it not be dryed vp and withered, yea euē in the shuting of his blossomes, as soone as the east winde bloweth?

Moreouer, the word of the lord came vnto me sayng: Speake to that froward household: know ye not, what these thynges do sygnify? Tel thē: Behold, the kyng of Babilon came to Jerusalem, and toke the kynge and hys Princes, and ledd them to Babilon.

He toke of the kynges sede/ & made a couenaūt with hym, and toke an oth of hym: The Princes of the lande toke he wyth him also, that the land myght be holden in subiectyon/ and not to rebelle, but kepe the couenaunt, and fulfyl it. But he fel from him, and sent his Embassadoures into Egipte that he might haue horses and muche people. Shulde that prospere? Shuld he be kept safe, that doth such thyng as? Or should he escape, that breaketh his couenaunt? As truly as I lyue sayeth the Lord god: he shal dye at Babylon, in the place where the king dwelleth, ỹ made hym kynge: whose othe he hathe despysed, and whose couenaūt he hath broken. Neither shal Pharao wyth

All, his

hys greate hoste and multitud of peple mayntayne him in the warre: When they cast vp dyches, and set vp bulwarkes to destroy muche people, for lenge he hath dispysed the othe and broken ỹ couenaunt (where as he yet gaue hys hande therupon) and done al those thinges, he shal not escape.

F Therfore thus sayeth the Lorde God: As truly as I lyue, I wyl bring myne othe that he hath despysed, & my couenaunte that he hath broken, vpon hys owne hand. I wyll cast my net aboute hym, and catche hym in my yarne. To Babylon wyl I carry hym, there wyl I punish hym, because of the greate offence that he made me. As for those that flé from him out of ỹ hoste, they shalbe slayne with the swearde. The residue shalbe scattered toward all the wyndes: And ye shall knowe, that I the Lorde haue spoken it.

Thus sayeth the lorde God: I will G also take* a braunche from an hie Cedre tree, and wyl set it and take the vppermost twygge, that yet is but tender and plant it vpon an hye hyl: Namely vpon the hye hil of Syon wyl I plãt it: that it maye bryuge forth twygges and geue frute, and be a greate Cedre tree: So that all maner of foules maye a byde in yt/and make theyr nestes vnder the shadowe of hys braunches.

And all the trees of the felde shall know that I the Lorde haue brought downe the hye tree, and set the low tree vp: that I haue dried vp the grene tre, and made the dry tree to florysche. Euen I the lord that spake it/haue also brought it to pas.

The notes

a *By this braunche vnderstand our ladye, and, by the hye Cedre tree the trybe of Juda, of whyche she came: by the vppermoste twygg is vnderstãd chryst: by the hyl of Sion is figured the church.

¶ He sheweth that euery man shal beare gis owne sonne. To hym that amendeth, is saluacyon promysed, Death is prophecyed to the rightwesse which turneth backe from the right waye

The.xviii. Chapter.

The worde of the lorde came vnto me, on thys maner: what meane yee by thys cõmon prouerbe, that yee vse in the lande of Israell saying: The fathers haue eatẽ soure grapes, and the chyldrens teth are set on edge. As truly as I lyue sayeth the lorde God, ye shall vse thys by worde nomore in Israel. I

Beholde, all soules are myne. Like as the father is myne, so is the sonne myne also. The soule that synneth, shal dye. If a man be godly, and do the thynge that is equal and right, he eateth not vpõ the hilles, he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neyghbours wife he medleth with no menstruous womã he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: he parteth his meate with the hongrie: he clotheth the naked: he lendeth nothig vpon vsury: he taketh nothing ouer: he wdraweth his hande from doinge wrõg he handleth faithfully betwixt man & man: he walketh in my commaundementes and kepeth my lawes, and performeth them faithfully: This is a righteous man, he shal surely lyue sayeth the lorde god. B

If he now get a sonne, that is a murtherer, a sheder of bloude: yf he do one of these thinges (though he do not al) he eateth vp the hilles: he defileth his neighboures wife, he greueth the poore and nedy: he robbeth and spoyleth: he geueth not the detter his pledge agayne, he lyfteth vp his eyes vnto Idols, and medleth with abhominable thynges: he lendeth vpon vsurye/and taketh more ouer: Shal thys man lyue? He shal not lyue.

Seynge he hath done al these abhompnacions, he shal dye & his bloude shal be vpon him. C

Nowe yf thys manne get a sonne also/that seyeth all hys fathers sinnes, whyche he hath done: and feareth, neyther doth suche lyke: Namelye, he eteth not vpõ ỹ mountaynes: he lyfteth not hys

C Jeze. xxxi. e. ezech. xviii. a

hys eyes vp to the Idoles of Israell: he defyleth not hys neighbours wife: he vexeth no man: he kepeth no mans pledge: he nether spoyleth, nor robbeth eny man, he dealeth hys meate wyth the hungrye: he clotheth the naked: he oppresseth not the poore: he receaueth no vsury, nor ani thynge ouer: he kepeth my lawes/ and walcketh in my cõmaundementes:

Thys man shal not dye in hys fathers synne/ but shall lyue wythout fayle. As for hys father: because he oppressed and spoyled hys brother, and dyd wyckedly amonge hys people, lo, he is deed in hys awne synne. And yet saye ye, Wherfore then shoulde not this sonne beare hys fathers synne? Therfor, be cause the sonne hath done equitie and ryght, & hath kept al my cõmaundementes, and done them, therfore shall he lyue in dede. The same soule that synneth, shall dye. The sonne shal not beare the fathers offence nether shal the father beare the sonnes offence. The ryghteousnes of ỹ ryghtuous shal be vpon hym, and the wyckednes of the wycked shalbe vpon hym selfe also. But yf the vngodly wyl turne awaye from al hys synnes that he hath done, and kepe all my commaundementes, and do the thynge that is equall and ryght. doutles he shal lyue, and not dye. As for all hys synnes that he dyd before, they* shal not be thought vpon: but in hys ryghteousnes that he hath done, he shal lyue. For, haue I eny pleasure in the death of a synner, sayth the Lord God: but rather that he conuerte, and lyue? Agayne. Yf the ryghteous turne away frõ hys ryghteousnes, and do iniquitee, according to all the abhominacyons, that the wycked man dothe, shall he lyue? All the ryghteousnes that he hath done, shal not be thought vpon, but in the faulte that he hath offended with al and in the synne that he hath done, he shall dye.

And yet say ye, Tush the waye of the
F Lorde is not in dyfferẽt. Heare therfore ye house of Israel/ Is not my way ryghte? Or, are not youre wayes rather wycked? When a ryghteous man turneth awaye from hys ryghteousnesse, and medleth wyth vngodlynes: he muste dye therin. Yea, for the vnryghteousnesse that he hath done, must he dye. Agayne when the wycked man turneth away frõ his wickednesse that he hath done, & doth the thynge whiche is equall and ryghte, he shal saue hys soule alyue. For in so muche as he remembreth hym selfe and turneth hym from all the vngodlynesse that he hathe vsed, he shall lyue, and not dye.

And yet sayethe the house of Israell: G
Tush, the way of the Lord is not equal Are my wayes vnright, o ye house of Israel? Are not youre wayes rather vnequall? As for me, I wyll iudge euery mã according to hys wayes, O ye house of of Israell, sayethe the Lorde God. Wherfore be conuerted, and turne you cleane from all youre wyckednesse, so shall there no synne do to you harme. Cast away from you, all youre vngodlynesse / that ye haue done, make you new hertes, and a newe spyrete. Wherfore wyll ye dye, O ye house of Israell? seynge I haue noo pleasure in the death of hym that dyeth, sayth the Lord God? Turne you then ãd ye shall lyue.

The notes

a *Shall not be thought vpon. The sophysters haue a prope solucion for thys texte and suche lyke, which testifye that God so forgeueth that he wyll not after cal agayn hys forgeuenes and punishe. True it is (say they) God forgeueth the synne, but not the punyshement due vnto the synne. Seuen yeares punishemente (as they prate) muste we abyde in Purgatorye for euery synne, when it is forgeuen. If thys be not to mocke wyth God and hys holy worde, I wote not what is mockage. If God can and do (as they affyrme) geue me punyshement due vnto my synne, so that he nether geue me to much ner to lytle payne therfore, and yet not ons thynke on my synne, surelye he hath a wonderfull remẽbraunce. And that he wyll not thynche on it thereof doth here openly affyrme. By thys sophistry might the kynge geue a man hys pardon for theft and after hange hym vp. For he myght saye. Syr I for gaue youre theft but not youre hangynge whyche is due vnto your theft. Such pardon wolde they vse lothe to haue that fyrst ymagyned it. If the kynge whiche is but a man, be moare faythfull then to dealo with hys prysoners whome he forgeueth: How should god then whych is our heauenly father, and whych is euen goodnes it selfe, haue suche a subtel, fayned and vnperfect forgeuenes, that should after punysh e. But thereof wyll I nowe speake no more, least ye should happely smell, that thys solucion were ymagyned to pycke mens purses, throw masse pence, Dirige grotes, Trẽtales, Yeare myndes, moneth myndes &c. because that although God cã and maye forgeue synne, yet must suche thynges obtayn the forgeuenes of the punyshment due thervnto: Or that the prestes benefyces were not sufficiente for them to lyue on, without suche pyllage, or yet that the poore people could by any other meane be mycked from that thynge wherwyth they, their wyfes, theyr housholdes and Chyldren should lyue.

The xix. Chapter.

The captiuyte of Jehoahas & of Jehoiachin, is sig nifyed by the lyons whelpes, and by the lyon. He letteth out the prosperitie of the citye of Jerusalē that is paste and the myserye therof that is present

BUt mourne thou for the prīces of Israel, and saye: Wherfore layed thy mother that lyoneesse among the lyons and norysshed her yong ones amonge the lyons whelpes? One of her whelpes she brought vp, and it became a lyon: it lerned to spoyle, and to deuoure folke. The heathen herde of hym/ and toke hym in theyr nettes, ād brought hym in chaynes vnto the lande of Egypte.

Now when the damme sawe, that all her hope and comforth was awaye, she toke an other of her whelpes, and made a lyon of hym: which wente amonge the lyons/and became a fyerce lyon: learned to spoyle and to deuour folke: he destroyed theyr palaces, and made theyr cities waste. In so much that the whole lande, and euery thyng therin wer vtterly desolate, thorow the verye voyce of hys roa-
B ryng.

Thē came the heathen together on euery syde out of al countres agaynst hym/ layed theyr nettes for hym, and toke hym in their pytte. So they bounde hi wyth chaynes & brought hi to the kyng of babylon: whych put hi in prison, ỳ hys voyce shoulde no more be hearde vppon the mountaynes of Israell. As for thy Mother she is lyke a vyne in thy bloude, plāted by the waters syde: her frutes and braunches are growen oute of many waters: her stalckes were so strong, that mē myght haue made staues therof for offycers: she grue so hye in her stalckes.

So when men sawe that she exceaded the heyght and multytude of her braunches, she was roted out in displeasure & cast downe to the ground. The East wynde dryed vp her frute, her strounge
C stalckes were broken of/ wythered and brent in the fyre. But now she is planted in the wyldernesse/in a drye and thurstye grounde.

And ther is a fyer gone out of her stalkes which hath brent vp her braunches and her frute: so that she hathe no moo stronge stalckes, to be staues for offycers. Thys is a pytyous and miserable thinge.

¶ The Lord denieth that he will answere thē whē they pray, for ỳ offense of vnkindnes which he here obiecteth. He promiseth ỳ his people shal returne from captyuite. By the wodd that should be brent is signified the burning of Jerusalem.

¶ The. xx. Chapter.

IN the .vii. yeare the .x. daye of the .v. moneth, yt happened/that certaine of A the elders of Israel came vnto me, for to aske counsel at the Lorde, and sate them downe by me. Then came the worde of the Lorde vnto me on thys maner: Thou sonne of man: speake vnto the elders of Israel, and saye vnto them: Thus sayeth the Lord god: Are ye come hyther to aske any thinge at me? As truly as I lyue (sayeth the lorde) I wil geue you no answer.

Wylt thou not reproue them (thou sonne of mā) wylt thou not reproue them? Shewe theym the abhompynacyons of their forefathers, and tel thē: Thus sayeth the lord god: In the daye when I chose Israel, and lyfte vp myne hād vpon the sede of the house of Jacob/ and shewed my selfe vnto them in the lande of Egypte: Yea when I lyfte vp myne hande ouer theym, and sayde: I am the Lordes youre God, euen in the daye that I lyfte vp myne hande ouer them/ to breake them oute of the land of Egipt, into a lande that
D I had prouided for them/which flow-eth with mylcke and honye/ and is a pleasaunte lande amonge all other.

Then sayde I vnto them: Cast awaye euerye Manne the abhompynacyones that he hath before hym, and defyle not youre selues wyth the Idolles of Egypte, for I am the lord your god.

But they rebelled agaynst e me/ and would not folow me: to cast awaye euery

euery man the abhominacyons of hys eyes, and to forsake the Idoles of Egypte. Then I made me to poure my indygnacyon ouer them, and to satisfye my wrath vpon them: yee euen in the mydd est of the lande of Egypte. But I wolde not do it, for my names sake: that it shuld not be vnhalowed before ỹ Hethē amōge whom they dwelt, and amonge whom I shewed my self vnto them that I would bringe them out of the lande of Egypte. Now when I had caryed them out of the lande of Egypte, and brought them in to the wyldernesse: I gaue them my commaundementes, and shewed them my lawes: whych who so kepeth shall lyue in them. I gaue them also my holy dayes (to be a token betwixte me and thē) and ther by to know that I am the Lord, whych halowcth them. And yet the house of Israell rebelled agaynst me in the wyldernes. They would de not walcke in my commaundements, they haue caste awaye my lawes (whych who so kepeth) should lyue in them, and my Sabboth dayes haue they greatlye
℄ vnhalowed.

Then I made me to poure out my Indignacyon vppon them and to consume them in the wyldernesse, Yet I wolde not do it for my names sake: leaste it shoulde be dishonoured before the heathen from the whych I had caryed them away, but I swore vnto them in the wildernes, that I wolde not bring them in to the lande, whych I gaue them. A land that floweth wyth mylcke and hony, ād is a pleasure of all landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabboths, for their hert was gone after theyr Idoles. Neuertheles myne eye spared them, so that I wolde not vtterlye slaye them and consume them in the wyldernes. Moreouer I saye vnto theyr sonnes in the wyldernesse walcke not in the statutes of youre forefathers, kepe not theyr ordynaunces ād defyle not your selfes with theyr ydoles for I am the Lorde your God. But walke in my statutes, kepe my lawes and do them, halowe my sabbothes: for they are a token betwyxte me and you, ỹ ye maye knowe how that I am the Lord.

Notwythstandynge, theyr sonnes rebelled agaynste me also: they walcked not in my statutes they kept not my lawes to fulfyl them (whych he that doth shal lyue in them) nether halowed they my Sabboth dayes. Then I made me agayne to poure out my indygnacion ouer thē and to satisfie my wrathe vppon them in the wyldernesse. Neuertheless I wythdrewe my hande for my names sake, lest it shuld be vnhalowed amonge the Heathē before whom I had brought them forth. I lyft vp myne hande ouer them also in the wyldernesse, that I wolde scatre thē amonge the Heathen, and strowe them amongthe nacyons: because they had not kepte my lawes, but cast aside my commaūdemētes, vnhalowed my sabbothes and lyft vp theyr eyes to theyr fathers Idoles. Wherfore I gaue them also commaundemētes not good, and lawes thorow the whych they shulde not lyue, and I vnhalowed them in theyr awne gyftes (when I appoynted for my selfe all theyr fyrstborne, to make thē desolate that they myght know, how that I am the Lorde

Therfore (O thou sonne of man) tel ℄
the house of Israel, thus sayeth the Lorde God: Beside all thys, youre forefathers haue yet blasphemed me more, and greatly offended agaynst me. For after I had brought them into the lande, that I promysed to geue thē, when they sawe euerye hye hyll and all the thycke trees: they made there, theyre Offrynges, and prouoked me wythe theyre oblacyons, makyng swete sauoures there and poured out theyr drinckoffringes. Then I asked them: what haue ye to do wyth all that ye go thyther: And therfore is it called the hye place vnto thys daye.

Wherfore, speake vnto the house of Israel: Thus sayeth the Lorde God Yee are euē as vnclene as youre forefathers and cōmytte whordome also wyth theyr abhominacyons. In all youre ydoles, where vnto ye bringe youre oblacyons: and to whose honour ye burne your chyldren: ye defile yourselues, euen vnto this daye, how darre ye then come/ and aske any question at me: O ye housholde of Israel:

As

As truly as I lyue (saieth the Lord God) ye get no answere of me: and as for the thynge that ye go about, it shal not come to passe, where as ye saye: we wyl be as the Heathē, and do as other people in the lande, wod and stone wil we worshippe.

As truly as I lyue saieth the Lord God, I my selfe wyll rule you wyth a myghtye hand, & a stretched out arme and with indignacio poured out ouer
F you: and wyl bringe you out of the nacyons and landes, wherin ye are scatered: ād gather you together & a mighty hande/with a stretched out arme & with indignacyō poured out vpō you: and wyl bringe you into the wylderness of the people, & there I wyl reason with you face to face. Like as I punyshed your forefathers i ꝑ wildernes so wyll I punishe you also/ saieth the Lorde god. I wyl bringe you vnder my iurysdictyon, and vnder the bonde of the couenaunt. The forsakers also and the transgressours wyll I take from among you, and bring them out of the lande of your habitacion: as for the lande of Israel, they shal not come in it/that they maye knowe, how that I am the Lord.

Go to now thē (saith the Lord god) ye house of Israel, cast awaye, and de-
Ezec.xxi.d Ezec.xiiii.u stroye euerye manne his Idoles: then shal ye here me, and nomore blaspheme my hole name with your offrynges and Idoles. But vpon my holy hill, euen vpon the hye hyl of Israel shall all the house of Israell and al that is in the lande, worshippe me: and in the same place wyl I fauour thē and there wyl I requyre your heauy of frynges/and the fyrst fyndinges of your oblacyons, wyth al youre holye thynges.

Deuter.xii.a xiiii.b

I wyl accepte your swet sauoure when I bring you from the nacyons/ and gather you to gether out of the lādes, wherin ye be scatered: that I maie be halowed in you before the Heathen
G and that ye maye know, that I am the Lorde, whiche hath brought you into the lande of Israell: yea into the same land, ꝑ I swore to geue vnto your fore fathers. There shal ye call to remembraunce your owne wales and al your ymaginacions, wherein ye haue bene defyled: and ye shalbe displeased wyth youre owne selues, for al your wickednes, that ye haue done. And ye shall know that I am the Lord: when I entrete you after my name, not after your wicked wayes, nor accordinge to youre corrupt workes: O ye house of Israell saieth the lord.

Moreouer, the word of the lord cāe vnto me, saynge, thou sonne of man/ set thy face toward the south, and speke to the south wynd and saye to the wod toward the south: Heare the word of ꝑ Lord, thus saith the lord god: Behold I wyl kindle a fyre in thee that shal cō sume thee *greene trees withe ꝑ Dye No mā shalbe able to quēch his flame but al that loketh *from the southe to the north, shalbe brent therein: and all flesh shal se that I the Lord haue kyndled it, so that no man maye quenche it. Then sayde I: O Lord/ they wyl sate of me. Tush, they are but fables/ that he telleth.

The notes.

a* By the grene trees vnderstand the sayntes & holy ones, and by the dri, symers: so that the godly shal by death escape captiuite, and ꝑ wicked be sēd vnto euerlasting payne.

b* From the southe to the north, that is, from Jerusalem to babylon.

¶ He threateneth the swerd, that is to saie, destruction to the cytie of Jerusalem. He sheweth the fall of kyng zedekiah. He is commaunded to prophecy the destruction of the children of Ammon. After the slaughter of other, at the last the Lord threateneth death vnto Nabuchodonosor himselfe.

¶ The .xxi. Chapter.

THe worde of the Lord cam vnto me/ saynge: Thou sonne of man, set thy face towarde Jerusalem, speke agaynst the Sanctuary, & prophecy ag aynst the land of Israel: saye to the lande of Israel: Thus sayeth the Lord God: Beholde/ I wyl vpon thee/ and wyl drawe my sweard out of the sheth, and rote out of the both ꝑ ryghtuous and the wycked/ therefore shal my swearde go out of his sheathe agaynst al flesche from the north to the south that al flesh maye know, howe ꝑ I the Lorde haue drawen my swearde out of the sheath, and it shal not be put in agayne.

Moreouer

B Mourne therfore (O thou sone of man) that thy loynes crack with al, ye mourne bytterly for them: And yf thei saye wher fore mournest thou, Then tell them, for the tydynges that cõmeth, at the whych all hertes shall melt, all handes shallbe letten downe/all stomackes shal faynte, and all knees shall waxe feble. Beholde, it cõmmeth and shalbe fulfylled, sayeth the Lorde God.

Agayne the worde of the Lorde came vnto me, saynge: Thou sonne of man, prophecye, and speake: Thus sayeth the Lorde God: speake, the swearde is sharpened and well scoured. Sharpened is it for the slaughter, and scoured that it maye be bryght. a* O, the destroyẽge C staf of my sonne, shall brynge downe all wodde. He hath put hys swearde to the dyghtynge, that good holde maye be taken of it. Thys swearde is sharpened and dyght, that it maye be geuẽ in to the hande of the man slayer. Cri (O thou sonne of man) and howle, for thys swearde shall smyte my people, and all the rulers in Israel/whych wyth my people shall be slayne downe to the grounde thorow thys swearde. Smyte thou vpon thy thyghe, for wherfore shuld not the plage and staf of iudgmẽt come? Prophecye thou sonne of man, and smyte thine D Handes together: make the swearde two edged, yea make it three edged, that manslayers swearde, that sweard of the grate slaughter, whych shal smyte them, euen in theyr preuye chambres: to make them abasshed and faynte at the hertes, and in all gates to make sõ of them fall. O how bryght and sherpe is it, how wel dyght and mete for the slaughter. Gette thee to some place alone, eyther vpon ỹ the ryght hande, or on the lefte, whether soeuer thy face turneth. I wyl smyte my hãdes together also ãd satisfy my wroth full indignacyon. Euen I the Lorde haue sayd it.

The worde of the Lord came yet vn to me agayne sayenge: Thou sonne of manne, make thee twoo streates, that the swearde of the KYNGE of Babylone maye come. Bothe these streates shall goo oute of one Lande. Hee shall sette hym vp a Place, at the heade of the streate shall hee chose hym oute a corner.

Make the a streate, that the swerde may come toward Rabah of the Ammonytes and to the strong Cytie of Jerusalem. for the Kynge of Babylon shall stande in the turnynge of the way, at the heade of these two stretes: to aske councell at the sothsayers, castynge the lottes wythe hys arowes, to aske counsell at the Idoles, and to loke in the lyuer. But the sothesaynge shall poynte to the ryghte syde vpon Jerusalem, that he maye set me of warre, to smyte it with a greate noyse to crye oute Alarum/ to set batell Rammes agaynste the geates, to graue vp dytches, and to make thee bulwarckes.

E Leuit.xix.f and xx.a. Deu.xviii.b

Neuertheles/as for the sothsaying/ they shall holde it but for vanytye/ euen as though a iest were told them: yea and they them selues remembre theyr wickednes, so that by ryght they muste be taken and wonne. Therfore sayeth the Lorde F God. For so muche as ye youre selues shewe youre offence, and haue opened youre wickednes so that in all your workes men maye se youre synnes: ye a in so muche (I saye) that ye youre selues haue made mencion therof ye shalbe taken by vyolence.

O thou shamefull wycked gyde of Israell whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus sayeth the Lorde God: take away the myzze/and put of the crowne, and so is it awaye: the humble is exalted, and ỹ proude brought lowe. Punysh, punyshe yea punysh them wyl I, and destroy thẽ and that shall not be fulfylled vntyll hee come, to whome the iudgemente belongethe, and to whoome I haue geuen it And thou (O sonne of manne) prophecy, and speake.

Thus sayeth the Lorde GOD to the Chylderen of Ammon and to theyr blasphemye, speake thou: The swearde, the swerd, is drawẽ forth alredy to ỹ slaughter and scoured that it glystreth, because thou haste looked thee oute vanytyes, and Prophecyed lyes, that it may come vppon thy Necke/lyke as vppon the other Ungoddlye, whyche bee Slayne

Jerem.xlix.c Ezech.xxi.a Amos.i,c: G

whose

whose day came, when theyr wickednesse was full.

Though it were putt̄ agayne into the sheake: yet wyll I punysshe thee/ in the lande where thou wast norysshed and borne, and poure my indignacō vpon thee & wyl blow vpon thee in the fyre of my wrath, and delyuer the vnto cruell people, which are lerned to destroye.
Thou shalte fede the fyre and the bloude shall be shedde in the Lande / that thou mayest be putte oute of remembraunce.
Euen I the Lorde haue spoken it.

The notes

a* Some reade: shall we reioyse our selues: he despiseth the staffe of my sonne, and al wod. The caldees readeth, the trybe of my sonne: that is to saye: the tribe of Juda. Or shall the staffe of my sonne despyse all wood: That is, shall the trybe of Juda despyse all the other.

¶ The worde of the Lorde agaynst Jerusalem for man slaughter, and geuynge due honour vnto theyr fathers & mothers, and other wickednes; Of the wicked doctryne of the false prophetes and pyrestes, & of theyr vnsaciable couetousnes. The tyranny of rulers. The wyckednes of the people:

The.xxii. Chapter.

A MOreouer, the worde of the Lord came vnto me/ and sayd: Thou Sonne of man/ wylte thou not reproue thys bloudthyrsty cytie? Shew them theyr abhominacyons, and tel the: Thus sayth the Lorde God; O thou cytie/ that sheddest bloude in the myddeste of thee, that thy tyme maye come also: and makest thee Idoles to defyle thee wyth all. Thou haste made thy selfe gylty, in the bloude that thou hast shed: and defyled thee in the Idoles whiche thou haste made. Thou hast caused thy dayes to drawe nye, & made the tyme of thy yeares to come. Therfore wyl I make thee to be
B confounded among the heathen, and too be despysed in al the lādes whether they be nye or farre from the/ they shall laugh thee to scorne, thou that haste gotten thee so foule a name/ and art full of myschef. Behold/ ỹ rulers of Israel haue brought euery man hys power, to shed bloude in thee. In the haue they dispysed father ād Mother/ in thee haue they oppressed the straunger/ in thee haue they vexed ỹ widowe and the fatherles. Thou hast despised my sanctuary ād vnhallowed my Sabboth. Murtherers ar ther in thee/ that shede bloude/ and eate vpon the hylles, and in thee they vse vnhappynesse.
In thee haue they dyscouered their fathers shame, in the haue they vexed womē in theyr syckenesse. C Euery man hath dealte shamfully wyth hys neyghbours wyfe, and abhominably defyled hys daughter in lawe. In thee hath euery man forced hys awne syster, euen hys fathers daughter: yea gyftes haue bene receaued in thee, to shede bloud. Thou hast taken vsury and encrease, thou hast oppressed thy neighbours by extorcion, and forgotten me, sayeth the Lorde God. Beholde/ I haue smytten* my handes vpon thy couetousnesse, that thou hast vsed, and vpon the bloude whych hath bene shed in thee. Is thy herte able to endure it, or may thy handes defende them selues in the tyme that I shall bringe vpon thee? Euen I the Lorde that speake it, wyll bryng it also to passe. I wyll scatre thee among the Heathē, and strow the about in the Landes, and wyll cause thy fylthynesse to ceasse out of thee: yea, and I wyll haue the in possessyon in the syght of the Heathen, that thou mayest knowe, that I am the Lorde.

And the worde of the Lorde came vn
D to me, saynge: Thou sonne of man, the house of Israel is turned to drosse. All they that should be brasse, tynne, yron, & leade, are in the fyre becom drosse. Therfore, thus sayeth the Lorde God: For so moche as ye all are turned in to drosse, beholde: I wyll bringe you together vn to Jerusalem, lyke as syluer, brasse, yrō, tynne and leade are put together in the fourhace, and the fyre blowē there vnder to melt them: Euen so wil I gather you put you in together, and melt you in my wrath and indygnacyon. I wyll bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.
Lyke as the syluer is melted in the fyre so shal ye also be melted therin: that yee maye knowe, how that I the Lorde haue poured my wrath vpon you.

And the worde of the Lorde came vnto me saynge: Thou sonne of man, tell her

Deu, vi.

her: Thou art an vncleane lãd, which is not rayned vpon in the daye of the cruel wrath: the Prophetes that are in ỹ, are swozne together to deuoure soules, lyke as a roarynge Lyon, that lyeth by his praye. They receaue ryches and good, and make manye widdowes in thee. Thy prestes breake my law, & defile my Sanctuary. They put no difference betwene ỹ holy & vnholy neyther discerne betwen the clean & vncleane: they turne their eyes fro my sabbothes, & I am vnhalowed amõg them. Thy rulers in thee are like rauyshyng wolues, to shede bloude, and to destroy soules, for their owne couetous lucre.

nota thy prophets brek my lawe.

As for thy Prophetes, they dawbe with vntempred clyaye/they se vanityes, & prophecy lyes vnto them/satynge: the Lorde god sayeth so/ where as ỹ Lord hath not spoken. The people in ỹ land vseth wicked extortyon and robbery. They vexe the poore and nedy and oppresse the straunger agaynst ryght. And I sought in the lande for a man/ that wolde make vp the hedge/and set hym selfe in the gappe before me in the landes behalfe, that I shoulde not vtterly destroy it: but I could find none. Therfore wyl I poure oute my cruell displeasure vpon them, and burne thẽ in ỹ fyre of my wrath: their owne wayes wil I recompense vpon their hedes saieth the lord god.

nota hypocrytes prophesy lyes

The notes.

* That is to wyt in token of greate wofulnes.
¶ Of the fornicatiõ, that is to saye, of ỹ Idolatry of Samaria & Jerusalẽ, vnder ỹ names of Oholah & Oholibah. In comparision of Samaria he sheweth that ỹ fornicatiõ of Jerusalẽ is ỹ filthier. The destructyon of Jerusalẽ is prophesied: The aduoutry of both the whores is founde out. Their destruction.

¶ The .xxiii. Chapter.

A Exõ. xx. e

THe word of the Lord came vnto me/satynge: Thou sõne of mã, there were two wemẽ, that had one mother These (whẽ they were yõge begonne to playe the harlottes in Egipt. There were their breastes broused and the pappes of their maydenheade destroyed. The eldest of them was called * Oholah and her yongeste sister ỹ * Oholibah. These two were mine, & bare sonnes and daughters. Their names were, Samaria, and that was Oholah: and Jerusalẽ, & that was Oholibah. As for Oholah she begonne to go a whoryng, when I had takẽ her to me. She was set on fyre vpon her louers the Assirians, whiche had to do wt her, euen the prynces & lordes, that were decked in costly araye: faire yong men, lusty ryders of horses. ¶ B

Thus thorow her whordome, she cleued vnto al the yonge men of Assyria: Yea she was madde vpon them, and defyled her selfe with al their Idoles. Neyther ceassed she from the fornycacyon, that she vsed with the Egtpcyans: for in her youth they lay wyth her they broused the breastes of her maydẽhead/and poured their whordom vpõ her. Wherfore, I delyuered her into ỹ handes of her louers/euen the Assyryans, whom she so loued. These discouered her shame, toke her sõnes & daughters, and slew her with the sweard: An euel name gat she of al people, ãd they punyshed her.

Her syster Oholibah sawe this, & destroyed her selfe wt inordynate loue, more then she/and exceaded her syster i whordome: she loued the Assirians (whiche also laye with her) namely, the prynces & greate lordes, that were clothed wt all maner of gorgeous apparrel, all lusty horsmen and fayre yong personnes. ¶ Then I sawe, that they both were defiled alyke. C

But she increased styl in whordõe For when she sawe men painted vpon the wall, the ymages of the Chaldees set forth with fresh colours, wyth faire gyrdles aboute them, and goodlye bonettes vpon their heades, lokynge al lyke Prynces (after the maner of the Babylonyans and Caldees in their owne lande, where they be borne) immediatly, as soone as she sawe them, she brent in loue vpõ thẽ/and sent messaungers for them into the lande of ỹ Caldees.

Nowe whẽ ỹ Babylonyans came to her, they laye wyth her/ and defyled her with their whordome, and so was she polluted wyth them.

And

And when her lust was abated frō thē, her whordome and shame was discouered and sene: then my herte forsoke her lyke as my herte was gone from her syster also. Neuertheles she vsed her whordome euer the lenger the more/ & remembred ỹ dayes of her youth/ wher in she had played the harlot in the lād of Egipt: she brent in lust vpon them, whose flesh was like the flesh of Asses, and their lead lyke the sede of horses.

Thus thou hast renued the fylthy nesse of thy youth/ when thy louers brosed thy pappes, and matred thy breastes in Egypt.

Therfore (O Oholibah) thus sayeth the Lorde god) I wyll rayse vp my louers (with whom thou hast satisfiedthi lust) agaynste the, and gather them together rounde about the: namely, the Babilonians, and al the caldees: Pecod/ Schoa and Coa, with al the Assyrians: al yonge and fayre louers: prynces and lordes, knyghtes and gentylmen, which be al good horsemē: These shal come vpon the with horses, charrettes, and a greate multitude of people which shalbe harnessed aboute the on euery side/ with brestplates, sheldes & helmettes. I wyll punische thee before them, yea they them selues shal punish thee, according to their owne iudgmēt I wyl put my gelosy vpō thee/ so that they shal deale cruelly with thee. They shal cut of thy nose and thyne eares, & the remnaūt shal fal thorow the swerd They shal cary awaye thy sonnes and daughters, & the residue shalbe brent in the fyre. They shal stryp the oute of thy clothes/ād cary thy costly Jewels awaye with them.

Thus wyl I make an end of thy filthynes and whordome/ which ỹ hast brought out of the lande of Egypt: so that thou shalte turne thyne eyes no more after them/ and easte thy mynde nomore vpon Egipt.

For thus sayth the Lord: behold/ I wyl delyuer thee into the hādes of thē whō thou hatest: yea euen in the handes of them/ with whome thou hast fulfylled thy lust, which shal deale cruelly with the. Al thy labour shal they take with them that leaue the naked and bare, & thus the shame of thy filthy whordom shal come to lyght. All these thynges shall happen vnto thee, because of thy whordome, wich thou hast vsed amōg the Gentyls, with whose Idoles thou hast defyled thy selfe. Thou hast walked in the waye of thy syster/ therfore wyll I geue thee her cuppe in thy hande.

Thus sayeth the lorde God: Thou shalt dryncke of thy systers cuppe, how depe and far soeuer it be to the bottom Thou shalt be laughed to scorne & had as gretely ī derisiō, as is possible: thou shalt be ful of dronkēes & sorow, for ỹ cuppe of thy sister Samaria is a cup of destruccion and wastynge: the same shalt thou drincke, and suppe it out euen to ỹ dragges, yea ỹ shalt eate vp ỹ brokē peces of it, & so teare thyne owne brests: For euen I haue spoken it, sayeth the lorde god. 6

Therfore thus sayeth the Lorde god: For so much as thou hast forgotten me/ and cast me a syd, so beare now thyne owne fylthynes and whordome.

The Lorde sayde moreouer vnto me: Thou sonne of man wylt thou not reproue Oholah and Oholibah? Shew them their abominacyons: namely, ỹ they haue broken their wedlock, & stayned their handes with blood: yea euen wt their Idoles haue they committed aduoutry, and offred them their owne childzen (to be deuoured) whome they had borne vnto me.

Yea and this haue they done vnto me also they haue defyled my Sanctuary in that same daye, and haue vnhalowed my sabboth. For when they had slayne their childzen for their Idoles, they came the same daye into my Sanctuary to defyle it.

Lo, thys haue they done in my house Beside al this/ thou sent thy messangers for men oute of farre countrees/ and when they came hast bathed, & immed and set forthe thy selfe of the best fashion: Thou settest vpon a goodly bed, and a table spred before the: where vpon thou hast set myne incense and myne oyle.

Then was there greate cheare: wh

vpon theyr handes, & set glorious crownes vpon theyr heades: then thoughte I no doubte, these men wyll vse theyr harlotry also wyth yonder olde whore. And they went into her: as vnto a common harlot: Euen so went they also to Oholah and Oholibah those fylthye women.

Leuit.xx.b Ezech:xvi,d

O ye all that loue vertue and rygh-tuousnes/iudge them, punysh them, as aduouterers and Murtherers ought to be iudged and punyshed. For they are breakers of wedlocke/& the bloude is in their handes. Wherfore thus sayeth the Lord God: bringe a great multitude of people vpon them, and make them be scattered and spoyled: These shall stone them, and goare them wyth theyr swordes. They shall slaye theyre sonnes and doughters, and burne vp theyr houses wyth fyre.

Thus wyll I destroye all suche fylthynes oute of the lande: that all women may lerne, not todo after your vnclenes. And so they shall laye youre fylthynesse vpon your owne selues, and ye shalbe punyshed for the synnes, that ye haue committed with youre Idoles: and ye shall knowe that I am the Lorde.

Eze,xviii,a: Ezech,xi,b.

Theprouerb of the fryenge pot.

They proueth the fryeng of Jerusalem by a parable of a fethynge potte. The parable of Ezechyels wife beynge deade, whych he after expounde th.

The.xxiiii. Chapter.

AN the.ix.yeare, in the.x. moneth, the.x.daye of the Moneth, came the woorde of the Lorde vnto me, sayinge:

O thou sonne of man, wryte vp the name of thys day, yea euen ỹ hour of thys presente daye: when the kynge of Babylon set him self agaynst Jerusalem Shewe that obstinate household a parable, and speake vnto them: Thus sayeth the Lorde God: Get thee a potte, set it on and poure water vnto it: put all the peces togethet in it, al the good peces: the loyne and the shoulder, and fyll it wyth the best bones. Take one of the beste sheape, and an heap of bones withall let it boyle well and let the bones sethe well therin.

B Naum,iii,c, Aqacur,ii.a,

Wyth that sayde the Lorde God on thys maner: Woo be vnto the bloudy cyty of the potte, whervpon the rustynes hangeth, and ys not yet scoured away. Take oute the peaces that are in it, one after another: there neade not lottes to be caste therfore, for the bloude is yet in it. Upon a playne drye stone hath she pourcd it, & not vpon the ground, that it myght be couered wyth dust. And therfore haue I letten her poure her bloude, vpon a playne drye stonye rocke, because it shoulde not be hyd, ād that I myght bryng my wrath full indygnacyon and vengeaunce vpon her.

C

Wherfor/thus sayth the Lord god: Wo, wo be vnto that bloudthyrstye cytye/ for whom I wyll prepare a heape of wod beare thou the bones together/kyndle ỹ the fyre sethe the flesshe, let al be well sodden, that the bones maye be sucte oute. Moreouer/set the pot emptye vppon the coales, that it may be warme, and the metell hote: that the fylth and rustynes may be consumed. But it wyll not go of, there D is so muche of it/ỹ rustynes must be brēt oute. Thy fylthynes is abhominable, for I would haue clensed thee/but thou woldest not be clensed. Thou canst not be purged from thyne vnclennesse, tyll I haue poured my wratfull indignacion vpon ỹ Euen I the Lorde haue so deuised: Yea, it is come therto alreadye, that I wyll do it. I wyll not go backe, I wyll not spare, I wyll not bee intreated but accordynge to thy wayes and Imaginacyons, thou shalt be punyshed, sayth the Lorde God.

E

And the woorde of the Lorde cam vnto me sayinge: Thou sonne of man, beholde I wyll take awaye* the pleasure of thyne eyes with a plage: yet shalt thou neyther mourne, nor weape/nor water thi chekes therfore: thou mayest mourne by thy selfe alone/ but vse no deadly lamentacyon. Holde on thy bonet/and put on thi shues vpon thi fete couer not thy face/and eate no mourners bred. So I spake vnto the people by tymes in the morynge, and at euē mi wyfe dyed, then vpon the next morow, I dyd as I was commaunded. And the people sayde vnto me: wylt thou not tell vs/what that signifieth, which thou doest? I answered them, the woorde of the Lorde came vnto me, sayinge. Tel the house of Israel, thus sayeth the Lorde god: beholde I wyll suspende my sanctuary, euen the glory

F

of your power, the pleasure of your eyes, and the thinge that ye loue: youre sonnes and daughters whom ye haue left/ shal fal thorow the swerde.

Like as I haue done/ so shal ye do also Ye shal not hid your faces, ye shal eate no mourners bred: your bonnettes shal ye haue vpon your heades, and shoes vpon your fete. Ye shall nether morne ner wepe, but in your sinnes ye shalbe sorouful, and one repent with another Thus Ezechiel is your shewtoken. For loke as he hath done, so, when this commeth) ye shal do also: that ye may lerne to know that I am the Lord God.

But beholde, O thou soune of manne

G In the daye when I take from them their power, their ioye and honoure) ye luste of their eyes, the burthen of their bodyes: namely/ their sonnes and daughters: Then shal there one escape and come vnto thee, for to shew thee. In that daye shal thy mouth be opened/ to them wh che is escapped that thou mayeste speake, and be no more dom me: Yea and thou shalt be their shew token, that they maye know, how that I am the Lord.

The word of ye Lord vpon the sonnes of Ammō which reioyced at the fal of Jerusalē. Against Moab or Moec. Against Idumea. Agaynst ye Philystines

The .xxv. Chapter.

The worde of the lord came vnto me, saying: Thou sōne of man/ set thy face agaA ezec.xxi.d, Jere.xlix.a vnst the Amonites, prophecye vpon them, and say vnto the amonites: heare the word of the Lord god. Thus sayeth the Lord god: For so much as thou speakest ouer my Sanctuary. Aha/ I trow it be nowe suspended: and ouer the lande of Israel, I trow it be now desolate: yea and ouer the house of Juda/ I trow they be now led awaye prisonets: Behold, I wyl delyuer the to the people of the east, that they maye haue in possession these shal set their castels and houses in the. They shal eate thy frute, and drincke vp thy milcke. As for

* That is Philadelphia *Rabath, I wil make of it a stal for camels, and of Ammon a shepfolde: and ye shal know, that I am the lord.

For thus sayeth the Lord god: In

B so muche as thou haste clapped wyth thine handes, and stamped with ye fete, yee reioyced in thyne herte ouer ye land of Israel wtch despyte: beholde, I wil stretch out myne hande ouer thee also, & delyuer thee, to be spoyled of ye Heathē, and rote thee out from among the people, and cause thee to be destroyed oute of al landes: yea I wyl make thee to be layde waste, that thou mayest know, ye I am the Lord. Esay.xv.xvi Esa.xlviii,a Sopho,ii,b

Thus sayeth the lord god: For so much as Moab and Seir do saye: As for the house of Juda, it is but like as al other Gentiles be; Therfore behold I wyl make the cityes of Moab weapenlesse, and taken awaie their strēgth their cytyes and cheke coastes of their land, which are the pleasures of the cōtre: As namely. Bethiesimoth, Baalemeon and Cariathaim: these wyll I open vnto them of the easte, ye they mate fall vpon the Ammonites: & wyll geue it them in possession: so that the Ammonites shal nomore be had in remembraunce among the Heathen. Eue thus wyl I punish Moab also, ye they maye knowe, how ye I am ye lord. C

Moreouer, thus sayeth the Lorde god: Because that Edom hath auēged and eased hym selfe vpon the house of Juda, therfore thus sayeth the Lorde: I wyl reach out myne hand vpon Edō and take awaye man and beast out of it. From Theman vnto Dedan wyl I make it desolat, they shalbe slayn wt ye swerd. Thorow my peple of Israel will I auenge me again vpon Edom: they shal hādle hym, accordeig to my wrath & indignacion, so that they shal know my vengeaunce, sayeth the lord god. Esay.xxxiiii& Jerem,xix.b Ezec,xxxii,e & xxxv,a Psal,cxxxvie Gene,xxxv,d i, Mach:v,a

Thus sayeth the Lord god: For as much as the Philistines haue done this D namely taken vengaunce wt dispitful stomackes, and of an olde euel will sett them selues to destroye: Therfore thus sayeth the Lorde god: Beholde, I wyl stretche out myne hand ouer the Philistines, and destroye the destroyer, and cause al the remnaunt of the sea coaste to perysh. A greate vengeauce wyll I take vpon them, and punish them cruelly that they maye knowe, how that I am the lord, which haue auenged me of them.

He

The prophecyeth that tyrus shalbe ouerthrowen because it reioyced at ỹ destruction of Jerusalem. The wondring and astonishment of the marchauntes, for the desolation of Tyrus.

The xxvi. Chapter.

A IT happened/ ỹ in the.xi. yeare the fyrst daye of the Moneth, the word of the Lord cam vnto me, sayynge: thou sonne of man, because that Tyre hath spoken vpon Jerusalem: A ha/ nowe I trow the portes of the people be brokē/ and she turned vnto me, for I haue destroyed my helpfull. Yea therfore sayeth the Lorde God: Beholde O Tyre I wyll vpon thee, I wyl bryng a greate multytude of people against thee, lyke as when the sea aryseth with his waues: These shal breake the walles of Tyre / and caste downe her towres: I wil scrape the grounde from her and make her a bare stone: yea as the dryenge place where the fyshers hang vp their nettes by the seaside. Euen I haue spoken it, sayeth the lord God.

B The gētils shal spoyle her: her daughters vpon the felde shall perish wt the sweard, that they maye know howe ỹ I am the lord.

For thus sayeth the Lord god: Behold, I wyl bringe hither Nabuchodonosor (which is the Kyng of Babylō/ & a Kyng of Kynges from the north) vpon Tyre, with horses, charettes, horsmē and wyth a grete multitude of people. The daughters that are in the lande/ shal be slaye with the sweard: but against thee, he shal make bulwarkes and graue vp dyches about thee, and lyfte vp hys shylde agaynst thee.

Hys slynges and batelrammes shal he prepare for thy walles, ād wyth his weapens breake downe thy towres. The dust of his horses shal couer thee they shalbe so many: thy walles shall shake at the noyse of the horsemen, charettes and wheles: when he commeth to thy portes, as men do in to an open cytie. With the hoffes of hys horsse fete, shal he treade doun al thy stretes.

C He shall slaye thy people with the sweard/ and breake downe the pyllers of thy strength. They shal waste awaye thy ryches, and spoyle thy marchaundyse. Thy walles shal they breake downe, and destroye thy houses of pleasure. Thy stones, thy tymbre and foūdacyons shal they cast in the water. Thus wyl I bryng the melody of thy songes/ andỹ voyce of thy mynstrelsy to an ende/ so that they shall nomore be herd. I wil make a bare stone of the/ yea a dryeng place for nettes/ & shalt neuer be buylded agayne. For euen I the Lord haue spoken it/ sayth the Lord God: thus hath the lord god spoken concerning Tyre. The Iles shall be moued at the noyse of thy fal/ and at the crye of the slayne/ that shal be murthered in thee: All kinges of the sea shal come downe from their seates regal: they shal laye awaye their robes and put of their costly clothing. Yea with tremblig shal they be clothed, they shal syt vpon the grounde: they shal be afraied at thy sodeu fal, and be abashed at thee.

They shal mourne for thee, and say vnto thee: O thou noble cite, that hast bene so greately occupied of olde, thou D that hast bene the strongest vpon ỹ sea wt thine inhabitours, of whome al mē stode in feare: How art thou now so vterly destroyed? Now at the tyme of thy fal the inhabitours of the Iles/ yea and the Iles them selues, shal stand in feare at thine ende. For thus sayeth ỹ Lord God: whē I make thee a desolate citie (as other cities be that nomā dwel in) & when I bryng the depe vpon ỹ that greate waters mate couer thee, thē wil I cast the doun vnto them, that descende into the pitte vnto a people that hath bene longe dead, and set thee in a lande that is beneth, lyke the olde wildernes wt thē which go doune to their graues, so that no man shal dwel more in thee. And I wil make thee to be no more in honour, in the land of the liuing I wyll make an ende of thee/ and thou shalt be gone. Though thou be sought for, yet shalt thou not be found forever more, sayeth the Lord god.

C The Prophet is moued to bewaile the desolacyō of Tyrus. He setteth out the praise of Tirus for the hauntyng of marchauntes therto.

The. xxvii. Chapter.

A THe worde of the Lord came vnto me, saynge. O thou sonn of man, make a lamen table cō playute vpon Tire, and saye vpon Tyre, whych is a porte of the see, that occuppeth wyth moch people, and many Iles: thus speaketh the Lorde God: O Tyre, thou hast sayd: what? I am a noble cytye: thy borders are in the myddest of the see, and thy buylders haue made the maruelous goodly. All thy tables haue they made of Cypre trees of the mount Sanyr. From Lybanus haue they taken Cedre trees, to make the maste: and the Okes of Basan to make the rowers.

Thy boordes haue they made of yuery, and of costly wod out of the Ile of Cethym Thy sayle was of whyte small nedle worcke out of the lande of Egypt, B to hange vpon thy mast: and thy hangynges of yolow sylcke purple, out of the Iles of * Elysah. They of Sydon and Arnad were thi mariners, and the wisest in Tyre were thy shyppmasters. The eldest and wysest at Gebal were they, that mended and stopped thi shyppes. All shyppes of the see wyth their shipmen occuppyed their marchaūdyes in the. The Perses, Lydians and Lybiās were in thyne hoost, and helped the to fyght: these hanged vp theyr shyldes and helmettes wyth the, these set forth thy bewty. They of Arnad were wyth thyne hoost rounde about thy walles, and were thy watchmen vpon thy towres, these hāged vp theyr shyldes round aboute thy walles, and made thee maruelous goodly. Thatsys occuppyed wyth the i all maner of wares, in sylver, yron, tynne and lead, C and made thy market greater Iauan, Tubal and Mesech were thy marchaūtes, whych brought the men, and ouuain entes of metal for thy occuppenge. They of the house of Thogarma brought vnto the at the tyme of thy marte, horse horsmen & mules. They of Dedan were thy marchauntes: and many other Iles that occuppyed wyth the, brought the wethers, elephant bones and Paicockes for a present. The Syryans occuppyed with the, because of thy dyuerse worckes, and increased thy marchaundyes, wyth Smaragdes, wyth scarlet, wyth nedle worke with white lynen cloth, with silcke and with Chrystal.

Iuda and the lande of Israel occupied with the, and brought vnto thy markettes, wheate, balme, hony oyle & triacle. Damascus vsed also marcaūdises wt the, in the best wine and whyt wol because thy occuppenge was so greate and thy wares so many. Dan, Iauan, and Meusall haue brought vnto thy markettes, yron redy made wt * Casia and Calamus according to thyr occuppenge. Dedan occupied with the, in fayre tapestry worcke and quilchyns: Arabiah & all the princes of Ceder haue occupied wyth the, in shepe, weteers and goates. D

The marchauntes of Seba and Rema haue occupied also with the, in all costly spices, in al precyous stones & golde whych they brought vnto thy marc kettes.

Haran, Chene and Eden, the marchaūtes of Saba, Assiria and Chelmad were al doers wyth thee, In costly raymēt of yelow sylcke and nedle worcke (very precyous, and therfore pacte and bounde together wyth roopes) Yee and in cedre wood, at the time of thy marckettes. The shyppes of tharsis were the chefe of thy occupieng.

Thus thou art ful and in gret worshyppe, euen in the myddest of the sea. Thy mariners were euer bringing vn to thee out of mani waters. But the east wynde shal ouerbeare the into the middest of the se so that thy wares, thy marchaundyes, thy rytchers thy maryners thy shyppmasters, thy helpers, thy occuppyers (that brought the thynges necessarye) the men of warre that are in thee, E ye and all thy commons shall perysche in te myddeste of the sea, in the daye of thy fall. Thy suburbes shall shake at the loude crye of thy shypmen. All whyrry men, and all matyners vpon the see, shall leape out of their boates, & set them selues vpon the lande. They shall lyfe vp theyr voyce because of the, and make a lamentable crye. They shall cast dust vpon theyr heades, and lye downe in the asshes. They shall shaue them selues, and put sacke cloth vpon them for thy sake.

They shal mourne for thee wyth hertfull sorowe and heuy lamentacions yea theyr chylderen also shall weape for thee. Alas what cyty hath so ben destroyed in the sea as Tyre is? When thy wares and marchaundyes came frō the seas thou gauest all people ynough. The kynges of the earth hast thou made ryche/ thorow the multitude of thy wares and occupying: But thou art now cast down into the depe of the sea, all thy resorte of people is perysshed wyth thee.

All they that dwell in the Iles are abashed at thee, all theyr kinges are afrayd yea theyr faces haue chaunged colour. The marchauntes of the nacyons wonder at thee: In that thou arte so cleane brought to naughte / and commest noo more by.

¶ The worde of God agaynste the kynge of Tyrus for hys pryde. Daniel. The prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon: The lord promyseth that he wyll gather together the chylderen of Israell.

¶ The .xxviii. Chapter.

A Ezre, xxvi xvii, Esay. xiiii. c

THe worde of the Lorde came vnto me, sayinge Thou sonne of man, tell the Prynce of Tyre: Thus sayth the Lorde god: because thou hast a proude herte and haste sayde I am a God, I haue my seat in the myddest of the Sea lyke a God, where as thou art but a mā and not God and yet standeste in thyne owne concept, that thou art God Behold de thou thynckest thy self wyser then daniell, that there is no secretes hyd from thee.

B Wyth thy wysdome and thy vnderstandyng, thou hast gotten thee great welthines, and gathered treasure of syluer and golde. Wyth thy greate wysdomme and occupyenge, hast thou encreased thy power/ and because of thy grete ryches, thy hert is proude.

Therfore thus sayth the Lorde god For so much as thou haste lyft vp thyne herte, as though thou were God: Behold I wyll bryng enemyes vppon thee euē the tyrauntes of the heathen: these shall draw out theyr swerdes vpon thy bewty/ and wysdome, and shal defyle thy glory They shall cast thee downe to the pytte so that thou shalt dye in the myddeste of the sea as they that be slayne. Let se, if ỹ wylt say then (before them that sley thee, I am God: where as thou art but a man and not God) in the handes of them that slaye the, Dye shalte thou, euen.* as the vncyrcumcysed in the handes of the enemyes: for I my selfe haue spoken it, sayeth the Lorde God.

C Moreouer, the worde of the Lord came vnto me, sayinge: Thou sonne of man/ make a lamentable complaynt ouer the kynge of Tyre/ and tel him: Thus sayeth the Lorde God: Thou art a seale of a lyckneſſe, ful of wysdome and excellent beuty. Thou haste bene in the pleasaunt gardē of God/ thou art decte wyth all maner of precyous stones: wyth Ruby, Topas, Chrystal, Jacyncte Onyx, Jaspys, Saphyr, Smaragde, Carbuncle, and golde. Thy bewty and the holes that be in thee were set forth in the daye of thy creacyon. Thou art a fayre Cherub, stretched wyde out for to couer.

D I haue sett thee vpon the holy mount of God: there hast thou bene and walked monge the fayre glyst eryuge stones. From the time of thy creacyon thou hast bene ryght excellent, tyl wyckednesse was found in thee. Because of thi greate marchaundyse, thy hert is full of wyckednesse, and thou hast offended. Therfore wyl I cast the from the mount of God/ O thou couerynge Cherub) and destroy thee among the glysteryng stones.

E Thy hert was proude in thi fayre beuty and thorow thy beuty thou hast destroyed thy wysdome. I wyll cast the downe to the grounde and that in the syght of kynges. Thou hast defiled thy Sanctuary, with the great wickednesse of thy vnryghtuous occuppenge. I wyl bryng a fyre from the myddest of thee, to consume the, and wyll make the to asshes/ in the syght of al them that loke vpon the. All they that haue bene acquaynted wt the among the Heathen shalbe abashed at thee: seyng thou art so cleue brought to naught, and commest no more vp.

And the word of the Lord cam vnto me sayeng: Thou sonne of man, set thy face agaynst Sydon. Prophetye vpō it and speake: Thus sayeth the Lorde God: Beholde o Sydon I wyll vpon ỹ, & get me honoure in the: that it may be knowē howe that I am the LORDE. Ioel. iii. a

It happened in the xi. yeare, vpon the seuenth daye of the first Moneth/ that the Lordes worde came vnto me, sayeng: Beholde thou sonne of man/ I wyl breake the arme of Pharao kig of Egipt: and lo it shal not be bounde vp to be healed, nether shal any plaistre be layd vpō it, for to ease it, or to make it so strong as to holde a swerde: Therfore, thus sayeth the Lord god: Behold I wyl vpon Pharao ỹ king of Egipt and bruse his strōg arme (yet is it but a broken one) and wyl smyte the swerd
C out of hys hande.

As for the Egyptyans I wyl scatre them among the Heathen/ & strow them in the landes aboute. Agayne, I wyl strength the arme of the kynge of Babtlō, & geue hym my sweard in hys hād: but I wyl breake Pharaos arme so ỹ he shal holde it before hī piteously like a wounded man.

Yea I wyl stablish the king of Babylons arme, and ỹ armes of Pharao shal fal downe: that it may be knowne that I am the Lorde, whych gaue the kynge of Babylon my sweard in hys hande, that he maye drawe it out vpō the land of Egipt: and when I scatre ỹ Egyptians amonge the Gentyls, and strowe them in the landes about, they maie know, that I am the lord.

¶ A comparison of ỹ prosperitie of Pharao with the prosperite of the Assirias. He prophecieth alike destruction vpon them bothe.

The. xxxi. Chapter.

A Moreouer, it happened in the xi yeare the fyrst date of the third Moneth that the worde of the Lord came vnto me saynge: Thou sonne of man speake vnto Pharao the king of Egipt, and to al his people: Whom art thou lyke in thy greatnes? Behold Assur was lyke a Cedre tre vpon the mount of Libanus with fayre braunches: So thycke, that he gaue shadowes and shot out very hygh. Hys toppe reached vnto the cloudes. The waters made hym greate, and the depe set hym vpon hye. Round about the rotes of hym rāne there floudes of water, he sent out hys lytle ryuers vnto all the trees of the felde.

Therfore was he hyer then al the trees of the felde, and thorow the multitude of waters that he sent from him, he obtained manye longe braunches. Al foules of the ayre made their nestes in hys braūches, vnder his bowes gēdred B al these beastes of the felde and vnder his shadow dwelt al people. Fayre ād beutiful was he in hys greatnes and in the length of his braūches, for his rote stode beside greate waters. No Cedre tre might hide him: In the pleasaunte garden of god, there was no fayre tree lyke hys braunches/ the playne trees were not like the bowes of him. Al the trees in the garden of god might not be compared vnto him in his beuty, so fayre and goodly had I made hym wt the multitude of his braunches: Inso much that al the trees in the pleasaunt garden of God/ had enuie at him.

Therfore, thus sayeth the Lorde god: for so much as he hath lift vp him self so hye, and stretched his toppe into the cloudes/ and seing his hert is proude in his highnes: C I wyl deliuer him into the handes of the *myghtiest amonge the Heathen, which shal rote him oute According to hys wyckednes wyll I cast him awaye, the enemies shal destrope hym, and the myghtye men of the Heathen shall so scater him, that hys braunches shall lye vpon al mountaynes and in al valleyes: his bowes shal be broken downe to the grounde thorow out the lande. Then al the people of the lande shal go from his shadows and forsake him. When he is fallen, al the foules of the ayre shal syt vpon hi, and al wilde bestes of the feld shal go about amonge his braunches: so ỹ frō henseforth, no tree in the water shal attayne to his hyghnesse, nor reache hys toppe vnto the cloudes, nether shall any tre of the water stande so hye, as he hath done. For vnto death shal they al be deliuered vnder the earthe, and goo downe to the graue, lyke other men.

Moreouer thus saith the lord god In the daye when he goeth downe to the graue I wyll cause a lamentacion to be made. I wyl couer the depe vpon him. I wyl staunche his floudes, and the greate waters shalbe restraigned.

ezechy xxix. xxxi. xxxii.

I shall cause lybanus to be sorowfull for hys sake, and all the trees of the feld shal be smytten. I wyll make the heathen sha ke at the sounde of hys fall when I caste hym downe to hel, wyth them that descen de into the pytte. All the trees of Eden & all the chosen and best trees of Lybanus ye and all they that are planted vpon the waters shall mourne wyth hym also in ỹ lower habytacions: for they shall go dow ne to Hell wythe hym, vnto them th at bee slayn w ỹ swerd, whych dwelt afor vnder ỹ shadow of hys arme among the hethen. To whom shalt thou be lykned that art so glorious and great amon the trees of E den? Yet arte thou caste do wne vnder the Earthe (amounge thee Trees of E= den) where thou must lye among the vn cyrcumcised. wyth them that be slayne w the swearde. Euen thus is it wyth Pha= rao.

¶ The prophet is commaũded to bewayle Pharao the kynge of egypte. He prophesyeth that destructiõ shall come vnto egipte thorow the kyng of Babylõ.

The xxxii. Chapter.

A IN the. xii. yeare/the fyrst day of the. xii. Moneth the worde of the Lorde came vnto me, sayinge: Thou sonne of man take vpp a lamentacyon vpon Pharao the kynge of Egypt, and saye vnto hym. Thou art reputed as a lyon of the Hea= then, and as a whalfysh in the sea. Thou castest thy waters about thee/ thou trou blest the waters w thy fete and stampest in theyr floudes. Thus sayeth the Lorde God I wyll spreade my net ouer thee na mely, a greate multitude of people, these shall dryue the into my yatne for I wyll caste thee vppon the lande and let the lye vpon the feld, that all the foules of the ay re may sitt vpon thee: I wyll geue all the beastes of the fealde ynough of the. Thy flesh wyll I cast vpon the hylles and fyll the valleyes wyth thy hyghnesse. I wyll water the land wyth the aboundaunce of B thy bloude, euen to the mountaynes and the valleyes shalbe full of thee. When thou arte put oute, I wyll couer the hea= uen, and make hys starres dymme. I wil spreade a cloude ouer the Sunne, and ỹ Moone shall not geue her lyghte. All the lightes of heaue wil I put out o uer the, and bring darcknes vpon thy lande/ sayeth the Lord God. I wyl trouble the hertes of many people, whē I bryng thy destruccion amonge the Heathen/ & countrees, whō thou knou est not.

Yea I wyl make many people wyth C their kinges so afrayed thorowe thee ỹ their hearte shal stand vp, whē I shake my swearde at their faces. Sodenly shal they be astonied, euery man i hym selfe at the daye of thy fall.

For thus sayeth the lorde god: the kynge of Babilons swearde shal com vpon ther/ w the swordes of the wor= thies wyl I smite downe the people. All they that be mightie among ỹ Gen tyls, shal waste the proud pompe of E gipt, and brenge downe al her people. All the cattel also of Egipte will I dest roy/ that they shal commomore vpon ỹ waters: so that neyther mans fote nor beastes clawe, shall sterre theym anye more.

Then wyl I make their waters clere, and cause their floudes to runne lyke oyle/ sayeth the Lorde god: When I make the lande of Egipt desolate/ & when the countre, with al that is therī shalbe layde waste: and when I smite al them which dwelī it/ that they maie know that I am the lord. Thys is the mourninge, that the daughters of the Heathē shal make: Yea a sorow and lamentacō shal they take vp/ vp= D on Egypt and al her people, sayeth ỹ lord god.

In the. xii. yeare, the xv. daye of ỹ Moneth/ cam ỹ word of the lord vnto me/ saynge: Thou sonne of man. Take vp a lamentacion vpon the peo ple of Egipt, and cast them downe, yee and the mightye people of the Heathe also, euen wyth them that dwel benethe and with them that go downen tu to the graue. Downe (how fayre so euer thou be) and late thee with the vncircumcised Amonge those that be slayne with the sword, shall they lye.

The swearde ys geuen all ready, he shall be drawen forthe and all hys people.

The

The nyghtie worthyes and hys helpers that be gone downe and lye with the vncyrcumcysed and wyth them that be slayn wyth the swerde shall speake to hym oute of the hell.

Assur is there also wyth hys company, and theyr graues rounde about e, which were slayne and fell all wyth the swerde/whose graues lye besyde hym in ỹ low pytte. Hys commons are buryed rounde aboute hys grauesal together wounded and slayne wythe the swerde, whych men aforetyme brought feare into the land of the lyuing.

There is Elam also wyth al hys people, and theyr graues rounde about: which all beynge wounded and slayne wythe the swearde are goone downe vncyrcumcysed vnder the earth, whych neuertheles somtyme brought feare into the laude of the lyuyng: for the which they beare their shame, wyth the other that begone downe to the graue.

Theyr buryall is geuen them and al theyr people amonge them that be slayne Theyr graues ar roũd about althẽ which be vncyrcumcised, and wyth them that be slayne with the swerde: for seynge that in tymes paste they made the lande of the lyuyng afrayed, they must nowe beare their owne shame wyth them that goo downe to the pytte/ and lye among them that be slayne.

There is Mesech also and Tubal, & theyr people, and theyr graues rounde about. These al ar amõg alvncyrcũcysed, & them that be slayn with the swerd, because afore tyme they made the lande of the lyuynge afrayed.

D Should not they then lye also among the worthyes, and vncyrcumcysed Gyaũtes: whych wyth theyr weapons are gone downe to hell: whose swerdes are layd vnder theyr heades, whose wyckednesse is vpon theyr bones: because that as worthyes, they haue brought feare into the lande of the lyuynge: yea among the vncyrcumcysed shalt thou be destroyed, and sleape wythe them, that perysshed thorowe the swearde

There is the lande of Edom, wyth her kynges and Prynces also, whyche wyth theyre strenght are layde by them that were slayne wyth the swerde, ye amonge the vncyrcumcysed and them whyche are gone downe into the pytte. Moreouer there be al the prynces of the northe, wyth all ỹ Sidonyans whyche are gone downe to the slayne.

Wyth theyr feare and strenght they ar come to confusyon: and lye there vncyrcũcised, amonge those that be slayne wyth ỹ swearde: and beare theyr owne shame wt them that be gone down to the pyt. Now when Pharao seyth thys, he shall be comforted ouer all hys people, that is slayne wyth the swearde. Both Pharao and all hys hooste, sayth the Lorde God. For I haue geuen my feare in the Laude of the lyuyng: But Pharao and all hys people shall lye amonge the vncyrcumcysed, and among them that be slayn wyth the swerde, sayth the Lord God. Jeremy, xlixb

¶ He setteth out the office of a curat that preacheth the Gospell, & ee strengtheneth them that dyspayre, and boldneth them wyth the promes of mercy. As ỹ former ryghtuousnes helpeth not the ryghtuous, yf he geue hymselfe agayne to synne: so the synnes done before are not imputed to the wycked that amendeth. The worde of the Lord agaynst the remnaunte of the people. Agaynste the mockers of the wordes of the prophete.

¶ The .xxxiii. Chapter.

AGayne, the worde of the Lord came vnto me, saying: Thou sonne of man, Speke to the chylderen of thy people, and tell them: Whan I sende a swearde vpon a land yf the people of the lande take a man of theyre countree and set hym to be theyr watchman, that same man (whan he seeth the swerde come vpõ the lande) shall blowe the trompet, & warne the people. A

If a man nowe heare the noyse of the trompet and wyll not be warned, and the swearde come and take hym awaye: hys bloude shall be vpon hys owne head: for he herde the sounde of the trompet, & wolde not take heade, therfore hys bloude be vpon hym. But yf he wyll receaue warnyng he shall saue hys lyfe. Agayn, yf the watchman se the swearde come and shewe it not wyth the trompet so that the peple is not warned: yf the swearde come then, and take any man from amonge them/ ỹ same shalbe taken awaye in hys owne sinne, but hys bloude wyll I requyre of the watchmans hande, B

And

And nowe (O thou sonne of man) I haue made thee a watchmā vnto the house of Israell, that where as thou heareste any thyng out of my mouthe, thou mayst warne them on my behalfe. If I saye vnto the wycked, thou wycked, thou shalte surely dye: and thou geuest hym not warnyng/that he may beware of hys vngodly waye: then shall the wycked dye in his owne synne/but hys bloude wyl I requyre of thy hand. Neuertheles yf thou warn the wycked of hys waye, to turne from it, where as he yet wyll not be turned from it, then shall he dye because of hys synne, but thou hast delyuered thy soule.

Therfore (O thou sonne of man) speke vnto the house of Israel. Ye say thus: Our offences & synnes lay vpō vs/& we be corrupt in them: how shold we then be restored vnto lyfe? Tell them: As trulye as I lyue, sayeth the Lord God, I haue no pleasure in the death of a wycked/but much rather that the wycked turne from hys wāye ād lyue. Turne you/ turne you from youre vngodly wayes, O ye of the house of Israell. Oh, wherfore wyll ye dye?

Thou sonne of man, tell the chyldren of thy people: The ryghtuousnes of the righteous shall not saue hym, whan soeuer he turneth his way vnfaithfuly. Agai the wykednes of the wyked shal not hurt hym, whan soeuer he conuerteth from his vngodlynes.

And the righteousnes of the ryghtuous shall not saue hys lyfe, whan soeuer he synneth.

If I saye vnto the ryghtuous, that he shall surely lyue, and so he trust to hys owne ryghtuousnesse, and do synne, then shall hys righteousnesse be no moare thought vpon/but in the wykednes that he hath done he shall dye, Agayne yf I saye vnto the wycked, thou shalte surelye dye, and so he turne from hys synnes/ ād do the thynge that is lawful and ryghte/ in so much that the same wycked man gegeueth the pledge agayn restoreth that he had taken away by robbery, walke in the commaundementes of lyfe, and dothe no wrounge/ then shall hee surelye Lyue and not dye. Yea the Sinnes that he hathe doone, * shall neuer bee thought vpon, for in so muche as he doth now the thyng that is lawful and ryght, he shall lyue. And yet the chyldren of the people saye: Tush, the waye of the Lord is not ryght, where as theyr owne way is rather vnryght.

When the ryghtuous turneth from hys ryghtuousnes, and dothe the thynge that is wycked, he shall dye therfore. But yf the wycked turne from his wyckednes, doynge the thynge that is Lawfull and ryghte, he shall lyue therfore. Yet ye saye: the waye of the Lorde is not equall. O ye house of Israell/ I wyll iudge euery one of you after hys wayes.

In the .xii. yeare the .v. daye of the .x. moneth of our captyuitye, it happened that one which was fled out of Jerusalem, came vnto me, and sayde: the cytye is destroyed.

Now the hande of the Lorde had beene vpon me the euenyng afore thys mā (whych was escaped) came vnto me, and had opened mi mouth, vntyl the morning that he cam to me: ye he opned my mouth, so that I was nomore domme. Then came the worde of the Lorde vnto mee, and sayde:

Thou Sonne of manne, these that dwell in the wasted Lande of Israel, say: Abraham was but one mann, and he had the lande in possessyon: nowe are we many, and the lande is geuen vs to possesse also. And therfore tell them. Thus sayth the Lord: In the bloude haue ye eaten, youre eyes haue ye lyfte vp to Idoles, & haue shed bloude: shal ye then haue thelā de in possessyon.

Ye leane vpon the swoordes, ye worke abhomynacyons, euerye one defyleth hys neyghbours wyfe: and shall ye then possesse the lande?

Saye thou these woordes vnto them. Thus sayeth tee Lorde god: b* As truly as I lyue, al ye that dwell in thys wildernes, shalbe slayne wythe the swoorde: what soeuer is vpon the feld wyl I geue vnto the beastes to be deuoured, those that be in stronge holdes and dennes/ shall dye of the pestylence. For I wyll make the lande so desolate and waste, ād the Pompe of her streynght shall comme to an ende.

The

The mountaynes in Israel shal be so waste that noman shall trauayle therby.

G ezec.xxv.c. Then shall they lerne to know, that I am the Lord, when I make the lād waste and desolate, because of all their abhominacyons, that they haue wrought. And thou sonne of mā, the chyldrē of the people that talketh of thee, by ỹ walesa i ỹ dores of their houses, sayīg one to another: Come, let vs heare, what worde is gone forth from ỹ lord: These come vnto thee, after the maner of a greate people: yea my people sytt downe before thee, & heare the wordes, but they do not therafter: for in their mouthes they shewe theym selues / as though they were feruent / but their hert goeth after their owne couetouse lucre. And as a balet that hath a swete tune, and is pleasaunt to syng, so shalt thou be vnto thē: thy wordes shal they heare, but they wyl not do therafter.

When thys cometh to passe (for lo, it commeth in dede) thē shal they knowe, that there hath bene a prophet amōge them.

nota Do not

The notes

a * How the Sophesters and ỹ vngodly mock this text, loke before in ỹ. xviii. Chapter,

b * As truly as I liue, is an othe which the Lorde commenly vseth, when he promiseth any thing. Nume xiiii, d e

C Against Byshoppes and curates that dispise ỹ flock of Christ, & seake their owne, The Lord saith that he wyl vpset his dispersed flock, & gather thē to gether. He prouoketh the malice of certen of the flock. He promiseth ỹ true shepārd Christ, and with him peace.

C The. xxxiii. Chapter.

A ezech. viii. a. Jere. xxiii. b & xxiii, a

AND the worde of the Lorde cam vnto me, sayīg: Thou sonne of man, prophecye against the shepardes of Israel, prophecye and speake vnto them: Thus sayeth the lord god: Woo be vnto the shepardes of Israell, that fede them selues. Should not the shepardes fede the flockes?

Ye haue eaten vp my fatt / ye haue clothed you wt the wol: the best fedde haue ye slayne, but the flocke haue yee not norished. The weake haue ye not holden vp, the sicke haue ye not healed: Tee broken haue yee not bounde to gether / the oute castes haue yee not brought agayne: the lost haue ye not sought, but churlishly ād cruelly haue ye ruled them. Thus are they scatered here and there with out a shepard: ye al the beastes of the felde deuoure thē and they go astraye. 1. Pet. v, d

My shepe go wandring vpon al mountaynes and vpon euery hye hyl. Ye they be scatered abrode in al feldes, and there is no mā, that careth for thē, or seketh after them. Therfore O ye shepardes, heare the worde of the lord. Thus sayeth the Lorde god: As truly as I liue, for so much as my shepe are robbed, and deuoured of all the wylde beastes of the feld, hauing no shepard: and seing that my shepardes take no regarde of my shepe, but fede theim selues only, and not my shepe: Therfore heare the word of the lord O ye shepardes: Thus saith the lord god: Behold, I my selfe will vpon the shepardes, ād require my shepe from their handes, & make them cease from dettinge of my shepe: yea the shepardes shal fede them selues no more: For I wyll delyuer my shepe out of their mouthes, so that they shal not deuoure them after thys. For thus sayeth the Lorde god: Behold, I wyl loke to my shepe my selfe, and seke them. nota Behold saith ỹ lord

C Like as the shepārde amonge the flock seketh after the shepe that are scatered abrade, euen so wyll I seke after my shepe, and gather them together out of al places, here they haue bene scatered in the cloudy and darke daye. I wyl bryng them out from al people, and gather them togther out of all landes.

I wyl brynge them into their owne lande and / fede theym vpon the mountaynes of Israel, by the ryuers, and in al the places of the countre. I wil fede them in right good pastures and vpō the hye mountaynes of Israell shall there folde be. There shal they lye in good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel. F

I wyll fede my shepe my selfe, and bryng them to their rest, sayeth ỹ lord god. Suche as be lost, wyl I seke: such as go astraye, wyll I bryng agayne

suche

suche as be wounded, wyll I bynde vp/ such as be weake, wyll I make stronge: soch as be fat and wel lykyng, those wil I preserue, and fede the wyth the thinge that is laufull. And as for you(O my shepe, sayeth the Lorde God/ I wyll put a dyfference amonge the shepe, amonge the wethers and the goates. Was it not ynough for you, to eate vp the good pasture, but ye must treade downe the resydu or your pasture wyth your fete also? Was it not ynough for you to dryncke cleare water, but ye must trou ble the ressydue also wyth youre fete? Thus my shepe must be fayne to eate the thinge, that ye haue troden downe wyth youre fete, and to drincke it, that ye with youre fete haue defyled. Therfore thus sayeth
C the Lorde God vnto them: Beholde, I wyll seuer the fatt shepe from the leane: for so moch as ye haue shot the weake shepe vpon the sydes and shoulders and cumme vpon them wyth youre hornes, so longe tyll ye haue vtterly scatred the abrode. I wyll helpe my shepe, so that they shal nomore be spoyled: yea I wyll dysceme one shepe from another. I wyll rayse vp vnto them one only shepherde: euen my seruaunt a* Dauid, he shal fede them, and he shal be theyr shepherde. I the Lorde wyl be theyr God/ and my seruaunte Dauyd shallbe there prynce. Euen I the Lorde haue spoken it.

Moreouer, I wyl make a couenaunt of peace wythe theym, and dryue all euel beastes out of the land: so that they may dwel safely in the wyldernesse, and slepe in the woddes. Good fortune and prosperytee wyl I geue them, and vnto all that be rounde aboute my hyl. A prosperous shower and rayne wyll I sende them in due season, that the trees in the wodde maye bryng forth theyr frutes, and the grounde her increase. they shall be safe in theyr land/ and shal knowe,
D that I am the Lord, whych haue broken theyr yocke, and delyuered them oute of the handes of those, that helde them in subiection.

They shal no more be spoyled of the heathen, nor deuoured wyth the beastes of the lande: but safely shall they dwell, and no man shall fraye them. I wyll set vp an excellent plante for the so that they shall suffre no more hunger in the lande, nether beare reprofe of the heathen, any more. Thus shall they vnderstande/ that I the lord theyr God am wyth them and that they(euen the house of Israel) are my people sayth the lord God. Ye men are my flocke, ye are the shepe of my pasture/ and I am your god sayth the Lorde God.

The notes.

a* Christ here and in many other places is called Dauid, because he was loked for of the Jewes to sit on the seate of Dauid, after in the xxxviii.

C The destruction that shalcome on the hyll Seir that is, on the Idumeans because they troubled the people of the Lord.

The.xxxv.Chapter.

Moreouer, the word of the Lord came vnto me, saying: Thou sonne of man, turne thy face towarde the mount Seir, prophecy vpon it: and saye vnto it: Thus sayth the lorde god/ Beholde O thou mount Seir) I wyll vpon thee, I wyll reache out myne hand ouer thee, yea wast and desolate wyll I make thee. Thy cytyes wyll I breake downe, and thou shalte lye voyde that thou mayest knowe how that I am the Lorde. For so moch as thou beareste an olde enemytye agaynst the chylderen of Isral & w a cruel hand hast made the afrayd, what tyme as they were troubled and punished for theyr synne Therfore,
a* as truly as I lyue, sayeth the Lorde God I wyll prepare thee vnto bloude/ yea bloude shall folowe vpon thee: seing thou layest wayte for blonde, therfore shall bloude persecute thee. Thus wil I make the mounte Seir desolate and waste and bryng to passe, that ther shal no man goo thether nor come from thense. Hys mountaynes wyll I fyll wythe hys slayne men: thy hylles, dales and valeys shal ly ful/ of the that are slayne w the swearde. I wyll make thee a perpetuall wyldernes/ so that no man shall dwel in thy cyties that ye maye knowe howe that I am the Lorde.

And because thou hast sayd what/ b* both these nacyons and bothe these landes must be myne, and I wyll haue them in possessyon, where as the Lorde was

CC there

there. Therfore, thus saieth the Lorde god: As truly as I lyue, I wyl handle thee accordynge to thy wrath and gelousy, lyke as thou hast dealt cruelly w̄ them, that I maye be knowen among them/how I haue punished thee. Yea and that thou also mayest be sure, ẏ I the Lord haue hearde al thy despitefull wordes, which thou hast spoken agaīst the mountaynes of Israel, saynge: lo, they ar made wa ste, & geuen vs to deuoure. Thus w̄ your mouthes ye haue made your boost agaynste me, yea and multyplied your proud wordes agaīst me, which I haue heard altogether. Wherevnto, thus saieth the lord god, when the whole worlde is in wealthe, then wil I make thee waste. And lyke as thou (O mount Seyr) wast glad, because the heritage of the house of Israel was destroyed: euen so wyl I do vnto thee also/that thou and whole Edō shalbe destroyed, and know that I am the lord.

The notes.

a * As before in the .xxxiii. Chap. k

b * That is to wete, Juda and Israel.

¶ He promiseth deliueraūce from ẏ Gentiles vnto Israel. The benefites done vnto the Jewes are to be ascribed to the mercy of God, not vnto theyr deseruinges. God renueth our hertes ẏ we may walke in his commaundementes.

The xxxvi. Chapter.

A Thou sonne of man, prophecye vpon the Mountaynes of Israel/& speauke: Heare the worde of the Lord / O ye mountaynes of Israel: Thus sayeth the Lord God: Because your enemye hathe sayde vpon you: A ha, ẏ hie euerlastige places are now become ours: Prophecy therfore, and speake: Thus sayeth the Lorde God: Seynge yee be wasted and troaden downe on euery side, and become a possessyon vnto the residue of the Gentiles, whyche haue brought you in to mens mouthes and vnto an euil name amonge the people. Therfore heare the worde of the Lorde god, O ye mountaynes of Israel: Thus sayeth the Lorde God vnto the mountaynes ād hylles, dalleyes and dales, to the void wyldernes and desolate cytyes, which are spoyled and had in derysion on euery side, amonge the residue of the Heathen. Yea, euen thus sayeth the Lorde God: In ẏ fyre of my gelousy haue I taken a deuyse/agaīste ẏ residue of ẏ Gentyles/and agaynst al Edom; whiche haue taken in my lande vnto them selfes for a possession: wiche also reioyced from their whole herte with a dyspytefull stomacke, to waste it, and to spoyle it.

Prophesy therfor vpon the lande of Israel, speake vnto the mountaines and hilles, to valleyes and dales, thus sayeth the lord god: Behold (this haue I deuysed in my gelowsye and terrible wrath): For so muche as ye suffred reprof of the Heathen/therfor thus sayeth the Lorde God: I haue swore, ẏ the Gentyles which lye about you/shal beare youre confusyon them selfes. And as for you (O mountaynes of Israel) ye shal shut out youre braunches and bryng forth your frute to my people of Israel/for it is harde by, that yt wyl come. Beholde, I come vnto you and vnto you wyll I turne me, that ye maie be tylled and sowen.

I wyl send you muche people/which shalbe al of the house of Israel: the cytyes shalbe inhabited/and the decated places shalbe repayred agayne. I wyl prouyde you wyth muche people and catell, which shall increase and bryng frute. I will restoore you also to your old estate & shewe you more kyndnesse then euer ye had before: wherby ye shal knowe, that I am the Lord.

Yea/ people wyll I sende vnto you/ (O my folk of Israel) which shal haue thee in possessyon, & thou shalt be their inhertaunce so that thou shalt nomore be withoue them. Agayne, thus sayeth the lorde God: For so muche as they saye vnto you: thou art an eater vp of men, and a waster of thy people: therfor thou shalt eate no men, nether destroie thy people any more, sayeth the Lorde God. And I wyl not suffre thee, for to beare thine owne confusion amonge ẏ Gentiles from henceforth. Thou shalte not beare the reproffe of the nacions, nor caste out thyne owne people any more, sayeth the Lorde God.

Moreouer the worde of the Lorde came vnto me, sayyng: O thou sonne of man when then house of Israel dwelt vpon theyr awne groūd they defiled them selues wyth ther awne wayes and ymagynacyons: so ỹ in my syght theyr wayes was lyke the vncleanesse of a menstruous woman. Wherfore I poured my wrothful displeasure vpon thē, because of the bloude that they had shed in the lande/ and because of theyr Idols, wherwyth they had defyled thē selues. I scatred them also among the Heathen, so that they were strowed about in the landes. Accordyng to theyr wayes and after theyr awne inuencyons, so dyd I punysh them.

Now when they were gone vnto the Heathen, and came in amonge them, thei *dyshonoured my holy name: so that it was sayde of them: Are these the people of God, and must go out of theyr awne lande? Then spared I my holy name, whych the house of Israel had dyshonored amonge the Gentyles, to whom thei came. Therfore tell the house of Israel: Thus sayeth the Lorde God: I do not thys for your sakes (O house of Israel) but for my holy names sake, whyche ye dyshonoured among the Heathen, when ye came to them. Therfore, I wyll hallow my grete name agayne/ whych amōge the Gentyles is euell spoken of: for ye youre selues haue dyshonoured it among thē. And the Gentyles shal know that I am the Lorde, whan I am honoured in you before theyr eyes/ sayeth the Lorde God.

As for you, I wyll take you from among the Heathen, and gather you together out of all countres, and bryng you agayne in to your awne land. Then wil I poure cleare water vpon you, and ye shalbe clene: Yea from all youre vnclennesse and frō all your Idols shal I clense you. A new herte also wyl I geue you, and a new spyrete wyll I put in to you. As for that stonye hart/ I wyll take it out of your body, and geue you a fleshly herte. I wyl geue my spyrite amōg you and cause you to walcke in my commaūdementes, to keepe my lawes, and to fulfyll them.

And so ye shal dwell in the lande/ that I gaue to your forefathers, and ye shal be my people, and I wyl be your god. I wyl helpe you out of al vnclennesse. I wyl cal for the corne and wyl encrese it, and I wyl let you haue no hunger. I wyl multyply the frutes of the trees and the increase of the felde for you, so that ye shall beare no more reproffe of honger among the heathē. Then shal ye remembre your owne wicked waies and your immaginacions, which were not good so that ye shal take displesure at youre owne selues, by reasō of your synnes and abhominacyons.

But I wyl not do this for your sakes (sayeth the Lord god) be ye sure of it. Therfore, O ye house of Israel, be ashamed of youre synnes. Moreouer, thus sayeth the Lorde God: what tyme as I shal clense you from al youre offences, then wyl I make the cytyes to be occupyed againe and wyl repayre ye places that be decayed. The desolate lande shal be buylded agayn, which afore tyme layd waste in the syght of al them that went by. Then shal it be sayde: this waste lande is become lyke a garden of pleasur, and the boyde, desolate and broken downe cytyes, are now stronge, and fensed againe. Then the residue of the Heathen ỹ lie round about you/ shal know that I am ỹ lord which repayre that was broken doune & plante agayne, that was made wast Euē I the Lord haue spoken it/ and wyl do it in dede.

Thus sayeth the Lord God: I wyl yet once be found agayne of the house of Israel, and do this for them: I shall encrease them as a flocke of men.

Lyke as the holye flocke and the flocke of Jerusalem are in the hye solempne feastes: so shal also the wylde wasted cyties be filled with flockes of men: and they shal know that I am ỹ Lord.

¶ Prophecyeth the bringing againe of the peple being in captiuitee. He sheweth the vnyon of ỹ ten tribes with the two. Christ is the kyng of ỹ Christen people alone, and the only euerlasting shepard therof.

¶ The .xxxvii. Chapter.

The prophecye

A THe hande of the Lorde came vpon me, and caryed me out in the spryte of the Lorde/ād set me doune in a playne feld that laye full of boones/ and he ledde me rounde aboute by them: and beholde, the bones that laye vpō the feld were verye manye, and maruelous drye also. Then sayd he vnto me: Thou sonne of man: thynckest thou these bones maye lyue agayne? He answered: O Lorde god thou knowest. And he sayde vnto me: prophecy thou vpon these bones, ād speake vnto the: Ye drye bones, heare the word of the Lorde. Thus sayeth the Lorde God vnto these bones: Beholde I wyll putt
B breath into you, that ye may lyue: I wyl geue you synowes, and make flesh grow vppon you / and couer yow ouer wythe skynne: and so geue you breathe/ that ye
Geneſi. ii.b. maye Lyue, and knowe, that I am the Lorde.

So I prophecyed, as he had cōmaunded me. And as I was prophecying there came a noyse ād a great mocyon, so that
i.Kor.xv.a, the bones ranne euery one to an other. Now whē I had loked, behold, they had synowes/ and flesh grewe vpon them: ād aboue they were couered wyth skynne, but there was no breath in them. Then sayde he vnto me: Thou sonne of man/ prophecy thou to warde the wynde: prophecy, and speake to the wynde: Thus sayth the Lord God: Come O thou ayer from the foure wyndes, and blowe vpon these slayne, that they may be restored to
C lyfe. So I prophecyed, as he had commaunded me: then came the breathe into them/ and they receaued lyfe, and stoode vp vpon theyr fete a maruelous great sorte

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israell. Beholde they saye: Our bones are dryed vp, our hope is gone, we are cleane cut of. Therfor prophecy thou and speake vnto them: Thus sayeth the Lorde God: Beholde, I wyll open your graues (O my People) and take you out
Ezec.xxxvii.b of youre sepulchres, and bryng you into
D the lande of Israell agayne. So shall ye knowe that I am the Lorde, when I opē youre graues and brynge you out of thē Wy spryte also wyll I put in you and ye shall lyue: I wyll set you agayne in youre owne lande, and ye shall kowe, ȳ I am the lorde which haue sayde it, and fulfylled it tu dede.

The worde of the Lord came vnto me/ saynge: Thou sonne of man take a stycke and wrȳte vpon it Unto Juda, and to the chylderen of Israell hys cōpanyons. Then take another sticke, & wrȳte vpon it Unto Joseph the stocke of Ephraym, and to all the houshold of Israell hys companions. And than, take both these together in thyne hād, so shall there be one sticke therof. Now
E ȳ the chylderen of thy people saye vnto thee: wylt thou shewe vs, what thou meanest by these? Then geue them this answer: thus sayeth the lorde God: Beholde, I will take the stocke of Joseph
Ezec.i.b which is in the hande of Ephraim and of the trybes of Israel his felowes, ād will put them to the stocke of Juda, ād make thē one stocke, & they shall be one in my hand. And the two sticks wher vpon thou wrytest, shalte thou haue in thyne hande that they maye se, and saye vnto them.

Thus sayth the lorde God, beholde,
F I wyll take awaye the Chyldren of Israel frō among the Heathē/ vnto whō they be gone, & wil gather thē together on euery syde/ & bryng thē againe into their owne lande: yea, I wil make one people of thē in the land/ vpon ȳ mountaines of Israel, ād they shal haue but one kyng. They shal no more be two peoples from hense forth, nether be dyuyded into two kyngdoms: they shal also defile thē selues nomore wt their abhominations, Idoles ād al their wycked doinges. I wyl help thē out of all their dwelling places, wherin they haue sined: & wil so clense thē, that they shal be my people, and I their God.

David my seruaūt shalbe their kyng
G Eze.xxxiii.b John.x.b. & they al shal haue one shepard only. They shal walcke in my lawes, & my commaundementes shall they bothe keape and fulfill. They shall dwel in the lād, ȳ I gaue vnto Jacob my seruaūt, where as your fathers also haue dwelt. Yea euē i the same lād shal they, their chyldren/ & their childers childrē dwel for euer more: and my seruaunt David shalbe their euerlasting prince.

Moreouer

Moreouer I wyl make a bond of peace wyth theym, whyche shalbe vnto them an euerlastinge couenaunt. I wyl satle them also/ and multiply them, my sanctuary wyll I set among them for euermore. My dwellyng shalbe wyth them yea I wylbe theyr God/and they shall be my people. Thus the Heathen also shall knowe/ that I the Lorde am the holy maker of Israell: when my sanctuary shal be amonge them for euermore

Heprophecyeth that, Gog and Magog shall come wyth an appoynted hoste into the lande of promes Theyr intent. He rehearseth that the comming of gog was before prophecyed of the prophetes. The destruction of hym.

The xxxviii. Chapter.

AND the worde of the Lord came vnto me, satyng: thou sonne of man, turne thy face towarde Gog in the Lande of Magog Whyche is the chefe prynce at Mesech and Tubal: prophecy agaynste hym, and saye: Thus sayeth the Lord god: O Gog thou chefe Prynce Mesech and Tuball: Beholde I wyll vpon thee and wyl turne thee aboute/and put a bytt in thy chawes: I wyll bringe thee forth & al thyne hoost both horse and horsmen, whyche be all weaponed of the best fashyon: A great people, that handle altogether speares shyldes and swerdes: the Perses, Moryans and wythe sheim the Lybians, whyche all beare shyldes and helmettes Gomer and all his hostes: the houle of Thogorma out of the north quarters and al hys hoostes/yea and muche people wyth thee.

Therfor prepare thee, sett thy selfe in araye with all thy people, that ar cõe vnto thee by heapes, and be thou their defence. After many dayes thou shalte be visited, and in the latter yeres thou shalt come into the lande that hath ben destroyed with the swearde, and nowe is replenished agayne wyth dyuerse people vpon the Mountaynes of Israell, which haue longe lyen waste. Yea, they be brought out of the nations, ād dwel all safe. Thou shalt com vp lyke a storme weather, to couer the lande, and as it were a darcke cloude: thou withe all thyne hostes, and a great multitude of people with thee.

Moreouer, thus sayeth the Lorde God: At the same tyme shal manye thynges come into thy mynde, so that thou shalt ymagyne myscheife, & saye: I wyl vp to yonder playne lande, seig they syt at ease, and dwel so safely (for they dwel all without any walles, they haue neither barres nor dores) to spoile them to robbe them, to laye hande vpõ their so wel inhabited wyldernesses: agaynst that people, that is gathered together from amonge the Heathen, whiche haue gotten cattell and good, and dwel in the myddest of the lande. The shal Saba, and Dedan/and the merchauntes of Tharsis with al their worthyes saye vnto thee: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle? to take syluer and gold? to cary awaye cattell and good? and to haue a greate preye?

Therfore/O thou sonne of man, ỹ shalt prophecy and saye vnto Gog: Thus sayeth the lorde god: In that daye thou shalt know, that my people of Israel dwelleth safe: and shalt com from thy place out of the north partes thou and muche people with thee/ whiche ryde vpon horses, whereof there is a grete multitude ād an innumetable sorte: yea thou shalt come vpon my people of Israell, as a cloude to couer the lande. This shal come to passe in ỹ latter dayes. I wyll bringe thee vp into my lande, that the Heathen maye know me, when I get me honour vpon thee O Gog, before their eyes.

Thus sayeth the lord God: Thou art he, of whome I haue spoken afore tyme, by my seruauntes the prophetes of Israel, whyche prophecyed in those dayes and yeares, that I shoulde bring thee vpon theym.

At the same tyme, when Gog commeth vp into the lande of Israel (sayeth the Lorde God) shal my indygnacyon go forth in my wrath. For in my gelowsye and hote displeasure I haue deuysed, that there shal be a greate trouble in the lande of Israel at that tyme The very fyshes in the sea, the foules of the ayre, the beastes of the feld/and al the men that are vpõ the earth, shal tremble for feare of me.

The prophecye

The hylles also shalbe turned vp syde downe, the stayres of stone shall fall/ and al walles shall syncke to the grounde. I wyll call for a sweardе vpon them in all my mountaynes, sayeth the Lorde God: so that euery mans swerde shall be vpon another. With pestilence and bloud wyl I punysh hym: stormye rayne and hayle stones, fyre and brymstone/ wyll I cause to rayne vpon hym and all hys heape, ye and vpon al that great people that is wt hym. Thus wyll I be magnyfyed, honored and knowen among the heathē: that they maye be sure, howe that I am the Lorde.

He sheweth the destruction of Gog and Magog. The graue of gog and of hys host, He prophecyeth that gog and hys company shalbe deuoured of byrdes and beastes. Wherfore the house of Israell is wasted, Theyr bryngynge agayne from captyuitee is promysed.

The.xxxix. Chapter.

THerfor O thou sonne of mā prophecy agaynst Gog, and speake: Thus sayth the lord God: Behold O Gog: thou chefe prince at Mesech and Tuball/ I wyll vpon thee / & turne thee aboute, and catye thee forth, & leade thee from the north partes, and bryng thee vp to the mountaynes of Israell. As for thy bowe I wyll smyte it out of thy left hād and cast thyne arowes out of thy tyghte hand. Thou wythall thyne heape, and al the people that is wyth thee/ must fal vpon the moūtaynes of Israel. Then wil I geue thee vnto the foules and wylde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it, sayeth the Lord God.

Into Magog and amonge those that syt so careles in the Iles: wyll I sende a fyre, and they shall know, that I am ỹ lorde. I wyll make also the name of my holynes to be knowen among my people of Israell: and I wyl not let my holy name be euell spoken of any more: but the very heathen also shall knowe, that I ā the Lorde, the holy one of Israel. Behold it commeth and shalbe fulfylled in dede sayeth the Lorde God. Thys is the daye wherof I haue spoken.

They that dwell in the cytyes of Israell shal go forthe and set fyre vpon the weapons, and burne them: shyldes/ bowes and arowes/ bylles and clubbes: seuen yeares shall they be burnynge therof, so that they shall els bryng no stykes frō the feld, nether haue nede to hew downe, eny out of the wodde: For they shal haue weapons enow to burne. They shall robbe those that robbed them, and spoile those that spoyled them sayeth the Lord God. Nota a place to be buryed in in Israell

At the same tyme wyll I geue vnto Gog, a place to be buryed in, in Israell: euen the valley where thorow men go from the east to ỹ sea ward. Those that trauayle therby/ shall abhorre it. There shall Gog and al hys people be buryed: ād it shalbe called the valley of the people of Gog. Seuen monethes long shal the house of Israell be buryenge of them that they maye clense the lande. Yea all the people of the lande shall burie them. O, it shall be a glorious daye, when I gett me that honoure, sayeth the Lorde God. They shall ordene men also to be dede buryers, euer goynge thorowe the land/ and appoynt them certayn places to bury those in, whych remayne vpon ỹ felde, that the lande maye be clensed. From ende to ende shal they seke, and ỹ vii. monethes longe. Now those that go thorow the land where they se a mās bone they shall set vp a token by it/ tyll the deed buryers haue buryed it also, in the valley of the people of Gog. And the name of the cytye shalbe called, *Hamonah: Thus shal they make ỹ lande clene Nota A mās Bone

And thou sonne of man: thus sayeth ỹ lord God: Speake vnto al the foules and euery byrd, yea and to all the wylde beastes of the felde: heape you togethet and come, gather you rounde aboute vpon my slaughter that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israell: eate flesh, and dryncke bloude, Ye shall eate the flesh of the worthyes, and dryncke the bloude of the prynces of the lande: of the wethers, of the lambes, of the goates, and of the oxen that be all slayne at Basan. Eate the fat your belyfull, and dryncke bloud, tyll ye be Dronckē of the Slaughter, whiche I haue slayn vnto you.

Fyll

Fyll you at my table, wyth hozses and strong hozsemen: with captaynes and all men of warre, sayeth the lozde god.

I wyl bzynge my glozy also amõg the Gentiles, that al the Heathen maye se my iudgemene, that I haue kepte, & my hande whyche I haue layde vpon them: ỹ the house of Israel may knowe, how that I am the Lozde theyr God/ from that daye fozth. And the Heathen shal knowe, that wher as the house of Israel were led into captiuitee: it was foz their wickednes sake/ because they offended me.

Foz the which cause I hyd my face from them, and delyuered them into ỹ handes of their enemyes ỹ they might al be slayne with the sweard. Accozdig to their vncleneslle and vnfaithful dealynges, so haue I entreated them/ and hyd my face from them. Therfoze thus sayeth the Lozde God: Now wyl I bzynge agayne the captyues of Iacob and haue mercye vpon the whole house of Israel, and be gelous foz my holy names sake. All theyr confusyon and offence that they haue done against me/ shal be taken awaye: and so safely shall they dwel in their lande, that no man shal make them afrayed. And when I haue bzought them againe frõ among the people, when I haue gathered them together out of their enemies landes, and am praysed in them before many Heathen: then shal they knowe, that I am the Lozde their god, whiche suffred them to be led into captiuytee among ỹ heathẽ, but now haue bzought them agayne into their owne lãd, & not left one of them ponder.

After that, wyl I hyd my face no mozе from them/ but wyl poure out my spzite vpon the house of Israel, sayeth the Lozde God.

¶ The restooring of the cytye & of the temple that was to come, is shewed vnto the Pzophete

¶ The xl. Chapter.

IN the. xxv. yeare of oure captyuitee, in the beginig of the yeare, the. x. daye of the moneth: that is ỹ xiiii. yeare, after that ỹ cite was smitten downe: the same daye came the hand of the Lozd vpon me, & caried me fozth: cuẽ in ỹ lãd of Israell bzought he me in the Vysyones of GOD and set me downe vppon a maruelous hye mountayne, wherupon there was a buyldyng (as it had bene of a Cytie) toward the nozth.

Thether he earyed me, and behold there was a manne/ whose symilytude was lyke bzasse whyche had a thzede of flaxe in hys hande, and a meterodde also. He stode in the dooze, ãd sayd vnto me: marke wel wyth thyne eyes, herckẽ to wyth thine eares, ãd fasten it in thine herte, what soeuer I shall shewe thee: foz to thintẽt that they might be shewed thee, therefoze arte thou bzought hether. And what soeuer thou seest/ thou shalt certify the house of Israell therof.

Behõlde there was a wall on the outsyd round about the house: the mete rodde that he hadd in hys hande was sixe cubites longe and a spanne. So he measured the bzeadthe of the buyldyng, which was a meterodde/ and the heyght also a meterod. Then came he vnto the east dooze, and went vp the stayres and measured the postes of the dooze wherof euery one was a meterod thick. Euery chambet was a meterod longe and bzode: betwene the chambers wer fyue cubites. The post of the dooze wyn the porche, was one meterodde. He measured also the porche of the vnnermer dooze, whych conteyned a meterod. Then mesured he the entry of the dooze that conteyned eyght cubytes, and his pyllers two cubytes: & this entry stode inwarde.

The chambers of the dooze east ward were thze on euery side: alike bzode ãd lõge. The pyllers also ỹ stode of both the sides/ wer of one mesure. After this he measured ỹ widnes of ỹ dooze which was. x. cubites, & ỹ heyth of ỹ dooze xiii cubites. The edge befoze ỹ chambers was one cubite bzode vpõ both ỹ sides and the chãbers six cubytes wid of eyther syde. He measured the dooze frõ the rigge of one chãbze to another, whose wydnes was xxv. cubytes, & one dooze stod againg another. He made pillers also lx cubytes hye, rouñd about ỹ courte dooze Before ỹ inward part vnto ỹ fozedooze enery of ỹ innermar dooze, were L. cubites. The chambers & their pillers with

round

round about vnto ỹ doze, had syde wynd-
dowes: So had ỹ foze entres also, whose
wyndowes went roundeaboute wythe
in. And vpon the pyllers there stode date
trees.

Then brought he me in to the foze
courte, where as were chambres and pa-
ued wozckes, made in the foze Courte
round about. xxx. chambres vpon one pa
D ued wozcke. Now the paued wozcke
was a longe besyde the dozes/ and that
was the lower paued wozcke. After this
he measured the breadth from the lower
doze, vnto the vttermer courte of the out
syde, whych had an. C. cubytes vpon the
east and the nozth parte. And the doze in
the vttermost courte towarde the nozth
measured he after the lenght and bredth:
hys thze chambres also on ether syde/ wh
hys pyllers and foze entryes: whych had
euen the measure of the fyrst doze. Hys
heyght was fifti cubytes, the bredth xxv
cubytes: hys wyndowes and pozches wh
hys date tres, had euen lyke measure as
the doze towarde the east: there were. viii
steppes to go vp vpon, and theyr pozche
be foze them. Now the doze of the vttr
mer court stode streyght ouer agaynst ỹ
doze, that was towarde the nozth east.
From one doze to another, he measured,
C. cubytes.

After that he brought me to the south
syde, where there stoode a doze towarde
the south: whose pyllers and pozches he
measured/ these had the fyrst measure:
and wyth theire pozches they had wyn-
dowes round aboute, lyke the fyrst wyn-
dowes. The heygth was. l, cubytes, the
bredth. xxv. wyth steppes to go vp vpō:
hys pozche stode befoze hym, wyth hys
pyllers and date tres on eyther syde. And
the doze of the innermer courte stode to-
warde the southe/ and he measured from
one dooze to another an Hundred Cuby-
tes. So he brought me in to the yn
nermer courte thozowe the Dooze of the
south syde: whych he measured, and it had
the measure a foze sayde. In lyke maner
hys Chambres pyllers, and foze entryes,
had euen the foze sayde measure also.
And he had wyth hys pozches roundea
boute, wyndowes of. L cubytes heygh
a xxv. cubites brode. The pozches round
about were. xxv. cubytes long, x. v. cubi-
tes brode. And hys pozche reached vnto
the vttermost courte: vpon hys pyllers
ther were date trees, and, viii. steppes to
go vp vpon.

He brought me also into the inmost
court vpon the east syde and measured
the doze acozdyng to the measure afoze
sayde His chambers/ pyllers, and poz
ches had euen the same measure as the
fyrst had: ād wyth hys pozches he had
windowes rounde aboute. The heygth
was. l. cubites, the bredth xxv. cubites:
hys pozches reached vnto the vttermost
courte: hys pyllers also had date trees
on eyther syde/ and viii steppes to goo
vp vpon. And he brought me to the
nozthe dooze, and measured it whych al
so had the fozesayd measure. Hys cham
bers/ pyllers and pozches had wyndo-
wes rounde aboute: whose heyght was
L. cubites/ and the bredth xxv. hys pil
lers stode towarde the vttermost court
and. vpon them both were date trees ād
viii steppes to go vp vpon. Ther stode
a chambze also, whose intraunce was
at the doze pyllers/ and ther the burnt
offrynges were washed.

In the doze pozche, there stode on
either syde two tables foz the slaught-
ynges: To slepe the burntofferinges/
synneofferinges and trespaceoffrynges
therupon. And on the out syde as men
go fozthe to the nozth doze, there stode
two tables. Foure tables stod on ether
syde of the doze. viii. tables wher vpon
they slaughted. Foure tables were
of hewen stone foz the burntoffrynges
a cubyte and a halfe longe and brode/
and one cubite hie wherupon were lai
ed the vessels and oznamentes, whych
were vsed to be the burnte and slayne
offrynges, when they were slaughted.
And within, there were hokes foure fin
gers brode/ fastened rounde about/ to
hange flesh vpon, and vpon the tables
was layed the offringe flesh. On the
outside of the innermer doze/ were the
singers chambers in the inward court
beside the nozth doze ouer against the
South. There stode one also, beside ỹ
east doze nozthwarde.

And he saide vnto me: This chāmbze
on the nozth syde belōgeth to ỹ pzestes
that kepe the habytatyon: And thys

toward

toward the nozth, is the Pzestes that
1.Para.xxiiii. waytе vpon the aultar whyche be the
xvi.Reg.ii,k sonnes of Sadoch, that do seruyce be-
foze the Lozd in steade of the chyldzen
of Leui. So he mesured the foze court
which had in length an. C cubytes, ād
as much in bzedth by the foute cozners
Now the aulter stode befoze the houle
And he bzought me to the foze entre of
ỹ houle & mesured ỹ walls by the entre
doze which were fyue cubites long on
ether syde. The thicknes also of the
doze on either syde, was thze cubytes.
The length of the pozche was. xx. cu-
bytes, the bzedth. xi. cubites, and vpon
steppes wente men vp to yt: By the
walles also wer Pillers/on either syde
one.

The dispozycion and deuyse of buyldig again
the temple, & of the other thinges ther to belōging

The. xli. Chapter.

AFter thys he bzoughte me
to the temple, and mesured
the postes: which were of
bothe the sides. vi cubites
thicke, accozding to ỹ wyd
nesse of the tabernacle. The bzedth
of the doze was. x cubytes and the wal
les of the doze on eyther syde fiue cu-
bytes. He mesured the length therof,
which conteyned. xl cubytes/and the
bzedth. xx. Then went he in, and mea
sured the doze postes, whyche were two
cubytes thicke: but the doze it self was
syxe cubytes and the bzedthe of ỹ doze
was. vii. cubytes. He mesured the
lengthe and bzedth therof, whych were
euery one. xx. cubytes, befoze the tēple

And he sayde vnto me: this is the
holyest of al. He mesured also the wal
of the houle, which was syxe cubytes.
The chambzes that stode round about
the houle, wer euery one foure cubytes
wyde, and one stode hard vpō another
wherof there were. xxxiii. And there
stode postes beneth by the walles roūd
about the houle, to beare them thē vp:
but in the wall of the houle they were
not fastened. The syde chambzes were
the hyer, the wyder / and hadd steppes
thozow theym round about the houle
B Thus was'pt wyder aboue, that from
the lowest, men myght go to the hyeste
and myddle chambzes.

I sawe also that the houle was very hie
rounde aboute. The foundacyon of the
fyxe chambzes was a metterodde (that is
syxe cubytes) bzode. The thycknesse of ỹ
syde wall wythout, conteined fiue cubi-
tes, and so dyd the out wall of the cham-
bzes in the houle.

Betweene the chambers, was the wide
nes xx. cubytes rounde about the houle.
The chambze dozes stode ouer agaynst
the outwall, the one doze was towarde
the nozth, the other towarde the South:
and the thyckneſſe of the outwall was.
v. cubytes rounde about. Now the buyl
dynge that was separated towarde the
west/was. lxx. cubytes wyde: the wall of
the buyldyng was. v. cubytes thycke
round about, and the length foure scoze
cubytes and ten. So he measured the
houle whych was an. C. cubytes long &
the separated buyldyng wt the wal were
an. c. cubytes long also. The wyndues be-
foze the houle & of it that was separated
towarde the East, was an. C. cubytes.

And he measured the length of the
buyldynge befoze and behynde wyth ỹ
chambers vpon both the sydes: & it con- C
teyned ā. C. cubytes. The ynnermer tem
ple, the pozche of the foze court, the syde
postes, these thze had syde wyndowes, &
pyllers rounde aboute ouer agaynst the
postes, from the grounde vp to the win-
dowes. The wyndowes thē selues were
syled ouer wyth bozdes: and thus was
it aboue the doze, vnto the ynmost houle
and wyth out also. Ye the whole wall
on euery syde both wythin and wythout
was syled ouer wyth greate bozdes.
There were Cherubyns and date trees
made also, so that one date tre stode euer
bewyxte two Cherubyns. One Cherub
had two faces/the face of a man loking
a syde towarde the date tre, and a lyons
face on the other syde. Thus was it ma-
de rounde aboute in al the houle. Ye the
Cherubyns and date trees were made D
from the ground vp aboue the doze, and
so stode they also vpon the wall of the
temple.

The bypostes of the temple were
foure squared, and the fashyon of the
Sanctuary was euē as it appered vnto
me

me a foze in the vysyon. The table was of wodde, thze cubytes hye and two cubytes longe: hys cornezs/the lengthe and the walles were of wodde.
And he sayd vnto me: Thys is the table that shall stande befoze the Lozde. The temple and the holyest of al had either of them two dozes and euery doze had two lytle wyckettes whyche were folden in one vpon another, on euery syde two.
And vpon the dozes of the temple there were mad Cherubyns & date trees, lykeas vpon the walles: a greate thycke balke of wodde was befoze on the out syde of the pozch. Upon both the sydes of the walles of the pozche, theare were made deape wyndowes and date trees, hauyng beames and balkes/lyke as the house had.

¶ Of the chambres of the temple foz the Preastes & the holy thynges.

The.xlii. Chapter.

Then caryed he me out into the foze court to warde the nozth, and brought me into the chambze that stod euer agaynst ꝑ backe buyldyng nozth warde, which had the length of an C. cubytes, whose doze turned towarde the nozth. The wideneſſe cõteyned. L. cubytes ouer agaynst the. xx. cubytes of the ynnermer courte, & agaynste the paued wozk that was in the foze court. Beside al these thze, there stode pyllers, one ouer agaynst another. And befoze thys chambze there was a place of x. cubytes wyde, and wyth in was awaye of one cubyte wyde, and theyr dozes towarde the nozth. Thus the hyest chambzes were alwaye narower then the lowest and myddelmost of the buyldyng: foz they bare chambze vpon chambze, and stode thze together one vpon another not hauyng pyllers lyke the foze court: therfoz were they smaller then those beneth and in the myddest, to recken from the ground vpwarde.
The wall wyth out that stode by ꝑ chambzes towarde the vttermost court vpon the foze syde of the chambzes, was L. cubytes long: foz the length of ꝑ vttermost chambzes in the foze court was L. cubytes also: but the length therof befoze the temple was an C. cubytes.
These chambzes had vnder them an intraunce of the easte syde, whereby a man myght go into thē out of the foze court, thozow the thycke wall of the foze court towarde the east ryght ouer agaynst the separated buyldynge. Befoze the same buylding vpon this syde ther were chambers also whych had awaye vnto them. lyke as the chambers on the nozth side of the same length and wydeneſſe.
Theyr intraunce/fashyon and dozes were also of the same maner. Yea euen lyke as the other chamberdozes were, so were those also of the south syde. And befoze the way toward the syngers steppes on the east syde there stode a doze to go in at. Then sayde he vnto me: the chambers towarde the Nozthe and the southe whych stande befoze the backe buyldyng those be holye habitations, wherein the pryestes that do seruice befoze the Lozde must eate the mooste holy offrynges: and there must they laye the mooste holy offrynges: meatofferynges, synneofferynges & trespasse offrynges/foz it is an holy place. When the pryestes come therin, they shall not go oute into the foze courte: but (seyng they be holye) they shall leaue the clothes of theyr ministracion, and put on other garmēts, when they haue any thyng to do wyth the people.
Now when he had measured all the ynnemer, house, he brought me fozth thozowe the east pozte and measured the same rounde aboute. He measured the east syde wyth the meterodde, whych round about conteyned v. C. meteroddes. And ꝑ nozth syde measured he whych cõtayned rounde aboute euen so muche. The other two sydes also to warde, the southe and ꝑ west (whych he also measured) conteyned eyther of them. v. C. meteroddes. So he measured all the four sydes where there went a wal round about. v. C meterods long, & as broade also/whych separated the holye from the vnholy.

Heseyth the glozye of God goynge into the temple, from whence it had befoze departed. He mencyoneth the Idolatryeof the chylderen of Israell, foz which they were consumed and broughte to nought. He is commaunded to call them agayne to repentaunce.

The

The.xlvii.Chapter.

A SO he brought me to the dore, that turneth towarde the east. Beholde then came the glory of the God of Israell from oute of the east, whose voyce was lyke a great noyse of waters/ and the earth was lyghtened wythe hys glorye. Hys sight to loke vpon/was lyke the fyrst that I sawe, when I wente in, what tyme as the cytye should haue ben destroyed: ād lyke the vysion that I saw by the water of Cobar. Then fel I vpon my face, but the glorye of the Lorde came into the house thorow the east dooze. So a wynd toke me vp/and brought me into the vtterme court, and behold the house was full of the glorye of the Lorde.

B I herde one speakinge vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man/ thys towne is my sete, & the place of my fotesteppes, wher as I wyl dwel amōg ẏ chyldren of Israel for euermore, so that the house of Israell shall noo more defyle my holye name, neyther they nor theyr kynges thorowe theyre whordome, thorow theyr hye places & thorow ẏ dead bodys of theyr kyngs: whych haue buylded theyr thresholdes in maner herdvpon my thresholdes/and theyre postes almooste at my postes/so that there is but a bare wall betwyxte me and them. Thus haue they defyled my holy name wyth their abhominacions, that they haue committed Wherfore I haue destroyed them in my wrath. But now they shal put away their whordome and the dead bodyes of theyr kynges oute of my syghte, that I maye dwell among them for euermore. Therfore (O thou sonne of man) shewe thou the houshoulde of Israell a temple, that they maye be ashamed of theyr wyckednes, and measure thē selues an example thereat.

C And when they bee ashamed of all theyr worckes then shew them the forme & fashyon of the temple: the cōmyng in, ẏ goyng oute, al the maner and descryptiō thereof: yea al the vses and ordynaunces of it, that they maye keepe and fulfyll all the facyons and customes thereof.

Thys is the descryption of the house, Aboue vppon the Mounte roundeabout all the corners/ it shalbe the holyest of all. Behold, that is the descryptyon and fashyon of the house. Thys is the measure of the aultar (after the tru cubyte/whych is a paume longer then another cubyte) hys bottome in the myddest was a cubyte longe and wyde, and the ledge that wente rounde about it, was a spanne broade. This is the height of the aultar: from the grounde to the lower steppes to ẏ lenght is two cubites and the bredth one cubite, and from ẏ lower steppes of the hygher are foure cubites, and the bredth but one cubite.

The aultar was foure cubytes hye and from the Aultar vpwarde stoode foure hornes/ād it was xii. cubites lōg and. xii, cubites brode vppon the foure corners. The couertnge of the aultars was xiiii. cubites long and broade vpon the foure corners, and the ledge ẏ wente rounde about/had halfe a cubyte: and the bottom therof round about one cubyte/hys steppes stode towarde the east. And he sayde vnto me.

D Thou sonne of man, thus sayth the lorde GOD: These are the ordinaunces and lawes of the Aultar, in the day when it is made to offre burntoffrynges/ and to sprynckle bloude therupon. To the preistes, to the Leuites that be of the sede of Sadoch/and treade before me to do me seruice, sayth the lorde God: Unto these geue thou a yong bullock/for a synne offrynge: and take the bloude of hym and sprynckle hys four hornes wythal and the four corners of the aulter couerynge: with the ledge that goeth round aboute, here wyth shalt thou cleense it, and reconcyle it. Thou shalt take the bullocke also of the Synneoffrynge/and burne hym in a sondry place without the sanctuary.

E The nexte daye, take a goot bucke wythout blemmyshe for a synneoffring to reconcyle the Aulter withe all, lyke as it was reconcyled wyth the bullock. Now when thou hast made it cleane, then offre a yong bullock without blemysh and a ramme out of the flocke without blemish also. Offer them before the lorde, and let the preest cast salt therupon and geue them so vnto the lorde for a burnt offring.

Seuen

Seuen dayes shalt thou bringe, euery daye a goot buck. A yonge bullocke & a ramme of the flocke (bothe without ble myssh) shal they offer. Seuen daies shal they reconcile & clense the alter, & offer vpon it. When these dayes are expyred/then vpon ỹ. viii. daye and so forth, the prestes shal offer their burnt offrynges and healthe offrynges vpon the aulter: So wyll I be mercyfull vnto you/sayeth the Lorde God.

¶ He sheweth what dore of the temple is shut. He is cõmaunded to vpbraide the people with their offence. The vncircuncysed in hert & in the flesh. Who ar to be admitted to the serues of ỹ tẽple, and who to be refused. He sheweth what prests he wold haue admitted into the holy place, and also their office.

The xliiii. Chapter.

AFter this, he brought me a gayne to the outward dore of the Sanctuarye on the Easte syde, and that was shut. Then sayde the Lord vnto me: This dore shalbe styl shut, & not opened for eny mã to go thorowe it but only for the lord God of Israel: yea he shal go thorow it, els shall it be shut stil. The prince hi selfe shal cõe thorow it/that he maye eate breade before the Lord. At the porche shal he come in, & there shal he go out agayne. Then brought he me to the dore, vpõ ỹ north syde of ỹ house. And as I loked about me, beholde, the glorye of the lord fylled ỹ house: and I fel down vpon my face. So the Lord spake vntome: O ỹ sonne of mã, a*faste this to thyne hert beholde, and take dyligent heade to all that I wyl saye vnto thee/ concerning al the ordinaunces of the lorde and al his lawes: ponder wel with thine hert the cõmyng in of ỹ house & the goinge forth of ỹ sãctuary: & tel ỹ obstinat house holde of Israel: Thus sayeth ỹ lorde god: O house of Israell/ye haue now done ynough, with al youre abhominacyons, seynge that ye haue brought te in to my Sanctuary straungers, hauynge vncyrcumcysed Heartes and flesshe, where thorowe my Sanctuarye is defyled, whẽ ye offre me bread, fat, & blode.

Thus with al youre abhominacyons ye haue broken my couenaunt/ & not kepe the holy ordinaces of my sãctuary: but set kepers of my Sanctuary, euen after your owne minde. Therfor thus sayeth the lord god: Of al the straungers that dwel among the chyldren of Israel/no straũger (whose hert and flesh is not circumcised) shal com within my Sanctuary: No nor the Leuites that be gone back fro me, & haue disceaued the people of Israel with al errours/going after their ydoles: therfore shall they beare their owne wyckednes. Shulde they be set and ordened to mynystre vnder the dores of the house of my sanctuary: And to do seruice in ỹ house: to slaye burntofferigs and sacrifices for the people: to stande before them, and to serue them: seynge the seruyce ỹ they do them, is before ther Idols, and cause the house of Israel to stomble thorow their wickednes For ỹ which cause I haue pluckte out myne hand ouer them (saieth the Lord) for ỹ now they muste beare their owne iniquitye, and not to com nye me, to serue me with their presthod, in my Sanctuary, and mooste holyest of al: ỹ they mate bere their owne shame and abhominacyons, whiche they haue donne. Shoulde I vse them to be porters of the house, and to all the seruyce that is done therin: but the prestes the Leuites the sonnes of Sadoch, that kepte the holy ordynaunces of my Sanctuarye when the chylderen of Israeli were gone fro me shall come to me to do me seruyce, to stande before me, and to offre me the fat ãd the bloud/saieth the lord God.

They shal go into my sanctuarye and treade before my table/to doo me seruice, and to wayte vpon myne ordynaunces Now when they go in at thee dores of the vnnermer court, they shal put on lynen clothes, so that no wolly ne come vpon them, whyle they do seruice vnder the dores of the vnnermer court & wtin. They shal haue fayre linneu bonettes vpon theyr heade and lynen breches vpon theyr loynes/which in theyr labor they shal not put about them: And when they go forthe to the People into the outwarde courte: they shall put of the clothes / wherein they haue ministred and laye them in the

habytacion of the Sanctuarye and put on other apparell, leaste they vnhalowe the people with theyr clothes.

F Leuitti,xlv,f, and,xx,a,a

They shall not shaue theyr heades, nor nourysshe the bushe of theyre hearte but rounde theyr heades onely. All the Prestes that go into the vtmost courte shall dryncke no wyne. They shal mary

Leuitte,-,-, Olei,a,iii,a

no wyddow, nether one that is put from her husbande: but a maide of the sede of the house of Israell, or a wyddowe, that hath had a pryest before.

They shall shewe my people the dyfference betwene the holy and vnholy, betwyxte the cleane and vncleane. G If anye dyscorde aryse, they shal dyscerne it/and geue sentence after my iudgementes. My solēpne feastes, my lawes and ordynaunces shal they keape/and halowe my Sabbothes. They shal come at no dead person to defyle them selues (excepte it be father or mother, sonne or daughter, brother or syster that hathe had yet no Husband) in suche they maye be defyled.

And when he is clensed, there shal be reckened vnto hym seuen Dayes: and yf he go into the sanctuarye agayne to do seruice, he shall bryngc a synne offryng sayeth the Lorde God. They shal haue āheritage: yea I my selfe wylbe theyr herytage/els shal ye geue them no possessyon in Israeel, for I am theyr possessiō. The meateofferyng, synneofferynge, ād trespasse offrynge shal they eate, and euery Dedicate thynge in Israell shall be theyrs. The fyrst lynges of al the fyrst frutes, and all ire wyll offerynges shalbe the Pryestes.

Ye shall geue vnto the Pryest also the fyrstlynges of youre dowe, that GOD maye prospere the resydue. But noo deade carcon shall the pryeste eate/ nor suche as is deuoured of wyld bestes fowles or catell.

The Notes.

a* That is: consydre or ymmagyne thys in thyne herte.

¶ Out of all the land of promes are there separate iiii. porcions of whych the fyrst is geuen to the prestes and to the temple, the second to the leuytes, the thyrde to the cytye, the fourth to the prynce. An exhortacion to the heades of Israell. Of iust weyghtes and measures. Of fyrst frutes. &c.

¶ The. xlv. Chapter.

When ye deuyde the lande by the lot, ye shal put aside one parte for the Lord to be holy from otheyr landes: namely xxv. M. meteroddes longe, A Eze.xlviii.b

& x. M. brode. This shalbe holy, as wide as it is rounde aboute. Of thys parte there shall belonge vnto ỹ Sanctuary v. C. meteroddes in all the foure corners and. l. cubytes wyde rounde aboute to ỹ suburbes. And frō this measure/namely of xxv. M meteroddes longe, and x. M brode, thou shalt measure, wherin the Sanctuary and the holyest of all maye stande.

The resydue of that holy grounde shall be the prestes, whych do seruyce in the Sanctuary of the Lorde, and goo in before the Lorde to serue hym/that they maye haue rowme to dwell in.

As for the Sanctuary, it shall stande B for it selfe: and to the Leuytes that serue in the house, there shalbe geuen. xx, habytacyons, of the xxv. M. length and. x. M breadth: ye shal geue also vnto the cytie a possessyon of. v. M, meteroddes brode and. xxv. M. longe, besyde the parte of the Sāctuary: that shal be for the whole house of Israel. Upon both the sydes of the Sanctuaryes part/and by the cytye there shalbe geuen vnto the prynce what soeuer lyeth ouer against the cytye, as farre as reacheth westward & eastwarde C whych shalbe as long as one parte, from the west vnto the east.

This shalbe his awne lande in Israel/that my prynces be no more chargeable vnto my people. And such as remaineth yet ouer in the lande shalbe geuen to ỹ house of Israel accordynge to their trybes. Thus sayeth the Lorde God: O ye prynces, ye haue now oppressed and destroyed ynough: now leaue of, handle now accordyng to the thynge, that is equall ād lauful: and thrust out my people no more sayeth the Lorde God. Ye shal haue a true weyght, a true[a]* Ephah and a true[b]* Bath. The Ephah and the Bath shalbe a lyke. One Bath shall cōteyne the tenth parte of an Homer and D so shall one Ephah do. Theyr measure shall be after the Homer. One Sycle maketh. xx. Geras. [c]* So. xx, Sycles, ād. xxv and. xv. Sycles make a poundes

This is the heaueoffrige/that ye shal geue to be heaued,namely,ỹ.xvi parte of anEphah,out of an Homer ofwater and the.xvi.parte of an Ephah, out of an Homer of barley. The oyle shalbe measured with the Bath:euen the tent parte of one Bath out of a *Coz.

Ten Bathes make one Homer:for one Homer kylleth ten Bathes. And one lambe from two hondzeth shep out of the pasture of Israel,for a meatoffering,burnt offering and healthoffering to reconcyle them/sayeth the lozde god.

All the people of the lande shall geue this heaue offeryng with a fre wyl.

Agayne,it shalbe the pzinces part to offer burntoffrynges,meat offerynges and dzinckeofferinges vnto the Lozde G in the holydayes,new Mones/Sabothes,and in al hie fastesof the house of Israel. The synoffering,meateoffrynge burntoffering and healthoffering shall he geue/ to reconcyle the house of Israel. Thus sayeth the Lozd God: The fyrst day of the first moneth thou shalt take a yong bullock without blemish, and clense the sanctuary: So the prieste shall take of the bloude of the synofferyng,and spryncle it vpon the postes of the house,and vpō the foure cozners of the aultar,with the dozeposles of the ynnermer courte. And thus shalt thou do also the seuenth date of the moneth (for suche as haue sinned of ignozaūce oz beynge dysceaued) to reconcyle the house Wal. Upon the.xiiii daye of the moneth ye shal kepe Easter. Seuen dayes shal the feast contynue,wherein there shal no sower noz leuened bzead be eaten.

Upon the same date shall the pzince geue for him self and for al his people of the lande,a bullock for a synofferyng And in the feaste of the seuen dayes he shal offre euery date a bullock & a ram, that are without blemish,for a burntofferyng vnto the lozd:and an he goote dayly for a synofferyng. For the meate offrynges/he shal geue euer an Ephah to a bullocke,an Ephah to a ram, & an Hen of oyle to an Ephah. Upon the xv daye of the seuenthe Moneth,he shall kepe the seuen dayes holy one after another,euen as the other seuen dayes: wyth the synne offrynge/ burntoffrynge. meate offryng,and wyth the oyle.

The Notes.

a ✡ Ephah is a measure of dzye thinges.
b * Bath is a measure of moyste thynges.
c * So xx.sycles,and ,xv. and ,xxv, make a pounde That is.xl,sycles make a pounde. Howbeit euerye one of these numbers was wonte to haue hys pzoper name alone,
d * Coz and Homer are both one.
¶ The sacrypice of the Sabboth and of the newe moone, Thozow whych dozes they must go in,oz cō out of the temple,&c.

¶ The.xlvi.Chapter.

THus sayeth the lozde God: The dooze of the ynnermer courte toward the east,shal be shut the vi wozck dayes but in the sabboth & in the day of the newe Moone, it shalbe opened. Thē shal the pzynce cōe vnder the dooze pozche,and stande still wout by the dooze cheke. So ỹ pzestes shall offre vp hys burnte and healthe offerynges. And he shal wozshyppe at the dooze poste,and go hys waye forthe agayne, but the dooze shall no moze bee shut tyll the euening.

On the same maner shal the people of the lād also do theyz wozshyp before the Lozde, without thys dooze vpon the Sabbothes and new mones. This is now the burntoffrynge,that ỹ pzince shall bzyng vnto the Lozd vpon ỹ sabboth:syxe lambes without blemysh, & a ram without blemish,and an Ephah for a meateoffering,with ỹ ram. As for the lābes,he mate geue as many meteoffrynges to them,as he wil,& an Hen of oyle to an Ephah. In the daye of the newe monethe,it shalbe a yong bullocke wythout blemyshe, syxe lambes & a ram also without blemysh. With ỹ bullocke he shal geue an Ephah,and with the ram an Ephah also for a meteoffering:but to the lābes,what he mate come by. And euer an Hen of oile to an Ephah. When the pzince commeth he shal go vnder the dooze pozche, and euen there departe forth agayne. But whē the people of the lād come before the Lozd in the hye solempne fest,as many as come in by the nozth dooze to do wozshyp, shal go out agayne at the south dooze. And they ỹ com in at ỹ south Dooze, shall goo Forth agayne at the Nozth dooze.

There

There shal none go oute at the doze
where he cam in, but shal go fozth tyght
ouer on the other syde, and the pzynce
D shal go in and out amonge them.

Upon the solempne and hye feaste
dayes, thys shalbe the meatoffcryng:
An Ephah to a bullock & an Ephah to a
ram/and to the lambes: as many as he
wil, but euer an hin of otle to an Ephah.
Now when the pzynce bzyngeth a burnt
offerynge oz an healthe offcrynge wyth
a fre wyll vnto the Lozde, the east doze
shalbe opened vnto hym, that he may do
wyth hys burnt and healthofferynges/
as he doth vpō the Sabboth, and when
he goeth fozth, ỹ doze shal be shutt after
hym agayne. He shal daylye bzynge vn-
to the Lozd a lambe of a yere old wout
blemysh foz a burnt offryng: thys shall
he do euery mozninge. And foz a meate-
offerynge he shal geue the syxte parte of
an Epha/and the thirde parte of an Hin
of oyle (to mynngle wyth the cakes) euery
mouminng. Yet hys shalbe a daylye me-
atofferynge vnto the Lozde foz an euer
lastynge ozdynaunce: and thus shall the
lambe, the meatofferynge & oyle be geuē
euery mozninge, foz a daylye burntoffe
rynge.

Mozeouer, thus saith the Lozd god:
If the pzynce geue a gyfte vnto eny of
hys sōnes, then shal it be hys sōnes herit
tage petpetuall/that he maye possesse it.
But If he wil geue one of hys seruaun
tes some of hys heretage, it shal be hys
to the fre yeare, & thē to returne agayne
vnto the pzynce: foz his heretage shalbe
hys sonnes only. The pzynce also shall
take none of the peoples enherytaunce/
ner put them from theyr possessyon: but
to hys owne sonnes shal he geue his pos
sessyon, that my people be not scatred a-
bzode, but that euery man maye haue his
owne.

And he bzought me thozow the in-
traunce at the side of the doze to the haby
tacion of the Sanctuari, that belongeth
to the pzestes & stode towarde the nozth,
and beholde, there was a place vpon the
West syde, then sayde he vnto me: This
is ỹ place, where the pzestes shal dyght ỹ
trespase and synoffrynges, and bake the
meatofferings: that they nede not beare
them in to the out warde courte, and so
to vnhalow the people.

So he bzought me into the vttermost
courte, rounde aboute all the foure coz-
ners. Behold in euery corner of the foze
courte/theare was yet a lytle courte.
Ye in al the foure corners of the court,
there was made a lytle courte of xl. cu-
bites longe/and .xxx. cubites bzoade.

These foure lytle Courtes were
of one lyke measure, and there wente a
rygge wall round about them al foure
vnder the whyche there were harthes
made rounde aboute. Then sayde he
vnto me: Thys is the kytchyn/where ỹ
mynisters of the house shall dyght the
slayne offrynges of the people.

¶ The vysions of the water that come oute of the temple: The coastes of the lande of pzomes, and ỹ dyuision therof by trybes.

The .xlvii. Chapter.

After thys he bzought me a-
gayne before the doze of the
house: & behold/ther gushed A
oute waters from vnder the
posts of the house eastward
(foz the house stode towarde the easte) ỹ
ranne downe vpon the ryght syde of the
house, whych lyeth to the aultar Southwarde. Then caryed he me oute of ỹ
nozth doze, and bzought me fozth theare
rounde about by the vttemost doze that
turneth eastwarde. Beholde, there came
fozth the water vpon the tyght syde.

Nowe whan the man that had the mete-
rod in hys hand went vnto the east doze,
he measured a .M. Cubytes, and then he
bzought me thozow ỹ water, euē to the ā
cles: so he measured yet a thousand, and
bzoughte me thozowe the water agayne
vnto the knees: yeat measured he a thou
sande, and bzought me thozow the water
vnto the loynes. After thys he measured
a thousand agayne / then was it suche a
ryuer, that I might not wade thozow it:
The water was so depe, that it was nede
full to haue swymmed/foz it myghte not
be waded ouer. And he sayde vnto me:
hast thou sene thys/O thou sonne of mā
ād wyth that, he bzought me to the ryuer
banck agayne.

Now when I came there/there stode
many trees vpon either syde of the ryuer
bancke. Then sayde he vnto me: Thys
water that floweth out toward ✳ the east
and runneth downe into the playnefelde

commeth into the Sea: and from the Sea it runneth oute, and maketh the waters whole. Yea al that lyue and moue, wherunto thys ryuer commeth/ shall recouer. And there thys water cõmeth/ there shalbe muche fysh. For all that cõmeth to thys water, shalbe lusty and whole. By thys ryuer shall the fyshers stande from Engaddi, vnto Eneglaim, and there spreade out theyr nettes: for there shall be greate heapes of fysh, lyke as in the mayne sea. As for hys clape and pyttes/ they shall not be whole, for whyche it shalbe occupyed for salt.

By thys ryuer vpon both the sydes of the shore/ there shall growe all maner of fruteful trees, whose leaues shal not fall of, nether shall theyr frute perysche: but euer be rype at theyr monethes, for theyr water runneth out of theyr sanctuarye. Hys fruyte is good to eate, and his leafe profitable for medicine. Thus sayth the Lorde God: Let thys be the G border, wherin ye shall diuyde the land vnto the xii. tribes of Israell/ wyth the lyne. Part it indifferently vnto one as vnto another of the which lãd I swore vnto youre fathers, that it shoulde fall to youre enheritaunce.

Thys is the border of the land vpõ the north side/ from the mayn sea, as mẽ go to Zadada: namely Hemath, Berotha Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, and there lieth vpon the coastes of Heueram, Thus the borders from the sea forthe, shalbe Hazar/ euen the border of damascus the north, and the borders of Hemath, that is the north parte.

The east syde shall ye measure from Hauetan and Damascus, from Galaad and the Lande of Israell by Jordane and so forth: frõ the sea coste/ that lyeth eastwarde: and thys is the east part.

The southsyde is, from Thamar forth to ỹ waters of strife vnto Cades, the ryuer, to the mayne sea: and that is the south parte.

The west parte: namely the greatte sea from the borders therof tyl a man come vnto Hemath: Thys is the Weste parte.

Thys lande shall ye haue amonge you, accordinge to the tribes of Israell: and deuide it to be an heritage for you, and for the straũgers that dwell amõg you/ and begette chylderen. For ye shal take them amonge the chylderen of Israell/ lyke as though they were of your owne housholde and countre: and they shal haue heritage wyth you amõg the chylderẽ of Israell.

Loke in what tribe the straunger dwelleth, in the same tribe shall ye geue hi hys heritage, sayeth the Lord God.

¶ The lottes of the xii. tribes. The partes of the possession of the prestes and of the temple, of the Leuites, of the citie, of the prynce, are reherced. The lottes of the other tribes. The gates of the cytie.

¶ The. xlviii. Chapter

A

These are the names of the Tribes that lye vppon the northeside, by the waye of Hetlon, tyll thou commeste vnto hemath and Hazar Enam, the borders of Damascus towar the north beside Hemath: Dan shall haue hys porcion frõ the east quarters vnto the west. Upon the borders of Dã from the east tyde vnto the weste, shall Asser haue hys porcion. Upon the borders of Asser from the caste parte vnto the west shal nepthali haue his porciõ.

Upon the bordes of Nephthali frõ the East quarter vnto the West/ shall Manasses haue his porcyon Upõ the borders of Manasses from the east sid B vnto the west, shal Ephraim haue hys porcyõ. Upon the borders of Ephraim from the east parte vnto the west, shall Ruben haue his porcyon. Upon the borders of Ruben from the east quarter vnto the west shal Juda haue his porcyon: Upon the borders of Juda from ỹ east parte vnto the west, ye shal set aside one porcyon. xxv. M. metrod des long & brode (lyke as another porcion from the east syde vnto the west) wherin the sanctuary shall stande.

As for the porcion, that ye shal separate out for the lord, it shalbe xxv. M longe and x. M brode. Which seperated holy porcyon shal belong vnto these: namely to the prestes, toward the north xxv. M and toward the west x M brode, toward the east x M brode also/ & toward the south xxv. M long, wherin the Sanctuary of ỹ lord shall stande. Yee this same place shalbe the

prestes

Eze.xliii.d.& xlvii.x

prestes, that are of the children of Sadoch, ād haue kept my holy ordinaūce which went not astraye in the errour of the children of Israel, lyke as ỹ Leuites are gone astray: and this separated pece that they haue of the land shal be the moste holy, harde vpon the borders of the leuites. And nexte vnto ỹ prestes, shal the Leuites haue. xxv M long & x M brode. This shalbe on euery syde. xxv M longe, and x M brode. Of this porcyon they shal sel nothyng nor make any permutacīō therof, lest the cheke of the land fal vnto other, for it is halowed vnto the Lord:

The other .v M after the bredeth ỹ lyeth by ỹ. xxv M. shalbe cōmō: it shal belong to the cytee ād to the suburbes for habitacyons/ and the cytte shal stād in the middeste therof. Let this be the measure toward the north parte. v C & xiiii M toward the south parte v C ād iiii M toward the east parte v C & iiii M toward the west part v C and. iiii thousand.

The suburbes hard vpon the citie shal haue toward the north L and ii C toward the south. L. and. ii. C. toward ỹ east L and ii C, toward the west also L and two C. As for the residue of the length, that lyeth hard vpon the separated holy groūd: namely x thousand toward the east, and x M towarde the west, nexte vnto the holy porcyon: it & the increase therof shal serue for their meat, that laboure in the cytye. They that laboure for the welth of the cytye, shal maintepne thys also, out of what tribe so euer they be in Israel.

Al ỹ is spoken of the xxv M longe and xxv M brode on the foure partes, ỹ shall ye put asyde for the separated porcyon of the cytye. The residue vpon both ỹ sydes of the Sanctuary, ād for the possessyon of the cytye. The residue vpon both the sydes of the Sanctuarye and possession of the cytye shal belong to the prince, before the place of the xxv M vnto the east ende/ and before the place of the .xxv. M west ward vnto the borders of the cytie: this shal be the princes porcion. This shalbe ỹ holy place/ and the house of the Sanctuary shal stande in the middest.

Moreouer from ỹ Leuytes and the cyttes possession that lye in the middes of the princes parte: loke what remayneth betwyxt the borders of Juda and the border of Ben Jamyn, it shalbe the Princes.

Now of the other tribes

From the east parte vnto the weste shall Ben Jamyn haue hys porcyon. Upon the borders of Ben Jamyn from the east syde vnto the west/ shall symeō haue his porcyon. Upon the borders of Simeon frō ỹ east parte vnto the west shall Izakar haue hys porcion. Upon the borders of Izakar from the Easte syde vnto the west/ shall zabulon haue hys porcyon. Upon the borders of zabulon from the east part vnto the west shall Gad haue hys porcion. Upon ỹ borders of Gad southward, the coastes shall reach from Thamar forth vnto ỹ waters of stryfe to Cades, and to the floude, euen vnto the mayne sea

This is the lande wyth hys porcions whych ye shall distrybute vnto ỹ tribes of Israell sayth the Lorde God Thus wyde shall the cyte reache: vpon the north parte. v C. ād. iiii. M. measures. The portes of the cytie shall haue ỹ names of the trybes of Israell, The portes of the northe syde: one Ruben/ another Juda, the thyrde Leuy.

Upon the east syde, v. C. and. iiii. M. measures wt thre portes: ỹ one Joseph another ben Jamin, the thyrde Dan. Upon the southsyde. v. C. and. iiii. M. measures wyth the thre portes, the one Simeon, another Izakar, the thyrde Sabulon. And vpō the west syde. v. C and. iiii. M. measures, wyth three portes also, the one Gad, another Asser, the thyrde Nephtaly. Thus shall it haue xviii. M. measures round aboute.

And from that tyme forth, the name of the Citye shall be: the Lorde is there.

The ende of the prophecye of Ezechyell.

Eze.xliii.d.& xlvii.x

prestes, that are of the children of Sadoch, ād haue kept my holy ordinaūce which went not astraye in the errour of the children of Israel, lyke as ỹ Leuites are gone astray: and this separated pece that they haue of the land shal be the moste holy, harde vpon the borders of the leuites. And nexte vnto ỹ prestes, shal the Leuites haue. xxv M long & x M brode. This shalbe on euery syde. xxv M longe, and x M brode. Of this porcyon they shal sel nothyng nor make any permutacīō therof, lest the cheke of the land fal vnto other, for it is halowed vnto the Lord:

The other .v M after the bredeth ỹ lyeth by ỹ. xxv M. shalbe cōmō: it shal belong to the cytee ād to the suburbes for habitacyons/ and the cytte shal stād in the middeste therof. Let this be the measure toward the north parte. v C & xiiii M toward the south parte v C ād iiii M toward the east parte v C & iiii M toward the west part v C and. iiii thousand.

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Moreouer from ỹ Leuytes and the cyttes possession that lye in the middes of the princes parte: loke what remayneth betwyxt the borders of Juda and the border of Ben Jamyn, it shalbe the Princes.

Now of the other tribes

From the east parte vnto the weste shall Ben Jamyn haue hys porcyon. Upon the borders of Ben Jamyn from the east syde vnto the west/ shall symeō haue his porcyon. Upon the borders of Simeon frō ỹ east parte vnto the west shall Izakar haue hys porcion. Upon the borders of Izakar from the Easte syde vnto the west/ shall zabulon haue hys porcyon. Upon the borders of zabulon from the east part vnto the west shall Gad haue hys porcion. Upon ỹ borders of Gad southward, the coastes shall reach from Thamar forth vnto ỹ waters of stryfe to Cades, and to the floude, euen vnto the mayne sea

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And from that tyme forth, the name of the Citye shall be: the Lorde is there.

The ende of the prophecye of Ezechyell.

¶ The Boke of

The Prophete Daniel.

The prophete sheweth the captiuitie of Jehoakym kyng of Juda. Of the sonnes that wer in captiuitee the kyng commaundeth to chose whych of thē should be taught the learnyng and language of the Caldes They are allowed the kynges kedyng. Danyel abstei nethfrom th emeate of the kyng of Babylon, The sciences instruction of these Chyldren.

The fyrst Chapter.

A 4 kin. Re. 24. a 11. Pa. xxxvi

IN the thyrde yeare of the raygne of Jehoakim kyng of Juda/came Nabuchodonosor kynge of Babylō vnto Jerusalem, and besieged it: & lord delyuered Jeoakim ỹ king of Juda into hys Hande wythe Certayne ornamentes of the house of god whiche he caryed awaye vnto the lande of Sēnar, to the house of hys god, and ther he brought them into hys goddes treasurye. And the kyng spake vnto Aphanaz ỹ chef chamberlayne, that he should bring hym certayne of the chyldren of Israel that were come of the kynges sede, and of princes, yong spryngaldes wythout any blemysh, but fayre and welfauored instruct in all wysdome, connynge and vnderstanding, which were able to stād in the kynges palace, to rede & to learne for to speake Caldeish.

B Unto these the kynge appoynted a certaynē porcyon of hys owne meate, & of the wyne whych he dranck hym selfe so to norysshe them thre yeare, that afterwarde they might stand before the kyng. Amonge these nowe were certaine of the chyldren of Juda: namely Daniel, Ananias, Misael ād Azarias. Unto these ỹ chefe chamberlayn gaue other names, and called Daniel, Balthasar: Ananias Sidrach: Misael, Misach, and Asarias Abdenago. But daniel was at apointe wyth hym selfe, that he woulde not be defyled, thorow the kynges meate/nor the wyne which he dronck. And thys he desyred of the chefe chamberlayn/least he shoulde defyle hym selfe. So God gaue Daniell fauoure and grace before the cheafe Chamberlayne that he saide vnto him. I am afrayed of my Lord the kyng, which haue appoynted you your meate and drinck: lest he spie your faces to be worse lykig thē ỹ other Spryngaldes of youre age, and so yee shal make me lose my headde vnto the kynge.

Then Daniel answered Melassar, whom the chefe champerlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O proue but ten dates with thy seruauntes, and let vs haue potage to eate/ & water to drinck then loke vpon oure faces, and theirs/ that eate of the kynges meate. And as thou seist, so deale with thy seruaūtes, So he consēted to them in this matter and proued them. x dayes. And after ỹ ten dates, their faces were better lykig and fatter, then al the yong spryngaldes which eate of the kinges meate.

Thus Melassar toke awaye their meate and wyne, and gaue thē potage therfor. God gaue now these foure spryngaldes conning and lernig in al scripture and wysdome: But vnto Daniel spectally, he gaue vnderstanding of all vysions and dreames. Now when the time was expired, that the king had appoynted to bring in these yong spryngaldes vnto him: the chefe chāberlaine brought them befor Nabuchodonosor, and the kyng communed with thē. But amōg al thē were found none suche as Daniel, Ananias, Misael, and Azarias: Therfore stod they before the kyng which, in all wysdome and matters of vnderstanding, that he enquired of thē founde them ten tymes better, then al the sothsaiers and charmers, that were in all his realme. And Daniel abode stil, vnto the fyrst yeare of king Cyrus

¶ The dreame of Nabuchodonosor. He calleth vn to hym sothsayers, and requyreth of them both the dreame and the interpretatiō therof. They answere that they can not shew it. The kyng commaundeth al the wyse mē of Babylon to be slayne. Daniel requyreth tyme to solute the question. The lord openeth ỹ mystery vnto Daniel. Daniel is brought vn to ỹ king, & sheweth him his dreame & the interpretacion therof. Of the euerlastinge kyngdom of Christ. The stone, Christ. Daniel is exalted & promoted of the kyng.

¶ The.ii. Chapter.

IN the second yere of ỹ raigne of Nabuchodonosor, hadde Nabuchodonosor a dreame, where thorow his spryte was vexed, & his slepe brake frō hi

A Iob, vii. b daniel. iiii. a

Then

Then the kynge commaunded to call to gether al the sothsayers, charmers, wytches & Caldees, for to shewe ỹ kyng hys dreame. So they came/and stode before the kyng. And the kyng sayd vnto them. I haue dreamed a dreame, and my spyrite was so troubled ther wyth, that I haue clene forgotten, what I dreamed. Upon thys, the Caldees answered the kynge in the Syryans speach: :* O kynge, God saue thy lyfe for euer. Shew thy seruaũtes the dreame, and we shall shewe thee/ what it meaneth. The kynge gaue the Caldees theyr answere/and sayd: It is gone fro me. Yf ye wyl not make me vnderstande the dreame wyth the interpretacyon therof, ye shal die, & youre houses shalbe pyrsed. But yf ye tell the dreame and the meaning therof, ye shall haue of me giftes, rewardes and greate honoure only shew me the dreame and the sygnyfycacyon of it. They answered agayne, and sayde: the kynge must shewe hys seruauntes the dreame, and so shall we de-
B clare what it meaneth. Then the kynge answered sayinge: I perceaue of a trueth that ye do but prolonge the tyme: for so muche as ye se the thyng is gone fro me. Therfore ye wyl not tel me the dreame al ye shal haue al one iudgement. But ye fayne and dyssemble wyth vayne wordes whyche ye speake before me, to put of the tyme. Therfore tell me the dreame/& so shal I know yf ye can shewe me what it meaneth. Upõthys the caldees gaue answere before the kyng/and sayd, there is no man vpon earth that can tel the thig, whych the kyng speaketh of, yea, ther is neyther kyng/ Prynce nor Lorde, that euer asked suche thinges at a sothsayer charmer or Caldeer; for it is a verye harde matter, that the kyng requyreth. Neither is there any, that can certyfye the kynge therof, except the Goddes, whose dwelling is not among the crea-
C tures.

For the whych cause the kyng was wroth wyth greate indygnacyon, and commaunded to destroye all the wyse men at Babylon: and the proclamacyõ wente forth, that the wyse men shoulde be slayne. They sought also to slaye Danyel with hys companyons.

Then daniel enquired Aryoch ỹ kinges Stewarde, of the iudgement & sentence that was gone forth alredy to kyll suche as were wyse at Babylon. He answered and sayde vnto Aryoch beynge then the kynges debytee: Wo hy hath the kyng proclamed so cruell a sentence? So Aryoch tolde Daniel the matter. Upon thys, wente Danyel vp, and desyred the kynge, that he myght haue leysoure, to shew the kynge the interpretacyon: and then came he home agayne and shewed the thynge vnto Ananyas, Mysael and Asaryas hys companyõs: ỹ they should beseche the God of heauen for grace in thys secret, that Danyell & hys felowes wyth other suche as wer wyse in Babylõ perysshed not. Then was the mystery shewed vnto Danyel in a vysyon by nyght. And Danyel praysed the god of heauen. Danyel also cryed loude, & sayed O that ỹ name of God might be praised for euer & euer/for wysdome & strength are hys owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstandynge to those that vnderstande, he openeth the deepe secretes/he knoweth the thynge ỹ lyeth in darcknesse, for ỹ lyght dwelleth wyth hym. I thanke thee, and prayse thee (O thou God of my fathers) that thou hast lent me wysdome and strength, and hast shewed me the thynge, that we desyred of thee/ for thou haste opened the kynges matter vnto me. D

Upon thys went Danyel in vnto Aryoch, whom the kinge had ordened to E destroye the wyse at Babylon: He went vnto hym, and sayd: destroye not suche as are wyse in Babylon, but bringe me in vnto the kynge, and I shal shewe the kynge the interpretatyon. Then Arioch brought Daniel in to the king in all the haste, and sayd vnto him: I haue found a man amonge the presoners of Juda that shall shewe the kynge the interpretacyon. Then answered the kynge and sayde vnto Danyel whose name was Balthasar: Art thou he that canst shewe me the dreame whych I haue seene and the interpretacyõ therof? Danyel answered the kynge to hys face and sayde: As for thys secrete for the whych the kynge maketh inquisycion: yt is nether the

wyse

wyse, the sorcerer, the charmer or the de-
uell coniurer, that can certyfye the kyng
of it. Only God in heauen can open se-
cretes, & he it is, that sheweth the kynge
Nabu chodonosor, what is for to com in
the latt er dayes.

E Thy dreame/and that whych thou
hast sene in thyne head vpon thy bed is
thys: O kynge, thou dydest cast in thy
mynde, what shulde come herafter: So
he that is the opener of misteries, telleth
thee/what is for to come. As for me, this
secrete is not shewed me, for anye Wysdom that I haue, more the eny other ly-
uyng: but only that I myght shewe the
kynge the interpretacyon. and that he
myght know the thoughtes of his awne
harte. Thou kynge sawest, and beholde:
there stode before the a greate Image,
whose fygure was maruelous greate, &
hys vysage brymme. The Image head
was of fyne gold, hys breast and armes
of syluer, hys body and loynes were of
copper, hys legges were of yron, hys fete
were parte of yron/and parte of earth.

Math. xxi. c
Luke xx. b

Thys thou sawest, tyll the tyme that
(wyth out eny handes) there was hewen
of a stone whych smote the Image vpon
the fete, that were both of yron & earthe
and brake them to pouder: then was the
yron, the earth/the copper, the siluer and
golde broken altogether in peaces: and
be came like the chaffe of corne, that the
wynde bloweth away from the somer
floures that they can no more be found.
But the stone that smote the Image, be-
came a greate mountayne/whych fulfyl
leth the whole earth. This is the dreame
And now wyl we shewe before the kyng
what it meaneth.

F Wantel. v, d

O kynge, thou art a kynge of
kynges. For the god of heauē hath geuē
thee a kyngdome, ryches/ strength and
mastly: & hath delyuered the al thynges
that are amonge the chyldren of men, ỹ
beastes of the feld/& the foules vnder the
heauē/& geuē thee dominyō ouer thē al.
Thou art that golden head. After thee
there shal arise another kyngdom, which
shall be lesse then thyne. The thyrde
kyngdom shalbe lyke copper, and haue
dominacyon in all landes. The fourth
kyngdome shall be as stronge as yron.
For lyke as yron broseth and breaketh
all thynges: Yea, euen as yron beateth
euerye thynge downe, so shall it beate
downe and destroye.

Where as thou sawest the fete and
toes/parte of earth and parte of yron:
that is a diuyded kyngdome, whych
neuertheles shall haue some of the yron
grounde myxte with it, for so moch as
thou hast sene the yron myxte wyth the
claye.

The toes of the fete that were parte
of yron and parte of claye, sygnyfyeth:
that it shalbe a kyngdome, partely strōg
and partely weake. And where as thou
sawest yron myxte wyth claye: they shal
mingle thē selues wyth the sede of sym-
ple People / and yet not continue one
wyth another lyke as yron wyll not be
souldered wyth a potsherde.

In the dayes of these kynges, shall G
the God of heauē set vp an euerlastyng
kyngdome whych shall not perysh, and
hys kyngdome shall not be geuen ouer
to āother people: yea ỹ same shal breake
and destroye all these kyngdomes, but
it shall endure for euer.

And where as thou sawest, that wi-
out any handes there was cut out of ỹ
mount a stone which brake the yron, ỹ
copper, the earth/the syluer and golde
in peaces: by that hath the greate god
shewed the kynge, what wyll come af-
ter this. This is a trew dreame, and ỹ
inter pretacion of it is suter.

Then the kyng Nabuchodonosor
fel downe vpon his face, and bowed
him selfe vnto Dantel, and commaun
ded ỹ they should offer meatofferinges
and swete odoures vnto hym: The
kyng answeared Dantell and sayde:
yea of a truth your god, is a god aboue
all goddes, a Lorde aboue al kynges
and an opener of secretes, seinge that
thou cāst discouer thys mystery. So ỹ
king made danyell a greate man, and
gaue hym manye and great gyftes:
& made hym ruler of al the countrees
of Babylon, and lord of al the nobles ỹ
were at Babylon: Now Danyel entrea
ted ỹ king for Sydrach Mysach & Ab-
denago, so ỹ he made them rulers ouer
all ỹ offices in the lande of Babylon.
But Dantell him selfe remayned styll
in the courte by the king.

The

¶ The kyng setteth vp a goulden Image, which he cõmaundeth to be worshyped. Sydrach, Misach ād Abdenago ar accused, because they dispysed ꝑ kings cõmaundement. They are brought vnto ꝑ kinge, & commaunded to worshyp the Image. They refuse to do it, and are put into a burnyng ouē. By beleue in god they ar delyuered from the fyre. Nabuchodonosor confesseth the power of god after, ꝑ syght of the myracle.

The. iii. Chapter.

NAbuchodonosor the kyng caused a golden Image to be made, which was. ix cubytes hye, and syxe cubytes thycke. This he made to be set vp in the feilde of *Dura, in ꝑ lande of Babylon, and sent oute to gather together ꝑ dukes, lordes & nobles, ꝑ iudges & officers/debtyes and shreues, with al the rulers of the land: that they might come to the dedycatyon of the Image which Nabuchodonosor ꝑ the kyng had set vp. So the dukes, lordes and nobles, the iudges and officers/debytes and shreues with all the rulers of the land, gathered them together, and came vnto the ded yeatig of ꝑ Image/that Nabuchodonosor the king had set vp.

B Now when they stode before the ymage, which Nabuchodonosor set vp, ꝑ bedel cryed out with al hys myght: O ye people, kinredes and tonges to you be it sayde: that when ye heare ꝑ noyse of the trompetes/which shalbe blowen with the harpes, shawmes, Psalteries, Symphonies and all maner of Musick: ye kal downe and worshyp ꝑ golden Image, that Nabuchodonosor the kyng hath set vp. Whoso then falleth not downe and boweth hym selfe, shall euen ꝑ same houre be cast into an hote burnyng ouen. Therfore, when all the folckes herde the noyse of the trompets that were Blowen, wythe the Harpes, shawmes/Psalteries, Symphonies & all kynd of Melody: then al the people, kynreddes and nacyons fel downe, ād bowed them selues vnto thē goulden Image, ꝑ Nabuchodonosor the kyng had set vp.

C Now were there certaine men of the Caldees/that wente euen then and accused the Iewes, and sayde vnto the kyng Nabuchodonosor: O King/god saue thy lyfe for euer.

Thou beyng kyng hast geuen a commaundemente / that all men when they heare ꝑ noyse of the trompettes, harpes, shawmes, psalteries, simphonyes & al ꝑ other melodyes: shall fall downe and bowe them selues towarde the golden Image: who so then fall not downe and worshyppe not, that he shuld be cast into an hote burnyng ouen. Now are there certeyne Iewes, whome thou hast set ouer the officers of the land of Babylon namely, Sidrach, Mysaech ād Abdenago. These men (O kynge) regarde not thy commaundemente/yea they wyl not serue thy goddes nor bowe them selues to the golden Image that thou hast set vp.

D Then Nabuchodonosor in a cruell wrath and displeasure, cõmaunded that Sydrach, Mysach & Abdenago should be brought vnto hym. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them and sayd: what? O Sydrach Mysach and Abdenago, wyl not ye serue my goddes nor bowe youre selues to the golden Image that I haue set vp? well be redy hereafter, whē ye heare the noyse of the Trompettes Blowe wythe the Harpes, shawmes, psalteries, simphonyes & al ꝑ other melodyes: that ye fall downe/ and worshyppe the Image whych I haue made. But if ye worshyppe it not, ye shal be cast immediatly into ā hote burnyng ouen Let se, what God is there ꝑ maye deliuer you out of my handes. Sidrach Mysaech and Abdenago answered the kyng, & sayde: O Nabuchodonosor we ought not to consente vnto thee in thys matter/for why: our God whom we serue, is able to kepe vs from the hote burnyng ouen (O kyng and can right wel deliuer vsout of thi hādes. And though he wyll not yet shalt thou knowe (O kyng) that we wyl not serue thi goddes ner do reuerence to the Image, whyche thou hast set vp. Thē was Nabuchodonosor full of indygnacyon, so that the countenaunce of his face chaunged vpon Sydrach, Mysach, and Abdenago.

Therfore he charged and commaunded, that the ouen should be made seuen tymes hoter thē it was wonte to be: and spake vnto the Strongest Worthyes that were in hys Hooste for to bynde

Sydrach

The prophecy

Sidzach, Misach and Abednago, and to caste theym into the hote burnynge ouen.

So these men wer bounde in their cotes, hosē, shewes witthehetr other garmentis / and cast into the hote burnig ouen: for the kynges commaundemēt was so strate, and the ouen was exceadyng hote. As for the men that put in Sydzach, Misach and Abdenago the flāme of the fyre destroyed them. And these thre mē Sydzah / Misah and Abdenago, fel downe in the hote burnig ouen, being fast bounde. Then Nabuchodonosor the kyng marueled, & stod vp in al hatst: he spake vnto hys counsel, and sayde: dyd not ye caste these thre men bound into the fyre? They answered, and sayde vnto the kyng: Yea O kyng. He answered and sayde: lo for al that, yet do I se foure mē goyng lowse in the myddest of the fyre, and nothig corrupte: & the fourth is lyke an angel to loke vpō. Upō this went Nabuchodonosor vnto ỹ mouth of the hote burnyng ouen: he spake also / and sayd: O Sydzach / Misach and Abdenago, ye seruauntes of the hye God: go forth, & come hyther. And so Sidzach, Misach, and Abednago went out of the fyre.

Then the dukes lordes and nobles, ād the kinges councel came together to se these men / vpon whom the fyre had no maner of power in their bodyes: In so much that the very heare of their head was not burnte, and their clothes vnchaunged: Yea there was no smel of fyre fele vpon them. Then spake Nabuchodonosor, and sayd: Blessed be the god of Sidzach, Misach and Abdenago: which hath sent hys angell, and defended his seruauntes, that put their trust in him: that haue altered the kynges commaundement: And ieopardet their bodyes ther vpon: rather thē they wolde serue or worshyp any other god, excepte their owne god only. Therfore I wil commaund, that al people & kynreders and tunges / whyche speake any blaspheimy against the god of Sidzach, Misach, and Abdenago, shal dye, and their houses shalbe pyfed: Because, there is no god that maie saue, as this. So the kyng promoted Sidzach, Myschach, and Abdenago, in the Lande of Babilon.

¶ Nabuchodonosor dzemeth againe, Daniel interpretethit. Nabuchodonosor is put out of his reime and eateth with beastes, He confesseth the power of god and is restored into his kyngdome.

¶ The iiii. Chaptre.

NAbuchodonosor kyng vnto al people, kinreddes and tunges that dwel vpō the whole erth: peace be multiplied amōg you. I thought it good to shew the tokens and meruelous workes, that the hye God hathe wrought vpon me. O how greate are his tokens / and howe myghty are hys wonders? His kingdome is an euerlastynge kyngdome, and his power lasteth for euer and euer. A

I Nabuchodnosor being at rest in mine house, & florysshing in my palace, sawe a dzeame, which made me afrated: and the thoughtes that I had vpon my bed with the visions of mine head, troubled me. Therfore I out a cōmyssion / that al they which were of wisdō at Babilō shuld be brought before me, to tel me ỹ interpretatiō of the dzeame: so ther came the southsayers, charmers Caldees & conjurers of deuels to whō I told ỹ dzeame but what it betokened, they couldē not shewe me: tyl at ỹ laste, there came one Daniel (otherwyse called Balthasary, accordinge to the name of my god) whych hath ỹ spryte of the holy Goddes / in hym: to whome I tolde the dzeame, sayeng: O Balthasar, thou Prince of Southsayers: For so muche as I knowe, that thou haste the spryte of the holy Goddes and no Secrete is hyd from the: tell me therfor, what the vysion of my dreame (that I haue sene maye signify. I sawe a visiō in my head vpon my bed: and beholde, there stode a tree vpon the grounde, whych was very hye greate and myghtye: the heygth reached vnto the heauen, & the breadth extended to all the endes of the earthe: hys leaues wer faier, he had very much frute, so that euery man had enoughto eate therin. B

The beastes of the felde had shadowes vnder it and ỹ foules of the ayze dwelt in the bowes therof. Shortly al
C creatures fed of it. I sawe in my heade a vysyon vpon my bed: and behold, *a watcher cam downe from heauen, and cried myghtely/saiyng. Hewe downe the tree, breake of hys braunches shake of hys leaues and scattre his fruyte abroade: that all the beastes maye gett them awaye from vnder hym, and the foules from hys braunches. Neuerthe les leaue the grounde of hys tote styll in the earth, and bynde him vppon the playne felde/with chaynes of yron and stele. Wyth the dewe of heauen shal he be wette, and he shall haue his parte in the herbes of the grounde with other wylde beastes.

That mans herte of hys shalbe taken frō hi, & a beastes hert shalbe geuē him, tyll seuen yeares be come and gon vpon hym.

D Thys crand of the watcher, is a cō maundement grounded ād sought out in the councel of him that is moost holy: to lerne men for to vnderstand, that the hyghest hath power ouer the kyngdoms of men, and geueth them, to whō it lyketh hym, and bryngeth the verye outcastes of men ouer them. Thys is the dreame, that I kynge Nabuchodonosor haue sene. Therfore O Balthazar, tell thou me what it signifyeth: for so moche as all the wyse men of my kingdome are not able to shewe me/what it meaneth. But thou canst do it, for the spryte of the holy Goddes is in thee.

Then Daniell (whose name was
E Balthasar) held hys peace by the space of an houre & hys thoughtes troubled hym, so the kinge spake and sayde: O Balthasar, let nether the dreame nor ỹ interpretacyō therof feare thee. Balthasar answered saiyng. O my Lorde this dreame happen to thyne ennemyes, and the interpretacyon to thyne aduersaries, As for the tree that ỹ sawest whych was so great and myghti, whose heigh reached vnto the heauen & hys breadth vnto all the woorlde whose leaues were fayre, and the fruite muche: vnder the whych the beastes of the feld had theyr habitation and vpon whose braunches the foules of the ayer dyd syt.

Euen thou (O kynge) art the tre/great and stronge. Thy greatnesse increaseth, ād reacheth vnto the heauen, so doth thy power to the endes of the earth. But where as the kynge sawe a watcher euen an holye aungell/that came downe from heauen, and sayde: hew downe the tre/ād destroye it: yet leaue the grouud of the rote in the earth: and bynde hym vpon ỹ playne feld wyth chaynes of yron & stele: He shall be wet wyth the dew of heauen, and hys parte shal be wyth the bestes of the feld, tyll seuen yeares be come and gone vpon hym: thys (O kynge) is the interpretacyon, yea it is the very deuyse of hym, that is hyest of all, & it toucheth F my lorde the kynge.

Thou shalt be cast oute fro imen and thy dwellynge shalbe wyth the beastes of the felde: *wyth grasse shalt thou be fed lyke an ore. Thou must be wet wyth the dew of the heauen: yea seuen yeares shall come, & go vpō thee, tyl thou know that the hiest hath power vpon the kingdoines of men, and geueth thē to whom he lyst. Moreouer, where as it was sayde that the rote of the tree shulde be left stil in the grounde: it betokeneth, that thy kyngdom shal remaine whole vnto thee after thou hast lerned to know, that the power commeth from heauen. Wherfor O kyng/be content wyth my counsell, that thou mayest lowse thy synnes with eyghtiousnesse, and thine offences with mercy to poze people: for suche thynges shal prolonge thy peace.

Iob. xiiii. d; Dunie. v. a.

Daniell. iii. c; Iere. xxvii. d

All these thynges touche the Kynge G Nabuchodonosor.

So after. xii. monethes, the kyng walked vp and downe in the palace of ỹ kyngdom of Babylon, and sayde: This is the greate cyte of Babylon, whych I my self (wyth my power & strength) haue made a kynges courte, for the honour of my maiestye. Whyle these wordes were yet in ỹ kynges mouth there fel a voice from heauen saiynge: O kyng Nabuchodonosor to thee be it spoken: Thy kyngdome shal departe from thee/ thou shalt be cast out of mens company: thy dwellyng shalbe wyth the beastes of the felde/so that thou shalt eate grasse lyke as an ore tyll seuen yeares be come and gone ouer thee. Euen

euen vntyl thou knowest, that the hiest hath power vpō the kingdomes of mē and that he mate geue them, vnto whō it pleaseth him. The very same houre was this matter fulfylled vpon Nabuchodonosor: so that he was cast out of mens company, and eate grasse lyke an oxe. Hys body was wet with the dewe of heauen, tyll his heares were as greate as Aegles fethers, & his nayles lyke byrdes clawes.

G When this tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauen, and myne vnderstandynge was restoared vnto me agayne. Then gaue I thankes vnto the hyghest. I magnyfied and praysed hym that liueth for euermore, whose power endureth alwaye, and his kyngdome me frō one generacyon to another: in comparyson of whome all theye that dwell vpon the earthe, are to be reprooued as Dunte. iii, f. nothing.

He handleth accordyng to his wil among the powers of heauē, and amōg Psal. cxxxv the inhabytours of the earth: and ther is none that maye resyst hys hande/or saye what dost thou? At the same tyme Job, xlii, b, was myne vnderstandyng geuen me agayne, and I was restoared to the honoure of my kyngdom, to my dygnitee and to myne owne shappe agayne. My grete estates and Princes sought vnto me, and I was set in my kyngdō agayne, so that I had yet greate worshyppe.

Then dyd I Nabuchodonosor/ loue, magnyfie and prayse the kyng of heauen: for all hys worckes are trew, and hys wayes right. As for those that go on proudly, he is able to bynge thē downe.

¶ Balthazar king of Babylon, abusig the vessels of the tēple, seeth an hande wrytyng in the wall The sothe saiers called of the king, can not expoūd the wrytyng Daniel is called, which redeth it, and interpreteth it also. Balthasar beig slayne, Darius succedeth in his rowme.

¶ The. v. Chapter.

A KYnge Balthasar made a greate bācket to his thousand Lordes: wyth al these thousande he made greate chere, and when he was dron ken with wyne, he cōmaunded to bryge hym the golden and syluer vessells/ whyche hys father Nabuchodonosor had taken oute of the temple at Jerusalem: that the kyng and hys lordes wyth hys quene ād cōcubines might drynke therout. 1. Par. xxv.

So they brought the golden vessel, that was taken out of the temple of the Lordes house at Jerusalem. Then the kyng ād hys lordes with hys quene and concubynes droncke out of them: They dronck wyne, and praysed their Idoles of gold syluer, copper/ yrō, wod B and stone.

In the very same houre there appered fyngers/ as it hadde bene a mans hand wrytyng, ryght ouer agaynst the candelstyck vpon the playne wall in ỹ kynges palace: and the kyng sawe the palme of the hand that wrote. Then chaunged the kyng his countenaunce Jeremy, l. and his thoughtes troubled hym, so ỹ ỹ ioyntes of hys body shoke, and hys knes smote one agaynst another: Daniel. ii. Wherfore the kig cried mightely, that they should bryng hym the chamers, Caldees and conturers of deuels. The kynge spake also to the wise men of Babylon and sayd: who so can rede thys wrytynge, & shewe me the playne meanynge thereof, shalbe clothed with purple, haue a chayne of golde aboute hys neck and rule the thyrd part of my kyngdome.

Upon thys, came all the kynges wyse men: but they coulde neyther reade the wrytinge, nor shew the kyng what it signified. Then was ỹ King sore afraid in so muche, that hys colour chaūged, & his Lordes were sore vexed. So by reason of thys matter, that had happened to the kinge and hys Lords, the quene C went vp her selfe into the bancket house and spake vnto the kinge, saynge, O kinge/ God saue thy life for euer: Let not the thoughtes trouble thee, and let not thy countenaunce be chaunged. For why: there is a man in thy kingdō that hath the holye spirite of the holye goddes within hym/ as it was seene in thy fathers dayes.

He hath vnderstandynge and wysdōe lyke the Goddes. Yea the kyng Nabuchodonosor thy father made thys man

chefe

cheke of the sothsayers, charmers / Cal = des and deuelconyurers : Because that such an aboundaunt spyte, knowledge. and wysdome to expounde dreames, to open secretes, to declare harde doubtes) was founde in hym. yea euen in Daniel whom the kyng named Balthazar. Let thys same Danyel be sente for/ and he shall tell, what it meaneth.

Then was Danyel brought before the kynge. So the kynge spake vnto Danyel, & sayde: Art thou that Danyel, one of the presoners of Juda, whom my father the kinge brought out of Jewry I haue heard speake of thee, that thou hast the spyte of the holy goddes, experyence and vnderstandyng , and that there hath bene greate wysdome founde in thee. Now haue ther bene brought me wyse and cōnynge charmers/ to reade thys wrytyng, and to shew me the meanynge therof: But they coulde not tell me, what hys matter signyfied. Then heard I saye, that thou canst expounde darcke thynges & declare hard doubtes. Well than, Yf thou canst reade thys wrytynge, and shew me the meanynge therof/ thou shalt be clothed with purple haue a chayne of golde aboute thy necke and rule the toyrde parte of my kyngdō

Danyell answered, and sayde before the kyng: As for thy rewardes, kepe thē to thy self/ or geue thy ryche gyftes to an other, yet not the lesse I wyl rede the wry tyng vnto the king/ & shew him the inter pretacion thereof. O kynge, God the highest gaue vnto Nabuchodonosor thy father, the dignitee of a king, w worshyp and honor: so that all people, kynreddes and tonges stode in awe and feare of hi by reason of the hygh estate, ꝑ he had let hym. For whye, he slewe whome he wold, he smote whome it pleased hym. Agayne whome he wolde he set vp: and whoom he lust, he put downe. But because hys hart was so proude and hys stomack set so fast vnto wylfulnesse he was deposed from hys kynglytrone/ and hys maiestye wast aken from hym.

He was shut out from amonge men, hys harte was lyke a beastes herte, and hys dwellyng was wyth the wylde asses, he was faine to eate grasse like an oxe, and hys body was wet wyth the dewe of the Heauen tyll he knewe, that the hyghest had power vpō ꝑ kyngdomes of men, and setteth ouer them/ whome he lyst.

And thou his sonne (O Balthasar) for all thys / hast not submytted thyne hart, though ꝑ knewest al these thinges but haste Magnyfyed thy selfe aboue the Lorde of heauen, so that the vessels of hys house were brought before thee that thou, and thy Lordes, wyth thy queue and concubines myghte drincke wyne therout: And hast praysed the Idoles of syluer and golde / copper and yron, of woodde and stone. As for the God in whose hād consisteth thy breath and all thy wayes, thou hast not loued hym.

Therfore is the palme of thys hād sent hether from hym, to token vp this writing. And this is the scripture: that is wrytē vpō it: Mane, Thetel, phares Now the interpretacyon of the thyng is thys: Mane/ God hath numbred the kyngdome, and brought it to an ende: Thetel, thou art weyed in the balaūce, and arte founde to lyght. Phares/ thy kindome is dealte in partes/ and geuē to the Medes and perses.

Then commaunded Balthasar, to clothe Danyell wyth purple / to hange a cheyne of golde about his necke, and to make a Proclamation concernynge him: that he shoulde be the ruler of the third parte of his kingdom. The very same night was Balthazar the kinge of the Caldees slayne, and Darius out of Medea toke in the kingdome, being lxii. yeares of age.

Danyell is made ruler ouer the Lordes. The Imagi nacion of an acte agaynst Daniell. The proclamaci on of the acte wherof Daniel is accused vnto the kig as a transgressoure. He is put into a denne of lyons by the commaundement of the kynge. He is delyue red by fayth in God. Daniels accusers are put vnto the lyons to be torne in sonder. Darius by the pro= clamation of a decree, magnifyeth the god of Da nyell

The.vi. Chapter.

A

THpleased Darius to set ouer
hys kyngdome/an. C,and.xx.
Lordes/which should be in al
hys kyngdõe aboute.Aboue
Eze.xviii.b these he set thre Prynces(of
whom Danyel was one,that the Lordes
myght geue accomptes vnto thẽ, and the
Jere.xlii. kyng to be vndysceased.

But Daniel exceded al these Pryces
and Lordes,for the spryte of God was
plenteous in hym/so that the kyng was
mynded to set hi ouer the whole realme.
Wherfore the Prynces & lordes sought
to pycke out in Dainyell some quarell
agaynst the kyngdome: yet coulde they
fynde none occasyon nor faute vpõ hym
For why:he was so faythfull,that there
was no blame nor dyshonesty founde in
hym.

Then sayde these men: we wyl get
B no quatel agaynst thys Daniel,excepte
it be in the lawe of hys Gõd.Upon this
wente the princes and lordes together
vnto the kynge/ and sayde thus vnto
hym:kyng Darius, God saue thy lyfe
for euer.All the great estates of ỹ realme
as the Prynces, Dukes , Senatours
& Judges,are determed to put out a com
maundement of the kyng,and to make a
sure statute:namely,that who so desyreth
any petycyon either of any god or man(
wyth in thys.xxx,dates, excepte it be õly
of thee,O kyng the same person may be
cast in to the lyons denne.Wherfore,O
kyng/confyrme thou thys statute, and
make a wrytynge:that the thyng which
the Medes and Perses haue ordened be
not altered nor broken.

So Darius made the wrytynge, and
confyrmed it. Now whẽ Danyel vnder
stode that the wrytynge was made, he
wente in to hys house:and the wyndo=
wes of hys hal toward Jerusalem stod=
open. There kneled he downe vpon his
knees,thre tymes a daye: there he made
his petycyon,and praised hys God like
as hys maner was to do a fore tyme.

Then these men made searche, and
C founde Danyel mãkynge hys petycyon
and prayinge vnto hys God. So they
came to the kyng/and spake before him
concernyng hys commaũdemẽt saying:
O kyng/hast thou not subscrybed the
statute,that wyth in.xxx. dayes who
so requireth thys petition of any gõd
or man but onely of thy selfe,O kyng
he shalbe cast into thedenne of the liõs
The kynge answered/and sayde: yea
it is true.It muste be as a lawe of the
Medes and Perses,that maye not bee
broken.

Then answered they,and sayde vn,
to the kynge:Danyell one of the pry=
soners of Juda, O kynge/regardeth
neyther thee nor thy statute ,that thou
haste made,but maketh hys petycyon
three tymes a day.Whẽ the king herd
these wordes/he was sore greued , and
wold haue excused Daniel to delyuer
hym and putte of the matter vnto the
sũne went downe to the intent that he
might saue him.

These men perceauing the kinges
minde,saide vnto hym:knowe this O D
king,that the lawe of the Medes and
Perses is,that the commaundement &
statute whiche the kyng maketh,may
not be altered. Then the kynge bad
them bringe Danyel/and they cast hi
into the lions denne

The kinge also spake vnto daniell
and saide:thy GOD whome thou al=
waye seruest,euen he shall defend thee
And there was brought a stone,& laid
vpon the hole,of the denne. Thys
the kinge sealed with hys owne ryng,
and wyth the signet of hys Pryces:
that the Kinges Commaundemente
concerninge Daniel should not be bro
ken,

So the kynge wente into his
palace,and kepte him sober all night/
so that there was no table spred before
hym,nether could he take any slepe.
But betimes inthe mourninge,at the
breake of the day,the king arose, and E
wente in all haste vnto the denne of ỹ
lions.

Now as he cam nygh vnto ỹ denne
he cried withe a pitifull Voice vnto
Daniel,yea the king spake,ād said vn
to Daniell:O Daniell thou seruaunt
of the liuing god?is not thy god(whõ
thou alwayes seruest) able to delyuer
thee from the lions? Daniell sayed
vnto the kinge: O kinge/God saue
thy lyfe for euer.My God hath sente
hys aungels,which hath shut the liõs
mouthes

mouthes, so that they myght not hurt me. For why? mine vngyltines is foūd out before hym. And as for thee/O kīg I neuer offended thee.

nota the Dystaunce of Daniels gouth

Then was the kīng exceading glad, and commaunded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurt was founde vpon him. For he put his trust in his God. And as for those men which had accused Daniel, the kynge commaunded to bring thē/and to cast them in the lions denne: them, their children and their wiues. So the Lyons had the mastry of them, and brake all their bones a sunder/or euer they came at the grounde.

After this, wrote kīng Darius vnto al people, kynreddes, and tounges that dwelt i allādes: Peace be multiplied vnto you. My cōmaūdemēt is, in al my dompynyon & kingdome, y men feare ād stand in awe of Daniels God.

Hester iiij Daniel xiiij

For he is the lyuyng god, which abideth euer: his kingdom shal not fail and hys power is euerlastyng. It is he that delyuereth, and saueth: he doth wonders and maruelous workes, in heauen and in earth: he hath preserued Daniel from the power of the Lyons.

Daniel, iii, c

Thys Daniel prospered in the reygne of Darius and Cyrus of Perlya.

Daniel xiiii, c viii, c

¶ Avisiō of, iiii. bestes is shewed vnto Daniel. The vysyō is interpreted of iiii. kigdomes of y worlde. Of the power & increase of Antichrist. Of the euerlastynge kyngdome of Christe.

The. vii. Chapter.

A In the fyrste yeare of Balthazar kyng of Babylō, saw Daniel a dreame, & a vysyon was in hys head vpon hys bedde. Which dreame he wrot, and y summe of the matter is thys: Daniell spake and sayd: I sawe in my visyō by nyght, and beholde: the foure windes of the heauē stroue vpō the sea/& foure great beastes cam vp from the sea one vnlyke another.

B The first was a lyon, and yet had he Aegles wynges. I sawe, that hys wynges were pluckte from him/ and he taken awaye from the earth: y he stod vpon hys fete as a mā, and that ther was geuē him a mans hart.

Beholde/the seconde beaste was lyke a beer/and stode vpon the one syde. Amonge hys teeth in hys mouth he had iii. greate longe teeth, and it was sayde vnto hym: Aryse, eate vp, muche flesshe. Then I loked, and behold, there was an other lyke vnto a leoparde: thys had wynges as a foule, euen foure vpō the backe. Thys beast had foure heades, & there was power geuen him. After thys I sawe in a vysyon by night, and behold, the fourth beast was grymme and horrible, and maruelous stronge. It hadd greate yron teeth, it deuoured and destroied, and stamped the residue vnder his fete. It was farre vnlyke y other beastes that were before it: for yt had ten hornes, whereof I toke good hede. C

And beholde, there came vp among them another lyke horne, before whom there wer thre of y first hornes pluckte awaye. Beholde this horne had eyes lyke a man, and a mouth speaking presumtuous thinges I loked tyl the seates were prepared, and tyll the olde aged sat hī downe. His clothing was as white as snow, & the heares of his head lyke the pure wolle. His trone was lyke the fyrye flame, and his wheles as the burnyng fyre. There drewe forth a fyrye streame ād went out from him. A thousande tymes a thousand serued him. & M. times ten thousand stode before hi The iudgment was set, and the bokes opened. Then toke I heed thervnto, because of the voyce of the proude wordes/which that horne spake. I beheld tyl the beast was slaine, and hys body destroyed, and geuen ouer to be brent i the fire. D

As for the power of the other beastes also, it was taken awaye, but their liues were prolonged for a tyme and season. I sawe in a vysyon by nyght, and behold ther cam one in the cloudes of heauen lyke the sonne of a mā/which went vnto the olde aged before, whom they brought him. Then gaue he him power and dygnytee regall that all people tribes & tonges should serue hym. His power is an euerlastyng power, which shal neuer be put downe: and hys kigdom endureth vncorrupt.

My herte was vexed/ and I Daniell had a troubled spryte within me, and ỹ vysyons of my head made me afrayed, tyl I gat me vnto one of thē that stode by, to know ỹ trueth, concernig all these thynges. So he tolde me, and made me vnderstand ỹ interpretaciō of these thynges.

D These foure greate beastes, are foure kynges, whyche shall aryse oure of the earth. These shal take in the kyngdom of the sayntes of the most hyest/ & possesse it styll moze and moze for a longe realō. After thys I requyred dyligētly to knowe the truth, concernig ỹ fourth beast wych was so farre vnlyke the other beastees/ and so horryble: whose teeth were of Yron, and his nayles of brasse: whych deuoured and destroyed, and stamped the residue vnder his fete I desyred also to knowe the trueth, as touchyng the ten hoznes that he had vpon his head/ and this other whyche came vp afterwarde, before whose face E there fel downe thze: which hozne had eyes and a mouth that spake presumptuous thynges, and loked with a grimmer vysage then his felowes. I beheld and the same hozne made battel against the sayntes, ye and gat the vyctozy of them: vntyl the tyme that the old aged cam: that the iudgement was geuen to the chefeste Saynctes and tyll the tyme/ that the saintes had the kyngdō in possession. He gaue me this answere That fourthbeaste shalbe the fourth kingdome vpon earth: it shalbe moze then all other kingdomes / it shall deuoure, treade downe, and destroye all other landes.

The ten hoznes, are ten kinges, ỹ shal aryse out of that kyngdome after whō there shal stād vp another whych shalbe greater then the fyrst. He shall subdue thze kinges, and shal speake wozdes agaynst the hyest of all: he shal destroy the sayntes of the möst hiest and thynke, that he may chaung times ond lawes. They shalbe geuen vnder hys power, vntyll a time, two tymes, and halfe a tyme.

F But the iudgment shalbe kept, so that his power shalbe taken from him for he shal be destroyed/ and perysh at the last. As for the kyngdom: power and all myghte that is vnder the heauen: it shalbe geuen to the holy people of the moost hyest/ whose kingdom is euerlasting, yea al powers shall serue and obeye him. Thus farre extend the wozdes. Neuertheles I Daniel was so vexed in my thoughtes, that my countenaunce chaunged, but the wozdes I kepte styl in my hart.

¶ A vysyon of a stryke betwene a rāme & an hegoat The vnderstanding of the vysiō is of the battel betwene the king of Persia and the kynge of the Grecyans, Of the shameles kyng Antichryst.

¶ The. viii. Chapter.

A IN the thyrde yeare of the raygne of king Balthazar there appered a vysyō vnto me Daniel, after that I had seane the fyrste I sawe in a vision (and when I sawe it, I was at Sulis in the chefe cytee/ which lyeth in the land of Elam) and in the vysiō, me thought I was by the ryuer of Ulai.

Then I loked vp, and sawe: and beholde there stode before the ryuer/ a ramme, whyche hadde hoznes: And these hoznes were hyghe, but one was hier thē another, and the hyest cāe vp last. I sawe ỹ this rāme pushed wyth hys hoznes, agaynst the west, agaynst the nozth, and against the south so that no beastes might stand before him, noz defende them from his power but he dyd as him listed, & waxed greatly. I toke hede vnto this, and then cāe there an he goate from the weste ouer the whole earthe / and touched not the grounde.

This goate had a maruelous goodly hozne be twyxte his eyes/ and came B vnto the ramme, that had the two hoznes (whom I had seue a foze by the ryuer side) and ranne fearcely vpō him wyth his myght. I sawe hym drawe neygh vnto the rāme being very fearce vpon hym: yea he gaue hi such a stroke that he brake his two hoznes: Neyther had the ramme so much strength as to stand before him: but he cast him doune troden him vnder hys fete: and no man was able to delyuer the ramme out of his power.

The

C The goate wared exceadynge great and when he was at the strongest hys greate hozne was bzoken allo. Then grewe ther other four suche lyke in the steade/towarde the.iiii. wyndes of the heauen. Yea, out of one of the least of these hoznes, there cam vp yet another hozne, which waxed maruelous great; towarde the south/towarde the east, & towarde the fayze pleasaunt lande. It grewe vp to the hoost of heauen where= of it dyd caste some downe to ygrounde and of the starres allo, and trode them vnder fete.

Yea, it grewe vp vnto the pzynce of the host/krō whō the dayly offerynge was taken, and the place of hys Sanc= tuary casten downe. And a certayn ceas= son was geuen vnto it agaynste the dayly offer ynge (because of wycked= nes) y it myght cast downe the verytee to the grounde, and so to pzospere in all thynges, that it wente aboute.

D Upon this, I herd one of the saintes speakynge, whych sayncte sayde vnto one that asked this questyon: How longe shall this vysyon of the dayly sacryfice and of the wastyng abhomy= nacyon endure: that the Sanctuary & the power shal so be troden vnder fete, And he answered him: Unto the eue= nynge and the moznynge, euen two thousande and thze Hundzeth dayes: Then shall the Sanctuarye be clensed agayne.

Now when I Daniell had sene this vysyon/and sought foz the vnder standynge of it: beholde, there stode be= foze me a thynge lyke vnto a man. And I heard a mans voyce in the ryuer of Ulay, whych cryed/and sayde: O Ga= bzyel, make this man vnderstande the vysyon. So he came, and stode by me. But I was afrayed at his commynge and fell downe vpon my face.

E Then sayd he vnto me: O thou sōne of man, marcke well, foz in the last time shall this vysyon be fulfylled.

Now as he was speakynge vnto me/ I waxed kayntelo that I suncke downe to the grounde: But he toke hold vpō me, and set me vp agayne, sayynge: Beholde, I wyll shew thee, what shal happen in the last wzath: foz in y time appoynted it shalbe fulfylled

The ramme whiche thou sawest wh the two hoznes, is the kyng of the Me des ād Perses: but the goote is y king of Gzeke land: the greate hozne y stode betwyxt his eyes/that is the pzincipal kynge. But where as it bzake, & foure other roose vp in the stead: it sygnyfi= eth/that out of this people shal stande vp foure kyngdoms/but not so migh= tye as it.

F After these kyngdomes (whyle vn godlynes is a growing) ther shal aryse a kyng of an vnshamefast face, whiche shalbe wise in darck speakynges.

He shalbe myghtie and strong, but not in his owne strength. He shal destroye aboue measure, and al that he goeth about shal pzospere: he shal slaie the strong and holy people. And thoz row his craftynes, falshed shall pzos= pere in his hand: his hart shalbe pzoud and many one shall be put to death in his welthynes. He shal stād vp agaīst the Pzynce of pzynces, but he shall be destroyed without hande. And thys vy sīō that is shewed vnto thee, is as sure as the euening and the mozning. Ther foze wzyte thou vp thys syghte/ foz it wilbe longe, oz it come to passe.

Upō thys was I Daniel very faint so that I laye sicke certaine dayes: but when I rose vp, I went about the kin ges busynes, and marueled at y vysiō neuertheless no man knew of it.

C Daniell desyzeth to haue that perfozmed of God wyych he had pzomysed concernynge the returne of the people from their bannyshement in Babilon. A true confession. Daniels prayer is herde. Gabziel y Angel expounded vnto hym the vysion of the ler. weakes. The anoynting of Chzist. The buyldynge againe of Jerusalem vnder Nehemiah The deathe of Chzist. The castyng out of the wycked Jewes

C The.xi. Chapter.

IN the fyzste peare of Dari us the sonne of Ahasuerus which was of the sede of y Medes, & was made kyng ouer the realme of the Cal dees: yet euen in the fyzste peare of his raigne, I Danyel desyzed to knowe y yeatlye numbze out of the bokes, wher of the Lozde spake vnto Jeremye the Pzophete: that Jerusalem shoulde

lye waste.lxx.yeares: and I turned me vnto God the Lorde/for to praye and make myne intercessyon/with fastig, sack clothe and ashes. I prayed before the Lorde my God, and knowledged, sayinge:

O Lorde, thou greate and fearfull god thou that kepeste couenaunt and mercy with them, which loue thee, and do thy commaundementes: We haue synned, we haue offended, we haue ben dysobedyēt and gone back/ye we haue departed from all thy preceptes & iudgmentes.

We wolde neuer folow thy seruaūtes the prophetes, ỹ spake in thy name to oure Kynges and prynces, to oure forefathers/and to al the people of the lande. O Lord, righteousnes belōgeth vnto thee, vnto vs pertayneth nothig but open shame; as it is come to passe thys daye vnto euery man of Juda/& to them that dwel at Jerusalem: Yea vnto al Israell, whether they be farre or nye: thorow out al landes: wherin ỹ hast strawed them, because of the offences that they had done agaynste thee. Yea O Lorde/vnto vs, to our kinges and Rynces, to oure Forefathers: euen to vs al, that haue offended thee, belongeth vpon shame. But vnto the O Lord our God, pertayneth mercy & forgeuenes. As for vs, we are gone backe from him, and haue not obeyed the voice of the Lord our god/to walk in his lawes, which he layde before vs by his seruauntes the Prophetes/ye al Israell haue transgressed, and gone backe from the lawe, so that they haue not herkened vnto thy voyce.

Wherfore the curse and othe that is wryten in the law of Moyses the seruaunt of god (agaynst whom we haue offended) is poured vpon vs. And he hath performed his wordes, which he spake agaynste vs, and agaynste oure iudges that iudged vs: to bringe vpon vs suche a greate plage, as neuer was vnder heauen, lyke as it is nowe come to passe in Jerusalem. Yea, al this plage, as it is wrytten in the lawe of Moyses/is come vpon vs.

Yet made we not oure prayer before the Lorde oure God, that we myght turne agayne from oure wyckednesse, and to be lerned in thy veryte. Therfore hath ỹ Lorde made haste, to bringe thys plage vpon vs: for the Lord oure God is righteous, in al hys workes whych he doth: for why? we would not herken vnto his voyce.

And now O Lorde oure God, thou that wyth a mightie hande hast brought thy people oute of Egypte, to gett thy self a name, whych remayneth thys day/ we haue synned O Lord/and done wyckedly agaynst all thy ryghtuousnes: yea let thy worthlull displeasure be turned away (I beseech ỹ) frō thy cite Jerusalem thy holy hyll. And why? for oure synnes sake, and for the wickednesse of oure fore fathers is Jerusalē & thy people abhorred/of al them that are aboute vs. Now therfore, O oure God, heare the prayer of thy seruaunt, and hys intercessyon. O let thy Face shyne ouer thy Sanctuary, that lyeth waste.

O my God, enclyne thine eare, and herken (at the leest for thyne owne sake) e pē thyne eyes: beholde how we be desolated ye & the cytye also, whych is called after thy name: for we do not cast our praiers before thee in our owne ryghtuousnes no but only in thy greate mercyes. O Lord heare, O forgeue Lord: O Lord cōsidre. Tarye not ouer long: but for thine owne sake do it, O my God, for thy cytee and thy people is called after thy name.

As I was yet speakynge at my prayers, knowledging myne owne sines and the synnes of my people, makyng so myne intercessyon before the Lorde my God for the holy hilles sake of my God:

Yea, whyle I was yet speakyng in my prayer, beholde, the man Gabryel (whom I had sene afore in the vysiō) came flyīg to me and touched me aboute ỹ offeringe tyme in the euenynge. He informed me and spake vnto me: O Daniel (sayd he) I am now come to make the vnderstand it: For as soone as thou begannest to make thy prayer, it was so deuysed, and therfore am I come to shew thee. And why? For thou art a man greately beloued.

Wherfore ponder the matter well, that

that thou mayeſt lerne, to vnderſtande the vyſyon. Lxx. *wekes are determined ouer thy people, ād ouer the holy citie: that the wickednes mate be conſumed, that the ſynne maye haue an ende, that the offence maye be reconcyled, and to bryng in euerlaſting ryghtuouſnes/to fulfyl the vyſions and the Prophetes, and to anoint the mooſt holy one. Vnderſtande this then, and marke it wel: that from the time it ſhalbe concluded to go & repayre Jeruſalē agayne/vnto Chriſt (or the anoynted) prynce: there ſhalbe ſeuen wekes. Then ſhal the ſtretes and walles be bulded agayne lxii. wekes, but with harde troublous tyme. After theſe. lxii. wekes, ſhal chriſt
G be ſlayne, and they ſhall haue no pleaſure in hym. Then ſhal there come a people with the Prynce, and deſtroye ỹ cytie and the Sanctuary: and his end ſhal come as the water floud. But the deſolatyon ſhal contynue tyl the ende of the battayl.

He ſhall make a ſtrong bond with many, for the ſpace of a weke: and whē ỹ weke is half gone, he ſhal put doune the ſlayne and meateoffrynge.

And in the temple there ſhalbe an abhominable deſolacyon/tyll it haue deſtroyed all. And it is concluded, that thys waſtyng ſhall contynue vnto the ende.

The notes.

*A weke is here taken for ſeuen yeare, as in Leuitic xxv. Wherfore the lxx. wekes are foure. C. and. xx. yeares.

¶ There appeareth vnto Daniell a man clothed in lynen which ſheweth hym wherfore he is ſente.

¶ The. x. Chapter.

A IN the thyrde yeare of kynge Cirus of Perſia, ther was ſhewed vnto Daniell (otherwyſe called Balthaſar) a matter, ye a true matter, but it is yet a long tyme vnto it. He vnderſtoode the matter wel, and perceaued what the vyſyon was. At the ſame tyme, I Daniel mourned for the ſpace of thre weakes, ſo that I had no luſte to eate bread: as for flech and wyne there came none in my mouth: No, I dyd not ones annoynt my ſelf, tyl the whole three wekes were out.

Upon the xxiiii. day of the fyrſt mo-
neth, I was by the great flood called Tigrys. I lyfte vp myne eyes, and loked/and beholde a man clothed in lynen/whoſe loynes were gyrded vp with fyne gold of Araby/his body was like the Chryſolyte ſton, hys face (to loke vpon) was lyke lyghtenynge, hys eyes as the flāme of fyre, hys armes and feate were lyke fayre glyſterynge metal, but B the voyce of hys wordes was lyke the voyce of a multitude.

I Daniel alone ſawe thys vyſion, the men that were with me, ſawe it not: but a greate fearefulneſſe fel vpon thē ſo that they fled away & hyd thē ſelues. I was left there my ſelfe alone/& ſawe thys greate vyſyon ſo longe tyll there remayned no more ſtrength wythin me yea I loſt my coloure cleane. I waſted awaye and my ſtrength was gone. Yet herde I the voyce of hys wordes: and as ſone as I hearde it, faintneſſe came vppon me/ and I fell downe flat to the ground vpon my face.

And behold an hand touched me, which ſet me vp vpon my knees and vpon the palmes of my handes ſaying vnto me O Daniel, thou wel beloued man: take good hed of the wordes that I ſhal ſay vnto thee, and ſtand ryght vp/for vnto thee am I now ſente. And when he had ſaid theſe wordes, I ſtode vp tremblig Then ſayde he vnto me: feare not Daniell: for whyſence the fyrſt daye that thou ſet thyne herte to vnderſtand, and dyddeſt chaſten thy ſelfe before thy god thy wordes haue bene heard.

And I had come vnto thee C when thou begānеſt to ſpeake had not the Prynce ouer the kyngdome of the Perſes wythſtande me xxi dayes. But lo Michael one of the cheke Prynces, came to helpe me, hym haue I left by the kyng of Perſya/and am comme to ſhew thee what ſhall happen vnto thy people in the latter dayes. For it wil be lange yet or the vyſion be fulfilled.

Now when he hadde ſpoken theſe wordes vnto me/I caſt doun my head to the ground and held my tong. Behold there touched my lyppes one very lyke vnto a man. Then opened I my mouth: And ſayde vnto hym that ſtoode before me: O my lorde, my ioyntes are louſed

to

The Prophecy

in the vysion, & ther is no more strēght wythin me How maye my Lordes seruaunt then talke wyth my Lorde? Seyng there is no strenght in me/ so y I cannot take my breath. Vppon thys ther touched me agayne one muche like a man, and comforted me sayeng: O thou man so well beloued/feare not: be content, take a good heart vnto thee/ād be strōge. So when he hadde spoken vnto me, I recouered and sayde: speake on my Lorde, for thou hast refreshed me Then sayde he: Knowest thou wherfore I am come vnto thee? Now wyll I go agayne to fyght wyth the prynce of the Perses. As sone as I goo forthe/lo, the Prynce of Grekelande shall come. Nevertheles, I wyll shewe thee the thynge that is fast noted in y scripture of truth And as for all ponder Matters, there is none that helpeth me in thē, But Michaell youre prynce.

¶ Prophecy of the kynges of Persia. Of the kingdome of Grece. Of the kyngdom of Egypt, and of the bonde therof, and of the battell wyth the kingdome of Syria. Of the Jewes that flye vnto the Kynge of Egipte, whome Antiochus the Kyng of Siria persecuteth, which figureth vnto vs Antichryste. The pryde of Antiochus.

❧ The .xi. Chapter

A And in the fyrst yeare of Darius of Medea, I stode by hym to comfort hym, and to strengthe hym, and now wyl I shewe thee the truethe.

Beholde, there shall stande vp yet three kynges in Persia, but the fourth shalbe farre rycher then they all. And when he is in the cheafest power of hys ryches/ he shall prouoke euery man agaynst the realme of Grekeland. Than shal there aryse yet a myghtye kyng that shal rule wyth great dominion and do what him lyst, and as sone as hys kyngdome commeth vp, yt shalbe destroyed and diuyded toward the foure wyndes of the heauen. They that come after hym shal not haue suche power and domynyon as he but hys kyngdome shalbe scattered, yea euen amonge other then those. And the kynge of the southe shalbe myghtyer, B then hys other Prynces. Agaynste hym there shall one make hym selfe stronge & shal rule hys dominiō wt gret power But after certayne yeares, they shalbe ioyned togethet, ād the kynges daughter of the south shal come to the kyng of the Northe, for to make frendshyppe, but she shall not obtayne the power of that arme, neither shal she be able to endure thorow his myght: but she, and such as brought her (yea ād he that begat her, and cōforted her for his tyme) shalbe delyuered vp. Out of the braunches of her roote, there shall one C stande vp in hys steade: whyche wyth power of armes shall go thorow the kynges land of the north/ and handle hym accordyng to his strength. As for their Idols ād princes, wt their costly Jewels of goulde and syluer, he shall carry thē awaye captiues into Egypte, and he shall preuayle agaynst the king of the north certayne yeares. And whē he is come into the kynges realme of y south/ he shalbe fayne to turne agaie into hys awne lande. Wherfore hys sonnes shalbe displeased, & shal gather together a mighty greate hoost of people: and one of them shal come/ and go thorow lyke a water flowed: then shal he returne, and go forth with defyynge and boastynge vnto his awne lande.

D Then the king of the south shalbe angry, and shall come forth to fight agaynst the kyng of the north: yea he shal brynge a greate multytude of people together, and a greate heape shalbe geuen into his hande: these shal he cary away with greate pryd, for so muche as he hath cast downe so many thousādes, neuertheles he shal not preuaile. For the kynge of y north shall gather of the new) a greater heape of people then afore, and cō forth (after a certayne tyme and yeares) with a mighty hoste and exceadynge greate good.

At the same tyme ther shal many stande vp agaynste the Kynge of the south, so that the wicked chyldrē of thy people also shall exalte them selues (to fulfyll the vysyon) and then fall. So y king of the north shal com to late lege and to take the strong fenced cytyes.

And the power of them of the south, E shall not be able to abide him, and the best men of the people shal not be so strong as to resist hi. Shortly, when he cōmeth he shal hādle hi as he lyst & no mā shalbe so hardi as to stād against hi

He

He shall stande in the pleasaunt coū-
trye, whych throw hym shalbe destroyed
He shall set hys face wythall hys power
to obtayne hys kyngdom, and to be lyke
it. Yea that shal he do, and geue hym vn
to the daughters among wemen, to des-
troye hym. But he shal fayle, nether shal
he obteyne hys purpose. After thys shal
he set hys face vnto the Isles, & take ma-
ny of them. A prynce shall stoppe hym, to
do hym a shame, besyde the confusion ỹ
els shall come vnto hym. Thus shall he
turne agayne to hys owne lande, stōble
and fall / and be no more founde: so he
that came vpon hym, and dyd hym vio
lence, shall stande in hys place, and haue
a pleasaunt kyngdomme, and after fewe
dayes he shalbe destroyed, & that neyther
in wrath nor in battail. In hys steade
there shall arise a vyle person, not holdē
worthy of a kynges dygnyty: thys shal
come in craftely / and obtayne the kyng-
dome wyth fayre wordes: he shall fyght
agaynste the armes of the myghtye (and
destroy them) yea & agaynst the prince of
the couenaunt,

So after that he hath taken truce w̄
hym, he shall handle deceatfully: that he
maye get vp, and ouercome hym wyth
a small flocke: and so wyth craftines to
get hym to the fattest place of the lande
and to deale otherwyse then ether hys fa
thers or graundfathers dyd. For he shal
destroye the thyng / that they had robbed
and spoyled / yea and all theyr substaūce
Imaginynge Thoughtes agaynste the
strounge holdes / and that for a tyme.
Hys power and herte shalbe styrred vp
wyth a great armye a gaynste the kynge
of the south, where throw the kynge of
the south shalbe moued then vnto battell
wyth a greate and myghtye hooste also
Neuertheles he shal not be able to stand
for they shall conspyre agaynst hym. Ye
they that eate of hys meate shal hurte hi
so that hys hoost shall fall / and many be
slayne downe.

These two kynges shalbe mynded to
do myschefe and talke of dysceyte at one
table but they shal not prospere: for why
the ende shal not come yet, vnto the tyme
appoynted. Then shall he go hom agayn
into hys owne lande wyth greate good,
and set hys harte agaynst the holy coue
uenaut, he shalbe busy agaynste it / and
then returne home. At the tyme appoyn
ted he shal come agayne, and go toward
the south: So shal it happen otherwyse
then at the fyrste, yet ones agayne
And why? the shyppes of Cythym shall
come vpon hym / that he man be smit
ten and turne again: that he maye take
idignation against the cōuenaut of holy
nes to medle agaynste yt. Yea he shall
turne hym and drawe suche vnto hym /
as leaue the holy couenaunt.

He shall set myghty men to vnhalow
the sanctuary of strengthe, to put downe
the dayly offerynge, and to set vppe the
abhomynable desolation. And suche as
breake the couenaunt shall he flatter w̄
fayre wordes. But the peple ỹwyl know
theyr God, shall haue the ouerhande ād
prosper. Those also that haue vnderstā
ding amonge the people shall enfourme ỹ
multitude and for a long season, they
shalbe persecuted wythe swearde, wythe
fyer, wyth captyuitye and wythe the ta-
kyng away of theyr Goddes. Now whē
they fall they shalbe set vp wyth a lytell
helpe: but many shall cleue vnto theym
faynedly.

Yea some of those whych haue vnder-
standyng shallbe persecuted also ỹ they
maye be tryed, purifyed and clensed, til
the tyme be oute for there is yet another
tyme appoynted. The kynge shall doo
what hym lyst [he shall] exalte and mag-
nyfye hym selfe agaynst al, that is God
Yea, he shal speake marueilous thynges
agaynst the God of all goddes, wherin
he shall prospeare / so long tyl the wrath
be fulfylled / for the conclusyon is deuy
sed already. He shal not regarde the god
of hys fathers, but hys lust shalbe vpon
wemen: Yea, he shal not care for any god
for he shall magnifye hym selfe aboue
all. In hys place shal he worshipp
the mighty Idoles and the god whom
hys fathers knewe not / shall he honor
wyth golde and syluer, with precious
stones and pleasaunt Jewels.

This shall he do, seking helpe and
soccour at the mighty Idols & strāge
goddes. Suche as will receaue him,
and take him for god he shalgeue the
great

reate wooꝛshyppe and power: yea and make them Looꝛdes of the multytude, & geue them the lande wyth rewardes.

In the latter tyme, shall the kynge of the Southe stryue wythe hym: and the kynge of the Noꝛthe in lyke maner shal comme agaynste hym wyth Charettes, hoꝛsmen & wt a greate nauy of shyppes He shall come into the Landes, destroye and go thoꝛowe: he shall entre also into the fayze pleasaunt lande. Many cyties and coũttes shal decaye, excepte Edom/ Moab/and the best of the Chylderen of Ammon, whyche shall escape from hys hande. He shall stretch foꝛth hys handes vpon the countries & the land of Egypt Apocal,xvii, shal not escape him. Foꝛ thoꝛow hys goyng in, he shall haue dompnion ouer the treasures of syluer and golde, and ouer all the pꝛecious Jewels of Egypte, Lybia and Ethiopya. Neuertheless the tydynges out of the east ād the noꝛth shall trouble hym: foꝛ the whych cause he shal go foꝛthe to destroye and curse a greate multytude. The tẽtes of his palace shal be pytcht betwixte the two seas, vppon ỹ hyll of the noble sanctuarye, foꝛ he shall Apocal,xi come to the ende of it, and then shall no man helpe hym.

¶ He pꝛophecieth the reꝛurrection of ỹ dead. The darckenes of the pꝛopecy of Daniell.

¶ The.xii. Chapter.

A Job,v C iCoꝛy:xv:c THe tyme wyl come also, that the great pꝛynce Mychael, whych standeth on thy peoples syde, shal aryse vp: foꝛ there shall come a tyme of trouble, suche as neuer was: sens there be gamme to be any people, vnto that same tyme. Then shall thy people be delyuered, yea al those that be founde wꝛyttẽ in the boke. Many of them that slepe in the dust of the earth, shall awake: some to the euerlasting lyfe, some to perpetual shame and repꝛofe. The wyse (suche as haue taught other) shall glyster as ỹ shynyng of heauen and/those that haue Instructe the Multytude vnto Godlynesse, shalbe as the starres, woꝛlde wythout ende.

B And thou O Danyel/shutte vp these woꝛdes and seale the boke tyll the laste tyme. Many shal go about here & there and then shal knowledge encrease. So Ỹ Danyell loked, & beholde, there stode other two one vpon this shoꝛe of the water, the other vppon yonder syde.

And one of them sayde vnto him whych was clothed in lynen/ and stodde aboue vpon the waters of the floude: How lõg shal it be to the ende of these wonderous woꝛckes?

C Then herde I the man wyth the lyne clothes whych stode aboue vpon the waters of the flouder when he helde vp hys Apoca,x. ryght and lefte hande vnto Heauen, and sware by hĩ whych lyueth foꝛ euer: that it shall tary foꝛ a tyme, twoo tymes and halfe a tyme, and when the power of the holy people is cleane scattered abꝛoade, then shall all these thynges be fulfylled. Apo,xi,e:xiic

I hearde it well, but I vnderstode it not. Then sayde I: O my Looꝛde what shal happen after that? He answered: go thy waye Daniell/foꝛ these woꝛdes shal be closed vp, and sealed, tyll the laste tyme: and many shalbe purifyed, clensed and tryed. But the vngodlye shall lyue wyckedlye, and (those wycked (as manye of them as they be) shall haue no vnderstandynge. As foꝛ suche as haue vnderstandyng, they shall regard it. And from the tyme foꝛthe that the daylye offringe shalbe put downe, and the abhominable desolatiõ set vp, there shalbe a thousandet twoo hundꝛed .xc. dayes.

O well is hym/
that wayteth
and comꝛ
meth.
to the thousand .iic:
¶ and xxxv, dayes. Go
thou thy way now,
tyll yt be ended,
take thy rest
and byde
in
thy lot/tyll the dayes haue an ende.

¶ The ende of the Pꝛophecy of Danyel.

The

¶ The Boke of the Prophete Oseas.

¶ The tyme wherin Oseas prophecyed. Oseas by takīg an harlot to his wife, signifieth ỹ Idolatry of the people. The destructiō of ỹ offspring of Jehu, and of the Israelytes, is prophecyed.

¶ The fyrst Chapter.

THis is the worde of the Lorde, that came vnto Oseas the sonne of Beery, in ỹ dayes of Oseas, Joathan / Abas & Jezekiah kynges of Juda: and in ỹ tyme of Jeroboam the sonne of Joas kyng of Israel.

Fyrst, when the Lorde spake vnto Oseas he sayde vnto hym: Go thy waye, take an harlot to thy wyfe / and get children by her: for the lande hath committed greate whordome agaynst the Lorde. So he wente, and toke[a]* Gomer the Daughter of[b]* Deblaim: which conceaued / and brought forth a sonne. And the Lorde sayde vnto hi: Cal hys name[c]* Israel, for I wyll shortlye auenge the bloude of Israel vpon the house of Jehu, and wyl bring the kigdome of the house of Israel to an end. Then wyl I breake the bow of Israel, in the valleye of Israel.

She conceaued yet agayne / and bare a daughter. And he saide vnto hi: Cal her name[d]* Loruhamah (that ys / not obtaynīng mercy) for I wyll haue no pyte vpon the house of Israell, but forget them, and put them cleane out of remembraunce. Neuertheles I wyll haue mercy vpon the house of Juda, & wyl saue them, euen thorow the Lorde their god. But I wyll not delyuer thē thorow any bowe, swearde, batel, horse or horsmen.

Now when she had weaned Loruhamah / she conceaued againe, ād bare a sonne. Then saide he: cal his name. e* Loammy. For whyche are not my people, therfore wyl not I be yours. And thoughe the numbre of the children of Israel be as the sande of the sea, which can neyther be measured nor tolde: yet in the place where it is sayde vnto thē, ye be not my people: euen there shal yt be thus reported of them: they be ỹ childrē of the lyuing God. Then shal the chyldren of Juda and the childrē of Israel be gathered together againe / ād chose thē selues one head, and then departe out of the lande: for greate shalbe the date of Israel.

The notes.

a* That is, cōsummacion because the kyngdom of Israel and Juda should shortly be consumed.
b* That is, grayle of kygges: because of the greate delycyousnes and voluptuousnes ỹ Juda and Israel wer in,
c* That is the lead of God.
d* That is, hauyng no marcy.
e* That is, not my people.
¶ The people is called to repentaunce.

¶ The.ii. Chapter.

TEl your brethren, that they are my people: & your sistrē ỹ they haue optayned mercy As for youre[a]* mother, ye shal chyd wt her / & reproue her: for she is not my wife, nether am I hur husbande, vnlesse she put away her whordome out of my syght / ād her aduoutry from her brestes.

Lest no I shall strype her naked, and set her euen as she came into the worlde: yea I shal lay her waste, and make her lyke a wyldernesse, & slay her for thirst. I shal hāue no pyte also vpō her children / for they be the chylderen of fornicacion.

Their mother hath broken her wedlocke, and shee that bare them, is come to confusyon. For she sayde: I wyll go after my louers / that geue me my water and my bread, my wolle and flaxe, my oyle and my dryncke. But I will hedg her away with thornes, and stop it, that she shall not fynde her foteste pes: and though she runne after her louers, yet shall she not get thē, she seke thē / but not find them. Then shal she saye: well, I will go turne againe to my, firste husbande, for at that time was I better at ease, then now. But this wolde she not knowe / where as I yet gaue her corne, wine, oyle, syluer and golde, which she hath hanged vpon Baall.

Wherfore now wil I go take my corne and wyne again in their season, and ta[k]e againe my woll and my flaxe whyche I gaue her, to couer her shame.

And

And now wyll I discouer her foolysh-
nesse, euen in the syght of her louers/
and no mã shall delyuer her out of my
handes. Moreouer/ I wyl take awaye
al her myrth, her holy dayes/ her newe-
mones, her Sabbothes and al her so-
lempne feastes. I wyl destroye her vy-
nyardes ād figge trees, though she sai
eth: lo, here are my rewardes that my
louers haue geuen me. I wyl make yt
a wodde / and the wylde beastes shall
eate it vp. I wyl punysh her also for ỹ
dayes of Baal, wherin she censed him
decking him with her earinges & cheyne:
when she folowed her louers/ and
forgat me, sayeth the Lord.

Eze. xvii. b

Ioh. Dayes take away Jere. xiii.

nota

Wherfore behold I wyll cal her a
gaine, bring her into a wyldernes, and
speake frendely vnto her. There wyl I
geue her, her vynyardes agayne, yea &
the valley of Achor also to shewe her
hope and comfort. Then shal she singe
there as in the tyme of her youth/ and
lyke as in the daye when she came out
of the land of Egypt. Then (saieth the
Lord) she shal saye vnto me: O my hus
band and shal cal me nomore Baal: for
I wil take away those names of Baal
from her mouth, yea she shal neuer re-
membre their names any more. Then
wyl I make a couenaunt with theym,
with the wilde beastes, with the foules
of the ayre/ and with euery thing ỹ cre
peth vpon the earth.

G

Is for bowe, swearde, and batell/ I
wyl destroy suche out of the land, and
wyl make them to slepe safely. Thus
wyl I mary thee vnto myne owne selfe
for euermore: yea euen to my selfe wil
I mary thee, in rightuousnes, in equy
tee/ in louyng kyndnesse and mercy.
In fayth also wyll I mary thee vnto
my selfe, and thou shalt know the Lord.
At the same time wyl I shew my selfe
frēdly and gracious vnto the heauēs,
saieth the Lord: and the heauens shall
helpe the earth/ and the earthe shall
helpe the corne, wine and oyle/ ād they
shal helpe Israell. I will sowe
theym vpon earthe, for a sede to myne
owne selfe, and will haue mercy vpon
her, that was without mercy.

And to theym whyche were not my
people, I wyll saye: Thou arte my
people. And he shal saye: thou arte my
God.

The notes.

a * Mother here sygnifyeth the Synagoge of the Iewes, or the church or congregation of the people as in Esay. l. a

¶ Of the loue of god toward the people.

¶ The. iii. Chapter.

Then saide the Lorde to me: Go yet thy waye and bow an aduouterous woman, whom thy neighboure lo-
ueth, as the Lord doth the
childzen of Israel: how be it they haue
respect to straunge goddes, and loue ỹ
wine kannes. So I gat her for xv
siluerlinges, and for an Homer and an
half of barlie, & saide vnto her: Thou
shalt bide with me a longe season, but
se that thou playest not the harlot, and
Loke thou wedle wyth none other
man, and then wyll I kepe my selfe for
thee.

A

Thus the childzen of Israel shal
sit a greate whyle without kig & prince
without offering and aultar, without
prest and reuelation. But afterwarde
shal the childzen of Israel conuerte &
seke the Lorde their God, and Da-
uid their king: & in ỹ latter dayes they
shal worshyp the Lorde, and his louig
kyndnes.

B

¶ A cõplaint agaīst ỹ people & ỹ prestes of Israell

¶ The. iiii. Chapter

Heare the word of the Lord
O ye childzē of Israel: For
the Lord muste punish thē
that dwel in the lād. And
why? ther is no faithfulnes
there is no mercy/ ther is no knoweledg
of God in the lande: but swearynge,
lyeng, man slaughter, theft, and aduou
try haue gotten the ouer hand, and one
bloudgiltines foloweth an other.
Therfore shal ỹ lād be in amiserable case
and all they that dwell therein, shall
mourne. The beastes in the felde, the
foules in the ayre, and the fysshes in ỹ
sea shal dye. Yet is there none that will
chasten nor reproue another: the prestes
which shoulde reforme other men, are
become lyke the people.

Inota the lorde must punysh for that there is no fayth ne knoweledge of god in the lande

Therfore stumblest thou in the day
tyme

[nota] the prestes which shoulde reforme other, are become lyke the people

Therfore stomblest thou i ỹ daye time and the prophet with thee i the night. I wyll bring thy mother to sylence, ād why: my people perysche/ because they haue no knowledge. Seyng then that thou hast refused vnderstanding ther fore wyl I refuse thee also: so that thou shalt nomore be my prest. And forso muche as thou hast forgotten the lawe of thy God, I wyll also forget thy chyldren. The more they increased in the multytude, the more they synned agaynst me, therfore wyl I chaunge their honoure into shame. They eate vp the synnes of my people, and corage them in their wyckednesse. Thus the prest is become lyke the people. Wherfore I wyl punysh them for their wycked wayes, ād reward them accordynge to their awne ymagynacyons. They shall eate/ād not haue ynough: They haue[a]* vsed whordome/ therfor shall they not prospere: ād why: they haue forsaken the Lorde/ and not regarded him.

Whordom, wyne and dronckennesse take the harte awaye. My people aske counsayl at their stockes, their staf must tell them. For an whoorysh mynde hath deceaued them/ so that they cōmytte fornycacyon agaynst their God. They make sacrifyces vpon the hye mountaynes, and burne theyr incense vpon the hylles, yea amonge the okes, groues ād bushes, for there are good shadowes. Therfore youre daughters are become harlottes, and youre spouses haue broke theyr wedlocke. I wyll not punysh your daughters for beynge defyled, and your brydes that be come whores: seyng the fathers them selues haue medled wyth harlottes/ and offered wyth vnthryftes: but the people that wyl not vnderstande must be punyshed.

Though thou[b]* Israel art disposed to playe the harlot, yet shuldest not thou haue offended, O Iuda: thou shuldest not haue runne to Galgal, nor haue gone vp to Bethauen nor haue sworne, ỹ lord lyueth. For Israel is gone backd lyke a wanton cowe. The Lord therfore shal make her fede, as the lambe that goeth a straye. And where as Ephrayim is becōe partaker of Idols/ wel, let hī go. Theyr Drōckennes hath putt them backe, and brought them to whordom.

Their rulers loue rewardes, bring (say they) to their owne shame. A winde shal take hold of their fethers, ād they shall be confounded in their offrynges.

The notes.

a* To vse whordom or fornicatyon thorow out ỹ prophetes, is, to take another god thē the true god & to serue images or to beleue in them.

b* Israell and Ephraim, for the moost part in the Prophetes are taken for the .x. trybes, Psal lxxviii.b. Ye reade in the .iii. of the kynges .xii. ek that x. trybes folowed Ieroboan, where as only Iuda & Beniamin abode by Rehoboam, Those .x. trybes are cōmonly called Israel in the Prophetes: & Beniamin is rekened with Iuda.

¶ Agaynst the Prestes & rulers of Israel. The help of man can do nothyng against god.

¶ The .v. Chapter.

Ye prestes: heare this/ take hede, O thou housholde of Israel: geue eare/ O thou kyngly house: for this punischment wyl come vpon you/ that are become a snare vnto Mizphah, and a spred net vnto the mounte of Tabor. They kyll sacrifices by hepes, *to begyle the people therwith: therfore wyll I punysh them all. I know Ephraim wel ynough, and Israel is not hid fro me: for Ephraim is become an harlot: and Israel is defiled

They are not mynded to turne vnto their God, for they haue an whorysche hearte, so that they can not knowe the Lorde.

But the pryde of Israell wyll be rewarded him in hys face, yea both Israel and Ephraim shal fall for their wickednes, and Iuda with them also. They shal come with their shepe and bullockes to seke the Lorde, but they shal not fynd him, for he is gone from them. As for the lord, they haue refused him and brought vp bastard chyldren a moneth therfore shal deuoure theym with their portions. Blowe wyth the shawmes at Gabea/ and with the trōpet i Ramah. Cry out at Bethauē vpō pōsyde of Ben Iamyn. In the tyme of the plage shal Ephraim be layde waste therfore dyd I faithfully warne the trybes of Israel. Yet are the princes of Iuda become lyke them, that remoue the lādemarkes, therfore wyl I poure out my wrath vpon them lyke water. Ephraim is oppressed, and can haue no ryght of the lawe: for why: they fo-

lowe the doctrynes of men. Therfore wyl I be vnto Ephraim as a moth, ād to the house of Juda as a caterpiller.

D iiii.Re.xvi.b Deu,xxviii.b

When Ephraim sawe his sycknes and Juda his dysease: Ephraim went vnto Assur, and sent vnto kyng Jareb: yet could not he help you, nor ease you of your payne. I am vnto Ephraym as a Lyon, and as a lyons whelpe to the house of Juda. Eue I/ I wyl spoile thē and go my wate. I wyll take them wt me, and no man shal rescue them. I wil go/ & returne to my place, til they waxe faynt, and seke me.

¶ Affliccyō causeth a man to retourne to god. The wyckednes of the Prestes.

¶ The. vi. Chapter.

In theire aduersytee they shal seke me/ and saie: come let vs turne agayne to the Lord: for he hath smytten vs, and he shall heale vs: He hath wounded vs/ and he shal bid vs vp agayne: a *after two dayes shal he quicken vs, in the thyrd daye he shal rayse vs vp, so that we shal lyue in hys syght. Then shal we haue vnderstandyng & endeuoure ourselues to know the Lorde. He shal go forth as the spryng of the day/ & come vnto vs as ỹ euenyng and mornyng rayne vpon ỹ earthe.

A Jod.v.b

O Ephraim/ what shal I do vnto thee? O Juda, how shal I entreate thee? seynge your loue is lyke a morning cloud and lyke a dewe that goeth early away Therfore haue I cut downe the Prophetes, and let them be slayne for my wordes sake: so that thy punishmente shal come to lyght. For I haue pleasure in louyng kyndnes/ and not in offeryng: yea in the knowledge of God, more then in burnt sacrifice. But euen lyke as Adam dyd, so haue they broken my couenaunt, and set me at naught.

B

Galaad is a cite of wyckedd doers, of malycious People and bloudshedders. The multytude of the Prestes is lyke an heape of theues, murtherars & blod thurstye: for they haue wrought abhomynacyon. Horryble thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israell is defyled: but Juda shall haue an haruest for himself/ whē I returne the captyuytye of my people.

¶

The notes:

a* After two dayes shall he quicken vs, and in the thyrd daye shall he rayse vs vp, &c. That is, for a certen space wyll he afflict and trouble vs but he wyll heale vs agayne and restoare vs to soundnes The thyrde daye that is wythoute longe delaye or long tarryaunce.

¶ Of the vyces and wantonnes of the people.

¶ The. vii. Chapter

When I vndertake to make Israell whole, then the vngracyousnesse of Ephraim and the wickednes of Samaria commethe to lyghte, then go they aboute wyth lyes. At home they be theues, and wythout, they fall to robbyng, they consyder not in theyr hertes that I remembre all theyre wyckednes. They go about wyth theyr owne inuencions/ but I se them wel ynough. They make the kyng and the princes, to haue pleasure in theyr wyckednesse and lyes. All these burne in aduoutery, as it were an ouen that the baker heateth/ whē he hath lefte kneadynge/ tyll the dowe be- B leueneth: Euē so goeth it thys day with oure Kynges and Prynces, for they be gyn to be wod dronke through wyne: they vse familyarytye wyth suche as deceiue them. They, wyth the ymagynacyon of theyr herte are lyke an ouen: theyr sleape is all the nyght lyke the slepe of a baker, in the morning is he as hote as ỹ flāme of fyre: they at altogether as hote as an ouen.

They haue deuoured theyr owne iudges: all theyre Kynges are fallen: yet is thet none of them that calleth vpon me Therfor must Ephraim be myxte amōg the Heathen. Ephraim is become lyke a cake, that no Man turneth: straungers haue deuoured hys strēght. yet he regardeth it not: he waxeth full of gray heares, yet wyl he not know it. and the pryde of Israel is cast down before theyr face, Ose.vii.a yet wyll they not turne to the Lord their God, nor seke hym for all thys.

C

Nota gray heares

Ephraym is lyke a doue, that is beguyled, and hath no harte. Now call they vpon the Egyptians, nowe goo they to the Assyryans: but whyle they be going here and there, I shall spreade my nette ouer them & draw them downe as the foules of the ayre, and accordynge as they haue bene warned/ so wyll I punysh them. Ose.vii.e

woo be vnto them, for they haue forsaken me. They must be destroyed, for they haue set me at naught. I am he that haue redemed them and yet they dissemble wyth me. They call not vpon me wt theyr hertes/ but lye houlynge vpō their beddes/ where as they coine together it is but for meate and drynke, ād me wyll they not obey. I haue taght thē, & defēd their arme, yet do they ymagyn mischefe agaynst me. They turne themselues but not a right. and are become as a broken bowe. Theyr princes shal be slaine with the swerde for the malyce of theyr tūges suche blasphempes haue they lerned i the lande of Egypte.

¶ The destruccyon of Juda and Israel, be cause of their Idolatrie.

¶ The.viii. Chapter.

A SEt the horne to thy mouth/ and blowe: get the swyftlye as an Aegle, vnto the house of the Lorde, for they haue broken my couenaunt and transgresed my lawe. Israell can saye vn to me: thou art my god, we knowe thee: but he hath refused the thynge that is good, therfor shall the enemy folowe vp on hym. They haue ordened kynges, but not thorow me: they haue made prynces and I must not knowe of it. Of theyr syluer and golde haue they made them Im ages, to bringe they in selues to destructyon. Thy calf, O Samarya, shalbe taken awaie, for my wroth ful idygnacio is gone forth against thee. How long will it be, or they can be clensed? For the calfe came from Israel, the worcke man made it/ therfore can it be no God, but euen to a spyders webbe shall the Calfe of Samarya be turned.a* They haue sowne wynde/ therfore shall they reape a storme

B Theyr sede shall beare no corne. there shall no mele be made of theyr increase: though they reape yet shall straungers deuoure it vp. Israell shal perysh, the Gentiles shall intreate hym as a foule vessell. Synce they went vp to the Assyryans, they are become lyke a wilde asse in the deserte.

Ephrayin geueth rewardes to get louers, therfor are they scatred amōg the heathen there wil I gather them vp They shall soone be weery e of the burthen of kynges and Prynces. Ephraim hath made many aultars to do wyckednes: therfore shall the aultars turne to hys synne. Thoughe I shewe them my lawe neuer so much, they counte it but straunge doctryne. Where as they doo sacrifice/ offeryng the flesh and eating it: the lorde wyll haue no pleasure therin but wyll remembre theyr wickednes ād punysh their synnes. Israell turneth againe into Egipte they haue forgotten him that made thē they build churches, ād Juda maketh many strōg cities: therfore wyll I sende a fyre into their cytes and it shall consume theyre places.

The Notes.

a* That is, They haue geuen themselues to vayne and tryflynge thynges, therfore shall they falle into great trouble and Ieopardy. To sowe wynde is as much to say among the Hebrues, as to labour in vai and to lose the labour.

¶ Of the hunger and captiuitie of Israel

The. ix. Chapter.

DO not thou trymphe, O Israell, make no bostinge more then the Heathen, for thou hast commyted aduoutry agaynst thy God: straūg rewardes hast thou loued more thē al the corne flowres. Therfore shal they no more enioye the corne flowres & wynepresses, and their swete wyne shal fayle them. They wyl not dwel in the Lordes lande, but Ephraim turneth a gayne into Egypt, and eateth vnclene thynges amonge the Assirians. They powre out no wyne for a drinckoffering vnto the Lord nether geue they hī their slayne offerynges: but they be vnto thē as mourners meates, wherein all they that eate them, are defyled. For ỹ bred that they haue suche lust vntō, shal not come into the house of the lord. What wyll ye do then in the a* solempne dayes/ and in the feast of the lorde? lo, they shal get them away for the destrucciō, Egypte shall receaue them, and Noph shal bury them.

B The nettels shall ouergrowe their pleasaunt goodes, and burres shalbe i their tabernacles. Be ye sure (O Israel)

the tyme of vysytatiō is com/the dates of recompensyng are at hande. As for the Prophete, ye holde him for a foole: and hym that is riche in the spyrete, for a mad man: so greate is your wickednes and malyce. Ephraim hath made hym selfe a watchman of my god, a Prophet that is becom a snare to do hurt in euery strete, and abhominacyō in the house of hys God: They be gone to farre, and haue destroyed them selues, like as they did afore time at Gabaa. Therfore ther wickednes shalbe remembred, and their synnes punyshed.

I fonde Israel lyke grapes in the wyldernes/and sawe their fathers as the fyrst fygges in the top of the fyg tre But they are gone to Baall Peor/and rūne awaye fro me to that shameful Idoll, and are become as abhominable as their louers. Ephraim[b]*flyeth like a byrde, so shal their glory also. In so much, that they shall neyther be gette) conceaue nor beare children. And though they bringe vp anye, yet wil I make[the] childles among me. Yea wo shal come to them, when I departe frō them. Ephraim (as me thinke) is planted in welthynes, lyke as Tyrus, but now must she bringe her owne childre forth to the manslayer.

O Lorde ȳ shalt geue them: what shalt thou geue them? geue them an vnfruitful wombe ād drye breastes. All their wyckednes is done at Galgall, there do I abhorre them. For the vngracyousnes of their owne inuencyons, I wyl dryue them out of my house. I wyl loue the nomore, for al their princes are vnfaythful. Ephraim is hewen doune their rote is dryed vp so that they shal bringe nomore fruite: yea and though they bring forth any, yet wyll I slaye/ euē the best beloued frute of their body My god shal cast them awaye, for they haue not bene obediēt vnto hī, therfore shall they go astraye among ȳ Heathē.

The Notes.

a* The scripture here calleth the solempne daye & the feast of the Lord, the tyme, of the lordes vēgaūce because that therin the power of god shewed it self in that he suffered the Assyrians to take his people prysoners. Alyke thyng ye haue Sophony. i. b

¶ Against Israel and his Idoles.

¶ The. x. Chapter.

Israel was a goodly vyne but he hath brought forth vnprofitable frute: yea, & more frute he had, the more aultars he made, the more good I dyd to their lande/ the more frendshyp shewed they to their ymages Their herte is dyuided, therfore wyll they be destroyed. The lord shal breake downe their Images, he shall destroye their aultars. Then shall they saye: we haue no kynge, for whye? we haue not feared the Lorde. And what shall then the kyng do to vs? They cōmune together, and sweare vayne othes: they bee confederate together, therfore groweth their punishement as the wedes in the forowes of the lande.

They that dwel in Samaria haue worshyped the calfe of Bethauen: therfore shal the people mourne ouer them yea and the preastes also, that in theyr welthynesse retoyced wyth thē: & whyle it shall passe away from them. It shal be brought to the Assirias for a Present vnto kynge Jareb. Ephraym shall receaue full punishemente: Israell shall be confounded for hys owne ymmagynacions. Samaria wyth hys kyng shal vanysh awaye/as the scōme in the water. The high places of Auē wher Israel do sine/shalbe cast doune thystels & thornes shal grow vpō their aultars: Then shal they say to the moūtaynes: couer vs, & to the hylles: fal vpon vs.

O Israell thou hast synned as Gabaa dyd afore tyme/where they remayned: shoulde not the battayll then come vpon the wycked chylderen: as wel as vpon the Gabaonites: I wyll chasten them, euen after myne owne desyre, the people shalbe gathered together ouer them/when I punysh them for theyre greate wyckednes. Ephraym was vnto me, as a Cowe that is vsed to goo to plowe, therfore I loued hym/ and fell vpon hys fayre necke: I dyd proue Ephrai, Iuda Plowed, and Jacob played the husbandman, that they might sowe vnto ryghteousnes/and reape the frutes of weldoynge that they myght plowe vp their fresh land, & seke ȳ Lorde, tyl he came and lerned thē ryghtuousnes.

But now* they haue plowed them wyckednesse

wyckednesse, therfore shall they reape synne, and eate the frute of lyes. Seig thou puttest thy confydence in thyne owne wayes, and leanest to the multytude of thy worthyes: there shal grow a sedycyon amonge the people. All my stronge cyties shalbe layde wast / euen as Salmana was destroyed wyth his kamplears, thorow him that was auēged of Arbel, in the date of battel, wher the mother perished with her chylozen Euen so shal it go with you (O Bethel) because of your malycious wickednes. Lyke as the morowyng goeth awaye, so shal the kynge of Israel passe.

The Notes.

a* That is. They haue geuen to them selues all ỹ naught is.

¶ Agaynst the vnkyndnes of Israel

¶ The.xi. Chapter.

A

Exo, iii.b
xx.b,

WHen Israel was yonge, I loued hym: and called him my sonne out of the lād of Egypt. But the more they were called, the more they went backe, offeryng vnto Idoles, and cenſinge Images. I lerned Ephraime to go, and bare thē in myne armes, but they regarded not me, that wold haue helped them I led them with cozdes of frendshyppe, and with bandes of loue. I was euen he that layed the yock vpō their neckes. I gaue them their fodder my selfe, that they shauld not go agaīe into Egypt. And now is Assur their kynge. For they wolde not turne vnto me. Therfore shal the sweard begynne i their cyties, the stozs that they haue laied vp, shalbe destroied and eaten: ād

B that because of their owne ymaginacyons. My people hath no lust to turne vnto me / their prophetes laye the yock vpon them, but they ease theym not of their burthen.

Gro, xxxii.b.
iii. Reg, xii, e
iiii, Re, xvi, c

What greate thynges haue I gīuē thee, O Ephraim: how faithfully haue I defēded thee, O Israel: haue I delt with thee as with Adama: or haue I entreated thee lyke Seboim: No / my hart is otherwyse minded. Yea my mercy is to fertuēt, therfore haue I not turned me to destroy Ephzaim in my wzoth ful displeasure. For I am god & no mā / I am euen that holy one i the middest of thee, though I came not wīn ỹ citee

The Lorde roareth like a lyon, that they maye folowe hym: yea as a Lyon roareth he: that they may be afrayd lyke the chylderen of the sea that they may be scattered away from Egipt, as mē scarre byrdes, and frayed awaye (as doues vse to be) from the Assirians lande: and that because I wolde haue them tary at home sayeth the Lorde. But Ephzaim goeth about me wyth lyes, and the houle of Israell dyssembleth. Onely Juda holdeth hym with God, and wyth the true holye thynges.

¶ Agaynst the vayne trust of the people.

¶ The.xii. Chapter.

A

EPhraym kepeth the ayze ād followeth after ỹ east wynde: he is euer encreasynge lyes and destruction. They be confederate wyth the Assiryans, theyr oyle is caryed into Egypt: the Lorde hath a cource to hold wyth Juda ād wyl punysh Jacob. After theyr owne wayes, and accozdyng to theyr owne inuencyons shall he recompense them. He toke his brother by the hele when he was yet in hys mothers wombe, and in hys strength he wzestled with God. He stroue wyth the Aungel, and gatt the victozye so that he prayed and desyzed hym. He founde hym at Bethell, & there he talked wd vs. Yea the lozd god of hostes, euen ỹ Lorde hym selfe remembzed hym. Then

B turne to thy god, kepe mercy and equitie and hope styll in thy God. But the marchaunt hath a false weyght in hys hande he hath a pleasure to occuppye extoztyon. Ephzaym thynketh thus: Tush, I am ryche, I haue good ynough: In all my worckes shall not one faute be founde / that I haue offended. Yet am I the lozd thy GOD, euen as when I brought thee oute of the land of Egypte / and set thee in thy tentes, and as in the hygh feest dayes.

Gene, xxv. a
Gene, xxxii: d
Gene: xxx d, d

I haue spoken thozowe the Prophetes / and shewed dyuerse vysions, and declared my selfe by the mynistracyon of ỹ Prophets, but at Galaad is the abhominacyon / they are fallen to vanitye. At

C Galgal they haue slayne Oxen: and as manye heapes of stonnes as they had in their land fozowes: so many aultars haue

Samaria they made. Jacob fled into the land of Syria/and Israel serued for a wife, and for a wyfe he kepte shepe.

By a prophet the Lord brought the out of Egipt and by a Prophet he was serued the. But Ephraim hath prouoked him todisplesure thorow his abhominacions, therfore shal his bloude be poured vpon him selfe/and the lord hys God shall reward hym hys blasphemyes.

¶ Of the abhominations of Israel.

¶ The.xiii. Chapter.

A Esay.xlvi,a Ezech,xvi,b Ose.iiii,b Ose.viii.a,

THe abhomynatiō of Ephraim is come also into Israel. He is gone backe to Baal/ therfore must he dye. And nowe they synne more and more: of their syluer/ they make them molten Immages/like the Idols of ỹ Heathen/and yet al is nothyng but the worcke of the crafteſman. Notwithstāding they preache of the same: who so wyl kysse the calues, offreth to men. Therfore they shal be as the morning cloud, & as the dew that early passeth a waye, & like as dust ỹ ỹ wynd taketh a
B waie from the floze, & as smoke ỹ goeth out of the chymney.

I am the lord thy god: which brought thee out of the land of Egipt: that thou
Exo,xx,a shuldest know no God but me onely, & that thou shuldest haue no Sauioure but only me. I take diligent hede of ỹ
Esay,xliii.a Deut.x.ii.b in the wildernes that dry lande. But when they were welfed & had ynough they waxed proude, & forgat me. Therfore wyl I be vnto them as a lyon, and as a Leopard in the waye to the Assiryans. I wyl come vpō thē as a she beer that is robbed of her welpes, and I wil breake their stubburne harte of theirs.

There wyll I deuoure theym as a lyon: Yea the wylde Beastes shall teare them.

O Israel, thou doest but destroye thy selfe. In me only is thy helpe. Where are thy kynges now, that should helpe thee
C in al thy cyties? Yea and thy iudges of whom thou saydest: geue me a king ād princes. wel, I gaue thee a king in my wrathe, and in my displeasure wyll I take him from thee agayne.

The wickednesse of Ephraim is bounde together, and his synne lyeth hyd. Therfore shall sorowes come vpon hym as vpon a woman that trauayleth. An vndyscrete sone is he: for he consydreth not, that he shuld not haue bene able to haue endured in the tyme of hys byrth, had not I defened hym from the graue/ and delyuered hym from death.

O death, I wil be thy death: O hell D
I will be thy stynge. Yet can I se no cōforte: for when he is now the goodlyest amonge the brethren, the East wynde (euen the wynde of the Lord) shall come downe from the wyldernesse/ and drye vp hys condytes, and dryncke vp hys welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shalbe made waste, and why? they are dysobedient vnto theyr God. They shall perysh wyth ỹ swerde, theyr chyldren shalbe slayne/ād theyr wemen great wyth chylde shallbe rypte vp.

¶ The destruction of Samaria.

¶ The.xiiii. Chapter.

A Iere.xviii.a Ezech,xviii.a xxxiii,c, iii.Reg,xii,a

O Israel/turne thee now vnto the Lorde thy God, for thou hast taken a greate fall thorow thy wyckednesse. Take these wordes with you, whē ye turne to the Lord, and saye vnto hi: O forgeue vs all oure sines, receaue vs graciously, and then wyl we offre the * bullockes of our lippes vnto thee. Assur shalbe nomore oure helper, neither wyl we ryde vpon horses eny more. As for ỹ B worckes of oure handes, we wyl nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto the fatherlesse. ¶ yf they wold do this nota
D (yf they wold do this) I should heale should heale theyr sores: yea, wyth all my herte wolde I loue theym: so that my wrath shoulde cleane be turned awaye from thē. Yea, I wold be vnto Israel as the dewe/ and he shulde growe as the lylye, and hys rote shoulde breake oute as Libanus. Hys braunches should spreade out abrode, ād be as fayre as the olyue tre, and smell as Libanus. They that dwel vnder hys G
shadowe, shuld come agayne, and growe vp as the corne, ād flowrysh as the vyne:

be

he shoulde haue as good a name/as the wyne of Libanus.

O Ephraym, what haue I to do w̄ Idoles anye more? I wyll graciously heare hym, and leade hym forth. I wyll be vnto thee as a greene fyre tre, vpon me shalt thou fynde thy frute. Who so is wyse, shall vnderstande thys: and he that is tyght instructed, wyl regarde it. For the wayes of the Lorde are tyghtuous, suche as be godly wyl walke in thē. As for the wycked / they wyll stomble therin.

¶ The ende of the prophecye of Oseas.

The Boke of Joell the prophete.

¶ A prophecy agaynst the Iewes. He exhorteth ỹ priestes to prayer and fastyng for the mysery that was commynge at hande.

¶ The.i. Chapter.

THys is the worde of the Lord that came vnto Joel the sonne of Phatuel: Heare O ye elders: ponder thys well, all ye that dwell in the lande, if euer there happened suche a thyng in youre dayes, or in the dayes of youre fathers. Tell your chyldren of it/ & let them shewe it vnto theyr Chyldren, and so they to Certifye theyr posterytie therof. Loke what the Caterpiller hath left, that hath the greshopper eaten vp: what the greshopper left, that hath the locuste eaten vp: and what the locust hath left, ỹ hath the blastyng consumed. Wake vp ye Dronckardes, and wepe: mourne all ye Wyne suppers, because of youre swete wyne, for it shalbee taken away from youre mouthe. Yea, a myghtie ād an vnnumerable people shal come vp into my lande/ these haue teeth lyke the teeth of lyons, and chaft bones lyke the lyonesses. They shall make my vyneyarde waste, they shal pyl of the barkes of my fygge trees/ stryppe them bare, cast them awaye/ and make the braunches whyte.

Make thy mone as a wyfe doth that gyrdeth her self with sack, because of her bryde groome. For the meate and drynckoffryng shalbe taken away frō ỹ house of ỹ Lord: & the prestes the lordes ministers shall mourne. The feld shal be wasted, the land shalbe in a miserable case: for ỹ corne shalbe destroyed, ỹ swete wyne shal come to confusyon, & the oyle vtterly desolate. The housbande men and the wyne gardeners shall loke pyteously and make lamentacyon for the wheate, wyne and barely/ and because ỹ harueste vpō the feld is so clene destroyed. The grape gatheters shall make greate mone, wh en the vyneyard and fygetrees be so vtterly wasted. Yea, all the pomgarnettes/ palmetrees, apletres, and the other trees of the felde shall wyther awaye. Thus the mery cheare of ỹ chyldren of menne shall come to confusyon.

Gyrde you, and make your mone/ Ye prestes: mourne ye mynystres of the aultar: goo youre waye in, and slepe in sack cloth, O ye offycers of my God: for the meate and drynkeofferyng shalbe taken awaye from the house of your god. Proclayme a fastynge, call the congregacyon, gather the elders and all the inhabyters of the land together in the house of the Lord your God, and crye vnto ỹ Lorde: alas, alas, for thys daye. And why? the day of the Lorde is at hande, and commeth as a destroier from the almyghtye. Shal not the meates be takē awaye before oure Eyes, the myrth also and ioye from the house of our God? The sede shall perysh in the grounde ỹ grauers shal lye waste/ ỹ floores shalbe brokē doune, for ỹ corne shalbe destroied O what a syghynge make the cattel? ỹ bullockes are very cruel lykig, because they haue no pasture: and the shepe are stampshed awaye.

O Lord, to thee wyll I crye: for the fyre hath cōsumed the goodly pastures of the wildernesse/ and the flāme hath brent vp al the trees of the felde. Yea, ỹ wylde beastes crye also vnto thee: for the water ryuers are dryed vp and the fire hath consumed the pastures of the wildernes.

A

B Deuter.xi.d

C

Nota proclaymo ō fastyng Joel.ii.d for fastyng & commaundy

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A

B Deuter.xi.d

C

Nota proclaymo ō fastyng Joel.ii.d for fastyng & commaundy

The Prophecy

The notes.

**S. Hierome sayth in the prologe of Ose, that those prophetes whych shewe not the tyme of their prophecy ord prophetye in the tyme of the prophete that standeth next before them, whych declareth the tyme of hys prophecy.

The prophecyeth the commynge and cruelte of theyr enemyes. An exhortacion to moue them to conuerte.

The.ii. Chapter

A Blow out the trompet in Sion, and cry out vpō my holy hyll that al suche as dwel in the lande maie tremble at it: for the daye of the Lord cōmethe, and is harde at hande: a darcke daye, a glomyng daye, a cloudy daye. yea and a stormy daye, lyke as the morning spredeth out vpon the hylles: Namely, a great ād myghty people: suche as haue not bene sens the begynnynge, neither shall be after them for euermore. Before hym shall be a consumynge fyre, and behynde hym a burnyng flāme. The lande shalbe as a garden of pleasure before hi, but behynde hym shal it be a very waste wyldernesse and there is no mā, that shal scape hym. They are to loke vpon/ lyke barded horses/ and runne lyke horse mē. They skyppe vp vpon the hylles, as it were the sound of charettes: as the flāme of fire that consumeth the strawe, and as a myghtye people redy to the battayll.

The folke shalbe afrayed of hym: all faces shall be as blacke as a pot. These shall runne lyke gyauntes, and leape ouer the walles lyke mē of warre. Euery man in hys goyng shall kepe his araye, and not goo oute of hys Path. There shall not one dryue another/ but eche shall kepe hys owne waye. They shal breake in at the wyndowes, and not be hurte. They shal come in to the cytye, and runne vpon the walles. They shall clyme vp vpon the houses and skyppe in at the wyndowes lyke a theefe. The earth shall quake before hym, yea, the heauens shalbe moued: The Sunne and Moone shal be darckened and the starres shal wythdrawe theyr shyne.

The Lorde shall shewe hys voyce before hys hoost for, his hoost is greate, stronge and myghtye to fulfyll hys commaundement. Thys is that greate and maruelous fearfull day of the lord. And who is able to abyde it?

Now therfore sayeth the Lordes Turne you vnto me with al your hartes wyth fastyng, weppyng and mournynge, rente your hertes, and not your clothes. Turne you vnto the Lorde youre God, for he is gracyous and mercyfull/ long sufferyng and of greate compassyon: ād redy to pardone wyckednes. Then (no doute) he also shall turne, and forgyue: after hys chastenyng/ he shal let your increase remayne/ for Meate and dryncke offeryinges vnto the Lorde youre God. Blowe out wyth the Trompet in Sion proclayme a fastyng, cal the congregacion/ād gather the people together, warne the congregacion, gather the elders, brig the chyldren/ and suckelynges together. Let the brydegrom go forth of hys chāber/ and the bryde out of her closet. Let the prestes serue the lorde, betwixte the porch and the aultar/ weppyng and sayenge: be fauourable, O lorde be fauourable vnto thy people: let not thine heretage be brought to suche confusyon, lest the Heathē be lordes therof. Wherfore should they say amōge the Heathē, where is now their God?

Then shal the lord be gelous ouer his land, and spare his people: yea the lorde shall answere/ and saye vnto hys people: Behold/ I wyl sende you corne wyne, and ople, so that ye shal haue plēnte of them: and I wyll nomore geue you ouer to be a reprofe among ỹ Heathen. Agayn/ as for hī of the North/ I shal dryue him far from you: ād shutte him out in to a dryte and wast land/ his face towarde the east sea/ and his hynder partes towarde the vttermost sea. The stynche of him shal go vp, and his fylthy corrupcyon shal fal vpon him selfe because he hath dealt so proudly. Feare not (O land) but be glad ād reioyse, for the lorde wyll do greate thynges.

Be not ye afrayed nether (O ye beestes of the felde) for ỹ pastures shalbe grene and the trees shal beare their frute: the fyg-

fygge trees & vineyardes shall geue theyr increase.

Be glad then (O ye chyldren of Sion) and reyoyce in the Lorde youre God, for he hath geuen you a teacher of ryghtousnes / and he it is that shal sende you downe showers of rayne / early and late in the fyrst moneth: so that the graners shalbe full of corne and the presses plenteous in wyne and oyle. And as for the yeares that the grasshopper, locuste, blastynge and caterpyller (my greate hoost whych I sent amonge you) haue eaten vp, I shal restore them to you againe: so that ye shall haue ynough to eate, and be satysfyed: and prayse the Name of the Lorde youre God, that so marueilously hath dealte wyth you.

And my people shall neuer be confounded any more. Ye shall knowe / that I am in the myddest of Israel, and that I am your God: yea, and that there is none other, and my people shall no more be brought to confusyon.

After thys, wyl I poure out my spyrite vpon all flesh: and your sonnes ād your daughters shall prophecy: your olde mē shall dreame *dreames, and youre yōge men shall se vysyons: yea in those dayes I wil poure out my spyrite vpon seruauntes and maydens. I wyll shewe wonders in heauen aboue, and tokēs in the earth beneth, bloude and fyre, ād the vapoure of smoke. The sunne shalbe turned into darckenesse / and the moone into bloude: before the greate and notable Daye of the Lorde come. And the tyme shal come: that whosoeuer calleth on the name of ỹ Lorde, shalbe saued. For vpon the mount Syon and at Ierusalem, there shalbe a saluacyon / lyke as the lord hath promysed: yea and amonge the other remnaūt, whom the Lorde shall call.

The notes.

*Vnder stand. true, as did Daniel and other. This prophecye ye haue also Act. ii, c.

¶ Of the iudgement of God agaynst the enemyes of his people,

¶ The iii. Chapter.

FOr take hede: in those dayes and at the same tyme / when I turne agayne the captyuitee of Iuda and Ierusalē I shall gather all people together / and bryng thē in the valley of Iosaphat, & there wyll I reason wᵗ them because of my people and herytayge of Israell: whoome they haue scattered about in the nacions and parted my lād ye & they haue cast lottes for my people, the yonge men haue they set in the bordel house and sold the Dāsels for wine that they myght haue to drynke. Thou Tirus and Sydon and all ye borders of the Phylistins, What haue ye to dō with me: Will ye dekye me: well / yf ye wyll nedes dekye me: I shall recompence you euen vpon youre heade and that ryght shortely, for ye haue taken away my syluer and gold, my fayre and goodly Jewels, and brought them into your goddes houses. The chyldrē also of Iuda and Ierusalem haue ye solde vnto the Grekes, that ye might bringe them farre from the borders of their owne contrees.

Beholde therfore, I will raise them out of the place, where ye haue sold thē & will reward you euē vpon your head Youre sonnes & youre doughters wyll I sel thorow the handes of the childrē of Iuda & so they shal geue thē forth to sel vnto thē of Saba a peple of a farr cōtre, for the Lord him selfe hath sayde it. Crye out these thinges among the Gētyles / proclayme warre, wake vp the gyauntes, let them drawe nye, let thē come vp al the lusty warryours of thē, make you swerdes of youre plowshares, and spades of your sycles and sythes. Let the weake man saye, I am stronge. Muster you / and come all ye Heathen roūde about: gather you together, thet shal the lord laye al the gyauntes to ỹ grounde. Let the people aryse, and get thē to the valley of Iosaphat: for there will I sit, and iudge al Heathen, roūd about. Laie to your sythes, for the haruest is rype: come, get you doune, the wynepresse is ful, yea the wide presses rūne ouer, for their wickednes is waxen greate. In ỹ valley appointed, ther shall be many / many people: for the daye of the Lorde is nye in the valleye appointed. The sunne and moone shalbe darckened, and the starres shall withdrawe their lyght. The Lord shal roore out of Syon / and crye out of Ierusalem, that the heauens and the erth shall quake withall.

Bur

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Be glad then (O ye chyldren of Sion) and reyoyce in the Lorde youre God, for he hath geuen you a teacher of ryghtousnes / and he it is that shal sende you downe showers of rayne / early and late in the fyrst moneth: so that the graners shalbe full of corne and the presses plenteous in wyne and oyle. And as for the yeares that the grasshopper, locuste, blastynge and caterpyller (my greate hoost whych I sent amonge you) haue eaten vp, I shal restore them to you againe: so that ye shall haue ynough to eate, and be satysfyed: and prayse the Name of the Lorde youre God, that so marueilously hath dealte wyth you.

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¶ The iii. Chapter.

FOr take hede: in those dayes and at the same tyme / when I turne agayne the captyuitee of Iuda and Ierusalē I shall gather all people together / and bryng thē in the valley of Iosaphat, & there wyll I reason wᵗ them because of my people and herytayge of Israell: whoome they haue scattered about in the nacions and parted my lād ye & they haue cast lottes for my people, the yonge men haue they set in the bordel house and sold the Dāsels for wine that they myght haue to drynke. Thou Tirus and Sydon and all ye borders of the Phylistins, What haue ye to dō with me: Will ye dekye me: well / yf ye wyll nedes dekye me: I shall recompence you euen vpon youre heade and that ryght shortely, for ye haue taken away my syluer and gold, my fayre and goodly Jewels, and brought them into your goddes houses. The chyldrē also of Iuda and Ierusalem haue ye solde vnto the Grekes, that ye might bringe them farre from the borders of their owne contrees.

Beholde therfore, I will raise them out of the place, where ye haue sold thē & will reward you euē vpon your head Youre sonnes & youre doughters wyll I sel thorow the handes of the childrē of Iuda & so they shal geue thē forth to sel vnto thē of Saba a peple of a farr cōtre, for the Lord him selfe hath sayde it. Crye out these thinges among the Gētyles / proclayme warre, wake vp the gyauntes, let them drawe nye, let thē come vp al the lusty warryours of thē, make you swerdes of youre plowshares, and spades of your sycles and sythes. Let the weake man saye, I am stronge. Muster you / and come all ye Heathen roūde about: gather you together, thet shal the lord laye al the gyauntes to ỹ grounde. Let the people aryse, and get thē to the valley of Iosaphat: for there will I sit, and iudge al Heathen, roūd about. Laie to your sythes, for the haruest is rype: come, get you doune, the wynepresse is ful, yea the wide presses rūne ouer, for their wickednes is waxen greate. In ỹ valley appointed, ther shall be many / many people: for the daye of the Lorde is nye in the valleye appointed. The sunne and moone shalbe darckened, and the starres shall withdrawe their lyght. The Lord shal roore out of Syon / and crye out of Ierusalem, that the heauens and the erth shall quake withall.

Bur

The Prophecy

But the Lorde shall be a defence vnto his owne people, & a refuge for the chyldren of Israell. Thus shal ye knowe, that I the Lord your God dwell vpon my holy mount of Syon. Then shal Jerusalē be holy, & there shal no straūgers go thorow her any more. Thē shal the mouūtaynes droppe swete wyne, ād the hylles shal flowe with mylcke. All the ryuers of Juda shall haue waters ynoughe, and out of the Lordes house there shal flow a spryng, to water the broke of Sittim: but Egipt shalbe laid waste, and Edom shalbe desolate: because they haue dealte so cruelly with the children of Juda, and shed innocēt bloud in their lande. Agayne, Juda shalbe inhabited for euermore, and Jerusalem from generacyon to generacyon: for I wyll not leaue theyr bloude vnauenged. And the Lorde shal dwell in Sion.

¶ The ende of the prophecy of Joel.

¶ The Boke of the Prophet Amos.

¶ The tyme of the Prophecy of Amos. The word of the Lord agaynst Azah, Agaynst Tyre, agaynste Edom, and agaynst the sonne of Ammon.

¶ The fyrst Chapter.

Utt. We. xvi. b

THese are ye sermons that wer shewed vnto Amos (whyche was one of the shepardes at Thecua) vpon Israell, in ye tyme of Osiah kyng of Juda, and in ye tyme of Jeroboam the sonne of Joab kynge of Israell, two yeare before the earth quake. And he sayd: The Lorde shal roote out of Sion, and shewe hys voyce from Jerusalem: so that the pastures of the shepardes shall be in a myserable case, and the tope of Carmel dryed vp. Thus sayeth the Lorde: For thre and foure wickednesses of Damascus, I wyll not spare her: because they haue throshed Galaad with yron flailes: But I wyl send a fyre into the house of Hazael, the same shal consume the palaces of Benadab.

Thus wyl I breake the barres of Damascus, and rote out the inhabiters frō the felde of Auen, and him that holdeth the sceptre out of the pleasaunte house, so that the people shalbe dryuen out of fayre Syria, sayeth the Lorde. Thus sayeth the Lorde: for thre and foure wickednesses of Gaza I wyl not spare her because they make ỹ prisoners yet more captyue and haue dryuen theym into the lande of Edom. Therfore wyll I sende a fyre into the walles of Gaza whych shall deuoure her houses. I wyl rote out them that dwell at Asdod and hym that holdeth the scepter of Ascalon and stretche out myne hande ouer Accaron that the remnaunte of the phylystines, shall perysh, sayth the Lorde.

Thus sayth the Lorde: For thre and foure wyckednesses of the citie of Tire I wyll not spare her: because they haue encreased the captiuitee of the Edomytes ād haue not remembred the brotherly conueaunte. Therfore wyll I sende a fyre into the walles of Tyre that shal consume her palaces.

Thus sayth the Lord, for thre and foure wyckednesses of Edom I wyl not spare hym / because he persecuted hys brother wyth the swerde, destroyed hys mothers wombe, bare hatred very longe, and so kepte indignacion alwaye by hī Therfore wyl I sende a fyre into Theman / whych shall deuoure the palaces of Bosra.

Thus sayth the Lorde: For thre ād foure wyckednesses of the chyldren of Ammon I wyl not spare them: because they rypte vp the wemen greate wythe chylde in Galaad, to make the borders of theyr landes the wyder. Therfore I wyll kyndle a fyre in the walles of Rabbath that shall consume her palaces with a great crye in the day of Battel, in tempest and in the day of storme so ỹ theyr kynge shall go into captiuitye he and hys prynces together, sayeth the Lorde.

¶ Agaynst Moab Juda, and Israell.

¶ The.ii. Chapter.

THus sayth the Lorde: For three and foure wyckednesses of Moab I wil not spare hym: because he brent the bones of the kynge of Edom to asshes Therfore wyl I send a fyre into Moab whych

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whych shall consume the palaces of Caryoth: so that Moab shal perysh wyth a noyse and the sounde of a shawme.
B wyll rote out the iudge frō amonge thē and slaye al hys prynces wyth hī, sayeth the Lorde. Thus sayeth the Lorde: for thre and foure wyckednesses of Juda, I wyll not spare hym: because he hath cast a syde the lawe of the Lorde / and not kepte hys commaundementes: for wyth They wolde nedes be deceaued wyth the lyes, that theyr forefathers folowed.
Therfore will I sende a fyre into Juda whych shall consume the palaces of Jerusalem.

Thus sayeth the Lorde: For thre & foure wyckednesses of Israel, I wil not spare hym: because he hath sold the rygh teous for money and the pore for shues.
C They treade vpon poore mens heades / in the dust of the earth / and croke the wayes of the meke. The sonne and the father go to the harlot, to dishonoure my holy name, they a*lye besyde euery aultar vpon clothes taken to pledge / ād in the house of theyr goddes they drynke the wyne of the oppressed. Yet destroyed I the Amorite before theym, that was as hye as the Cedre trees, ād as stronge as the okes: notwyth standyng I destroyed hys frute from aboue and his roote from vnder.

Agayne: I brought you out of the lande of Egypte, and led you xl. yeares thorow the wyldernesse, that Yee myght haue the Ammorytes land in possessyon I raysed vp Prophetes amonge youre chyldren / and abstayners amonge youre yonge men. Is it not so, O ye chyldren of Israel, sayeth the Lorde? But ye gaue the abstayners wyne to drynke, yea yee commaūded the prophetes, saying: Prophecy not. Beholde / I will crashe you in sonder, lyke as a waine crasheth, that is full of sheaues: so that the swyfte shall not escape, nether the stronge be able to do eny thynge: no, the gyaunte shall not saue hys owne lyfe. The archer shall not abyde, and the Swyfte of foote shall not escape. The horsman shall not saue hys lyfe, and he that is as manly of stomack as a gyaunte, shall in that daye be fayne to Runne hys waye naked, Sayeth the Lorde.

The Notes.

a* To lye besyde euery hyl aulter vpon clothes taken to pledge, is, to serue their Idoles of goodes taken by extorcyon from the poore.

The reproueth the house of Israel of wickednes.

The.iii. Chapter.

HEare, what the Lord speaketh vnto you (O ye chyldren of Israel) namely, vnto all the trybes, whome I brought out of Egypt, and sayd: you only haue I excepted from al the generacyons of the earth: therfore wil I visit you in al your wickednesses
A May twayne walcke togethrr except they be agreed amonge them selues?
Doth a lyon roare in the wodde, except he haue a pray? Or crieth a lītes whelp out of his denne, except he haue gottē somthyng? doth a byrde fall in a snare vpon the earth, where no fouler is? Taketh a man hys snare vp from the grounde, afore he catch somwhat? Cry they out Alarum with the trompet in a cytye, and the people not afrayed? Commeth there anye plage in a cytie wythout it be the Lordes doynge?
Now dothe the Lorde God no maner of thynge, but he telleth hys secretes before vnto hys seruauntes the prophetes.
B When a lyon roareth, who wyll not be afrayed? Seyng then that the Lorde God hym selfe speaketh / who wyll not * Pro pheresye

* o'reckans Prophecy

Preache in the palaces at Asdod / and in the palaces of the lande of Egypte and saye: gather you together vppon the mountaynes of Samarya, so shall ye see greate murther and vyolent oppressyon amonge them, for why? they regarde not the thynge that is ryght, sayth the Lord: they gather together euel gotten goodds and laye vp robbery in theyr Houses.

Therfore thus sayth the Lorde God: This lande shalbe troubled and beseged rounde about: thy strengt shalbe plucte from thee: and thy palaces robed. Thus sayeth the Lorde: lyke as an hyrdeman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the chyldren
C of Israell (that dwell in Samarya / hauing theyr couches in the corner ād their beddes at Damascus) shalbe plucked away.

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iiii.Re,xvi, xvii. Heare, and beare recorde in the house of Jacob(sayeth the Lorde God of hostes) that when I begyn to vysyt the wickednesse of Israel/ I will vysyt the aultars at Bethell also: so that the hornes of the aultar shalbe broken of/ and fall to the grounde.

As for the wynter house and somer house, I will smyte them downe: and the houses of Ivery, yea, & many other houses shall perysh, and be destroyed, sayeth the Lorde.

¶ Agaynst the gouernors of Samarya.

¶ The.iiii. Chapter

A O Heare this word* ye fat kine/ that be vpon the hyl of Samarya: Ye that doo poore men wronge, and oppresse the nedy: ye that saye to youre Lordes: bryng hyther, let vs dryncke. Therfore the Lorde hath sworne by his holynesse: The dates shal come vpon you, that ye shal B be lyfte vp vpon speares/ and youre posterytye caryed awaye in fyschers panyers. Ye shall gett you oute at the gappes one after another, and in Armon shal ye be cast awaye, sayeth the Lorde.

Iosue.xvi.a iii.Reg.xii.c Ose.iiii,c. Ose.ix.c,xii. B Ye came to Bethel for to worke vn gracyousnes/ and haue increased your synnes at Galgall: ye brought your sacrifyces in the mornynge, and youre tythes vnto the thyrd daye. Ye made a thanck offeryng of leuen/ ye promysed fre wyl offerynges, and proclaymed thē. Suche lust had ye, O ye Chyldren of Israell, sayth the Lord God. Therfore haue I geuen you ydlenes in al youre cyties and scarsenes of bread in al your places, yet wyll ye not turne vnto me sayeth the Lorde. When there were but thre monethes vnto the haruest/ I wythelde the rayne from you, yea I rayned vpon one cytie and not vpon an other, one pece of C grounde was moystured wythe Rayne and the grounde that I rayned not vpō, was drye. Wherfore two, yea/ thre cytyes came vnto one todryncke water: but they were not satysfyed, yet wyll ye not turne vnto me sayeth the Lord.

I haue smytten you wyth drouthe ād blastīg, and loke how many orchardes, vyne yardes, fygge trees & olyuetrees ye had: the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me, saith the Lord. Pestylence haue I sent amōg you: as I dyd in Egypte: your yonge mē haue I slayne wyth the swerde, & caused your horses to be taken captyue. I made the stynckynge sauoure of youre tentes to come vp into your nosthrels: Yet wyl ye not turne vnto me, sayeth the Lord. Exodi.ix

Some of you haue I ouerthrowē, as I ouerthrew Sodō & Gomor: so ỹ ye were as a brande plucked out of the fyre. Yet wyl ye not turn vnto me, sayth the Lord. Gene.xix.b. ii.Peter.ii.b

D Therfore thus wyl I handle thee agayn (O Israel) yea euen thus wyll I handle thee. Make thee readye then to mete thy God, O Israell. For lo, he maketh ỹ mountaynes, he ordeneth the wynde, he sheweth man what he is about to do: he maketh the morynge and the darcknes, he treadeth vppon the hygh places of the earth: the Lorde God of Hoostes is hys name.

The Notes.

a* By these fat kyne are vnderstande the ryche rulers of the worlde. Psalm.xxii.b.

¶ A complaynte of the captiuytie of Israel.

¶ The.v. Chapter.

A Heare thys woorde O ye house of Israel, and why: I muste make thys moone for you: The Vyrgyn Israell shall fall: and neuer ryse vp agayne, she shalbe cast downe vppon her owne grounde/ and no man shall healpe her vp. For thus sayeth the Lorde God: Where as ther dwelt a thousand in one cytie, there shalbe left scarse an hundred therein: and wher there dwelt an C. ther shall scarse ten be left for the house of Israell. Neuertheles thus sayeth the Lord vnto the house of Israel: Seke after me and ye shall lyue, but seke not after Bethell. Come not at Galgal, and go not to Berlsaba: for Galgal shalbe caryed away captiue, and Bethel shal com to naught. Seke the Lorde that ye maye lyue: least the house of Joseph be brente wyth fyre and consumed, and least there be none to quenche Bethel.

Ye turne the lawe to wormwood, and cast downe ryghtuousnes vnto ỹ grou̇d.

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The Notes.

a* By these fat kyne are vnderstande the ryche rulers of the worlde. Psalm.xxii.b.

¶ A complaynte of the captiuytie of Israel.

¶ The.v. Chapter.

A Heare thys woorde O ye house of Israel, and why: I muste make thys moone for you: The Vyrgyn Israell shall fall: and neuer ryse vp agayne, she shalbe cast downe vppon her owne grounde/ and no man shall healpe her vp. For thus sayeth the Lorde God: Where as ther dwelt a thousand in one cytie, there shalbe left scarse an hundred therein: and wher there dwelt an C. ther shall scarse ten be left for the house of Israell. Neuertheles thus sayeth the Lord vnto the house of Israel: Seke after me and ye shall lyue, but seke not after Bethell. Come not at Galgal, and go not to Berlsaba: for Galgal shalbe caryed away captiue, and Bethel shal com to naught. Seke the Lorde that ye maye lyue: least the house of Joseph be brente wyth fyre and consumed, and least there be none to quenche Bethel.

Ye turne the lawe to wormwood, and cast downe ryghtuousnes vnto ỹ grou̇d.

The

The Lorde maketh the bestia res ād the Dyons, he turneth the nyght into daye, and of the daye he maketh darcknesse. He calleth the waters of the sea, and poureth them out vpon the playne grounde. The Lord is his name. He rayseth destruccyon vpon the myghty people, and bryngeth downe the stronge holde: but they owe him euel wyll, that reproueth them openly: and who so telleth them ỹ playne trueth, they abhorre hym. For so muche then as ye oppresse ỹ poore, ād robbe hym of his best substaunce: therfor/ whet as ye haue buylded houses of square stone/ ye shal not dwell in them. Marueious pleasaunt Vyneyardes shall ye Plante, but the wyne of them shal ye not dryncke: and why: as for ỹ multitude of youre wyckednesses and your stout Synnes, I knowe them rightwell. Enemyes ar ye of the ryghtous/ ye take rewardes, ye oppresse the poore in iudgement. Therfor the wyse muste nowe be kayne to holde his tounge, so wycked a tyme is it. Seke after the thynge that is good & not euell, so shall ye lyue: yea the Lord God of hostes shall be wyth you, accordyng to your own desire. Hate the euel and loue the good, set vp right agayn in the poorte: & (no doubte) the Lorde GOD of Hoostes shall be Mercyfull vnto ỹ remnaūt of Joseph. If not (sayth the Lorde God/ the God of hostes) ther shal be mournyng in al stretes yea they shall saye in euery strete: alas alas. They shall call ỹ housbandman to lamentacyon, & such as can mourne to mourynynge. In al vyneyardes ther shall be heuinesse, for I wyl i comme amonge you, sayeth the Lord. Woo be vnto them that desyre the dayeof the Lorde. Wherfor wolde ye haue it: As for the daye of the Lorde, it shalbe darcke and not cleare: Yea lyke as when a mā runneth from a Lion and a Beere meeteth with him: or when he cōmeth into the house/ and leaneth his hand vpon the wall, a serpent byteth hym. Shall not the daye of the Lorde be darcke, ād not cleare: shall it not be cloudy, ād no shyne in it:

I hate ād abhorre your holydayes and where as ye cense me when ye come together/ I wyl not accepte it. And though ye offre me brentoffrynges & meatoffrynges, yet haue I no pleasure therin. As for your fat thākoffrynges I wyll not loke vppon them. Away wyth that noyse of thy songes, I wyll not heare thy plaies of musicke: but let that equyte flow as ỹ water, and ryghtuousnesse as a myghtye streame. O ye house of Israel/ gaue ye me offrynges and sacrifices those. xl. yeares longe in the wyldernesse: yet haue ye sette vp tabernacles to youre Moloch and Images of your Idoles, yea and the star of your God Rempha/ figures whych ye made to worshyppe them. Therfore wyll I cause you be carryed awaye beyonde Damascus, sayth the LORD/ whose name is the God of hostes.

Agaynst the prynces of Israel lyuing in pleasures.

¶ The. vi. Chapter.

Woo be to the proude welthy In Syon, to suche as thynke them so sure vpon ỹ mount of Samaria: which holde themselues for the best of the worlde and rule the house of Israel, euen as they list. Go vnto Calne and se: and frō thence get you to Hemath the greate cytie, ād so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours: Ye are taken out for the euel daye: euen ye that sit in the stole of wylfulnes. Ye that lye vpon beddes of Iuery, and vse youe wantonnes vpon your couches: ye that eate ỹ best lambes of the flocke, and the fattest calues of the drouc: ye that synge to the lute, and in playynge of instrumentes cōpare youre selues vntoo Dauid ye that drynke wine out of goblettes, and anoint youre selues wyth the beste oyle, but no man is sory for Josephes hurte. Therfor nowe shal ye be the fyrste of them, ỹ shal be led awaye Captyue/ and the Lustye Chere of the wylfull shall come to an ende.

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The prophecy

houses) I hate the pride of Jacob/ and I abhorre his palaces: and I wyl geue ouer the citie, wyth al that is therin: so that though there remayne ten men in one house, they shall dye. So they? nexte kynsfolckes and the dead burters shal take them, and cary awaye they? bones and saye vnto hym that is in the vnnermer house: is there yet eny mo by thee? And he shal answere: they ar al gone, holde thy tunge (shall he saye) for they wo uld not remembre the name of the Lorde.

Beholde the Lorde is mynded to smyte the greate houses, so that they G shall decaye, and the lytle houses, that they shal cleue a sunder. Who can rüne with horses, or plowe with oxen vpon the herde rockes of stone? For why? ye haue *turned true iudgment in to bitternesse, ād the frute of ryghtuousnesse into wormwod: Yea euē ye, that reioyse in vayne thynges: ye that saye: haue not we obtayned hornes in oure awne strength? Wel, take hede/ O ye house of Israel, sayeth the Lord God of hostes: I wyll bringe a people vpō you, which shall troubl e you, from the waye that goeth toward Hemath/ vnto the broke in the medowe.

*nota iudgment turned to wormwod

Of the captyuytie of Israel and Juda

The. vii. Chapter.

A THe Lorde God shewed me suche a vysion: behold, there stod on that made grashoppers/ euen when the corne was shutynge forth/ after the kyng had clypped his shepe. Now when they vnderfe to eate vp all the grene thynges in the lande, I sayde: O Lorde God, be mercyful, I beseche thee: who shulde els helpe vp Jacob? that is brought so lowe? So the lorde was gracyous therein, and the Lorde sayde? wel/ it shal not be.

Agayne, the Lorde shewed me thys vision: beholde, the Lorde God called the fyre to punysh withall, and it deuoured the great depe: yea it consumed a parte all redy. Then sayde I: O Lorde God holde thyne hande: for who shulde els helpe vp Jacob that is brought so lowe? So the Lord was mercyful therin, and the Lord god sayd: well, it shall not be.

Moreouer, he shewed me this vi- B sion: beholde, the Lorde stode vpon a plastered wal and a ? masons *trowel in hys hande: And the Lorde saide vnto me Amos, what seyst thou? I ānswered a masōs trowel. Thē said ? lord: beholde/ I wyll laye the trowell amonge my people of Israell, and wyl nomore ouer see them, but the hye hyl chapels of Isaac must be layed waste and the churches of Israell made desolate. ād as for the house of Jeroboam, I wyll stande vp agaynst it with the swerde. Vpon thys sent Amasyah the preest to Bethel vnto Jeroboam the kynge of Israel, saynge: Amos maketh the house of Israel to rebel agaynst thee/ the lande can not awaye with hys wordes. For Amos sayeth, Jeroboam shal dye wyth the swerde, and Israell shall be led awaye captyue out of theyr owne lande. And Amasyah said vnto Amos Gett thee hence (thou that canst se so well) and fle in to the lande of Juda: gett thee there thy lyuing, ād prophecy there, and prophecy nomore at Bethel for it is the kynges chapell, and the kynges courte.

Amos ānswered and saydē to Amasiah As for me I am neyther prophete, nor C Prophetes sonne, but a keper of Cateli Now as I was breakyng downe molberyes and goyng after the catel, the lord toke me, and sayd vnto me: Go thy way and prophecy vnto my people of Israell And therfore, heare thou now the word of the Lord: Thou saiest: prophecy not a gaynst Israell, and speake nothynge a gaynst the house of Isaac.

Wherfore thus sayeth the Lorde: Thy wife shalbe defiled in the cytie, thy sonnes and daughters shalbe slayne with ? swerde, and thy lande shalbe measured out with the lyne. Thou thy selfe shalte dye in an vnclene land, and Israel shal be dryuen out of his owne countre.

The. viii. Chapter.

Agaynst the rulers of Israel. The Lorde sweareth that he wyl fulfill the thynges whiche he hath determined against Israel

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THe Lorde God shewed me thys vysyon: and beholde/ there was a maunde wyth sommer frute. And he saide: Amos, what seyst thou? I answered: a maunde wyth sommer frute Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I wyll nomore ouerse them. In that daye shall the songes of the temple be turned into sorow, sayth the Lord God. Many dead bodyes shall ly ein euery place, and be cast forth secretly. Heare thys, O yee that oppresse the poore, and destroye the nedy in the lande, saynge: When wyll the new moneth be gone, that we maye sell vytale, and the Sabboth, that we maye haue scarcenesse of corne: to make the busshel lesse, and the Sycle greater: We shall set vp false wayghtes/ that we maye get the poore vnder vs wyth their money, and the nedy also for shues: ye let vs sell the chaffe for corne.

The Lorde hath sworne agaynst the pryde of Jacob: these workes of theyrs wyl I neuer forget. Shall not the land tremble/ and all they that dwell theryn/ mourne for this? Shal not their destruc tyon com vpon thē lyke a water streame and flowe ouer them/ as the floude of Egypte? At the same tyme (sayeth the lord god) I shal cause the Sunne to go downe at none, & the lande to be darcke in the cleare daye. Your high feastes wyl I turne to sorowe, and youre songes to mournynge: I wyll bryng sacke clothe vpon all backes, & baldenes vpon euery heade: yea / suche a mournynge wyll I sende them, as is made vpon an only begotten sonne/ and they shall haue a miserable Ende.

Beholde, the tyme cōmeth (sayeth ỹ Lorde God) ỹ I shall send an hūger into ỹ earth: not the hūger of breade, nor the thyrste of water: but an hunger to heare the woorde of the Lorde. So ỹ they shal go from the one Sea to the other/ yea, from the north vnto the easte, runnynge aboute to seke the woorde of the Lorde, and shall not finde it. In that tyme, shall the fayre Uirgins and The ponge men perysshe for thyrste. Yea, euen they ỹ sweare in ỹ offence of Samaria, and saye: as truly as thy God lyueth at Dā, and as truly as thy God liueth at Bersaba, These shal fall, and neuer ryse vp agayne.

¶ Threatenynges agaynst Israel. No man can escape the hande of God.

¶ The.ix. Chapter.

I Sawe the Lorde standyng vpō the aulter, and he sayd smyte the doore cheke/ that ỹ postes maye shake wythall. For their couetousnesse shall fall vpon all their heades, & they ỹ posterytee shalbe slayn with the swerd. They shal not fle awaye, there shal not one of them escape, nor be delyuered. Though they were buryed in the hell/ my hande shal fetch them from thence: though they clymme vp to heauen, yet shall I cast them downe: though they hyde thē selues vpō ỹ toppe of Carmel, yet shall I seke them out/ and bryng them from thence: Though they crepe downe fro my syght in to the depe of ỹ sea/ I shall commaunde the serpente/ euen ther to byte them.

If they go awaye before theyr enemies into captiuitee, then shall I commaūd the swerde there to slaye them.

Thus wyll I set myne eyes vppon them, for their harme and not for their welth. For whē the Lord God of hostes toucheth a lande/ it consumeth awaye/ and all they that dwell therin/ must nedes mourn. And why? theyr destructiō shall aryse as euerye streame and rūne ouer them, as the floude in Egypte. He that hath hys dwellyng in heauē/ and groundeth hys tabernacle in the erth he that calleth the waters of ỹ sea and poureth them oute vpon the plaine grounde: his name is the Lorde. O ye children of Israell, are ye not vnto me, euē as the Moryans, saith ỹ lord/ haue not I brought Israel out of the lande of Egypte, the Philistines, from Capthor/ and the cyrians from Cyre? Beholde, the eyes of the Lord are vpō the

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The Lorde hath sworne agaynst the pryde of Jacob: these workes of theyrs wyl I neuer forget. Shall not the land tremble/ and all they that dwell theryn/ mourne for this? Shal not their destruc tyon com vpon thē lyke a water streame and flowe ouer them/ as the floude of Egypte? At the same tyme (sayeth the lord god) I shal cause the Sunne to go downe at none, & the lande to be darcke in the cleare daye. Your high feastes wyl I turne to sorowe, and youre songes to mournynge: I wyll bryng sacke clothe vpon all backes, & baldenes vpon euery heade: yea / suche a mournynge wyll I sende them, as is made vpon an only begotten sonne/ and they shall haue a miserable Ende.

Beholde, the tyme cōmeth (sayeth ỹ Lorde God) ỹ I shall send an hūger into ỹ earth: not the hūger of breade, nor the thyrste of water: but an hunger to heare the woorde of the Lorde. So ỹ they shal go from the one Sea to the other/ yea, from the north vnto the easte, runnynge aboute to seke the woorde of the Lorde, and shall not finde it. In that tyme, shall the fayre Uirgins and The ponge men perysshe for thyrste. Yea, euen they ỹ sweare in ỹ offence of Samaria, and saye: as truly as thy God lyueth at Dā, and as truly as thy God liueth at Bersaba, These shal fall, and neuer ryse vp agayne.

¶ Threatenynges agaynst Israel. No man can escape the hande of God.

¶ The.ix. Chapter.

I Sawe the Lorde standyng vpō the aulter, and he sayd smyte the doore cheke/ that ỹ postes maye shake wythall. For their couetousnesse shall fall vpon all their heades, & they ỹ posterytee shalbe slayn with the swerd. They shal not fle awaye, there shal not one of them escape, nor be delyuered. Though they were buryed in the hell/ my hande shal fetch them from thence: though they clymme vp to heauen, yet shall I cast them downe: though they hyde thē selues vpō ỹ toppe of Carmel, yet shall I seke them out/ and bryng them from thence: Though they crepe downe fro my syght in to the depe of ỹ sea/ I shall commaunde the serpente/ euen ther to byte them.

If they go awaye before theyr enemies into captiuitee, then shall I commaūd the swerde there to slaye them.

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Yea, the men that were swore vnto thee, shal dryue thee out of the borders of thyne owne lande. They that be now at one with thee shal dysceaue thee and ouercome thee: Euē they yͭ eate thy bred shall betray thee/or euer thou perceaue it. Shal not I at the same tyme destroy the wyse Men of Edome / and those that haue vnderstandyng frō the mouīt of Esau? Thy gyauntes (O Theman) shalbe afrayed, for thorow yͤ slaughter they shalbe all ouerthrowne vpon the mount of Esau. Shame shall come vpon thee, for yͤ malice that thou shewedst to thy brother Jacob: yea, for euermore shalt thou perysh, and that because of the tyme / when Thou dyddeste set thy Selfe agaynste HYM: Euen when

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Beholde, the tyme commeth (saieth the Lorde) that the plowman shal ouer take the mower, & the treader of grapes him that soweth sede. The mountaines shall dropp swete wyne, and the hilles shall be frutefull, and I wyll turne the captiuyte of my people of Israell: they shal repayre the waste cytyes, and haue them in possessyon: they shal plant vine yardes/ād drynke the wyne therof: they shall make gardens, and enioye the frutes of them.

And I wyll plante them vpon theyr owne grounde, so that I wyll neuer rote them out agayne from theyr landes whych I haue geuen them, sayeth the Lorde thy God.

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when the enemyes caryed awaye hys hooste/and when the aleaunts came in at hys poztes,and caste lottes vpon Jerusalem, and thou thy selfe waste as one of them.

Thou shalt nomoze se the daye of thy bzother,thou shalt nomoze beholde the tyme of his captiuitee: thou shalt no moze reyoyse ouer the chyldzen of Juda in the daye of theyr destruccyon, thou shalt tryumphe nomoze in the tyme of theyz troble. Thou shalt no moze coin in at the gates of my people in the tyme of theyz decaye. thou shalt not se theyz myserty in the daye of theyr fall.

F Thou shalt sende out noman agaīst theyr hoste in ỹ daye of theyz aduersytee neyther shalte thou stand waytynge anymoze at the cozners of the stretes, to murther suche as are fled, oz to take them pzesoners that remayne in the daye of their trouble. Foz the day of the Lozd is hard by vpon all the Heathen. Lyke as thou hast done, so shalt thou be dealte wythal, yea, ỹ shalt be rewarded euen vpō thyne head. Foz lyke wyse as ye haue dronckē vpon myne holy hyll, so shall al Heathen dzyncke contynually: yea dzyncke shall they, and swalowe vp, so that ye shalbe/ as though ye had neuer bene.

But vpon the mount Syon, there shal a remnaūt escape: these shalbe holy and the house of Jacob shal possesse euē those, that had them selues afoze in possessyon. Moreouer, the house of Jacob shalbe a fyze, ỹ house of Joseph a flāme, and the house of Esau shalbe the stra we: G.
wyhych they shal kyndle and consume, so that nothynge shalbe left of the house of Esau, foz the Lozde hym selfe hath sayde it. They of ỹ South shal haue the moūt of Esau in possessyon: & loke what lyeth vpon the grounde, that shal the Philistines haue: the playne feldes shal Ephzaī and Samary a possesse: and the mountaines of Galaad shal Ben Jamī haue. And this host shalbe the chyldzen of Israels pzesoners. Now, what so lyeth frō a* Canaan vnto b* Zareptah and in c* Sepharad, that shalbe vnder the subiectyō of Jerusalem: and the cytyes of ỹ south shal enheret it. Thus they that escape vppon the Hyll of Sion, shal goo vp to punysh the mount of Esau/and the kyngdome shallbe the Lozdes.

The Notes.

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b* That is fraunce.
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GG.iii.

¶ The ende of the booke of the Prophecy of abdy

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The Prologe
¶ The Prophete Jonas wyth

An introduccyon before, teachinge to vnderstande hym and the ryghte vse also of all the scrypture, and why it was wrytten, and what is therin to be sought: and shewynge where wyth the scrypture is locked vp, that he which readeth it can not vnderstande it, though he study therin neuer so muche: and agaīne with what keyes it is so opened, that the reader can be stopped out vv no subtelte or false doctryne of man, from the true sence and vnderstandinge therof.

WM. T. vnto the Christen reader.

S the enuyous philistines stopped the welles of Abraham and filled them vp with earth, to put the memoryall out of mynde, to the entente that they myght chalenge the grounde: euen so the fleshlye minded ypocrytes stoppe vp the vaynes of lyfe whiche are in the scrypture, vv the earth of their tradicyons, false similitudes and lienge allegoryes: & that of lyke zeale to make the scripture their owne possession and marchaundise: & so shutt vp the kyngdome of heauen which is gods worde, neither entrynge in themselues nor sufferyng them that vvoulde.

¶ The scripture hath a body without, and within a soule, spryte and lyfe. It hath without, a barcke, a shel, and as it were an hard bone for the fleshly minded to gnaw vpon. And within it hath pith, corne, mary and al swetenes for gods electe vvyche he hath chosen, to geue them his spirite, and to wryte hys lawe and the fayth of his sonne in their hertes.

¶ The scripture conteyneth .iii. thynges in it: fyrst the lawe to condempne al flesshe: secondarely the gospel, that is to saye, promises of mercye for all that repente and knowledge their synne at the preachynge of the lawe, and consente in their hertes that the lawe is good, and submyt them selues to be scolers to learne to kepe ꝑ lawe and to lerne to beleue the mercy that is promysed them: and thyrdly the storyes and lyues of those scolers, bothe what chaunces forturned theym, and also by what meanes their scolemaster taught them and made them perfecte, and howe he tryed the true from the false.

¶ When the ypocrites came to the lawe, they put gloses to, and make nomore of it then of a worldly lawe which is satisfyed with the outward work and which a turke maye also fulfyl. When yet Gods lawe neuer ceaseth to cōdempne a man vntyll it be wrytten in hys harte and vntyll he kepe it naturally without cōpulsion and al other respecte, saue onely of pure loue to god and hys neighboure as he naturally eateth when he is an hongred, without cōpulsion and all other respect, saue to slake hys longer only.

¶ And when they came to the Gospel, there they mingle their leuen and say, god now receaueth vs no more to mercye, but of mercye receaueth vs to penaunce, ꝑ is to wete, holy dedes that make them fett belies and vs their captiues, both i soules body. And yet they faine their Idole the pope so merciful ꝑ if ꝑ make a litle money glister i hys Baalames eyes that is nether penaunce nor purgatory nor any fastig at al but to fle to Heauē as swifte as a thought and at the twinklinge of an eye.

¶ And the liues storyes and gestes of men which are contayned in the bible, they reade as thinges nomore pertayning vnto them, then a tale of Robyn hode, and as thinges they wot not wherto the serue, saue, to faine false descāt and iugling allegoryes, to stablish their kyngdome withal. And on of ꝑ chefest and fleshliest study they haue, is to magnifye ꝑ laynes aboue measure & aboue ꝑ truth & vv their poetry to make thē greter thē euer god made thē. And if they fide any infirmite or sinne ascryued vnto saynes ꝑ they excuse vv al diligēce, diminishyng ꝑ glory of the mercye of God & robbyng wretched synners of all their comfort, & thynche therby to flat-

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The Prologe
¶ The Prophete Jonas wyth

An introduccyon before, teachinge to vnderstande hym and the ryghte vse also of all the scrypture, and why it was wrytten, and what is therin to be sought: and shewynge where wyth the scrypture is locked vp, that he which readeth it can not vnderstande it, though he study therin neuer so muche: and agaīne with what keyes it is so opened, that the reader can be stopped out vv no subtelte or false doctryne of man, from the true sence and vnderstandinge therof.

WM. T. vnto the Christen reader.

S the enuyous philistines stopped the welles of Abraham and filled them vp with earth, to put the memoryall out of mynde, to the entente that they myght chalenge the grounde: euen so the fleshlye minded ypocrytes stoppe vp the vaynes of lyfe whiche are in the scrypture, vv the earth of their tradicyons, false similitudes and lienge allegoryes: & that of lyke zeale to make the scripture their owne possession and marchaundise: & so shutt vp the kyngdome of heauen which is gods worde, neither entrynge in themselues nor sufferyng them that vvoulde.

¶ The scripture hath a body without, and within a soule, spryte and lyfe. It hath without, a barcke, a shel, and as it were an hard bone for the fleshly minded to gnaw vpon. And within it hath pith, corne, mary and al swetenes for gods electe vvyche he hath chosen, to geue them his spirite, and to wryte hys lawe and the fayth of his sonne in their hertes.

¶ The scripture conteyneth .iii. thynges in it: fyrst the lawe to condempne al flesshe: secondarely the gospel, that is to saye, promises of mercye for all that repente and knowledge their synne at the preachynge of the lawe, and consente in their hertes that the lawe is good, and submyt them selues to be scolers to learne to kepe ꝑ lawe and to lerne to beleue the mercy that is promysed them: and thyrdly the storyes and lyues of those scolers, bothe what chaunces forturned theym, and also by what meanes their scolemaster taught them and made them perfecte, and howe he tryed the true from the false.

¶ When the ypocrites came to the lawe, they put gloses to, and make nomore of it then of a worldly lawe which is satisfyed with the outward work and which a turke maye also fulfyl. When yet Gods lawe neuer ceaseth to cōdempne a man vntyll it be wrytten in hys harte and vntyll he kepe it naturally without cōpulsion and al other respecte, saue onely of pure loue to god and hys neighboure as he naturally eateth when he is an hongred, without cōpulsion and all other respect, saue to slake hys longer only.

¶ And when they came to the Gospel, there they mingle their leuen and say, god now receaueth vs no more to mercye, but of mercye receaueth vs to penaunce, ꝑ is to wete, holy dedes that make them fett belies and vs their captiues, both i soules body. And yet they faine their Idole the pope so merciful ꝑ if ꝑ make a litle money glister i hys Baalames eyes that is nether penaunce nor purgatory nor any fastig at al but to fle to Heauē as swifte as a thought and at the twinklinge of an eye.

¶ And the liues storyes and gestes of men which are contayned in the bible, they reade as thinges nomore pertayning vnto them, then a tale of Robyn hode, and as thinges they wot not wherto the serue, saue, to faine false descāt and iugling allegoryes, to stablish their kyngdome withal. And on of ꝑ chefest and fleshliest study they haue, is to magnifye ꝑ laynes aboue measure & aboue ꝑ truth & vv their poetry to make thē greter thē euer god made thē. And if they fide any infirmite or sinne ascryued vnto saynes ꝑ they excuse vv al diligēce, diminishyng ꝑ glory of the mercye of God & robbyng wretched synners of all their comfort, & thynche therby to flat-

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der the sayntes/and to obteyne theyr fauour, & to make specyall aduocates of the
euen as a man would obteyne the fauour of worldly tyrauntes as they also fame
the sayntes muche more cruell then euer was any heathen man ād more wreke-
full and vengeable, then the poetes fayne theyr goddes or theyr furyes p tormēt
the soules in hell. yf theyr clyens be not fasted & ther Jmages visited & saluted wt
a pater noster (whiche prayer only our lyppes be acquaynted wt, our hertes vnder-
standinge none at all) and worshipped with a candel/ and that offeryng of our de
uocion in the place which they haue chosen to heare the supplicacions and meke
peticions of theyr clyentes theryn

☞ But thou reader thinke of the law of God how that it is altogether spirituall
and so spirituall that it is neuer fulfylled wyth dedes or worckes, vntyl they flow
out of thyne hert wyth as greate loue toward thy neyghbour, for no deseruynges
of hys yea though he be thyne enemy as Chryst loued thee and dyd for thee, for no
desceruynge of thyne but euen when thou waste hys Ennemye. And in the meane
tyme, throughout all our infancy and chyldehode in Chryst tyll we be growen vp
into perfecte men in the full knowelege of Chryst and full loue of Chryst agayne
and of our neyghbours for hys sake, after the ensample of hys loue to vs, remem-
F bre that the fulfyllynge of the lawe is a fast fayth in Chrystes bloud coupled wyth
our profession and submytting our selues to lerne to do better.

☞ And of the Gospell or promyses whych thou metest in the scrypture, beleue fast
that God wyll fulfyll them vnto thee and that vnto the vttermost iote, at the re-
pentaunce of thyne herte, when thou turnest to hym and forsakest euell, euen of
hys goodnes and fatherly mercye vnto thee, and not for thy flatterynge hym wyth
ypocrityth worckes of thyne owne fayneynge. So that a fast fayth onely wythout
respecte of all worckes, in the forgeuenes both of the synne whych we dyd in time
of ignorance wyth lust & consent to synne, and also of al the sinnes whych we do by
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☞ And all other storyes of the Byble, wythoute exception, are the practysynge
of the lawe of the Gospell and are true and faythfull ensamples and sure earnest
that God wyll euer so deale wyth vs, as he dyd wyth them, in all ymyntyes, in
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¶ And on ỹ other side, ye se how they that hardened their hertes and synned of malice and refused mercye that was offered them, and had no power to repente perysshed at the latter ende with all confusyon and shame mercylessely.
Whych ensamples are very good and necessary, to kepe vs in awe and drede in tyme of prosperyte as thou mayest se by Paul. 1. Cor. 1 that we abyde i ỹ feare of God, and war not wylde & fal to vanities and so synne and prouoke God ād bringe wrath vpon vs.
¶ And thyrdly ye se in that practise, how as god is mercyful and longsuffering, euen so were al his true prophetes and preachers, berig the infirmyties of their weake brethren and their owne wronges and iniuries with al pacyence & longsuferynge, neuer casting any of them of their backes, vntyll they synned against the holy goost, malyciously persecuting the open and manyfest trouth: contrarye vnto the ensample of the Pope, which in synning agaynst God, and to quēche the truth of hys holy spirytye, is euer cheke captayne and trompetblower, to set o ther a worcke, and seketh only hys owne fredom, lybertee, priuylege, welth, prosperyte/prokyte/pleasure, pastyme, honoure and glory, with the bondage, thraldome, captiuyte, myserie, wretchydnes and vyle subiectyon of hys brethren: and in hys owne cause is so feruent, so stykke & cruel, that he wyl not sufferr one word spoken against hys false maiesty, wyly inuencyons and suglyng ypocrisy to be vnauenged, though al chrystendom should be set together by the eares: & should cost, he cared not how many hundred thousand their lyues.
Now that thou mayest reade Jonas fruitfully, & not as a poetes fable, but as an oblygation betwene God and thy soule/as an earnest pennye geuen thee of God/that he wyll helpe thee in tyme of nede, yf thou turne to hym, and as the worde of God the onely fode and lyfe of thy Soule, thys marke and note. Fyrst counte Jonas the frend of God, and a man chosen of God to testify hys name vnto the world, but yet a yong scoller, weake and rude, after the fashtō of the Apostles: whyle Chryst was yet wyth thē bodyly. Wherby, though Christ taught them euer to be meke and to humble them selues, yet oft strode amonge them selues, who shoulde be greatest. The sonnes of zebede woulde syt the one on the ryght hande of Chryst/and the other on the left. They wolde pray that fyre myght descend from heauen, and consume the Samaritanes.
¶ When Chryste asked: who say men that I am? Peter answered/thou art the sonne of the liuing God, as though Peter had bene as perfect as an aūgel. But immediatly after, when Chryst preached vnto them of hys deathe and passion, Peter was angrye, and rebuked Christe, and thought earnestly, that he had raued and not wyste what he sayde: as at another tyme, when Chryst was so feruent in healynge of the people/that he had no leysure to eate, they wente oute to holde hym, supposyng that he had bene beside hym selfe. And one that caste out Deuelles in Chrystes name, they forbad, because he wayted not on them, so glorious were they yet.
¶ And though Chryste taughte alwaye to forgeue, yet Peter after long goyng to schole, asked whether men shoulde forgeue. vii. tymes, thynckyng that vii. times had bene to muche. And at the laste souper, Peter woulde haue dyed wythe Chryste, but yet within fewe houres after, he denyed hym both cowardlye and shamefully: and after the same maner, though he had so longe herd that no mā myght aduenge hym selfe, but rather turne the other cheeke too, then to smyte agayne: yet when Chryste was in takynge, Peter asked whether it were laweful to smyte with the swearde, and tarryed none answere, but layed on rashely.
So that/though when we come fyrste vnto the knowledg of the trueth, and the peace is made betwene god and vs, and we loue hys lawes and beleue and trust in hym, as in oure fatherland haue good hertes vnto him, and be borne a newe the spirite: yet we ar but children and yonge scolers, weake and feble/and muste haue leysure to grow in the spryte, in knowledg, loue and in the dedes therof, as

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And God oure father and ſcholemaſter feadeth vs and teacheth vs accordyng vnto the capacitee of oure ſtomackes and maketh vs to growe and ware perfect and fyneth vs, and tryeth vs as gold in the fyre of temptacions and trybulaciõs. As Moyſes wytneſſeth Deutero. viii. ſaiynge: Remembre all the waye by whych the Lorde thy God caryed thee, thys. xl. yeares in the wylderneſſe, to humble thee, and to tempte or proue thee, that it myght be knowen what were in thyne harte. He brought thee into aduerſytye and made thee an hungred and then fedde thee wyth Manna, whych neyther thou, nor yet thy fathers euer knewe of, to teach thee that a man lyueth not by breade onely, but by al that proceadeth out of the mouth of God. For the promyſes of God are lyke vnto all that cleaue vnto them, muche more then is bread and bodyly ſubſtaunce: as the iourneye of the chylderen of Iſraell oute of Egypte into the lande promyſed them, miniſtreth the notable enſamples, and that aboundauntly as doth al the reſt of the byble alſo. Howe be it, it is impoſſible for fleſh to beleue and to truſt in the trueth of gods promyſes, vntyll he haue lerned it in muche trybulacion, after that God hath delyuered hym out therof agayne.

¶ God therfore to teache Jonas, and to ſhewe hym hys owne harte/ and to make hym perfecte, and to inſtructe vs alſo by hys enſample, ſent hym out of the lande of Iſrael, where he was a Prophete, to go among the heathen People, and to the greateſt and myghtyeſt citye of the woorlde then, called Niniue: to preache that wythin. xl. Dayes they ſhoulde all peryſhe for theyr Synnes, and that the Cytie ſhoulde be ouerthrowen. Which meſſage the frewyll of Jonas, had as muche power to do as the weakeſt harted woman in the worlde hathe power, yf ſhe were commaunded to leape into a tobbe of lyuing Snakes and Adders: as happelye, if God had commaunded Sara to haue ſacrificed her ſonne Iſaac, as he dyd Abraham, ſhe woulde haue diſputed wyth hym yer ſhe hadde done it, for though ſhe were ſtronge ynough, yet many an holy Sayute, coulde not haue found in theyre hartes, but wolde haue dyſobeyed and haue runne awaye from the preſence of that commaundement of god w Jonas, if they had bene ſo ſtrongly tempted.

For Jonas thought on this maner: lo, I am here a prophet vnto Gods people yͤ Iſraelites. Which though they haue gods worde teſtyfied vnto them dayly, yet diſpice it & worſhyp God vnder the likenes of calues and after all maner facions ſaue after hys owne worde, & therfore are of al nacions the worſte and moſte worthy of puniſhment. And yet god for yͤ loue of fewe that are amonge them, ād for hys names ſake, ſpareth them and defendeth them. Now then ſhoulde god take ſo cruel vengaunce on ſo greate a multitude of them to whome his name was neuer preached to, and therfore are not the tenth parte ſo euel as theſe: If I ſhall therfore go preache, ſo ſhal I lye, and ſhame my ſelfe, and god therto ād make thē yͤ more to dyſpyſe GOD, and ſett the leſſe by hym, and to be the more cruel vnto hys people.

And vpon that imagynacyon, he fled from the face or preſence of god: that is, out of the contre where god was worſhypped in, and from perſecutynge of Gods cõmaundement, and thought, I wyl get me another waye amonge the heathen people and be nomore a prophet, but lyue at reſt, and out of al combraunce. Neuertheles the God of al mercy which careth for hys electe chyldren, and turneth al vnto good to them/ and ſmyteth them, to heale them agayn, and killeth them, to make them alyue agayne, and playeth with theym (as a father dothe ſomtyme wyth hys yong ignoraunt chyldren) ād tempteth them, and proueth them, to make thē ſe their owne hertes prouided for Jonas, how al thinges ſhoulde be.

¶ When Jonas was entred into the ſhyppe he layd hym down to ſlepe & to take hys reſte, that is, hys conſcience was toſſed betwene the commaundment of God/ whyche ſente hym to Nynyue, and hys fleſhlye wyſdome, that dyſſuaded and

counſayled

ȳ̃ge chylderen muſt haue tyme to growe in theyr bodyes.

And God oure father and ſcholemaſter feadeth vs and teacheth vs accordyng vnto the capacitee of oure ſtomackes and maketh vs to growe and ware perfect and fyneth vs, and tryeth vs as gold in the fyre of temptacions and trybulaciõs. As Moyſes wytneſſeth Deutero. viii. ſaiynge: Remembre all the waye by whych the Lorde thy God caryed thee, thys. xl. yeares in the wylderneſſe, to humble thee, and to tempte or proue thee, that it myght be knowen what were in thyne harte. He brought thee into aduerſytye and made thee an hungred and then fedde thee wyth Manna, whych neyther thou, nor yet thy fathers euer knewe of, to teach thee that a man lyueth not by breade onely, but by al that proceadeth out of the mouth of God. For the promyſes of God are lyke vnto all that cleaue vnto them, muche more then is bread and bodyly ſubſtaunce: as the iourneye of the chylderen of Iſraell oute of Egypte into the lande promyſed them, miniſtreth the notable enſamples, and that aboundauntly as doth al the reſt of the byble alſo. Howe be it, it is impoſſible for fleſh to beleue and to truſt in the trueth of gods promyſes, vntyll he haue lerned it in muche trybulacion, after that God hath delyuered hym out therof agayne.

¶ God therfore to teache Jonas, and to ſhewe hym hys owne harte/ and to make hym perfecte, and to inſtructe vs alſo by hys enſample, ſent hym out of the lande of Iſrael, where he was a Prophete, to go among the heathen People, and to the greateſt and myghtyeſt citye of the woorlde then, called Niniue: to preache that wythin. xl. Dayes they ſhoulde all peryſhe for theyr Synnes, and that the Cytie ſhoulde be ouerthrowen. Which meſſage the frewyll of Jonas, had as muche power to do as the weakeſt harted woman in the worlde hathe power, yf ſhe were commaunded to leape into a tobbe of lyuing Snakes and Adders: as happelye, if God had commaunded Sara to haue ſacrificed her ſonne Iſaac, as he dyd Abraham, ſhe woulde haue diſputed wyth hym yer ſhe hadde done it, for though ſhe were ſtronge ynough, yet many an holy Sayute, coulde not haue found in theyre hartes, but wolde haue dyſobeyed and haue runne awaye from the preſence of that commaundement of god w Jonas, if they had bene ſo ſtrongly tempted.

For Jonas thought on this maner: lo, I am here a prophet vnto Gods people yͤ Iſraelites. Which though they haue gods worde teſtyfied vnto them dayly, yet diſpice it & worſhyp God vnder the likenes of calues and after all maner facions ſaue after hys owne worde, & therfore are of al nacions the worſte and moſte worthy of puniſhment. And yet god for yͤ loue of fewe that are amonge them, ād for hys names ſake, ſpareth them and defendeth them. How then ſhoulde god take ſo cruel vengaunce on ſo greate a multitude of them to whome his name was neuer preached to, and therfore are not the tenth parte ſo euel as theſe: If I ſhall therfore go preache, ſo ſhal I lye, and ſhame my ſelfe, and god therto ād make thē yͤ more to dyſpyſe GOD, and ſett the leſſe by hym, and to be the more cruel vnto hys people.

And vpon that imagynacyon, he fled from the face or preſence of god: that is, out of the contre where god was worſhypped in, and from perſecutynge of Gods cõmaundement, and thought, I wyl get me another waye amonge the heathen people and be nomore a prophet, but lyue at reſt, and out of al combraunce. Neuertheles the God of al mercy which careth for hys electe chyldren, and turneth al vnto good to them/ and ſmyteth them, to heale them agayn, and killeth them, to make them alyue agayne, and playeth with theym (as a father dothe ſomtyme wyth hys yong ignoraunt chyldren) ād tempteth them, and proueth them, to make thē ſe their owne hertes prouided for Jonas, how al thinges ſhoulde be.

¶ When Jonas was entred into the ſhyppe he layd hym down to ſlepe & to take hys reſte, that is, hys conſcience was toſſed betwene the commaundment of God/ whyche ſente hym to Nynyue, and hys fleſhlye wyſdome, that dyſſuaded and

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counseled hym the contrary and at the last prevailed against the commaundement and carted hym another waye, as a shepe caught betwene.ii. streames/ and as poetes fayne the mother of Meliager to be betwene diuers affections, while to aduenge hir brothers death, she sought to slaye her owne sonne. Whereupon for very parne and tediousnes, he laye downe to slepe, for to put the commaundement which so gnew and freate his conscience, out of minde, as the nature of al wycked is when they haue synned a good, to seke the al meanes with riot, reuell and pastyme / to dryue the remembraunce of sine out of their thoughtes or as Adam dyd, to couer their Nakednesse wyth aprones of pope holye workes.

But God awoke hym oute of hys dreame, and sett hys Synnes before hys face.

¶ For when the Lott had caught Jonas, then be sure that hys synnes came to remembraunce agayne, and that hys conscyence raged no lesse then the waues of the sea. And then he thoughte that he onelye was a Synner ād the Heathen that were in the shyppe none in respecte of hym, and thought also, as verely as he was fled from God, that as verely God had cast hym awaye. For the sight of the rodde, maketh the naturall chylde not onelye to see and to knowledge hys faute, but also to, forget al hys fathers olde mercye and kyndnes. And thē he confessed his sinne openly, aud had yet rather perysshe alone, then that the other shoulde haue perysshed wyth hym for hys sake: and so of very desperacion to haue lyued any lenger, bad cast hym into the sea betymes, except they would be lost also.

¶ To speake of lottes, how farre forth they are lawful, is a lyght question. Fyrst to vse them for the brekyng of stryfe, as when parteners, theyr gooddes as equal ly diuided as they can, take eucrye man hys parte by lot, to auoyde all suspycyon of disceptfulnes, and as the Apostles in the fyrst of the actes, when they sought an other to succede Judas the traytoure, .ii. persons were present, then to breake stryfe and to satisfye all partyes, dyd caste lottes, whether shoulde be admitted, exprynge God to temper them and to take whoome he knewe mooste mete, seynge they wyst not whether to preferre, or happely could not al agre. Another, is lawful and in all lyke cases. But to abuse them vnto the tempting of God, ād to compell hym therewyth to vtter thynges wherof we stande in doubte, when we haue no cōmaundemente of hym so to do as these heathen here dyd, though God turned it vnto hys glorye, can not be but euell.

¶ The heathen shipmen astonyed at the syght of the miracle, feared God prayed to hym, offered sacrifyce and vowed vowes. And I doute not, but that some of thē, or happely all, came therby vnto the true knowledge and true worshyppyng of God, were wōne to god i their soules. And thus god which is infinite mercyfull in al hys wayes, wrought their soules health' out of the infirmitie of Jonas, euen of his god wyll and purpose, and loue, wherwith he loued them before the worlde was made, and not of chaunce, as it appeareth vnto the eyes of the ignoraunt.

And that Jonas was .iii. dayes and .iii. nyghtes in the belye of hys fyshe: we cannot therby proue vnto the Jewes and infydels or vnto any mā, that christ must therfore dye and be buried and ryse agayne. But wee vse the ensample and lykenesse to strength the faythe of the weake. For he that beleueth the one can not dout i the other: in as much as the hande of god was no lesse mightye i preseruing Jonas alyue agaynst al natural possibilitee and in delyuerynge hym safe oute of hys fysh, then in reysynge vp Chryste agayne out of hys sepulchre. And we maye describe the power and vertue of the resurrecyon therby/ as Christ him selfe boweth the symilytude thereto Mat. xii sayenge vnto the Jewes, that cam about hi and desired a signe or a wonder from heauen to certyfy them that he was christ: thys euel & wedlocke breakyng nacyon (which breake the wedlocke of fayth wher vñ they be maried vnto god, and beleue in their false worckes) seke a signe, but ther shal no signe be geuē thē saue ỹ sygne of the prophet Jonas: for as Jonas was .iii. dayes .iii. nyghtes in the belye of the whale, euen so shall the sonne of man be: iii

dayes

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¶ And in lyke maner, sens the worlde begaune, whersoeuer repentaunce was offered and not receaued, there god toke cruel vengaunce immediatly: as ye se in the floud of Noe in the ouerthrowynge of Sodom and Gomor & al the contre aboute and as ye se of Egypt, of the Amorytes, Cananites, and afterwarde of the very Israelites and then at the last of the Jewes to, and of the Assyrians and Babylonias and so throughout al the impercs of the worlde.

¶ Gyldas preached repentaunce vnto the olde Brittaynes, that inhabited eglād, they repented not, and therfore God sent in theyr enmyes vpon them on euery side and destroyed them vp and gaue the lande vnto other nacios. And greate vēgaūce hath bene taken in ꝑ lande for sinne syns that tyme.

¶ Wicleffe preached repentaunce vnto oure fathers not longe sens: they repented not: for their hartes were indurate and their eyes blinded with their own pope holye ryghtuousnesse, wherewythe they hadde made their soules gaye agaynste the receauing agayne of thē wycked spirite that bryngeth .vii. worse then hymselfe wyth hym, and maketh the latter ende worse then the begynnynge, for in opē sines, there is hope of repentaūce, but in holy ypocrysy none at al. But what folowed: they slewe theyr tru and ryght kynge and set vp .iii. wronge kynges arowe, vnder whych all the noble bloude was slayne vp and halfe the commōs therto, what in Fraunce, and what wyth theyr owne swerde, in fyghtinge amonge them selues for the crowne, and the cityes and townes decayed, and the lande brought halfe in to a wylderneſſe in respecte of that it was before.

☞ And now Chryst to preache repentaunce is rysen yet ones agayne oute of hys sepulchre in whych the pope had buryed hym and kepte hym downe wyth hys pyllers and pollares and al disguisynges of ypocrysy, wyth gyle, wyles and falshede and wyth the swerd of al pryuces, whych he had blynded wyth hys false marchaūdyse. And as I doubte not of the Ensamples that are paste soo am I sure that greate wrath wyll followe, excepte repentaunce turne it backe agayne, and ceasse it.

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☞ In the ende of whyche prayer he sayethe, I wyll sacrifyce wyth the voyce of thanckesgeuynge and paye that I haue vowed, that sauyng commeth of the lord. For verely to confesse out of the herte, that all benefytes come of God, euen oute of the goodnesse of hys mercye, and not deseruinge of our dedes, is the onely sacry-

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fyce that pleaseth God, and to beleue that God onlye is the sauiour, is the thynge that all the Iewes vowed in theyr circumcysion, as we in our baptysme. Which vowe Jonas now taught wyth experyence, promyseth to paye. For those outward sacrifyces of beastes vnto whych Jonas had happelye ascribed to muche before, were but feble and childish thynges and not ordeyned, that the woorckes of themselues shoulde be a seruyce vnto God, but vnto the people, to put them in remembraunce of thys inwarde sacrifyce of thankes and of fayth, to truste and beleue in God the onelye sauiour. Which syguification whē it was awaye, they were abhominable and deuelysh ydolatrie and ymage seruice: as oure ceremonies and sacramentes, are become now to all that truste and beleue in the woorke of them and are not taughte the syguifycacyons, to edifye theyr soules wyth knoweledge and the doctryne of God.

¶ When Jonas was cast vpon the lande agayne, then hys wyll was fre, and had power to goo whether God sent hym, and to do what God badde, hys owne ymaginacyons layd apart. For he had bene at a new schole, yea and in a fornace where he was purged of muche refuse and drosse of fleshlye wysdomme, whych resisted the wysdome of God, and led Jonas his wyl contrarye to the wyl of God. For as farre as we be blynde in Adam, we cannot but seke and wyll oure owne profytte pleasure and glory. And as farre as we be taught in the spyrit, we can not but seke and wyll the pleasure and glory of God onely.

¶ And as for thre dayes iourneye of Niniue, whether it were in lenght or to goo rounde aboute it, or thorowe all the streates, I comit vnto the discretion of other men: But I thyncke that it was then the greatest citie of all the worlde.

¶ And that Jonas went a dayes iourney in the cytye, I suppose he dyd it not in one daye: but wente fayre and easely preachyng here a sermon and there another and rebuked the synne of the people, for whych they must perysshe

¶ And whē thou art com vnto the repentaunce of the Niniuites, there haste thou sure earnest, ỹ how so euer angry god be, yet he remembreth mercy vnto al ỹ truly repent and beleue in mercy. Which ensample oure sauioure Christe also casteth in the teeth of the indurate Jewes saynge: the Niniuites shall rise in iudgement wt this nacion and condempne them, for they repented at the preaching of Jonas, and beholde a greater then Jonas here, meaninge of him selfe. At whose preachig yea, though it were neuer so mightye to perse the herte, and for al his miracles ther to, the harde herted Jewes coulde not repent: when the heathen Niniuites repented at the bare preachinge of Jonas, rebukinge theyr synnes without any miracle at all.

¶ Lo by: For the Jewes had leuended the spirituall lawe of God, and with their glosses had made it al together earthly and fleshly, and so had set a vayle or couerynge on Moses face to shadow and darken the glorious brightnesse of his countenaunce. It was synne to stele: but to robbe wedowes howses vnder a coloure of longe prayynge, and to polle in the name of offerynges, and to snare the people wt intollerable constitucions against al loue, to catche their money out of their purses, was no synne at all.

¶ To smite father and mother was synne. But to withdraw helpe from them at theyr nede for blynd zeale of offeryng, vnto the profyt of the holye pharises, was then as meritorious as it is now to let al thy kinne choose whether they wyl sincke or swime, whyle thou buyldest ād makest goodly foundaciōs for holy people which thou haste chosen to be thy Christe, for to sowple thy soule with the oyle of theyr swete blessinges, and to be thy Jesus for to saue thy soule from the purgatory of ỹ bloud that only purgeth synne, with their watchinge, fasting, wolwarde goyng & tysynge at mydnighte. etc. wherwith yet they purge not them selues from their couetousnesse, pryde, lechery, or any vyce that thou seyest amonge the laye people.

¶ It was greate synne for Chryste to heale the people on the Sabbothe daye

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fyce that pleaseth God, and to beleue that God onlye is the sauiour, is the thynge that all the Iewes vowed in theyr circumcysion, as we in our baptysme. Which vowe Jonas now taught wyth experyence, promyseth to paye. For those outward sacrifyces of beastes vnto whych Jonas had happelye ascribed to muche before, were but feble and childish thynges and not ordeyned, that the woorckes of themselues shoulde be a seruyce vnto God, but vnto the people, to put them in remembraunce of thys inwarde sacrifyce of thankes and of fayth, to truste and beleue in God the onelye sauiour. Which syguification whē it was awaye, they were abhominable and deuelysh ydolatrie and ymage seruice: as oure ceremonies and sacramentes, are become now to all that truste and beleue in the woorke of them and are not taughte the syguifycacyons, to edifye theyr soules wyth knoweledge and the doctryne of God.

¶ When Jonas was cast vpon the lande agayne, then hys wyll was fre, and had power to goo whether God sent hym, and to do what God badde, hys owne ymaginacyons layd apart. For he had bene at a new schole, yea and in a fornace where he was purged of muche refuse and drosse of fleshlye wysdomme, whych resisted the wysdome of God, and led Jonas his wyl contrarye to the wyl of God. For as farre as we be blynde in Adam, we cannot but seke and wyll oure owne profytte pleasure and glory. And as farre as we be taught in the spyrit, we can not but seke and wyll the pleasure and glory of God onely.

¶ And as for thre dayes iourneye of Niniue, whether it were in lenght or to goo rounde aboute it, or thorowe all the streates, I comit vnto the discretion of other men: But I thyncke that it was then the greatest citie of all the worlde.

¶ And that Jonas went a dayes iourney in the cytye, I suppose he dyd it not in one daye: but wente fayre and easely preachyng here a sermon and there another and rebuked the synne of the people, for whych they must perysshe

¶ And whē thou art com vnto the repentaunce of the Niniuites, there haste thou sure earnest, ỹ how so euer angry god be, yet he remembreth mercy vnto al ỹ truly repent and beleue in mercy. Which ensample oure sauioure Christe also casteth in the teeth of the indurate Jewes saynge: the Niniuites shall rise in iudgement wt this nacion and condempne them, for they repented at the preaching of Jonas, and beholde a greater then Jonas here, meaninge of him selfe. At whose preachig yea, though it were neuer so mightye to perse the herte, and for al his miracles ther to, the harde herted Jewes coulde not repent: when the heathen Niniuites repented at the bare preachinge of Jonas, rebukinge theyr synnes without any miracle at all.

¶ Lo by: For the Jewes had leuended the spirituall lawe of God, and with their glosses had made it al together earthly and fleshly, and so had set a vayle or couerynge on Moses face to shadow and darken the glorious brightnesse of his countenaunce. It was synne to stele: but to robbe wedowes howses vnder a coloure of longe prayynge, and to polle in the name of offerynges, and to snare the people wt intollerable constitucions against al loue, to catche their money out of their purses, was no synne at all.

¶ To smite father and mother was synne. But to withdraw helpe from them at theyr nede for blynd zeale of offeryng, vnto the profyt of the holye pharises, was then as meritorious as it is now to let al thy kinne choose whether they wyl sincke or swime, whyle thou buyldest ād makest goodly foundaciōs for holy people which thou haste chosen to be thy Christe, for to sowple thy soule with the oyle of theyr swete blessinges, and to be thy Jesus for to saue thy soule from the purgatory of ỹ bloud that only purgeth synne, with their watchinge, fasting, wolwarde goyng & tysynge at mydnighte. etc. wherwith yet they purge not them selues from their couetousnesse, pryde, lechery, or any vyce that thou seyest amonge the laye people.

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☞ It was synne to eate with vnwasshen handes, or on an vnwasshen table, or out of an vnwasshen dysh: but to eate out of that puryfyed dish, that which came of bribery, theft and extortion, was no synne at all.

☞ It was exceadynge meritorious to make manye disciples: But to teache them to feare God in hys ordinaunces had they no care at all.

✠ The hyghe Prelates so defended the ryghte of holy Churche, and so feared the people wyth the curse of God and terryble paynes of hell, that no man durste leaue the vylest herbe in hys garden vntithed. And the offerynge and thynges dedicate vnto God, for the profyte of hys holye Vicars were in suche estimacion and reuerence, that it was muche greater synne to sweare trulye by them, then to forsweare thy selfe by God: what vengeaunce then of God, and how terryble and cruel damnacion thynke ye, preached they, to fal on them that had stolen suche holy thynges? And yet sayth Christ, that ryghteousnes and fayth in keppynge promyse, mercye and indifferent iudgemencke, were vtterlye tro den vnder fote and cleane dyspysed of those blessed fathers, whych so mightely mayntened Aarons patrimony, & had made it so prospetous, and enuyronned it ād walled it aboute on euery syde wyth the feare of God that no man durst touche it.

¶ It was greate holynesse to garnysh the sepulchres of the Prophetes and to cōdempne theyr owne fathers for sleing of them: and yet were they them selues for blynde zeale of theyr owne constitucions, as ready as theyr fathers to slea who so euer testifyed vnto them, the same truth, which the prophetes testified vnto theyr fathers. So that Christ compareth al the ryghteousnes of those holy pattiarkes vnto the outwarde bewrye of a paynted Sepulchre, full of stynche and all vncleannesse wythin.

✠ And finally to begyle a mans neyboure in subtyl bargayning and to wrappe & compasse him in with cauteles of the lawe, was then (as it is nowe) in the kyngedome of the Pope. By the reason whereof they excluded ỹ lawe of loue out of ther hertes, and consequently all true repentaunce: for how coulde they repente of that they coulde not se to be synne?

¶ And on the other syde, they had set vp a ryghtwesnesse of holy workes, to clese their soules withal: as the Pope sanctifieth vs with holy oyle, holy bred, holy salte holy candels, holy dome ceremonies and holy dome blessynges, and with what so euer holynes thou wilt, saue with the holynes of Gods word which onlye speaketh vnto the herte, and sheweth the soule her fylthynes and vncleanesse of synne, ād leadeth her by the waye of repentaunce vnto the foūtayne of Christes bloud to wash it awaye thorow fayth. By the reason of which false rightwysenes they were dysobedient vnto the righteousnesse of god, which is the forgeuenes of synne in Christes bloude and coulde not beleue it. And so thorow fleshly interpretynge the lawe and false imagined righteousnesse, their hertes were hardened & made as stony as claye in an hote furnace of fyre, that they coulde receaue neyther repentaunce nor faith or any moyster of grace at all.

✠ But the heathen Niniuites, though they wert blynded with lustes a good, yet were in those .ii. poyntes vncorrupt and vnhardened and therfore with the onelye preachyng of Jonas came vnto the knowledge of their synnes, ād confessed them and repented truly and turned euery man from his euel dedes, and declared theyr sorow of hert and true repentaunce, with their dedes, which they dyd out of faith & hope of forgeuenes, chastisyng their bodies with prayer ād fastyng, and with takynge all pleasures from the flesh: trustynge as God was angry for their wyckednesse euen so shoulde he forgeue them of his mercie, yf they repented and forsoke their mysse lyuynge.

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displeased because the Niniuites perysshed not, that he was werye of hys lyfe, and wysshed after the death for very sorow and payne, that he had lost the glory of hys prophesynge, in that hys prophecye came not to passe. But God rebuked hym wt a lykenes, saynge: it greueth thyne herte for the losse of a byle shrobbe or spraye, wheron thou bestowedst no labor or cost, neyther was it thyne handworke: How muche more then shoulde greue myne hert the losse of so greate a Multitude of innocentes as are in Nimtue, whych are all myne handes worcke. Naye Jonas, I am God ouer all, and father, as well vnto the Heathen, as vnto the Jewes, and mercyfull to all, and warne, yer I smyte: neyther threate I so cruelly by any Prophete, but that I wyl forgeue if they repent and aske mercye: neyther on the other syde, what soeuer I promyse wyll I fulfylle it, saue for theyre sakes onely, which truste in me and submyte themselues, to kepe my lawes of very loue, as natural chylderen.

ON thys maner to reade the Scrypture, is the ryght vse therof, and why the holyghoost caused it to be wrytten. That is that thou fyrst seke out the law what God wyll haue thee to do, interpretinge it spiritually wythout glose or coueringe the bryghtnesse of Moyses face, so that thou fele in thyne herte, how that it is dampnable synne before God, not to loue thy neyghboure that is thyne enemye as purely as Chryst loued thee: and that not to loue thy neygbour in thyne herte is to haue committed already all synne agaynst hym. And therfore vntyll that loue be come, thou muste knowledge vnfaynedlye, that there is synne in the best dede thou doest. And it muste earnestlye greue thyne herte and thou must wash all thy good dedes in Chrystes bloude, yer they can be pure, and an acceptable sacrifice vnto God, and must desyre God the father for hys sake, to take thy dedes a worth, and to pardonne the imperfectnesse of them, and to geue thee power to do them better and wyth more feruent loue.

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And yf these lessons be not written in thyne herte, then is al the scrypture shutt vp, as a cornel in the shale, so that thou maiest rede it & cõmon of it & reherse al the stories of it and dispute subtilly and be a profound sophyster, and yet vnderstand not one iote therof.

☞ And thyrdelye that thou take the storyes and lyues whyche are contayned in ỹ byble, for sure and vndoubted ensamples that God so wyl deale wythvs vnto ỹ worldes ende.

☞ Here with Reader fare well and be commended vnto God & vnto the grace of his spirite. And fyrst se that thou stoppe not thyne eares vnto the callynge of god, and that thou harden not thyne herte, begyled with fleshly interpreatinge of the lawe & false imagined and ypocrityshy rightuousnes, and so the Niniuites ryse vp thee at the day of iudgement and condempne thee.

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¶ And secondarily, if thou find ought amisse, when thou seist thy selfe in the glasse of Gods worde, thynke it cōpendious wisdome, to amende the same betymes, monished and warned by the ensample of other men, rather then to tary vntil thou be beaten also.

¶ And thirdly, if it shal so chaūce, that the wilde lustes of the flesh shal blinde thee and cary thee cleane awaye with theym for a tyme: yet at the later ende, when the god of al mercy shal haue compassed thee on euery side with temptacions, tribulacions, aduersities and combraunce, to bryng thee home agayne vnto thine owne herte, and to set thy sinnes which thou woldest so faine couer and put out of minde with delectacion of voluptuous pastimes, before the eyes of thy conscyence: then call the faithful ensample of Jonas and al lyke stories vnto thy remembraunce, & withe Jonas turne vnto thy Father that smote thee: not to caste thee a waie but to laie a corosife and a freatyng plaister vnto the pocke that laye hid and fret inwarde to drawe the disease oute and to make it appeare, that thou myghteste feale thy sycknes and the daunger therof and come and receaue the healyng plaister of mercy.

¶ And forget not that what soeuer ensample of mercye god hath shewed sens the begynnynge of the world, the same is promysed thee, yf thou wylte in lyke manet turne agayne, and receaue it as they dyd. And wyth Jonas be acknowen of thy synne and confesse it and knoweledge it vnto thy father.

¶ And as the lawe which freteth thy conscience, is thyne hert, and is none outward thynge, euen so seke wythin thyne hert, the playster of mercye, the promises of forgeuenes in our sauiour Jesus Chryste according vnto al the ensamples of mercy that are gone before.

¶ And wyth Jonas let them that wayte on vanities and seke god here and there and in euerye temple, saue in theyr hertes, go: and seke thou the testament of god in thyne harte. For in thyne harte is the word of the law, and in thyne hart is ꝑ word of fayth in the promyses of mercye in Jesus chryst. So that yf thou confesse with a repentinge herte and knoweledge and surely beleue that Jesus is Lorde ouer al synne, thou art safe.

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¶ And fynally when the rage of thy conscience is ceased and quieted wythe faste fayth in the promyses of mercye, then offre wyth Jonas the offerynge of prayse & thankesgeuinge: and paye the vowe of thy baptisme, that God only saueth, of his only mercy, and goodnesse: that is, beleue stedfastlye and preache constauntlye that it is god onely that smyteth, and God onely that healeth: ascribynge the cause of thy tribulacion vnto thyne owne synne, and the cause of thy delyuerannce vnto the mercye of God.

¶ And beware of the leuen that sayth, we haue powet in our free wyll before the preachynge of the Gospell to deserue grace, to kepe the lawe, of congruitee, or god to be vnryghtuous. And saye wyth John in the fyrst: that as the lawe was geue by Moyses, euen so grace to fulfyll it, is geuen by Chryste. And when they saye oure dedes wyth grace deserue heauen, saye thou wyth Paule Ro. vi. that euerlastyng lyfe is the gyfte of God thorow Jesus Chryst our Lord and that we be made sonnes by fayth Jhon. i. and therfore heyres of God wyth Chryst. Rom. viii. And saye that we receaue all of God thorow fayth that foloweth repentaunce, and that we do not oure woorckes vnto God but either vnto our selues to slaye the synne that remaynyeth in the flesh and to ware perfect, ether vnto our neyghbours which do as muche for vs agayne in some other thynges. And when a man excedeth in gyftes of grace let hym vnderstande that they be geuen hym as wel for hys weke bretheren as for hym selfe: as though all the breade be committed vnto the panter yet for hys fellowes wyth hym, whych geue the thanckes vnto theyr lorde and recompense the panter agayne wyth other kynde seruice in theyr offices. And when they saye that Chryste hath made no satisfaction for the synne we do after our baptysme, saye thou wyth the doctryne of Paule, that in oure baptisme we receaue the

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¶ And fynally when the rage of thy conscience is ceased and quieted wythe faste fayth in the promyses of mercye, then offre wyth Jonas the offerynge of prayse & thankesgeuinge: and paye the vowe of thy baptisme, that God only saueth, of his only mercy, and goodnesse: that is, beleue stedfastlye and preache constauntlye that it is god onely that smyteth, and God onely that healeth: ascribynge the cause of thy tribulacion vnto thyne owne synne, and the cause of thy delyuerannce vnto the mercye of God.

¶ And beware of the leuen that sayth, we haue powet in our free wyll before the preachynge of the Gospell to deserue grace, to kepe the lawe, of congruitee, or god to be vnryghtuous. And saye wyth John in the fyrst: that as the lawe was geue by Moyses, euen so grace to fulfyll it, is geuen by Chryste. And when they saye oure dedes wyth grace deserue heauen, saye thou wyth Paule Ro. vi. that euerlastyng lyfe is the gyfte of God thorow Jesus Chryst our Lord and that we be made sonnes by fayth Jhon. i. and therfore heyres of God wyth Chryst. Rom. viii. And saye that we receaue all of God thorow fayth that foloweth repentaunce, and that we do not oure woorckes vnto God but either vnto our selues to slaye the synne that remaynyeth in the flesh and to ware perfect, ether vnto our neyghbours which do as muche for vs agayne in some other thynges. And when a man excedeth in gyftes of grace let hym vnderstande that they be geuen hym as wel for hys weke bretheren as for hym selfe: as though all the breade be committed vnto the panter yet for hys fellowes wyth hym, whych geue the thanckes vnto theyr lorde and recompense the panter agayne wyth other kynde seruice in theyr offices. And when they saye that Chryste hath made no satisfaction for the synne we do after our baptysme, saye thou wyth the doctryne of Paule, that in oure baptisme we receaue the

merites of Chrystes death, through repentaunce and faith, of whych two, baptisme is the sygne. And though when we synne of frailtie after our baptisme we receaue the sygne no more, yet we be renewed agayne, through repentaunce and fayth in Chrystes bloude, whyche twayne/the sygne of Baptisme euer contynued amonge vs in baptysinge our younge chylderen, doth euer kepe in mynd and call vs backe agayne vnto oure profession if we be gone astraye, and promiseth vs forgeuenes. Neyther can actuall Synne be washed awaye wyth oure workes, but wyth Chrystes bloude: neyther can there be anye other sacrifyce or satisfaction to Godwarde for them, saue Chrystes bloude. For as muche, as we can do no workes vnto God, but receaue onelye of hys mercye wyth oure repentinge, fayth, through Jesus Chryste oure Lorde, and onely Sauiour: vnto whome, and vnto hys holye spirite, that onely purgeth, sanctifyeth and washeth vs in the innocent bloude of oure redemption, be prayse for euer.

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Of the flyght of Jonas when he was sent to preach. A tempest aryseth and calleth him in the sea for his disobedience.

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B ners were afrayde, and cryed euery man vnto his God: ād the gooddes that were in the shyp, they cast into the sea, to lighten it of them. But Jonas gat hym vnder the hatches / where he layd hī downe and slombred.

So the Master of the shyppe came to hym, and sayde vnto hym: why slomberest thou? Up, call vppon thy God: Yf God (happely) wyll thyncke vpon vs, ꝑ we perysh not. And they sayde one to another: come, let vs caste lottes: ꝑ we may know, for whose cause we are thus troubled. And so they cast lottes, and the lott fell vpon Jonas.

Then sayde they vnto hym: tell vs for whose cause are we thus troubled? what is thyne occupacion? whence commest ꝑ? what contreman art thou? and of what nacyon? He answered them: I am an Hebrewe, and I feare the Lorde God of heauen whych made both sea and drye land
C Then were the men exceedyngly afrayed and sayde vnto hym: why dyddest thou so? (for they knewe that he was fled frō the presence of the Lorde because he had tolde them) and sayd moreouer vnto hi:
what shal we do vnto thee, that the sea maye ceasse from troublynge vs? (for ꝑ sea wrought and was troublous): he answered them: take me and caste me into the sea, so shall it let you be in rest: for I wote it is for my sake, that thys greate tempest is come vpon you.

Neuertheles the mē assayed with rowynge, to brynge the shyppe to lande, but D it wold not be, because ꝑ sea wrought so and was so troublous agaynst them. Wherfore they cryed vnto the Lorde, & sayde: O Lord let vs not perish for this mans death, neyther laye thou innocent Bloude vnto oure charge, for thou / O Lorde, haste done, euen as thy pleasure was.

So they toke Jonas, and cast hym into the sea, and the sea left ragyng. And the men feared the Lorde exceadynglye, doing sacrifyces & making vowes vnto the Lorde.

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The Notes.

*Under the name of Tharsis (as somethinck) is signifyed some sea that was farre of, and whose voiage was verye longe: so that the saylers therin, coulde se no thynge but the sea and the ayre.

Joppa is an hauen of Jewry, where was sometime a goodly cytie of whych there remayneth nowe but a porcion.

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The waters compassed me, euen to the very soule: the depe laye about me and the wedes were wrapte about mine head. I went downe to the botome of ꝑ hylles, and was barred in wyth earthe for euer. But thou, O lord my god, hast brought vp my lyfe agayne out of corruption. When my soule faynted within

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¶ Jonas is sent againe to Ninive. The repētaūce of the kinge of Ninive.

The. iii. Chapter.

A THen came the worde of the Lorde vnto Jonas againe, saynge: vp, and get thee to Ninive that greate cytie, & preache vnto them the preachinge which I bad thee. So Jonas arose, and went to Ninive at the lordes commaundement. Ninive was a grete cytte vnto God, namelye, of thre dayes iourney.

B And Jonas went to, and entered into the cytie: euen a dayes iourney, and cryed, saynge: There are yet .xl. dayes and then shal Ninive be ouerthrowen And the people of Ninive beleued god and proclamed fasting, and arayed them selues in *sacke cloth, as wel the greate as the smal of them. And the tidinges came vnto the kinge of Ninive, which arose out of his seate, and dyd his apparel of, & put on sackcloth, and sat hi
C downe in asshes.

And it was cryed and commaunded in Ninive, by the auctorite of the king & hys lordes, saynge: se that nether mā or beast/ore or shepe taste ought at all: and that they neyther fede nor drynke water: but put on sack cloth both man and beest/and cry mightely vnto god: yea se that euery mā turn from hys euel waye, and from the wickednes, that he hath in hande.

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THerfore Jonas was sore dyscōtēt & angry. And he prayed vnto the Lorde, and sayde: O Lord, was not thys my sayinge (I praye thee) when I was yet in myne owne countree? Therfore I hasted rather to flee vnto Tharsis, for I know well ynough that thou arte a mercyfull God, full of compassion, longe sufferyng, and of greate kindnes, and repentest when thou shouldest take punishement. And nowe, O Lord take my life fro me (I beseech thee) for I had rather dye thē lyue. Then sayd the Lorde: arte thou so angrie? And Jonas gate hym oute of the cytye, and sate downe on the east syde therof: and there made hym a boothe, and sate vnder it in the shadow/tyl he myght se, what should chaunce vnto the cytye.

And the Lorde God prepared a wylde vine, which sprang vp ouer Jonas. B that he myght haue shadowe aboue hys heade, to delyuer hym out of hys payne. And Jonas was exceadinge glad of the wylde vyne.

But vpon the next morowe agaynste the spryng of the daye. The Lorde ordened a worme, which smote ꝑ wylde vine, so that it wethered awaye. And when the sunne was vp, God prepared a feruente east wynde: and the Sūne bett ouer the heade of Jonas that he fainted agayne ād wyshed vnto hys soule, that he might dye, and sayde: it is better for me to dye then to lyue. And god sayd vnto Jonas: C Art thou so angry for the wylde vyne? And he sayde: yea very angry am I euē vnto the death. And the Lord sayd: thou hast cōpassion vpō a wylde vyne / wher on thou bestowedst no labour, nor madest it growe: whyche sprange vp in one night and perysshed in an other: ād should not I then haue compassion vpō Ninive that great cytee, wherin there are aboue an. C. & .xx. thousand persōs, that knowe not theyr ryghte hand from the left: besides muche catel?

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¶ The Boke of

The Prophete Micheas

¶ Of the destruction of Samaria because of their Idolatrye.

The fyrst Chapter.

A iiii. Re. xv. a ii. Paxxviii b iiii. Re. xviii & xix

THys is the woorde of the Lorde, that came vnto micheas the morastite/in the dayes of Jothan, Ahas and Jehezekiah kinges of Juda: whych was shewed hym vpō Samarya and Jerusalē. Heare all ye people, marcke thys well O earth, and all that therin is: Yea the Lorde God hym selfe be wytnes amōge you, euen the Lorde from hys holy temple. For why: beholde the Lorde shal goo oute of hys place, and come downe, and trede vpon the hygh thynges of the erth. The mountaynes shall consume vnder him, and the valleys shal cleue asunder: lyke as waxe consumeth at the fyre, and as the waters runne downward. And all thys shalbe for the wickednes of Jacob
B and the synnes of the house of Israell.

But what is the wyckednes of Jacob: Is not Samaria: which are the hye places of Juda: is not Jerusalem: Therfore I shall make Samaria an heape of stones in the feld, to lay about the vinyarde: her stones shal I caste in to the valeye, and dyscouer her foundacyons.

All her Images shalbe broken downe and all her wynninges shalbe brente i the fyre: ye al her Idoles wyl I destroy for why: they are gathered oute of the hyre of an whore / and into an whores hyre shall they be turned agayne.

Wherfore I wyl mourne and make lamentacion, bare and naked wyl I go: I must mourne lyke ỹ dragōs / & take sorow as the Estriches: for their woūd is past remedy: And why: it is come in
C to Juda, and hath touched the porte of my people at Jerusalem already.

Weepe not, leste they at Geth perceaue it.

Thou at Betaphra, welter thy selfe i ỹ dust and asches. Thou that dwellest at Saphir, get thee hence with shame. The proude shall boost nomore for very sorowe: and why: her neyghboure shall take from her what she hath. The rebellyous cyty hopeth, that it shal not be so D euel: but for al that, the plage shal come from the Lorde, euen in to the porte of Jerusalem. The greate noyse of ỹ chariettes shal feare them, that dwell at Lachis, whych he is an occasyon of ỹ synne of ỹ daughter of Sion for in thee came vp the wyckednesses of Israel. Yea she sent her cursers in to the lande of Geth. The houses of lyes wyll dysce aue the kings of Israel. And as for thee (O ỹ ỹ dwellest at Morasta) I shal bryng a possessioner vpon thee, and the plage of Israel shal reach vnto Odolla. Make the balde, & shaue the, because of thy tender chyldren: Make thee cleane bald an an Aegle, for they shalbe caryed awaye captyue from thee.

Thretenynges agaynst the sinful people.

The .ii. Chapter.

WOo vnto them, that Imagyn to do harme, & deuyse vngracyous nesse vpon their beddes, to performe it in ỹ clere date: for their power is agaynst God. When they couet to haue land, they take it by vyolence, they robbe men of their houses.

Thus they oppresse a mā for his house, and euery man for his heritage. Therfore thus sayeth ỹ Lorde: Beholde agaist this housshold haue I deuysed a plage, wherout ye shal not plucke your neckes: Ye shal nomore go so proudly, for it wyl be a perlous tyme. In that daye shal thys terme be vsed & a mournynge shalbe made ouer you on this maner: Woe be vtterly desolate, the porcion of my people is translated. Who han wyl he parte vnto vs the lande that he hathe taken from vs?

Neuertheles there shalbe no man to B diuide thee thy porcion in the congregacion of the Lorde. Tush, hold youre tong (saye they.) It shal not fal vpon thys people, we shal not come so to confusion, sayeth the house of Jacob. Is the spirite of the Lorde so cleane awaye: or is he so mynded?

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THys is the woorde of the Lorde, that came vnto micheas the morastite/in the dayes of Jothan, Ahas and Jehezekiah kinges of Juda: whych was shewed hym vpō Samarya and Jerusalē. Heare all ye people, marcke thys well O earth, and all that therin is: Yea the Lorde God hym selfe be wytnes amōge you, euen the Lorde from hys holy temple. Forwhy: beholde the Lorde shal goo oute of hys place, and come downe, and trede vpon the hygh thynges of the erth. The mountaynes shall consume vnder him, and the valleys shal cleue asunder: lyke as waxe consumeth at the fyre, and as the waters runne downward. And all thys shalbe for the wickednes of Jacob
B and the synnes of the house of Israell.

But what is the wyckednes of Jacob: Is not Samaria: Which are the hye places of Juda: is not Jerusalem: Therfore I shall make Samaria an heape of stones in the feld, to lay about the vinyarde: her stones shal I caste in to the valeye, and dyscouer her foundacyons.

All her Images shalbe broken downe and all her wynninges shalbe brente i the fyre: ye al her Idoles wyl I destroy for why: they are gathered oute of the hyre of an whore / and into an whores hyre shall they be turned agayne.

Wherfore I wyl mourne and make lamentacion, bare and naked wyl I go: I must mourne lyke ỹ dragōs / & take sorow as the Estriches: for their woūd is past remedy: And why: it is come in
C to Juda, and hath touched the porte of my people at Jerusalem alreadye.

Weepe not, leste they at Geth perceaue it.

Thou at Betaphra, welter thy selfe i ỹ dust and asches. Thou that dwellest at Saphir, get thee hence with shame. The proude shall boost nomore for very sorowe: and why: her neyghboure shall take from her what she hath. The rebellyous cyty hopeth, that it shal not be so D euel: but for al that, the plage shal come from the Lorde, euen in to the porte of Jerusalem. The greate noyse of ỹ chariettes shal feare them, that dwell at Lachis, whyche is an occasyon of ỹ synne of ỹ daughter of Sion for in thee came vp the wyckednesses of Israel. Yea she sent her cursers in to the lande of Geth. The houses of lyes wyll dysce aue the kings of Israel. And as for thee (O ỹ ỹ dwellest at Morasta) I shal bryng a possessioner vpon thee, and the plage of Israel shal reach vnto Odolla. Make the balde, & shaue the, because of thy tender chyldren: Make thee cleane bald an an Aegle, for they shalbe caryed awaye captyue from thee.

¶ The tenynges agaynst the sinful people.

The .ii. Chapter.

WOo vnto them, that Imagyn to do harme, & deuyse vngracyous nesse vpon their beddes, to performe it in ỹ clere daie: for their power is agaynst God. When they couet to haue land, they take it by violence, they robbe men of their houses. Thus they oppresse a mā for his house, and euery man for his heritage. Therfore thus sayeth ỹ Lorde: Beholde agaist this housshold haue I deuysed a plage, wherout ye shal not plucke your neckes: Ye shal nomore go so proudly, for it wyl be a perlous tyme. In that daye shal thys terme be vsed & a mournynge shalbe made ouer you on this maner: Woe be vtterly desolate, the porcion of my people is translated. Who han wyl he parte vnto vs the lande that he hathe taken from vs?

Neuertheles there shalbe no man to B diuide thee thy portion in the congregacion of the Lorde. Tush, hold youre tong (saye they.) It shal not fal vpon thys people, we shal not come so to confusion, sayeth the house of Jacob. Is the spirite of the Lorde so cleane awaye? or is he so mynded?

Trueth

¶ Truthe it is, my wordes ar frendly vn to them ꝑ liue right: but my people doth the contrary, therfore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned your selues to fyght, ꝑ women of my people haue ye shut out from their good houses, ād take ẽ awaie my excellent gyftes from their children Up get you hence, for here shal ye haue no rest.

Because of their Idolatry they are corrupte, and shal miserably perishe. If I were a felishly felow and a preachar of lies, and tolde them that they myght syt bybbyng and bollyng and be droncken: O, that were a Prophete for this people

D But I wil gather thee in dede, O Jacob and dryue the remnaunt of Israel all together. I shal cary them one vnto another as a floke in the folde, and as ꝑ catell in their stalles, ꝑ they maye be dysquyeted of other men. Who so breaketh the gap he shall go before. They shal breke vp the porte, & go in and out at it. Their kynge shal go before them, ād the Lord shalbe vpon the heade of them.

Agaynst the tyranny of Prynces and falsepropheres

The.iii. Chapter

A HEer O ye ꝑ heades of ꝑ house of Jacob & ye leders of ꝑ house of Israell: Shulde not ye know what wer lawfull and ryght: but ye hate the good, and loue the euel: ye plucke of mennes skynnes, ād the flesh from their bones: ye eate the flesh of my people/ & flay of their skyn: ye breake their bones ye choppe them in peces as it were in to a cauldron, & as fleash into a pot. Now the tyme shal come, that when they call vnto the Lorde, he shall not heare them e* but hyde his face frō/ thē because that throwe their owne immagynacyons they haue dealte so wyckedly

And as concernynge the prophetes that dysceatie my people, thus the Lorde sayeth agaynst them: When they haue

B anye thinge to byte vppon: then they preach that all shalbe wel: but yf a man put not some thinge in to their mouthes they preach of warre agaynst hym

Therfore youre vysyon shalbe turned to nyght, and your prophecyeng to darkenes. The Sunne shall go doune ouer those prophetes, and the date shal be darcke vnto them. Then shall the bysyon seers be a shamed, and the sothsayers confounded: yea they shalbe fayne all the pack of them, to stoppe their mouthes, for they haue not gods worde. As for me, I am ful of strength C and of the spirite of the Lorde, full of iudgement and boldnesse: to shew the house of Jacob their wickednes, and ꝑ house of Israel their synne.

O heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel: ye that abhorre the thynge that is lawful, and wraist a syde the thyng ꝑ is streight: Ye that build vp Sion w̄ bloud, ād Jerusalem with dooyng wrōg O ye iudges/ ye geue sentence for gyftes: O ye preastes, ye teache for lucre. O ye prophetes, ye propecy for money. Yet wyll they be taken as those ꝑ hold vpon god, and saye: Is not the Lorde amonge vs? Tush there cā no mischefortune happē vs. Therfore shal Sion (for youre sakes) be plowed lyke a felde: Jerusalem shal be com an heape of stones and the hil of the temple shalbe turned to an hye wodde.

C Of the callyng of the Gentiles, and conuersyon of the Jewes.

C The.iiii. Chapter.

A BVt in the latter dayes it wyl come to passe, that the hyll of ꝑ lordes house shal be set vp hier thē any mountaines or hylles: Yea the people shal preasse vnto it, and the multitude of the Gentiles shall haste them thither/ saynge: Come, let vs go vp to the hyl of the Lord, and to the house of the God of Jacob: that he maye teache vs his waye, and that we maye walke in his pathes. For the lawe shall come out of Sion, and the worde of god frō Jerusalem, and shall geue sentence amonge the multitude of the Heathen & rebourne the people of farre countrees so that of their swerdes they shall make plowshares, and sythes of their speares.

One people shal not lyfte vp a sweord B. agaynst another, yea they shal nomore learne to fyghte: but euery man shall sy.

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syt vnder hys vyneyarde and vnder his figge tre and no man to fraye him away: for the mouth of the Lorde of hostes hath spoken it. Therfor, wher as al the people haue walked euery man in the name of his owne God, we wyll walcke in the name of oure God for euer and euer. At ỹ same tyme, sayeth the Lorde, wyl I gather vp the lame & the outcastes, & suche as I haue chastened: and wyl geue issue vnto the lame, and make of ỹ out castes a great people: and the Lorde him selfe shalbe their kyng vpon the mount Sion from this time forth for euermore. And vnto thee (O thou tower of Eder, thou F stronge holde of the daughter Syon) vnto thee shal com, euen the lordshippe and kyngdome of the daughter Jerusalem. Why then art thou now so heuy? is ther no kyng in thee? are thy coũsailers away that thou art so payned, as a woman in her trauayle? And nowe (O ỹ doughter Syon) be sory, let it greue ỹ as a wife laboryng vp chyld: for now must thou get thee out of ỹ cytie, and dwel vpon that playne feld. Yea vnto Babylon shalt thou go, ther shalt thou be delyuered, and there the Lorde shal lowse thee from the hande of thyne enemyes.

Now also are ther many people gathered together agaīst ỹ, saying: what G Sion is cursed, we shal se oure lust vpō her. But they know not the thoughtes of the Lorde, they vnderstande not hys councel, that shal gather them together as the sheues in the barne. Therfore get the vp, O ỹ daughter Sion, and throsse oute the corne: For I wyll make thy horne yron and thy clawes brasse that thou mayest grynde many people: their goodes shalt thou appropriate vnto the Lorde and their substaunce vnto the ruler of the whole worlde.

Of the destruction of Jerusalem.

The. v. Chapter

A After that shalt thou be robbed thi selfe, O thou robbers doughter: they shal lay sege agaynste vs and smytte the iudge of Israell wyth a rod vpon the cheke.

And thou Bethleem Ephrata, art litle amonge the thousandes of Juda. Out of thee shall come vnto me, which shal be the gouernour in Israel: whose outgoynge hathe bene from the begynnyng, and from euerlasting. In the meane while he plageth them for a season, vntyl the time that she which shal beare (haue borne) thē shal the rēnaūt of his brethern be conuerted vnto the children of Israel. He shall stande fast and geue rode in the strength of ỹ lord and in the victory of the name of ỹ lord his god: and whē they be conuerted, he shalbe magnifyed vnto ỹ farthest partes of the worlde.

Then shall there be peace / so that the B Assirian maye come in to oure lande, & treade in our houses. We shall bryng vp *seuen shepherdes and, viii. pryces vpon them: these shal subdue the lande of Assur with the swearde, and the lāde of Nymrod with their naked weapēs. Thus shal he deliuer vs from the Assirian / when he commeth within oure lande, and setteth hys fote within oure borders.

And the remnaunt of Jacob shalbe amonge the multitude of people, as ỹ dewe of the Lorde, and as the droppes vpon the grasse, that tarryeth for no mā and watteth of no body. Yea ỹ residue of Jacob shalbe amonge the Gentiles and the multitude of people, as ỹ lion C amonge the beestes of the wodde / and as the Lions whelpe amonge a flocke of shepe: which (when he goeth thorow) treadeth downe / teareth in peces / and there is noman that can helpe. Thyne hand shalbe lift vp vpō thyne enemyes, and thyne aduersaries shall perish al.

The tyme shal come also, sayeth the Lord / that I wyl take thyne horses frō thee / and destroye thy charettes. I will breake downe the cyties of thy land, & ouerthrow all thy stronge holdes. All witchcraftes will I rote oute of thyne hand, there shal no mo sothsayynges be within thee. Thyne Idoles & thyne Images will I destroye out of thee: so that thou shalte nomore bowe thy selfe vnto the worckes of thyne owne handes. Thy groues will I pluck vp by the rotes, and breake downe ỹ cities.

nota witchcraft

Thus

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Thus wyl I be auenged also, vpon all the Heathen that wyll not heare.

¶ An exhortation to heare the iudgement against Israel beyng vnkinde. What maner of Sacrifices do please God

¶ The. vi. Chapter.

A HErken now what the Lord sayeth: Vp, reproue ỹ moũtaynes/ & let ỹ hilles heare thy voyce. O heare the punishment of the Lorde/ ye mountaynes, and ye mightye foundacions of the earth: for the lorde wyll reproue his people, and reason with Israel. O my people what haue I done vnto thee: or wherin haue I hurt thee: geue me answere. Because I brought thee from the lande of Egipt and delyuered thee out of ỹ house of bõdage: Because I made Moyses Aarõ and Myriam to leade thee: Remembre (O my people) what Balach the kinge of Moab had immagened against thee and what answere that Balaã the sonne of Beor gaue hym from Sethim vnto Galgal that ye maye know the louyng kindnesses of the Lorde.

B What acceptable thynge shall I offer vnto the Lorde: shal I bowe my knee vnto the hye gode: Shall I come before him withe Brente Offerynges and with calues of a yeare olde: Hathe the lorde a pleasure in many thousand tãmes, or inumerable streames of oyle: Or shal I geue my fyrst borne for myne offences, and the frute of my body for the synne of my soule: I wyl shew thee, O man/ what is good, and what ỹ lord requyreth of thee: Namely, to do, right to haue pleasur in louing kindnes, to be lowly, and to walke with thy god: that thou mayest be called a cytie of the lord and that thy name maye be ryghteousnesse.

¶ Heare (O yee tribes) who woulde els geue you suche warnynge: Shoulde I not be displeased for the vnryghteous Good in the houses of the wycked, and because the measure hys mynyshed: Or shoulde I iustyfye the Faulse Balaunces and the bagge of disceatful weyghtes amon g those that be full of ryches vnryghtuously gotten, where the cytezyns deale with falshead/ speake lyes, & haue disceatfull tunges in ther mouthes:

Therfor I wyll take in hande to punysh thee, and to make thee desolat, because of thy sinnes Thou shalt eate, and not haue ynough: yea thou shalt bring thy selfe downe. Thou shalt flie, but not escape: and those that thou woldest saue wyl I delyuer to the swerd. Thou shalt sowe, but not reape: thou shalte presse out olyues but oyl shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must/ but shalt drynke no wyne. Ye kepe the ordinaunces of Amri, & al the customes of the house of Ahab: ye folow their pleasures, therfore wyll I make thee wast, ãd cause thy inhabyters to be abhorred, O my people: & thus shalte thou beare thyne owne shame.

¶ A complaynt of the lytle numbre of the ryghtuous. Against the trueth ought we not to hold with oure greatest frendes.

The. vii. Chapter

A WO is me: I am become as one, that goeth a gleanyng in the harueste. Ther are no mo grapes to eat, yet wold I tayne (w all my harte) haue of the best frute. There is not a godly mã vp on earthe, there is not ove rightuous amonge men They * labourer al to shede blode & euery man hunteth his brother to death: yet they saye they do wel whẽ they do euel. As the price wyl, so sayth the iudge: ỹ he maye do him a pleasure agayn. The great man speaketh what his hart desireth & the hearers allow hym. The best of them is but as a thistle & the most rightuous of them is but as a brear in the hedge. B But when the daye of thy preachers cõmyth ỹ thou shalt be visyted: than shal they be wasted awaye. Let no man beleue his frend/ nor put his confidence i a prince. Kepe the porte of thy mouth from her that lieth in thy bosome: for the sonne shal put his father to dishonoure, the daughter shal ryse agaynst her mother/ the daughter in lawe agaynst her mother in lawe: & a mans foes shalbe eue they of his owne house

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Therfor I wyll take in hande to punysh thee, and to make thee desolat, because of thy sinnes Thou shalt eate, and not haue ynough: yea thou shalt bring thy selfe downe. Thou shalt flie, but not escape: and those that thou woldest saue wyl I delyuer to the swerd. Thou shalt sowe, but not reape: thou shalte presse out olyues but oyl shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must/ but shalt drynke no wyne. Ye kepe the ordinaunces of Amri, & al the customes of the house of Ahab: ye folow their pleasures, therfore wyll I make thee wast, ãd cause thy inhabyters to be abhorred, O my people: & thus shalte thou beare thyne owne shame.

¶ A complaynt of the lytle numbre of the ryghtuous. Against the trueth ought we not to hold with oure greatest frendes.

The. vii. Chapter

A WO is me: I am become as one, that goeth a gleanyng in the harueste. Ther are no mo grapes to eat, yet wold I tayne (w all my harte) haue of the best frute. There is not a godly mã vp on earthe, there is not ove rightuous amonge men They * labourer al to shede blode & euery man hunteth his brother to death: yet they saye they do wel whẽ they do euel. As the price wyl, so sayth the iudge: ỹ he maye do him a pleasure agayn. The great man speaketh what his hart desireth & the hearers allow hym. The best of them is but as a thistle & the most rightuous of them is but as a brear in the hedge. B But when the daye of thy preachers cõmyth ỹ thou shalt be visyted: than shal they be wasted awaye. Let no man beleue his frend/ nor put his confidence i a prince. Kepe the porte of thy mouth from her that lieth in thy bosome: for the sonne shal put his father to dishonoure, the daughter shal ryse agaynst her mother/ the daughter in lawe agaynst her mother in lawe: & a mans foes shalbe eue they of his owne house

Nevertheleſſe I wyl loke vp vnto the Lorde, I wyll pacientlȳ abyde god my Sauyoure: my God ſhall heare me. O thou enemye of myne/ reioyce not at my fall, for I ſhal get vp agayne and and though I ſyt in[b]*darcknelſe, yet the Lorde is my lyght. I wyl beare the puniſhmente of the Lorde (for why I haue offended hym) tyl he ſytt in iudgement vpon my cauſe & ſe that I haue right. He wyl bring me forth to ỹ light & I ſhall ſe his righteouſnelſe.

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Therfore thus sayeth the Lorde: Lett them be as well prepared, yea and as many as they can, yet shall they be hewen downe, and passe away. And as for thee I wil vexe thee, but not vtterly destroye thee. And now wyl I breake his rodde from thy back, and burst thy bandes in sonder. But the Lorde hath geuen a commaūdement concernyng ỹ that ther shall come nomore sede of thy name. The carued and casten Images wyl I rote out of the house of thy God. Thy graue shal I prepare for thee, and thou shalt be confounde

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The.ii. Chapter.

A BEholde, vpō the mountai-nes come the fete of hym ỹ bringeth good tidinges/& preacheth peace. O Juda, kepe thy holye dayes, per-forme thy promises: for Belial shal com nomore in thee/he is vtterly roted out.

The scatterer shall come vp agaynst thee and lay siege to the castell: Loke ỹ wel to ỹ stretes, make thy loyns strong Arme thy selfe wythe all thy Myghte: for the Lorde shal restoore agayne the glory of Jacob, lyke as the glory of Israel. The destroyers haue broken them downe, and marred ỹ vyne braunches The childe of his gyauntes glistereth: hys men of warre are clothed in purple His charettes are as fyre, when he ma-keth hym forwarde, his archers are wel decked and trimmed The charettes rol-le vpon the stretes, ād welter in the hye wayes.

B They are to loke vpon like creffettes of fyre, and go swyftely, as the lyghtninge When he doth but warne his gyauntes they fall in theyr araie and hastely they clymme vp ỹ walles: yea, the engins of the warre are prepared al redy. The wa ter portes shalbe opened, and the kinges palace shal fal. The quene her selfe shal be led awaye captiue, and her gentelwe-men shall mourne as the doues, & grone within their hertes. Niniue is lyke a pole full of water/but then shall they be fayne to fle. Stand stande, (shall they cry) and there shal not one turne back.

Awaye with the siluer awaye with the gold: for here is no ende of treasure. There shall be a multitude of al maner costly ornamentes. Thus must she be spoyled, emptyed and cleane stripped oute: that their hertes maye be melted awaie, theyr knees tremble, all theyr loynes be weake, and theyr Faces blacke as a pot.

Where is nowe the dwellyng of ỹ lyons, and ỹ pasture of the lyons whel-pes: where the lyon & the lyones wēt wt the whelpes, ād no man frayed thē away but the lyon spoyled ynough for his yōg ones, and deuoured for hys Lyoness: he fylled hys dennes wythe hys preye, and hys dwellynge place wythe that he had rauished. Behold, I wil vpon thee saith the Lorde of hostes, ād wyl set fyre vpon thy charettes that they shal smoke wyth all, and the Swearde shall deuoure the yonge lyons. I wyl make an ende of thy spoylynge from out of the earthe and ỹ voyce of thy messaunger shal nomore be hearde.

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Beholde, I wyl vpon thee (sayeth the Lord of hostes) and wil pul thy clothes ouer thy heade: that I maye shewe thy nakednes amonge the Heathen, and thy shame amonge the kyngdomes

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The ende of the Prophecye of Nahum.

The Boke of

The Prophete Abacuc.

A complainte against Israel.

The fyrst Chapter.

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But thou O Lord my God, my holy
D one thou art from the begynnyg, therfor shall we not dye. O Lorde, thou hast ordened them for a punisment, and set the to reproue the myghtye. Thyne eyes are clene, thou mayst not se euell, thou canst not behold the thing ỹ is wycked. Wherfore the doest thou loke vpon the vngodly, and holdest thy tunge, when the wycked deuoureth the man that is better the hi selfe? Thou makest mēas the fyshe in sea/and lyke as the creppyng beestes that haue no gyde. They take vp al wyth ther angle, they catch it in their net, and gather it in their yatne: wher of they reioise & are glad. Therfor offre they vnto their net, & do sacrifyce vnto their yatne: because that therowe it their porcyon is become so fat, and their meate so plenteous. Wherfore they cast out their net agayne, and neuer cease to slaye the people.

C Of the vision of the prophet. Agaynste pollynge, couetousnes, and Idolatry.

The.ii. Chapter.

A I Stode vpon my watch, ād set me vpon my bulwarcke, to loke ād se what he wolde say vnto me, ād what answere I shoulde geue hym that reproueth me. But the Lord answered me, ād said: Write the vysyon planely vpon thy tables, that who so commeth by, may, rede it: for the vision is yet farre of for a tyme, but at ỹ last it shall come to passe, and not fayle.

And though he tary/yet wayte thou for hym for in very dede he wyll come, and not be slacke. Behold, who so wyll not beleue, his soule shall not prospere: but ỹ iuste shal lyue by his faith. Lyke as the wyne disceaueth the dronckard, euen so the proude shal fayle and not endure. He openeth his desyre wyde vp as the hell, and is as vnsaciable as death. Al heathen gathereth he to hym, and heapeth vnto him al people.

B But shal not all these take vp a prouerbe agaynst him, and mocke him with a bywarde, and saye: wo vnto hym that heapeth vp other mens goodes: Howe longe wil he lade him selfe with thycke claie: O how sodenly wil they stand vp, that shal byte, and awake, that shal tere thee in peces: yea ỹ shalt be their praie. Seing thou hast spoiled many heathē, therfore shall the remnaunt of the people spoile thee: because of mens bloud, & for the wronge done in the lande, in the cytie and vnto all them that dwell ther in.

G Wo vnto hym, that couetously gathereth euel gottē goodes into his house: that he may set his nest on hie, to escape from the power of misfortune. nota not gotten goods

Thou hast deuised the sham of thyne owne house, for thou hast slayne too muche people, and hast wylfully offended: so ỹ the very stones of the wall shal crye out of it, and the tymber that lyeth betwixt the ioyntes of the buylding shal answer. Wo vnto hym, that buyldeth the towne wyth bloude, and maynteyneth the Cytye wyth vnrighteousnes. Shall not the Lorde of hoostes bringe thys to passe/ that the labors of the people shalbe brēt wyth a greate fyre, and that the thynge wherupon the people haue weryed thē selues, shall be lost: For the erth shalbe ful of knoweledg of the Lordes honor, lyke as the waters that couer the sea. D

Wo vnto hym that geueth hys neyghbour dricke, to get hym wrothfull displeasure for hys dronckennes: that he maye se hys pryuities. Therfor wo shame shalte thou be fylled, in steade of honour. Drincke thou also, tyl thowe slōber vp al: for the Cuppe of ỹ lordes right hande shall compasse thee aboute, and shamfull spewyng in steade of thy worshipp

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Jerem,1.C Ibdie,1,e

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What help then wyl the Image do, whõ the worckeman hath fashioned? Or the vayne cast Image, wherin because the craftesman putteth his trust, therfor maketh he domme Idols? Woo vnto hym, ỹ sayeth to a pece of wod: arise, and to a domme stone: stand vp. For what instruccyon maye suche one geue? Behold it is layed ouer with gold and syluer, & ther is no breth in it. But ỹ Lord in hys holy temple is he, whom al the worlde should feare.

A prayer of the prophet Abacuc for the ignorãunte.

The.iii. Chapter

A O Lorde, when I hard speke of ỹ, I was afrayed. The worck that thou hast taken in hand, shalt ỹ perfourme in his tyme, O Lorde: & whẽ thy tyme commeth, thou shalt declare it In thy very wrath thou thinckest vpõ mercy. God commeth from Theman ãd the holy one from the moũt of Pharan. Selah. His glory coureth the heauens and ỹ earth is ful of his prayse. His shin is as the sonne/ and beames of lyght go out of his handes, ther is his power hyd. Destruccion goethe before him, and burnyng cressettes go from his fete. He standeth, & measureth the earth. He loketh, ãd the people consume awaie, the mountaynes of ỹ world fall downe to pouder, & B the hilles are fayne to bowe them selues/ for his goinges are euerlastyng ãd sure.

I sawe that the pauilyons of the Morians and thè tentes of the lande of Madian were vexed for werynes. Was ast thou not angry, O Lord, in thy waters: was not thy wrath in that floudes, and thy displeasure in the seeyes/ when thou ratest vpõ thyne horse, and whẽ thy charetes had ỹ victory. Thou shewedst thy bowe openly, like as thou haddest promised Genes.,xlix,e with an othe vnto the trybes. Selah.

Thou dydest deuyde ỹ waters of the earth. When the mountaynes sawe thee, they were afrayed, the Water Streame wente awaye: the depe made a noyse at the lyftyng vp of thyne hande. The Sũne and Moone remayned styl in their habytacion. Thyne arowes went out glysteryng, and thy speares as the shyne of ỹ lyghtnyng. Thou trodest downe ỹ lande in thine anger and diddeste throsshe the Heathen in thy displeasur. Thou camest forth to helpe thy people, to helpe thyne anoynted. Thou smottest downe ỹ head thee houle of ỹ vngodly, & dyscouueredest his foũdacions, euẽ vnto ỹ necke of him. Selah. Thou curssest his septers, the captayne of his men of warre: whiche come as a stormy wynd to scatze me abrode, & are glad when they may eat vp the poore secretly. Thou makest awaye for thyne horses in the see, euen in the mould of greate waters. When I heare this, my body is vexed, my lippes tremble at the voyse ther of, my bones corruppte, I am afrayed wher I stand. O/ that I myght rest in the daye of trouble that I might go vp vnto our people, which at alredy prepared.

C Josue,x,C

For the fygge trees shall not be grene, and the vynes shall beare no frute. The Labour of the olyue shal be butlost and the lande shal bringe no corne: the shepe shalbe taken out of the folde, and there shalbe no catel in the stalles. But as for me, I wyl be glad in the lord, and wyll reioyce in God my Sauioure. The Lord God is my stẽgthe, he shal make my fete as the fete of hertes: and he which geuethe the victorye/ shall bringe me to my hye places/ syngynge vpon my Psalmes.

Psa,xviii,b

C The ende of the prophecy of Abacuc.

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Thou dydest deuyde ỹ waters of the earth. When the mountaynes sawe thee, they were afrayed, the Water Streame wente awaye: the depe made a noyse at the lyftyng vp of thyne hande. The Sũne and Moone remayned styl in their habytacion. Thyne arowes went out glysteryng, and thy speares as the shyne of ỹ lyghtnyng. Thou trodest downe ỹ lande in thine anger and diddeste throsshe the Heathen in thy displeasur. Thou camest forth to helpe thy people, to helpe thyne anoynted. Thou smottest downe ỹ head thee houle of ỹ vngodly, & dyscouueredest his foũdacions, euẽ vnto ỹ necke of him. Selah. Thou curssest his septers, the captayne of his men of warre: whiche come as a stormy wynd to scatze me abrode, & are glad when they may eat vp the poore secretly. Thou makest awaye for thyne horses in the see, euen in the mould of greate waters. When I heare this, my body is vexed, my lippes tremble at the voyse ther of, my bones corruppte, I am afrayed wher I stand. O/ that I myght rest in the daye of trouble that I might go vp vnto our people, which at alredy prepared.

C Josue,x,C

For the fygge trees shall not be grene, and the vynes shall beare no frute. The Labour of the olyue shal be butlost and the lande shal bringe no corne: the shepe shalbe taken out of the folde, and there shalbe no catel in the stalles. But as for me, I wyl be glad in the lord, and wyll reioyce in God my Sauioure. The Lord God is my stẽgthe, he shal make my fete as the fete of hertes: and he which geuethe the victorye/ shall bringe me to my hye places/ syngynge vpon my Psalmes.

Psa,xviii,b

C The ende of the prophecy of Abacuc.

Jerem,1.C Ibdie,1,e

worshyp. For ỹ wrõg ỹ ỹ hast done in Lybanus, shal ouerwheline the, & the wyld beastes shal make thee afrayed: because of menes bloude, and for ỹ wrong done in the lande, in ỹ cytie/ and vnto al suche as dwell therin.

What help then wyl the Image do, whõ the worckeman hath fashioned? Or the vayne cast Image, wherin because the craftesman putteth his trust, therfor maketh he domme Idols? Woo vnto hym, ỹ sayeth to a pece of wod: arise, and to a domme stone: stand vp. For what instruccyon maye suche one geue? Behold it is layed ouer with gold and syluer, & ther is no breth in it. But ỹ Lord in hys holy temple is he, whom al the worlde should feare.

A prayer of the prophet Abacuc for the ignorãunte.

The.iii. Chapter

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Threatening s against Juda & Jerusalem be cause of theyr Idolatry:

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THis is ỹ word of the Lord which came vnto Sophony ỹ sõne of Chusi, ỹ sõne of Gedoliah, the sõne of Amariah ỹ sõne of Hesekiah in ỹ time of Iosiah ỹ sũne of Ammõ king of Juda I wil gather vp all thinges in the lande (saith ỹ lord) I wil gather vp mã & best I wyl gather vp ỹ foules in ỹ ayre & the fish in the sea (to ỹ great decay of the wicked) & wil vtterly destroy ỹ mẽ out of the land, saith the lord. I wyl stretch out mine hand vpõ Juda, & vpon al suche as dwel at Jerusalẽ. Thus wyl I rote out ỹ remnaũt of Baal frõ this place, & the names of the Remurins & prestes: yea & such as vpõ their house toppes worship & bowe thẽ selues vnto ỹ hoste of heauẽ: whiche sweare by the lord, & by their Malehom also: whych starte a back frõ ỹ lord, and neyther seke after ỹ lord, nor regard him Be stil at ỹ presence of the Lord god, for the day of ỹ lord is at hande: yea ỹ Lorde hath prepared a slain offrig, & called his gestes therto. And thus shall it happẽ in ỹ day of the Lordes slayn offring: I wil viset ỹ princes, the kynges chyldrẽ, & all suche as weare straung clothig. In the same day also wil I visit al thosẽ, ỹ trede ouer the threshold so proudly, which fyll theyr lordes house wt robbery & falshed. At ỹ same time (saith the lord) there shal be herd a great crye frõ ỹ fish port, & an houlig frõ ỹ other port, & a great murther frõ the hylles. Howle ye ỹ dwel in ỹ myl, for all the marchaũt people ar gone & all they ỹ were ladẽ wt syluer, are roted out.

¶ At the same tyme wyl I seke through Jerusalem wyth lanternes, & viset thẽ that continue in theire dregges, and say in theye hertes: Tush, the Lord wyl do nether good nor euel. Their goddes shal be spoyled, and their houses layed wast they shal builde houses, and not dwel in them: they shal plant vynyardes, but not drynke the wyne therof. For the greate daye of the Lorde is at hande, it is hard by, & commeth on a pace. Horrible is the tydynges of the Lordes daye: then shall the gyaunt es cry out: for that daye is a daye of wrath, a daye of trouble, ãd heuinesse, a daye of vtter destructyon & myserye/a darke and glomyng daye, a cloudy & stormy daye, a daye of the noyse of trõpettes and shawmes, against the strong cities & hie towres. I wil bring ỹ people into soch veracion, that they shall go about like blynd men, because they haue synned against the Lorde. Their bloud shalbe shed as the dust/ãd their bodies as the myre. Neither their siluer nor their gold shalbe able to deliuer them in ỹ wrothful daie of ỹ lorde, but ỹ whole lãd shalbe cõsumed thorow ỹ fire of his gelousy: for he shal sone make clene rydaũce of all them that dwel in the land.

¶ He moueth to returne to god, prophesying vnto the one destruction, & to the other, delyueraunce.

The.ii.Chapter.

COm together & gather you, O froward people: or the thing go forth ỹ is cõcluded, & or ỹ time be passed awaie as ỹ dust: or ỹ fearefull wrath of ỹ lord com vpõ you, yea or the date of the lordes sore displeasure cõ vpon you. Seke the lord al ye meke herted vpõ erth, ye ỹ worke after his iudgmẽt seke rightuousnes, seke lowlynes: ỹ ye maie be defẽded i ỹ wrothful daie of the lord. For Gaza shalbe destroied, & Ascalon shalbe laied wast. They shal cast out Asdod at ỹ none daye & Accaron shalbe pluckte vp by ỹ rotes. Woo vnto you ỹ dwel vpõ ỹ sea coost, ye murtherous people: ỹ word of ỹ lord shal com vpõ you. O canaã ỹ lãd of the Philistines, I wil destroy the, so ỹ ther shal no mã dwel i ỹ any more: & as for ỹ sea coast, it shalbe hirdmens cotages & shepe foldes: yea it shalbe a porciõ for such as remaine of ỹ house of Juda to fede therupõ: in ỹ houses of Ascalõ shal they rest toward night for ỹ lord their god shal visetthẽ, & turne awai ther captiuitie. I haue herde ỹ despit of Moab, & ỹ blasphemies of the childrẽ of ãmõ how they haue shãfully intreated my people, & magnifyed thẽ selues wt in ỹ borders of their lãde. Therfore as truly as I liue (saieth ỹ lorde of hostes ỹ god of Israel) Moab shalbe as Sodom, & Ammõ as Gomorra: euẽ drithorn hedges * saw pittes & a perpetual wildernes. The residue of my folk shal spoyle them: ỹ remnaunte of my people shal haue them in possession.

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Ye Morians also shal perish with my swerde: yea he shal stretch oute hys hand ouer the north, and destroy Assur. As for Nynive, he shalmake it desolate. dryc and wast. The flockes and all the beastes of the people shal lye in the myddest of it pellycanes and storckes shall abyde in the vpper postes of yt, foules shal synge in the windowes, and rauens shal sit vpō the balckes/for the borders of Cedre shalbe ryuen downe. Thys is the proude and carcles cityc, that saide in her herte: I am, and ther is els none. O how is she made so waste, that ỹ beastes lie therin: Who so goeth by, mocketh her, & poynteth at her with hys fynger.

iiii. Reg. xix
Esay. xlii. b.
xxx. iiii. c

Nota
mocketh her

The notes

*That is, as barren as the places wherin salt is cast. ¶ Agaynst the gouernoures of Ierusalem. Of the callyng of al the gentiles. A comforte to the residue of Israel.

The .iii. Chapter.

A Wo to the abhominable, fylthy and cruel cytie: whych wil not heare, nor be reformed. Her trust is not in̄ lord nether wyl she holde her to her god. Her rulers within her are as roryng lions: her iudges are as wolues a* in the euenyng, which leaue nothing behinde them tyl the morow. Her Prophetes are lyght persones and vnfayth full men: her prestes vnhalow the Sanctuary, and do wronge vnder the pretence of the lawe. But the iust Lorde ỹ doth no vnright, was amonge the euery morning shewing them his lawe clearly, and ceassed not. But the vngodlye wyll not learne to be ashamed. Therfore wyl I rote out this people, & destroy their towers, yea and make their stretes so voyde that noman shall goo therin. Their cyties shalbe broken downe, so that no body shalbe left, nor dwell there any more.

I sayde vnto them: O, feare me, and
B be content to be reformed: That their dwellyng should not be destroyed, and that there shoulde happen vnto theym none of these thynges, Where wyth I shall viset thē. But neuertheles they stande vp early, to folowe the fylthynes of theyr owne Imaginacions. Therfore ye shal wayte vpon me (sayth the Lord vntyll the tyme that I stande vp: for I am determined, to gather the people and to bryng the kyngdomes together, that I maye poure oute myne anger, yea all my wrothfull displeasure vpon them.
For all the world shalbe consumed with the fyre of my gelousy. And then wyl I clense the lyppes of the people, that they maye euerychone call vpon the name of the Lorde, & serue hym with one shoulder. Suche as I haue subdued, and my chylderen also whome I haue scattered abroade, shall bryng me presentes, beyonde the waters of Ethyopia.

Nauum ii

In that tyme shalte thou nomore be confounded, because of al thy ymaginacyons, wherewithowe thou haddest offended me: for I wyll take awaye the proude boasters of thyne honoure from thee, so that thou shalte nomore tryumphe because of my holy hyll. In thee also wyll I leaue a smal poore symple people, which shall truste in the name of the Lorde. The remnaunt of Israell shall do no wyckednes, nor speake lyes: neyther shall there any disceytfull tonge be founde in theyr mouthes. For they shall be fed and take theyre rest, and no man shal make them afrayed. Geue thankes O daughter Syon, be ioyfull O Israel: reioice and be glad from thy whole hert, O doughter Ierusalem, for the Lorde hath taken awaye thy punishement, and turned backe thyne enemyes. The king of Israell euē the Lorde hym selfe is with thee: so thy at̄ neadest no more to feare any myschefe.

Ieremy. i. b.
C

In that tyme it shalbe sayde to Ierusalem: feare not, and to Syon: let not thyne handes be slack. For the Lorde thy God is with thee, it is he that hathe power to saue: he hath a special pleasure in thee, & a maruelous loue toward thee, yea, he reioiseth ouer thee with gladnes. Suche as haue bene in heuynesse, wyll I gather together, & take out of thy cōgregation: as for the shame and reproch that hath bene laied vpon thee, it shalbe farre from thee. And lo, in that tyme wyl

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Ye Morians also shal perish with my swerde: yea he shal stretch oute hys hand ouer the north, and destroy Assur. As for Nynive, he shalmake it desolate. dryc and wast. The flockes and all the beastes of the people shal lye in the myddest of it pellycanes and storckes shall abyde in the vpper postes of yt, foules shal synge in the windowes, and rauens shal sit vpō the balckes/for the borders of Cedre shalbe ryuen downe. Thys is the proude and carcles cityc, that saide in her herte: I am, and ther is els none. O how is she made so waste, that ỹ beastes lie therin: Who so goeth by, mocketh her, & poynteth at her with hys fynger.

iiii. Reg. xix
Esay. xlii. b.
xxx. iiii. c

Nota
mocketh her

The notes

*That is, as barren as the places wherin salt is cast. ¶ Agaynst the gouernoures of Ierusalem. Of the callyng of al the gentiles. A comforte to the residue of Israel.

The .iii. Chapter.

A Wo to the abhominable, fylthy and cruel cytie: whych wil not heare, nor be reformed. Her trust is not in̄ lord nether wyl she holde her to her god. Her rulers within her are as roryng lions: her iudges are as wolues a* in the euenyng, which leaue nothing behinde them tyl the morow. Her Prophetes are lyght persones and vnfayth full men: her prestes vnhalow the Sanctuary, and do wronge vnder the pretence of the lawe. But the iust Lorde ỹ doth no vnright, was amonge the euery morning shewing them his lawe clearly, and ceassed not. But the vngodlye wyll not learne to be ashamed. Therfore wyl I rote out this people, & destroy their towers, yea and make their stretes so voyde that noman shall goo therin. Their cyties shalbe broken downe, so that no body shalbe left, nor dwell there any more.

I sayde vnto them: O, feare me, and
B be content to be reformed: That their dwellyng should not be destroyed, and that there shoulde happen vnto theym none of these thynges, Where wyth I shall viset thē. But neuertheles they stande vp early, to folowe the fylthynes of theyr owne Imaginacions. Therfore ye shal wayte vpon me (sayth the Lord vntyll the tyme that I stande vp: for I am determined, to gather the people and to bryng the kyngdomes together, that I maye poure oute myne anger, yea all my wrothfull displeasure vpon them.
For all the world shalbe consumed with the fyre of my gelousy. And then wyl I clense the lyppes of the people, that they maye euerychone call vpon the name of the Lorde, & serue hym with one shoulder. Suche as I haue subdued, and my chylderen also whome I haue scattered abroade, shall bryng me presentes, beyonde the waters of Ethyopia.

Nauum ii

In that tyme shalte thou nomore be confounded, because of al thy ymaginacyons, wherewithowe thou haddest offended me: for I wyll take awaye the proude boasters of thyne honoure from thee, so that thou shalte nomore tryumphe because of my holy hyll. In thee also wyll I leaue a smal poore symple people, which shall truste in the name of the Lorde. The remnaunt of Israell shall do no wyckednes, nor speake lyes: neyther shall there any disceytfull tonge be founde in theyr mouthes. For they shall be fed and take theyre rest, and no man shal make them afrayed. Geue thankes O daughter Syon, be ioyfull O Israel: reioice and be glad from thy whole hert, O doughter Ierusalem, for the Lorde hath taken awaye thy punishement, and turned backe thyne enemyes. The king of Israell euē the Lorde hym selfe is with thee: so thy at̄ neadest no more to feare any myschefe.

Ieremy. i. b.
C

In that tyme it shalbe sayde to Ierusalem: feare not, and to Syon: let not thyne handes be slack. For the Lorde thy God is with thee, it is he that hathe power to saue: he hath a special pleasure in thee, & a maruelous loue toward thee, yea, he reioiseth ouer thee with gladnes. Suche as haue bene in heuynesse, wyll I gather together, & take out of thy cōgregation: as for the shame and reproch that hath bene laied vpon thee, it shalbe farre from thee. And lo, in that tyme wyl

D

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For thus sayth the Lord of hostes.
B yet once more wyl I shake heauen and
Heb, xii, b earth, the sea and the dry land yea I wil
moue all Heathen, and the comforthe of
all Heathen shall come, and so wyll I,
fyll this house wyth honoure, sayeth the
Lorde of hooستes. The siluer is myne
ād the gold is myne, sayeth the Lord of
Deut, viii, b hostes. Thus the glory of the last house
shalbe greater then the fyrst, sayeth the
Lorde of hostes: ād in this place wyl I
geue peace sayeth the Lord of hostes.

The .xxiiii. daye of the .ix. moneth i ỹ
seconde yeare of kyng Darius, came ỹ
C worde of the Lorde vnto the Prophete
Aggeus, saiyng: Thus sayeth thLord
God of hooستes. Aske the preestes concer
ning the law, & say: if one bere holy flesh
in his cote lappe & w̄ hys lap touch the
bred, potag, wyne, oyl or ēny other meat
shal he be holy also? The preestes answe
red and sayde: No. Then sayd Aggeus
Now yf one beyng defyled with a dead
carcase, touch eny of these: shal it also be
vnclene? The Preestes gaue answer and
say: yea, it shalbe vnclene. Thē Aggeus
answered ād sayd: euē so is this people
and this nacion before me/ sayeth the
Lorde: and so are al ỹ worckes of their
handes, yea & all ỹ they offre, is vnclen.

And now (I praye you) consyder frō
this daye forth, and how it hath gōe w̄
you afore: or euer ther was laid one stōe
vpon another in the temple of ỹ Lorde:
ỹ whē ye came to a corne heape of xx. bus
hels, ther were scarse ten: & ỹ whē ye cāe
to ỹ wyne presse for to pore out .L. pot
tes of wyne, thet were scarce .xx. For I
smote you with heate/ blasting ād hayl
stones in all the laboures of your han-
des: yet was there none of you, ỹ would
turne vnto me, sayeth the lord. Considre
then from this daye forth and afore, na
mely, from the .xxiiii. daye of the .ix. mo-
neth, vnto the daye that the foundacion D
of the lordes temple was layed: marcke
it well, is not the sede yet in the barne:
haue not the vines, ỹ figetrees, ỹ pome
granates and olyue trees bene yet vn-
frutful: but from this day forth, I shal
make them to prospere.

Moreouer the .xxiiii. daye of the mo
neth came the worde of the Lorde vnto
Aggeus againe, saiyng: Speke to zoro
babel the prince of Juda, and saye: I wil
shake both heauen and earth, and ouer-
throwe the seate of the kyngdomes, yea
and destroie the mightie kingdome of ỹ
Heathen. I wil ouerthrow the charettes
and those that syt vpon them, so ỹ both
horse and man shal fal downe, euery mā
thorow his neighoures sweard. And as
for thee, O zorobabel (sayeth the Lord
of hooستes) thou sonne of Salathiel my
seruaunt: I wyl take thee, saieth ỹ Lord
at the same tyme/ & make thee as a seale
for I haue chosen thee, saieth the Lord
of hooستes.

The ende of the prophecy
of Aggeus.

The Boke of
the Prophete zachary.

The moueth the people to returne to the Lord, and
to eschue the wikednesses of their fathers. He prefy-
gureth Christ and the Apostles.

The .first. Chapter.

IN the eyght moneth of the
seconde yeare of kyng Dari- A
us, came the word of ỹ lord
vnto zachary ỹ sōne of Ba-
rachias, the sonne of Iddo,
the Prophete, saiyng: the lord hath ben Mat, xxiii, c
sore dyspleased at your forefathers.
And saye thou vnto them: thus sayeth ỹ
Lorde of hooستes. Turne you vnto me
(sayeth the Lord of hooستes) and I wyl
turne me vnto you, sayeth the Lorde of
hostes.

Of Jerusalém ȝ many visions.

The Prophecy

Jere, xliiii, c
Psal, lxxviii

Be not ye lyke youre forefathers, vnto whome the prophetes cried afore tyme, saiyng: Thus sayeth the Lorde God of hostes: Turne you from your euel waies and from youre wicked ymagynacyons, But they wolde not hear, nor regard me sayeth the Lord. What is nowe become of youre forefathers and the prophetes? are they yet styll aliue? But dyd not my wordes & statutes (whiche I commaunded by my Seruauntes the Prophetes) touche your forefathers? Upō this, they gaue answere and sayde: lyke as ȳ Lord of hostes deuised to do vnto vs, according to oure owne wayes and ymagynacions, euen so hath he dealte with vs.

Ose. xiiii. a
Eze. xxx. iii. b

Jere xliii. a
xxv, c

B

Upon the. xxiiii. daye of the. xi. moneth which is the moneth Sebat in the secōd yeare of Darius, came the Woorde of the Lord vnto Zachary the sonne of Barachias, the sonne of Addo the Prophet saiyng: I sawe by night, and lo, ther sat one vpon a read horse, & stode stil amōg the Myrte tres that were beneth vpō ȳ groūde: & behynd him were ther red speckled/and whyte horses. Then sayde I: O my Lord, what are these? And the aūgel ȳ talcked with me, sayed vnto me, I wyl shew thee what these be. And the mā ȳ stod among the Myrte tres, answered & sayde: These are they, whom the Lord hath sent to go thorow the worlde. And they answered the aungell of the Lorde, that stod amonst the Myrte tres, & sayd. We haue gone thorow the worlde: and behold al the worlde dwel at ease ād are careless

C

Then the Lordes angel gaue answer and sayde: O Lorde of hostes, how lōge wylt thou be vnmerciful to Ierusalem and to the cyties of Juda with whom ȳ hast bene Dysplcased nowe these. lxx. yeres? So the Lord gaue a louing ād a confortable answere vnto the aungell ȳ talked with me. And the angell that cōmoned with me, sayde vnto me: Crye ȳ, and speake: Thus sayeth the Lorde of hostes: I am exceadyng gelous ouer Ierusalem and Syon and sore dysplcased at the careless Heathen: for where as I was but a lytle angry, they did their best that I might destroy them.

Jerem, xxv b
xxix. b,
i, Esdr, i a

D

Therfore thus sayeth the Lord, I wyl turne me agayne in mercy towarde Jerusalem, so that my house shalbe bulded in it, sayeth the lord of hoostes: yea and the plommet shalbe layde abroade in Jerusalem, sayeth the lord of hostes.

Zach. viii. B

Crye also and speake: thus sayeth ȳ Lorde of hostes: My cyties shalbe in good prosperitie agayne, the Lord shal yet comfort Sion, and chose Jerusalem Then lifte I vp myne eyes and sawe, & beholde * foure hornes. And I sayd vnto ȳ angel, that talked with me: what be these? he answered me: These ar the hornes which haue scatered Juda, Israel and Jerusalem abrode. And the Lorde shewed me. iiii carpenters. Then sayd I, what wyll these do? He answered and sayde: These are ȳ hornes, which haue so strowed Juda abroade, that no man durst lyfte vp his head: But these are come to fraye them awaye/and to caste out the hornes of the gentiles, which lift vp their horne ouer the lande of Juda, to scatre it abrode.

The Notes

* These, iiii, hornes sygnifye, iiii, kyngdomes.

The renewynge of Jerusalem and Juda.

The ii. Capter,

A

Eze, xl iii b
Apo, xx, c

I Lyft vp myne eyes agayn, and looked, and beholde, a mā wyth a measure lyne in hys hande. Then sayde I: whether goest thou? ād he sayde vnto me: To measure Jerusalem, that I maye see how longe & howe broade it is. And beholde, the Aungell that talked with me, wēt hys way forth. Then went there oute another Aungell to mete him, and sayd vnto him: Rume, speake to thys yong manne, and saye: Jerusalem shalbe inhabyted wythoute any wall, for the very multitude of peoȳ ple and catell/that shall be therin. Yea, I my selfe (sayth the Lorde) wyll be vnto her a wall of fyre rounde aboute, and wyll be honoured in her.

B

O, get you forth: O, flie from the lād of the north, sayeth the lorde, ye whome I haue scattered īto ȳ foure wyndes a* vnder heauen sayth the lord. Saue thy selfe, O Sion: thou that dwellest w̄ the doughter

Of Jerusalém ȝ many visions.

The Prophecy

Jere, xliiii, c
Psal, lxxviii

Be not ye lyke youre forefathers, vnto whome the prophetes cried afore tyme, saiyng: Thus sayeth the Lorde God of hostes: Turne you from your euel waies and from youre wicked ymagynacyons, But they wolde not hear, nor regard me sayeth the Lord. What is nowe become of youre forefathers and the prophetes? are they yet styll aliue? But dyd not my wordes & statutes (whiche I commaunded by my Seruauntes the Prophetes) touche your forefathers? Upō this, they gaue answere and sayde: lyke as ȳ Lord of hostes deuised to do vnto vs, according to oure owne wayes and ymagynacions, euen so hath he dealte with vs.

Ose. xiiii. a
Eze. xxx. iii. b

Jere xliii. a
xxv, c

B

Upon the. xxiiii. daye of the. xi. moneth which is the moneth Sebat in the secōd yeare of Darius, came the Woorde of the Lord vnto Zachary the sonne of Barachias, the sonne of Addo the Prophet saiyng: I sawe by night, and lo, ther sat one vpon a read horse, & stode stil amōg the Myrte tres that were beneth vpō ȳ groūde: & behynd him were ther red speckled/and whyte horses. Then sayde I: O my Lord, what are these? And the aūgel ȳ talcked with me, sayed vnto me, I wyl shew thee what these be. And the mā ȳ stod among the Myrte tres, answered & sayde: These are they, whom the Lord hath sent to go thorow the worlde. And they answered the aungell of the Lorde, that stod amonst the Myrte tres, & sayd. We haue gone thorow the worlde: and behold al the worlde dwel at ease ād are careless

C

Then the Lordes angel gaue answer and sayde: O Lorde of hostes, how lōge wylt thou be vnmerciful to Ierusalem and to the cyties of Juda with whom ȳ hast bene Dysplcased nowe these. lxx. yeres? So the Lord gaue a louing ād a confortable answere vnto the aungell ȳ talked with me. And the angell that cōmoned with me, sayde vnto me: Crye ȳ, and speake: Thus sayeth the Lorde of hostes: I am exceadyng gelous ouer Ierusalem and Syon and sore dysplcased at the careless Heathen: for where as I was but a lytle angry, they did their best that I might destroy them.

Jerem, xxv b
xxix. b,
i, Esdr, i a

D

Therfore thus sayeth the Lord, I wyl turne me agayne in mercy towarde Jerusalem, so that my house shalbe bulded in it, sayeth the lord of hoostes: yea and the plommet shalbe layde abroade in Jerusalem, sayeth the lord of hostes.

Zach. viii. B

Crye also and speake: thus sayeth ȳ Lorde of hostes: My cyties shalbe in good prosperitie agayne, the Lord shal yet comfort Sion, and chose Jerusalem Then lifte I vp myne eyes and sawe, & beholde * foure hornes. And I sayd vnto ȳ angel, that talked with me: what be these? he answered me: These ar the hornes which haue scatered Juda, Israel and Jerusalem abrode. And the Lorde shewed me. iiii carpenters. Then sayd I, what wyll these do? He answered and sayde: These are ȳ hornes, which haue so strowed Juda abroade, that no man durst lyfte vp his head: But these are come to fraye them awaye/and to caste out the hornes of the gentiles, which lift vp their horne ouer the lande of Juda, to scatre it abrode.

The Notes

* These, iiii, hornes sygnifye, iiii, kyngdomes.

The renewynge of Jerusalem and Juda.

The ii. Capter,

A

Eze, xl iii b
Apo, xx, c

I Lyft vp myne eyes agayn, and looked, and beholde, a mā wyth a measure lyne in hys hande. Then sayde I: whether goest thou? ād he sayde vnto me: To measure Jerusalem, that I maye see how longe & howe broade it is. And beholde, the Aungell that talked with me, wēt hys way forth. Then went there oute another Aungell to mete him, and sayd vnto him: Rume, speake to thys yong manne, and saye: Jerusalem shalbe inhabyted wythoute any wall, for the very multitude of peoȳ ple and catell/that shall be therin. Yea, I my selfe (sayth the Lorde) wyll be vnto her a wall of fyre rounde aboute, and wyll be honoured in her.

B

O, get you forth: O, flie from the lād of the north, sayeth the lorde, ye whome I haue scattered īto ȳ foure wyndes a* vnder heauen sayth the lord. Saue thy selfe, O Sion: thou that dwellest w̄ the doughter

doughterof Babilon. For thus saith the lord of hosts: w a gloryous power hath he sent me out to the heathē, which spoiled you: for who so toucheth you, shall touch the aple of his owne eye. Behold I wyl lyfte vp myne hande ouer theim so that they shalbe spoyled of those, which ahore serued them: and ye shal know that the lord of hooستes hath sent me.

Be glad and reioyce, O daughter* of Sion for lo, I am com to dwel in the middest of thee, sayeth the Lord. At the same tyme there shal many heathē cleue to the lord, and shalbe my people. Thus wyll I dwel in the middest of thee, and thou shalte knowe, that the Lorde of hostes hath sent me vnto thee. The lord shal haue Juda i possessiō for his parte in the holy ground, and shal chose Jerusalem yet agayne. Let al flesh be still before the Lorde, for he is rysen out of his holy place.

The notes.

a* By the, iiii wyndes is vnderstand the whole worlde, as in Wath. xxiii. c

Daughter of Sion for all the people, as in ỹ Psal xxix. a

C Of the lawe and hye estate of Chryste vnder the figure of Jesua the preest: A prophecy of Chryst.

The. iii. Chapter.

AND he shewed me Jesua ỹ hye preest standyng before ỹ angell of the Lorde, and Satan stod at his right hād to resist him. And ỹ Lorde said vnto Satā, The Lord reproue thee (ỹ Satan) yea the Lorde that hath chosen Jerusalem reproue thee. Is not this A brande taken out of ỹ fyer? Now Jesua was clothed in vncleane rayment ād stod before the angell: whiche answered and sayde vnto those, that stode before him: take away the foule clothes from hym. And vnto him he sayde: Behold, I haue taken awaye thy sinne frome thee, ād wyll deck thee w chaunge of rayment. B He said moreouer: set a fayer myter vpō his heade. So they set a fyre miter vpō his hade ād put on clothes vpon him/ād ỹ angel of the lord stode there. Then the aungel of the lord testified vnto Jesua ād spake, thus sayeth the lord of hostes If thou wylte walcke in my wayes, and kepe my watch: thou shalt rule my house and kepe my courtes, and I wyll geue thee place among these that stande here. Here O Jesua thou hyhe preest, thou ād thy fryendes that dwell before thee, for they are wounderous people. Behold, I wyll bringe forthe the braunche of my seruaunt: for lo ỹ stone that I haue layd before Jesua: vpō one stone shalbe vii. eyes. Behold I will hewe hym out (sayth the Lorde of hooستes) and take away the synne of that lande in one daye Then shal euery man cal for hys neighbour, vnder the vyne and vnder the fig tree/ sayeth the lord of hostes.

The vision of the golden candelstick, and the exposition ther of.

The. iiii. Chapter.

AND the Aungell that talked w me, came agayne, and wakedde me vp, as a man that is rayled out of his sleape, and sayde vnto me: what seest thou? And I sayde: I haue loked and beholde: a candelstycke al of golde, wyth a boll vpon it and hys seue Lampes therin, and vpon euery lampe vii. stalckes. And two olyue trees therby one vpon the tyghte syde of the boll, and the other vpon the left syde. So I answered/ and spake to the aungel that talked wyth me, saying: O my lorde, what are these? The aungel that talked wyth me, answered and saide vn to me: knowest thou not what these be? And I sayde: No my lorde. Ye answerd and sayde vnto me: thys is the word of the lord vnto Zorobabell saiynge: Neyther thorowe an hooste of men, nor thorow strenght, but thorow my Spirite, sayth the lorde of hooستes. What arte ỹ thou greate mountayne before Zorobabell? thou muste be made euen: And he shall bringe vp the fyrste stone, so that men shall crye vnto hym: Good lucke, good lucke.

C Moreouer the worde of the Lorde cam vnto me, saiyng: The hādes of Zorobabel haue layde the foundacion of this house, his handes shall also fynysche it that ye mate knowe how that the Lorde of hooستes hath sent me vnto you. For he that hathe beine despreed a lytle season, shal reioice, whē he seth the tinne weight in Zorobabels hand. The vii. eies are the lordes which go through ỹ whole world Then answered I, and sayde vnto him: What are these. ¶ Olyue trees vpon the

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The vision of the golden candelstick, and the exposition ther of.

The. iiii. Chapter.

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The Prophecy

the ryght and left syde of the cãdelstick?
I spake moreouer, and said vnto him:
what be these .ii. olyue braũches (which
thorow the two golden pypes) emptye
them selues into the gold? he answered
me, and sayde: knowest thou not, what
these be? and I sayde no, my LORD.
Apo,xi,a then sayde he: These are the two olyue
braunches, that stande before the ruler
of the whole earth.

¶ The vision of the flyynge boke; signifiynge the curse of theues and suche as abuse the name of god. By the vision of the measure, is sygnifyed the bryngynge of Juda to babylon.

¶ The .v. Chapter.

A SO I turned me, liftyng vp myn eyes, & loked, & behold a a* fliyng boke, & he saide vnto me: what seest thou? I ãswered: I se a fliyg boke of .xx. cubites long, & .x. cubites broade. Then sayd he vnto me: Thys is the curse, that goeth forth ouer the wholeearth: forall theues shalbe iudged after this boke, & al swerers shalbe iudged accordyng to the same, I wyl bryng it forthe (saith B the Lord of hostes) so that it shall come to the house of the chefe, and to ỹ house of him ỹ falsely sweareth by my name: & shall remayne in hys house, and consume it, wyth the tymbre and stones therof. Then the Aungell that talked wyth me, went forth, and sayde vnto me: lyft vp thyne eyes and see, what thys is ỹ goeth forth. And I sayde: what is it? ¶ He answered: thys is a measure going out. He sayed moreouer: Euen thus are they (that dwell vpon the whole earth) to loke vppon. And beholde there was lyft vp a talent of leade: and lo, a womã sate in the Myddeste of the Measure And he sayd: thys is vngolynes. So he caste her in to the middest of the measure, and threwe the lompe of led vp into an whole.

Then lyft I vp myne eyes, and loked: and beholde, there came out .ii. women and the wynde was in theyr wynges (for they had wynges lyke the winges of a storcke) & they lyft vp the measure betwyxt the earth and the heauen Then spake I to the Aungell that talked wyth me: whether wyll these beare the measure? & he sayd, vnto me: into ỹ lãd of Synear, to buyld them an house:

D which when it is prepared, the measure shal be set ther in his place Gene,xb

The notes.

a* This fliyng bocke was a rolle turned rounde about a staffe, which the inhabiters of the est parte of the woryld do yet cal a boke, & do also vse theym. ¶ By the iiii. charetes, he declareth the prosperyte of .iiii. kyngdomes.

The .vi. Chapter.

MOreouer I turned me, liftynge vp mine eyes, and loked: and beholde there came .iiii. charettes A out from betwyxte two hylles, which hylles were of brasse: In the fyrst charet were reade horse, in the seconde Zach,i,b. charett were blacke horse, in the thyrde Apo,vi,a charet were whyte horse, in the fourthe Charette were horses of diuers colours and stronge. Then spake I & saide vnto the aungel that talked with me: O Lord, what are these. The angel answered, and sayde vnto me. These are the. B iiii. windes of the Heauen, which become Jerem,xiii,b forth to stand before the ruler of all thee earth. That with the blacke horse wẽte in to the lande of the north, and the whit followed them, and the speackled horses went forth toward the south. These horses were very strong, and went out: and soughte to goo and take their iourneye ouer the whole earth. And he sayde: get you hence, and go thorow the worlde. So they went thorowe out the worlde. Then etied he vpon me, and spake vnto me, sayenge: beholde, these that go towarde the north, shal styll my wrath in ỹ north countre.

And the word of the lorde came vnto me, saying: ¶ Take of the presones that are come from Babilõ: namely, Heldai. C Tobiah and Idaia: and come thou the same daye, and go into the house of Josiah the sonne of Sophony. Then take gold and siluer, and make crownes therof, and set them vpon the head of Jesua the sonne of Josedeh, the hye prest, and speake vnto him: Thus saith the lord of hoostes: Beholde the man whose name Zach,iii,b is the braunche: & he that shall sprynge Psal,cxxviii vp after him, shall buylde vp the temple Ap,iiii b,v,b of the Lord. Yea euen he shal buyld vp the temple of the lord. He shal beare the prayse, he shal sit vpon the lordes trone, and haue the domination.

A prest shal he be also vpõ his trone, & a peacable councell shall be betwyxte them

The Prophecy

the ryght and left syde of the cãdelstick?
I spake moreouer, and said vnto him:
what be these .ii. olyue braũches (which
thorow the two golden pypes) emptye
them selues into the gold? he answered
me, and sayde: knowest thou not, what
these be? and I sayde no, my LORD.
Apo,xi,a then sayde he: These are the two olyue
braunches, that stande before the ruler
of the whole earth.

¶ The vision of the flyynge boke; signifiynge the curse of theues and suche as abuse the name of god. By the vision of the measure, is sygnifyed the bryngynge of Juda to babylon.

¶ The .v. Chapter.

A SO I turned me, liftyng vp myn eyes, & loked, & behold a a* fliyng boke, & he saide vnto me: what seest thou? I ãswered: I se a fliyg boke of .xx. cubites long, & .x. cubites broade. Then sayd he vnto me: Thys is the curse, that goeth forth ouer the wholeearth: forall theues shalbe iudged after this boke, & al swerers shalbe iudged accordyng to the same, I wyl bryng it forthe (saith B the Lord of hostes) so that it shall come to the house of the chefe, and to ỹ house of him ỹ falsely sweareth by my name: & shall remayne in hys house, and consume it, wyth the tymbre and stones therof. Then the Aungell that talked wyth me, went forth, and sayde vnto me: lyft vp thyne eyes and see, what thys is ỹ goeth forth. And I sayde: what is it? ¶ He answered: thys is a measure going out. He sayed moreouer: Euen thus are they (that dwell vpon the whole earth) to loke vppon. And beholde there was lyft vp a talent of leade: and lo, a womã sate in the Myddeste of the Measure And he sayd: thys is vngolynes. So he caste her in to the middest of the measure, and threwe the lompe of led vp into an whole.

Then lyft I vp myne eyes, and loked: and beholde, there came out .ii. women and the wynde was in theyr wynges (for they had wynges lyke the winges of a storcke) & they lyft vp the measure betwyxt the earth and the heauen Then spake I to the Aungell that talked wyth me: whether wyll these beare the measure? & he sayd, vnto me: into ỹ lãd of Synear, to buyld them an house:

D which when it is prepared, the measure shal be set ther in his place Gene,xb

The notes.

a* This fliyng bocke was a rolle turned rounde about a staffe, which the inhabiters of the est parte of the woryld do yet cal a boke, & do also vse theym. ¶ By the iiii. charetes, he declareth the prosperyte of .iiii. kyngdomes.

The .vi. Chapter.

MOreouer I turned me, liftynge vp mine eyes, and loked: and beholde there came .iiii. charettes A out from betwyxte two hylles, which hylles were of brasse: In the fyrst charet were reade horse, in the seconde Zach,i,b. charett were blacke horse, in the thyrde Apo,vi,a charet were whyte horse, in the fourthe Charette were horses of diuers colours and stronge. Then spake I & saide vnto the aungel that talked with me: O Lord, what are these. The angel answered, and sayde vnto me. These are the. B iiii. windes of the Heauen, which become Jerem,xiii,b forth to stand before the ruler of all thee earth. That with the blacke horse wẽte in to the lande of the north, and the whit followed them, and the speackled horses went forth toward the south. These horses were very strong, and went out: and soughte to goo and take their iourneye ouer the whole earth. And he sayde: get you hence, and go thorow the worlde. So they went thorowe out the worlde. Then etied he vpon me, and spake vnto me, sayenge: beholde, these that go towarde the north, shal styll my wrath in ỹ north countre.

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¶ The estimation of fasting whout mercye. The dyspytynge of charyte, and the obstynacye of the people.

The.vii.Chapter.

IT happened also in the fourth yeare of kinge darius, that the word of the Lorde came vnto zachary in the fourthe daye of the.ix.moneth, which is called *Casteu: what tyme as Sarasar and Rogomelech and the men that were withe them sent vnto Bethel for to praye before the Lord: and that they shoulde saye vnto ỹ preastes, whiche were in the house of the Lord of hooste, and to the Prophetes: Shoulde I wepe in the fyfte moneth, & abstayne, as I haue done now certaine yeares? Then came the word of ỹ Lorde of hooste vnto me, saying Speake vnto al the people of the lande, and to the preastes, and saye: when ye fasted & moorned in the v and vii. moneth (now we this. lxx. yeares) did ye fast vnto me? When ye ate also and dronke, did ye not eate & drinke for your owne selues? Are not these the wordes, which ỹ lord spake by his prophtes afore tyme, when Jerusalem was yet inhabited and welthy, she & the cyties rounde about her: when there dwelt men, both toward the south and in the playne countrees?

* That is no membre.

iiii. Re. xxv b

B Jere. xli a

C And the word of the Lord came vnto zachary, sayeng: Thus sayeth ỹ lord of hooste: Execut true iudgemente: shewe mercy and louinge kindnes, euery man to hys brother. Do the wyddowe, the fatherles, the straunger, and poore no wronge: And let no man ymmagyn euell agaynste hys brother in hys herte. Neuertheles they wolde not take hede, but turned their backes,

zach. viii. c
Exod. xxii, e

and stopped theyr eares that they shold not heare: ye they made theyr hertes as an Adamant Stone, least they shoulde heare the lawe and woordes, whyche the Lorde of hooste, sent in hys holy spryte by the prophetes afore tyme.

ii. Pet. i. d.

D Wherfore the Lorde of Hoste was very wroth at them. And thus is it come to passe, that lyke as he spake, and they would not heare: euen so they cryed, and I woulde not heare (sayth the Lorde of Hooste) but scattered them amonge all Gentyles, whom they knewe not. Thus the land was made so desolate, that ther trauayled no man in it, neyther to, nor fro, for that pleasaunt land was vtterly layed waste.

Jere. xl. b

Of the returne of the people vnto Jerusalem, and of the mercy of God toward them, Of good workes. The Callyng of the gentyls.

The viii. Capter,

A SO the worde of the lorde came vnto me, sayeng: Thus sayth the Lorde of hooste: I was in a great gelousy ouer Syon, yea I haue bene very gelous ouer her in a great displeasure, thus sayth the Lorde of hooste: I wyll turne me agayne vnto Syon, and wyll dwell in the myddest of Jerusalem: so that Jerusalem shalbe called a faythefull and true cytye, the hyll of the Lorde of hooste, yea an holy hyll.

Thus sayth the Lorde of hooste: There shal yet olde men & women dwell agayne in the stretes of Jerusalem: yea, and such as go wyth staues in theyr hādes for very age. The stretes of the cyty also shalbe ful of young boyes, and dāsels, playynge vpon the stretes.

B Thus sayth the Lord of hooste: if the residue of thys people, thynk it to be impossible in these days, should it therfor be vnpossible in my sight, saith the lorde of hooste? thus sayth ỹ Lord of hooste: Beholde, I wyll delyuer my people frō the lande of the east & weste, & wyl bring them agayne: ỹ they maye dwel at Jerusalem. They shalbe my people, & I wyl be their God in trueth ād rghtuousnes.

Thus sayth the Lord of hooste: let youre handes be strounge, ye that now heare these wordes by the mouthe of the prophetes

them both. And the crownes shalbe in the temple of the lord/for a remembraūce vnto Helem, Tobiah, Idaia and Hen the sonne of Sophony. And such as be farre of, shall come and buylde the temple of the lorde, that ye may know/ how that the Lorde of Hooste hath sent me vnto you. And this shall come to passe, yf ye wil herkē diligētly vnto the voyce of the lord your god.

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The prophecy

prophetes which be in these dayes that the foundacion is layed vpon the lord of hooستes house, that the temple maye be builded. For why: before these dates nether men nor catel could wynne any thynge, neither myght any man come in and out in rest, for trouble: but I let
E euery mā go agaynst his neyghboure:

Neuertheles I wyl now intreate the residue of this people nomore as a fore tyme, sayeth the Lorde of hooستes, but they shalbe a sede of peace. The vi-
niarde shal geue her frute/the ground shal geue her increase, and the heauēs shal geue their dewe: and I shall cause the remnaūte of this people, to haue al these in possession. And it shall come to passe/that lyke as ye were a curse a mouge the Heathen (O ye house of Juda and ye house of Israel) Euen so wil I delyuer you, that yey shall be a blessyng: feare not/but let your handes be stronge.

For thus sayeth the lord of hostes:
F lyke as I deuysed to punish you, what time as your fathers prouoked me vnto wrath/sayeth the Lorde of hooستes/ and spared not: euen so am I determed nowe in these dayes/ for to do wel vnto the house of Juda and Jerusalem/ therfore feare ye not. Now the thinges that ye shal do, are these: Speke euery mā the treuth vnto his neighboure, exe cute iudgement truly, & peaceably wtin youre portes, none of you ymagin, euel in his hert agaynst his neyghboure/ & loue no false othes: for all these are the thinges that I hate, sayeth the Lorde. And the worde of the Lorde of hooستes came vnto me, saynge: thus sayeth the Lorde of hooستes: The faste of the fourth moneth/the fast of the fyfth the fast of the seuenth / and the faste of the tenth, shalbe ioye and gladnes, ād pros perous hye feastes vnto the house of Juda: Only, loue the truth and peace.
G Thus sayeth the Lorde of hostes: There shall yet come people, and the i-habiters of many cyties; and they that dwel in one cyte, shal go to a nother sayn ge: Up, let vs go, and praye before ỹ Lorde, let vs seke the lorde of Hooستes: I wyll go with you: yea suche people & mighte heathen shall come & seke the Lorde of Hooستes at Jerusalem and to praye before the Lorde. Thus sayth the Lorde of hooستes: In that tyme shall ten men (oute of all maner of languages of the Gentyles) take one Jewe by the hem of hys garmente, and saye: We wyll go wyth you, for we haue heade, that god is among you.

The conuersion of the gentyles. The comming of Christ sytting on man Alle

☞ The.ix. Chapter.

THe worde of the Lorde shall A
be receaued at Adrach, & Da-
mascus shalbe hys offering for the Eyes of all men and of the trybes of Israel, shal loke vp vnto the Lorde, The borders of Hemath shalbe hard therby Tyrus also and Sydon, for they are verye wyse. Ty-
rus shall make her selfe stronge, heape vp syluer as the sande and golde as ỹ claye of the streates. Beholde the Lorde shall take her in, and haue her in possessi on: he shal smyte downe her power into ỹ sea, and she shall be consumed wyth fyre. Thys shal Ascalon see, and be afrayde. Gaza shalbe very sorye, so shall Accarō also because her hope is come to confu-
syon. For the kynge of Gaza shal perysh B
and at Ascalon, shal no man dwell.

Straungers shall dwel in Asdod, ād as for the Pryde of the Phylistines I shall rote it oute.

a* Theyr bloude wyll I take awaye frō theyr mouth and theyr abhominacyons from among theyr teeth. Thus they shal be left for oure God: yea they shalbe as a prynce in Juda and Accaron lyke as Jebusi and so wyl I compasse my house rounde about with my men of warre go-
ing to and fro: that no oppressoure come vpon them anye more. For that haue I sene nowe wyth myne eyes.

Reioyce thou greatlye/ O doughter Sion: be glad, O doughter Jerusalem For lo thy kyng cummeth vnto thee, eue the ryghtuous and sauyour: Lowly and symple is he, he rydeth vppon an asse: I wyl rote out the Charettes from Ephra-
im and the horse from Jerusalem the ba tayle bowes shalbe destroyed. He shal

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doctrine of peace vnto the Heathen, and his dominion shalbe from the one see to the other, and from the floudes to the endes of the worlde.

Thou also thorow the bloud of thy couenaunt: shalt lette thy prisoners out of ỹ pitte wherin is no water. Turne you now to the strong holde, ye that be in prison, and longe sore to be deliuered: And this daye I bringe thee worde, that I wyll reward thee double agayne. For Iuda haue I bente out as a bowe for me and Ephraim haue I filled. Thy sonnes (O Sion) wil I raise vp against ỹ Grekes and make thee as a giauntes swearde, ỹ Lorde God shalbe seene aboue them, & his dartes shal go forthe as the lyghtening. The Lord God shall blow ỹ trompet, and shal come forth as a storme out of the south.

D Zach. ii, a Ecc. xlvii a

The Lord of hostes shal defend them, they shal consume and deuoure, and subdue them with slinge stones. They shal drincke ād rage, as it were thorow wyne. they shalbe fylled lyke ỹ basēs/ & as the hornes of the aulter. The Lorde theyr God shal deliuer them in the daye, as ỹ flock of his people: for the stones of his Sanctuary shalbe set vp in his lande. O how prosperous ād goodly a thinge shal ỹ be. The corne shal make the yonge men chearefull, ād new wyn ỹ maydens.

The people is moued to requyre ỹ doctrine of truth of ỹ Lord. The lord promiseth to vyset & cōforth the house of Israel,

The.x. Chapter.

A PRay the Lord then bytimes to geue you ỹ *latter rayne, so shal ỹ lorde mak cloudes and geue you rayneynough for all the increace of ỹ felde: For vayne is the answere of Idols. The sothsayers se lies, ād tel but vayne dreames: the comforth that they geue, is nothing worth. Therfore go they astray lyke a flocke of shepe, and are troubled, because they haue no shepherd: My wroth ful displeasure is moued at ỹ shepherdes, and I will vyset the goates. For the Lord of hostes will graciously vyse this flocke the house of Iuda, and holde thē as a goodly fayre horse in the batel.

Out of Iuda shal come the helmet the nale: the batelbowe, and all the prynces together. They shalbe as the giaūtes which in the battel treade downe ỹ mire vpon the stretes. They shal fyght, for ỹ Lord shalbe with them, so that the horsemen shalbe confounded. Esai. xxii, b. Genes xix, b

I wyll comfort the house of Iuda and preserue the house of Ioseph. I wil turne them also, for I pitie them: & they C shalbe lyke as they were, when I had not cast them of. For I the Lord am their god and wyl heare them. Ephraim shal be as a giaunt, & their herte shalbe chere ful as thorow wyne: yea, their children shal se it, and be glad, and their hert shal reioice in the Lord. I wyl blowe for thē, and gather them together/ for I wil redeme them. They shall increase, as they increased afore. I wyl sowe them amōg the people, that they may thyncke vpon me in farre countrees: they shal lyue w̄ their children, and turne agayne. I wyl bringe them agayne also from the land D of Egipt, and gather them out of Assiria. I wyl cary them into the lād of Galaad, and to Libanus and they shal want no thynge. Esay. x, a Eze. xxix

The sea shal goo vpon the sea of trouble, and smite the sea waues: so that al the depe floudes shalbe dried vp. The proude boostig of Assur shalbe cast downe, and the scepter of Egipt shalbe taken awaye. I wyll comfort them in the lord, that they maie walke in his name, saieth the lord.

The destructiō of the tēple. The care of the fayth ful is cōmytted to Christ, by the father. A greuous vysion agaynst Ierusalem & Iudā,

The.xi. Chapter.

A OPen thy doores, O Libanus, that the fyre maye consume thy Cedre trees. A

Howle ye Fyrre trees, for the Cedre is fallen, yea all the proude are wasted awaye. Howle (O ye oke trees of Baasan) for ỹ mighty stronge wode is cutt downe. Men may heare the Shepherdes mourne for their glory is destroyed. Men maye heare the lyons whelpes roare for ỹ pryde of Iordane is wasted awaye.

Zach. xi, a

B

doctrine of peace vnto the Heathen, and his dominion shalbe from the one see to the other, and from the floudes to the endes of the worlde.

Thou also thorow the bloud of thy couenaunt: shalt lette thy prisoners out of ỹ pitte wherin is no water. Turne you now to the strong holde, ye that be in prison, and longe sore to be deliuered: And this daye I bringe thee worde, that I wyll reward thee double agayne. For Iuda haue I bente out as a bowe for me and Ephraim haue I filled. Thy sonnes (O Sion) wil I raise vp against ỹ Grekes and make thee as a giauntes swearde, ỹ Lorde God shalbe seene aboue them, & his dartes shal go forthe as the lyghtening. The Lord God shall blow ỹ trompet, and shal come forth as a storme out of the south.

D Zach. ii, a Ecc. xlvii a

The Lord of hostes shal defend them, they shal consume and deuoure, and subdue them with slinge stones. They shal drincke ād rage, as it were thorow wyne. they shalbe fylled lyke ỹ basēs/ & as the hornes of the aulter. The Lorde theyr God shal deliuer them in the daye, as ỹ flock of his people: for the stones of his Sanctuary shalbe set vp in his lande. O how prosperous ād goodly a thinge shal ỹ be. The corne shal make the yonge men chearefull, ād new wyn ỹ maydens.

The people is moued to requyre ỹ doctrine of truth of ỹ Lord. The lord promiseth to vyset & cōforth the house of Israel,

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Zach. xi, a

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Thus sayeth the Lord my God: fede the shepe of the slaughter, whiche shalbe slayne of those ꝑ possesse them: yet they take it for no synne, but they that sel thē saye: The lord be thanked I am rich: yea their owne shepherdes spar thē not. Ther fore wyll I nomor spare those that dwel in the laude (sayeth the Lord) but lo, I wyll deliuer the people, euery man in to his neyghbours handes and in to ꝑ hād of his king: ꝑ they maye smyte the land, and out of their handes wil not I deliuer them.

C I my selfe fedde the slaughter shepe (a poore flock verely) and toke vnto me two staues: ꝑ one I called louyng mekenesse, the other I called wo, and so I kept the shepe. Thre shepherdes destroyed I in one moneth, for I myght not awaye with thē, nether had they eny delyt in me Then sayde I: I wyll fede you nomore, the thing that dyeth, let it dye: ād ꝑ wyll perishe let it perish/ and let the remnaūt eate/ euery one ꝑ flesh of his neyghbour. I toke also my louing meke staf, & brake it that I myght disanul the couenante, which I made w al peple. And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the Lorde. And I said vnto them: yf ye thinked it good, bringe hyther my prince: if no, then leaue. So they waped downe .xxx. Syluer pens, ꝑ valu that I was prysed at. And ꝑ Lord sayde vnto me: cast it vnto the potter (a goodly price for me to be valud at of thē and I toke ꝑ. xxx. siluers pens/ād cast them to the poter in the house of ꝑ Lord Then brake I my other staf also (namely wo) that I myght lowse the brother head betwyxte Juda and Israel. And the Lorde sayd vnto me: Take to the also ꝑ of a foolish shpherde: for lo, I wyll raise vp a shepherde in the lande, which shall not seke after ꝑ thinges that be lost, nor care for suche as go astraye: he shal not heale the wounded, he shall not norishe the thing that is whole: but he shal eate the flesh of suche as be fat, and teat their clawes in peces.

D Idle shepherde / that leaueth the flocke. The sweard shall come vpon his arme, and vpon his ryghte eye. Hys arme shal be cleane dried vp, ād his right eye shalbe sore blynded.

C Of the destruction and buylding agayne of Jerusalem.

The .xii. Chapter.

A The heuy burthen, whych the Lorde hath deuised for Israel. Thus sayth the Lord/ whych spred the heauens a broade, layde the fount acion of the earth, ād geueth man the breth of lyfe: beholde, I wyll make Jerusale a cuppe of surfet vnto al the people that are round aboute her: yea Juda hym self e also shalbe in the seage against Jerusalem. At the same tyme, wyll I make Jerusalem an heuy stone for al people, so that all suche as lyft it vp, shalbe tore ne & rente/ & all the people of the earthe shalbe gatheredtogether against it.

In ꝑ daye, sayeth the Lorde, I wyll make al horses abashed, and those that ryde vpon them, to be out of their wittes. I wyll open myne eyes vpon the house of Juda, and smyte al the horses of the B people, with blyndnes. And the prynces of Juda, shal saye in their hertes: The inhabiters of Jerusalem, shal geue me consolacion in the Lord of hostes their God. In that tyme wyl I make ꝑ prynces of Juda, lyke an hote burnyng ouen w wodd, and lyke a cresset of fyre amōg the straw: so that they shal consume al the people rounde about them, both vp on the ryghte hande and the lefte. Jerusalem also shalbe inhabited again: namely in the same place, wher Jerusalē standeth.

The lord shal preserue the tentes of Juda, lyke as a fore tyme: so that ꝑ glory of the house of Dauid, and the glory of the cytie sins of Jerusalem, shalbe but lytle regarded, in comparyson of ꝑ glory of Juda. In that daye shal the lorde C defend the cytyns of Jerusalem: so that the weakest then among them shalbe as Dauyd: and the house of Dauid shalbe lyke as gods house, and as the Aungell of the lord before them.

At the same tyme wyl I go about to destroy

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destroy all such people as come against Jerusalem. Moreouer, vpon the house of Dauid, and vpon the cittisens of Jerusalem, wyl I powre oute the spyrete of grace and prayer, so that they shal loke vpon me, whome they haue pearsed: and they shall bewepe hym, as men mourne for theyr onely begotten sonne: yea and be sory for hym, as mē are sory for their fyrst chylde.

D Then shal there be a greate mournynge, at Jerusalem, lyke as the lamentacion at Adremmon, in the felde of Magadon. And the lande shal bewayle euery kinred by them selues: the kinred of ỹ house of Dauid, them selues alone, and theyr wyues by them selues: The kynced of the house of Nathan them selues alone, and theyr wyues by them selues: The kindred of the house of Leuy, thē selues alone, & theyr wiues by them selues: The kired of ỹ house of Semei thē selues alone, & theyr wyues by them selues: In lyke maner, al the othergeneracions, eucrchone by them selues alone, and their wyues by them selues.

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The.xiii. Chapter.

A IN that tyme shal the house of Dauid and the cytysens of Jerusalem haue an opē wel, to wash of sinne ād vnclenes. And then (sayeth the Lorde of hoostes) I wyl destroye the names of Idoles oute of the lande: so that they shal nomore be put i remembrauce.

Ezech. xlvii. zach. xiiii. b Iohn. xix d

As for the false prophetes also and the vncleane spyrete, I shall take them out of the lande: So that yf any of thē B prophecy any more, his owne father ād mother that begat hym, shal saye vnto hym: Thou shalt dye, for thou spakest e lyes vnder the name of the lorde: yea, his owne father and mother that begat hi, shal woūd hi, whē he prophecyeth. And then shal those prophetes be cōfoūded e ucry one of his visiō whē he prophecyeth neither shal they weare sackclothes any more to disceane mā wal. But he shalbe faie to say: I am no prophete: I am an husbondman, for so am I taught by Adā fro my youth vp.

And yf it be sayde vnto hym: how came these woundes thene i thyn handes? He shal aneswere: Thus am I wounded in the house of myne owne frendes. C

Aryse/O thou swearde, vpon my shepherde, and vpon the Prynce of my people, sayeth the Lord of hostes: Smite the shepherde/ & the shepe shalbe scatred abrode, ād so wyl I turne myne hande to the lytle ones. And it shall come to passe (sayth the Lorde) ỹ in all the lande two partes shalbe roted out, but the thyrde parte shal remayne therin. And the same thyrd parte wyll I bringe thorowe the fyer, and wyl clense them, as the syluer is clensed: yea and tryc them lyke as golde is tryed. Thē shal they cal vpō my name. and I wyl heare them: I wyl saye: it is mi people. And they shall saie: Lord, my God. D

¶ The walking of the church vnder the figure of Jerusalem. Of the kyngdome of the lorde.

The.xiiii. Chapter

BEholde, the daye of ỹ Lorde commeth, that thou shalt be spoyled and robbed: for I A wyl gather together all the Heathen, to fight agaynste Jerusalem: so that ỹ citie shalbe wonne, the houses spoyled, & the wemen defiled. The halfe of the citte shal go awaye in to captyuite, ād the residue of ỹ people shal not be caried out of the citie. After ỹ shal the Lord go forth to fight against those Heathen, as men vse to fight in the daye of battel. Then shal his fete stande vpon the mount oliuet, that lieth vpō the east side of Jerusalē. And the mounte oliuete shal cleue in two, eastward & westward, so that ther shalbe a greate valley: ād the halfe moūt shal remoue toward ỹ north, and the other towarde the south. And ye shal fle vnto the valley of myne hylles, for thy valley of the hilles shal reach vnto Asal. Ye fle shal ye, lyke as ye fled for ỹ earth quake in the dayes of Osiah kinge of Juda. And the Lord my God shal cō, ād al sayntes wt him. In that daye shal it not be light, but colde and frost. This shalbe that specyal daye, which is knowē vnto the Lorde: neither daye nor nyght, but about ỹ euenig time it shalbe lyght. B

nota

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Ezech. xlvii. zach. xiiii. b Iohn. xix d

As for the false prophetes also and the vncleane spyrete, I shall take them out of the lande: So that yf any of thē B prophecy any more, his owne father ād mother that begat hym, shal saye vnto hym: Thou shalt dye, for thou spakest e lyes vnder the name of the lorde: yea, his owne father and mother that begat hi, shal woūd hi, whē he prophecyeth. And then shal those prophetes be cōfoūded e uery one of his visiō whē he prophecyeth neither shal they weare sackclothes any more to disceane mā wal. But he shalbe faie to say: I am no Prophete: I am an husbondman, for so am I taught by Adā fro my youth vp.

And yf it be sayde vnto hym: how came C these woundes thene i thyn handes? He shal aneswere: Thus am I wounded in the house of myne owne frendes.

Aryse/O thou swearde, vpon my shepherde, and vpon the Prynce of my people, sayeth the Lord of hostes: Smite the shepherde/& the shepe shalbe scatred abrode, ād so wyl I turne myne hande to the lytle ones. And it shall come to passe (sayth the Lorde) ỹ in all the lande two partes shalbe roted out, but the thyrde D parte shal remayne therin. And the same thyrd parte wyll I bringe thorowe the fyer, and wyl clense them, as the syluer is clensed: yea and tryc them lyke as golde is tryed. Thē shal they cal vpō my name. and I wyl heare them: I wyl saye: it is mi people. And they shall saie: Lord, my God.

¶ The walking of the church vnder the figure of Jerusalem. Of the kyngdome of the lorde.

The.xiiii. Chapter

BEholde, the daye of ỹ Lorde commeth, that thou shalt be spoyled and robbed: for I A wyl gather together all the Heathen, to fight agaynste Jerusalem: so that ỹ citie shalbe wonne, the houses spoyled, & the wemen defiled. The halfe of the citte shal go awaye in to captyuite, ād the residue of ỹ people shal not be caried out of the citie. After ỹ shal the Lord go forth to fight against those Heathen, as men vse to fight in the daye of battel. Then shal his fete stande vpon the mount oliuet, that lieth vpō the east side of Jerusalē. And the mounte oliuete shal cleue in two, eastward & westward, so that ther shalbe a greate valley: ād the halfe moūt shal remoue toward ỹ north, and the other towarde the south. And ye shal fle vnto the valley of myne hylles, for B thy valley of the hilles shal reach vnto Asal. Ye fle shal ye, lyke as ye fled for ỹ earth quake in the dayes of Osiah kinge of Juda. And the Lord my God shal cō, ād al sayntes wt̄ him. In that daye shal it not be light, but colde and frost. This shalbe that specyal daye, which is knowē vnto the Lorde: neither daye nor nyght, but about ỹ euenig time it shalbe lyght.

nota

I ād no prophete
I and an husbondma

In that tyme shal there a* waters of lyfe runne out from Jerusalem: the halfe parte of them b* towarde the east see, & the other halfe towarde the vttermoste see, ād shal contynue both somer & witer. And ỳ Lord hym self shal be kinge ouer all the earth.

At that tyme shal there be one Lorde only, and hys name shalbe but one. Ye shall go aboute the whole earth, as vpō a felde: from Gybea to Remmon, ād frō the south to Jerusalem. She shalbe set vp, and inhabyted in her place: frome Ben Jamyns porte, vnto the place of ỳ Fyrste Porte, and vnto thee Corner porte: and from the towet of Hananeel, vnto ỳ kynges wyne presses. Ther shal men dwel/ and there shalbe no more cursinge, but Jerusalem shalbe safely inhabyted. This shalbe the plage, wherwith the Lorde wyl smyt al people, that haue fought agaynste Jerusalem: Namelye, there flesh shall consume away/ though they stand vpō there feet: ther eyes shal be corrupt in ther holes, and their tunge shal consume in ther mouth.

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The ende of the prophecy of zachary.

The Boke of the prophet Malachy.

A complaynte against Israel and her prestes.

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Now to you prestes, that despyse my name. And yf ye say: wherin haue we dispised thy name? In this, that ye a*offer vncleane bred vpon myne aultar. And if ye wyl saye: wherein haue we offered any vncleane thyng vnto thee? In this that ye saye: the aulter of the Lorde is not to be regarded. If ye offer the blynde, is not that euell? And yf ye offre the lame & sicke, is not that euell? Yea offer it vnto thy prince, shal he be content with the, or accepte thy person, sayeth the Lorde of hoostes?

And nowe make your prayer before god, that he maye haue mercy vpon vs: for suche thinges haue ye done. Shal he
D regarde your personnes, thincke ye, sayeth the Lorde of hoostes? Yea what is he among you, that wyl do so much/as to shutt the dores, or to kyndle the fyre vpon myne aultar for naught? I haue no pleasure in you, sayeth the Lorde of hostes: and as for the meate offering, I wyl not except it at your hande. For frō the rysyng vp of the sonne to the goyng downe of the same, my name is greate amōg the Gentyles: yea, in euerye place shall there sacrifice be done/and a clene meat offeryng offered vp vnto my name: for my name is greate among ỹ heathen, sayth the Lorde of hoostes. But ye haue vnhalowed it, in ỹ ye saye, ỹ aultar of ỹ Lorde is not to be regarded, and b*ỹ thing that is set therevpon, not worthye to be eaten.

Now saye ye: It is but labour and
E trauayle, & thus haue ye thought scorne at it (sayeth the Lord of hostes) offering robbery, yea the lame and the sycke. Ye haue brought me in a meate offeryng, shulde I accepte it of your hand, sayeth the Lorde? Cursed be the dissembler/ which hath in his flock one that is male and when he maketh a vowe, offereth a spoted one vnto the Lord. For I am a greate kyng (sayeth the lorde of hostes) and my name is fearefull amonge the heathen.

The notes.

a* To offer defyled bred is to do any thyng by hypocrisy, & not to glorifye god, as he hath cōmaūded in his woorde, but accordinge to the inuencyons and dreames of men.

b* Of hys worde and his meat are dispysed.

¶ Threateninges against the Prestes being seducers of the peple.

The.ii. Chapter

And now (O ye prestes) this A commaundement toucheth you: if ye wyl not here it, nor regarde it, to geue the glorie vnto my name, sayeth the Lorde of hostes, I wyl sent a curse vpō you, and wyl curse youre blessynges: ye curse them wyl I, yf ye do not take heded. Behold, I shal corrupte youre sede, and cast donge in your faces: euen the dong of your solempne feastes and it shal cleue fast vpon you. And ye shal knowe, ỹ I haue sent this commaundement vnto you: that my couenaunt whyche I made vō Leui, myght stand, sayeth the Lorde of hoostes.

I made a couenaunt of life āD peace
B vō him: this I gaue hym, that he myght stand in awe of me: and so he dyd feare me, and had my name in reuerēce.
¶ The lawe of treuth was in his mouth, and there was no wickednesse found in his lippes. He walked with me in peace & equite, and dyd turne many one away from ther sinnes. For the prestes lippes shoulde be sure knowledge, ỹ men may seke the lawe at his mouthe, for he is a messaunger of the Lord of hostes. But as for you/ye are gone clene out of the waye, and haue caused the multytud to be offended at the lawe: ye haue broken the couenaunt of Leui, sayeth the Lord of hostes. Therfor wyl I also make you to be despised, āD to be of no reputacīō
C among al ỹ people: because ye haue not kept my wayes, but bē parcial i ỹ lawe. Haue we not al one father? hath not on God made vs? why doth euery on of vs then despise his owne brother, & so breke ỹ couenaunt of oure fathers? Now hath Juda offended: ye the abhominacyō is don in Israel & in Jerusalem, for Juda hath defiled the Sanctuary of the Lord, whiche he loued, and hath kept ỹ daughter of a strong God. But the Lorde shall

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destroye the mã that doth this (yea both ỹ master & ỹ scoler) oute of ỹ tabernacle of Jacob, with hi that offereth vp meat offeringe vnto the lord of hostes. Now haue ye brought it to this point agaime, that the aulter of the Lorde, is couered with teares, wepyng, and mournyng: so that I wyl nomore regarde the meate-offeryng, nether wil I receaue or accept any thinge at your handes. And yet ye saie: wherfore? Euen because that where as the lord made a couenaunt betwyxt thee & thy wyfe of thy youth, thou hast depised her: Yet is she thine owne companion and maried wyfe.

D So dyd not *the one, and yet had he an excelent spryte. What dyd then ỹ one? He sought the sede promysed of god. Therfor loke wel to your spryte, and let no man dyspyse the wyfe of his youth. If thou hatest her put her away, sayeth the Lord god of Israell & geue her a clothing for the scorne, sayeth the lorde of hostes. Loke well then to youre spryte, and dispise her not. Ye greue the Lorde with your wordes, and yet ye saye: wherwith al haue we greued hym? In this, that ye saye: All that do euell are good in the syght of god, and such e please him. Or els where is the god ỹ punisheth?

The notes.

*The one: this ỹ interpreters reken to be spoken of Abraham.
¶ Of the messãger of the Lorde Johu Baptiste.
Of the day of the Lord and of Elias.

The.iii. Chapter.

A BEholde, I wyll sende my messaunger, whych shal prepare the waye before me: & the Lord whom ye woulde haue, shal soone com to his temple, yea euen the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, sayeth ỹ lord of hostes. But who maye abyde the day of his commyng? Who shall be able to endure, whē he appeareth? For he is like a goldsmythes fyre / and lyke washers sope. He shall syt hym downe to trye ād so clense the syluer, he shal purge ỹ chyldren of Leuy, and purify theym lyke as goulde and syluer: that they maye bring meate offeringes vnto the lord in righteousnes. Then shall the offeringe of Juda and Jerusalem be acceptable vnto the Lord, lyke as from the beginnynge, and in the yeares afore tyme.

I wyl come and punish you, and I my selfe wyll be a swyfte wytnes agaynst the witches, agaynst the aduouterers, agaynst false swearers: ye ād agaynst those that wrongeously kepe backe the hyre lynges dewty: which vex the wyddowes and the fatherlesse, and oppresse ỹ straūger, and feare not me, sayeth the Lord of Hostes. For I am the Lorde ỹ chaūge not / ād ye (O children of Jacob) wyll not leaue of: ye are gone away, fro myne ordinaunces, and sens the tyme of your forfathers haue ye not kepte them.

B Turne you now vnto me, & I wyl turne me vnto you, sayeth the Lord of hostes ye saye: Wherin shal we turne? Should a man vse falshed and disceat wt God as ye vse falshed and disceate with me? yet ye saye, wherin vse we disceate with the? In Tithes & heaue offerenges. Therfor are ye cursed with penury / because yee dyssemble with me / all the sorte of you.

Bringe euery Tithe in to my barne, that ther maye be meate in my house: ād proue me wt al (sayth the lord of hostes) yf I wil not open the wyndowes of heaue vnto you, and poure you out a blessing with plenteousnesse. Yee I shal reproue thee consumer for youre sakes, so that he shall not eate vp ỹ frute of your grounde, nether shall the vynyarde be baren in the felde, sayeth the Lord of hostes: In so moch that al people shal saie, that ye be blessed, for ye shall be a pleasaunt lande, sayeth the Lorde of hostes.

Ye speake hard wordes agaynst me, sayeth the Lord. And yet ye say: What haue we spoken agaynst the? Ye haue sayde.

C It is but lost labour to serue God: What profit haue we for keppynge hys commaundementes, and for walkynge humble before the Lorde of hooste? Therfor may we say, that the proud are happie, and that they which dele wt vngodlynesse, are set vpe: for they tempte God / and yet escape.

But they that feare God, saye thus one to an other, the Lorde consydereth and heareth it. Yea it is before hym a

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The prophecí

destroye the mã that doth this (yea both ỹ master & ỹ scoler) oute of ỹ tabernacle of Jacob, with hi that offereth vp meat offeringe vnto the lord of hostes. Now haue ye brought it to this point agaime, that the aulter of the Lorde, is couered with teares, wepyng, and mournyng: so that I wyl nomore regarde the meate-offeryng, nether wil I receaue or accept any thinge at your handes. And yet ye saie: wherfore? Euen because that where as the lord made a couenaunt betwyxt thee & thy wyfe of thy youth, thou hast depised her: Yet is she thine owne companion and maried wyfe.

D So dyd not *the one, and yet had he an excelent spryte. What dyd then ỹ one? He sought the sede promysed of god. Therfor loke wel to your spryte, and let no man dyspyse the wyfe of his youth. If thou hatest her put her away, sayeth the Lord god of Israell & geue her a clothing for the scorne, sayeth the lorde of hostes. Loke well then to youre spryte, and dispise her not. Ye greue the Lorde with your wordes, and yet ye saye: wherwith al haue we greued hym? In this, that ye saye: All that do euell are good in the syght of god, and such e please him. Or els where is the god ỹ punisheth?

The notes.

*The one: this ỹ interpreters reken to be spoken of Abraham.
¶ Of the messãger of the Lorde Johu Baptiste.
Of the day of the Lord and of Elias.

The.iii. Chapter.

A BEholde, I wyll sende my messaunger, whych shal prepare the waye before me: & the Lord whom ye woulde haue, shal soone com to his temple, yea euen the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, sayeth ỹ lord of hostes. But who maye abyde the day of his commyng? Who shall be able to endure, whē he appeareth? For he is like a goldsmythes fyre / and lyke washers sope. He shall syt hym downe to trye ād so clense the syluer, he shal purge ỹ chyldren of Leuy, and purify theym lyke as goulde and syluer: that they maye bring meate offeringes vnto the lord in righteousnes. Then shall the offeringe of Juda and Jerusalem be acceptable vnto the Lord, lyke as from the beginnynge, and in the yeares afore tyme.

I wyl come and punish you, and I my selfe wyll be a swyfte wytnes agaynst the witches, agaynst the aduouterers, agaynst false swearers: ye ād agaynst those that wrongeously kepe backe the hyre lynges dewty: which vex the wyddowes and the fatherlesse, and oppresse ỹ straūger, and feare not me, sayeth the Lord of Hostes. For I am the Lorde ỹ chaūge not / ād ye (O children of Jacob) wyll not leaue of: ye are gone away, fro myne ordinaunces, and sens the tyme of your forfathers haue ye not kepte them.

B Turne you now vnto me, & I wyl turne me vnto you, sayeth the Lord of hostes ye saye: Wherin shal we turne? Should a man vse falshed and disceat wt God as ye vse falshed and disceate with me? yet ye saye, wherin vse we disceate with the? In Tithes & heaue offerenges. Therfor are ye cursed with penury / because yee dyssemble with me / all the sorte of you.

Bringe euery Tithe in to my barne, that ther maye be meate in my house: ād proue me wt al (sayth the lord of hostes) yf I wil not open the wyndowes of heaue vnto you, and poure you out a blessing with plenteousnesse. Yee I shal reproue thee consumer for youre sakes, so that he shall not eate vp ỹ frute of your grounde, nether shall the vynyarde be baren in the felde, sayeth the Lord of hostes: In so moch that al people shal saie, that ye be blessed, for ye shall be a pleasaunt lande, sayeth the Lorde of hostes.

Ye speake hard wordes agaynst me, sayeth the Lord. And yet ye say: What haue we spoken agaynst the? Ye haue sayde.

C It is but lost labour to serue God: What profit haue we for keppynge hys commaundementes, and for walkynge humble before the Lorde of hooste? Therfor may we say, that the proud are happie, and that they which dele wt vngodlynesse, are set vpe: for they tempte God / and yet escape.

But they that feare God, saye thus one to an other, the Lorde consydereth and heareth it. Yea it is before hym a

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memoriall boke, written for such as feare the Lord, and remembre his name. And in the day that I wyl make (saith ỹ Lorde of hooſtes) they ſhalbe myne owne poſſeſſion: and I wyll fauoure thē, lyke as a man fauoureth hys owne ſōne, that doth hym ſeruice,. Turne you therfore and conſydre what dyfference is betwixte the righteous and vngodlye: betwyxte hym that ſerueth god, And hi that ſerueth hym not.

For marke the daye commeth that ſhall burne as an ouen: and all the prōude/yea and al ſuche as do wickednes, ſhalbe ſtrawe: and the daye that is for to come, ſhall burne them vp (ſayeth the Lorde of hooſtes) ſo that it ſhall leaue them neyther rote nor braunche.

But vnto you that feare my name ſhal the Sonne of ryghteouſnes aryſe, and healthe ſhalbe vnder hys wynges: ye ſhall go forth, and multiplye as the fatte calues. Ye ſhall treade downe the vngodly for they ſhalbe like the aſhes vnder the ſoles of youre fete, in the daye ỹ I ſhall make, ſayeth the Lorde of hooſtes.

Remembre the lawe of Moyſes my ſeruaunte, whyche I committed vnto hym in Oreb for all Iſraell, wyth the ſtatutes and ordinaunces. Behold I wyl ſend you Elyas the Prophete: before the commynge of the daye of the great and fearefull Lord.

He ſhall turne the hartes of the fa- thers to theyr chylderen. and the hartes of the chyldren to their fathers, that I come not and ſmyte the earth with cur- ſynge.

¶ The ende of the Prophecy of Malachy/ and conſequently of al the Pro- phetes.

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¶ The volume of

The Bokes Called Apocriphal
Cõtayned in the Commen Transla-
tion in Latyne, whych are not
founde in the hebrue,
nor in the
Chalde.

¶ The registre therof.

The thyrd boke of Esdras.
The fourth boke of Esdras.
The boke of Tobias.
The boke of Judith.
The rest of the boke of Hester.
The boke of Wysdome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the three Childeren in the ouē.
The story of Susanna.
The story of Bell and of the Dragon.
The prayer of Manasses.
The fyrst boke of the Machabees.
The seconde boke of the Machabees.

IN consideracion that the bokes before, ar found in the hebrew tonge, receued of al mē: & that the other followyng, whych are called Apocri pha (because they were wont to be redde, not openly and in comen, but as it were in secret and aparte) are nether found in the hebrew nor in the Calde: in whyche tonges, they haue not of longe bene wrytten (in lesse then it were haply the boke of sapiēce) wherupon it were now very hard to re payre and amende them: And that also they are not receaued nor taken, as legity= mate and leafull, as well of the Hebrues, as of the whole Church, as S. Hierome sheweth: we haue separate them, and set them alyde, that they may ỹ better be kuo= wen: to thintent that men maye know of which bokes, witnes ought to be receued and of which not. For the sayde saynt Hierome, speakinge of the boke of Judyth (which is apocriphe) sayth, that the auctorite therof is not estimed worthye and sufficient, to confyrme and stablish the thynges that lyght in disputacion. And generally of al the bokes called Apocrypha, he sayeth, that men maye reade them to the edyfyyng of the people, but not to confyrme and strengthen the doctrine of the Churche. I leaue out here the lawe (as they cal it) of Canon. c. Sancta Roma na. xv. distinct, where he shewed his iudgement. Lyke wyse the glose of. c. Canons xvi, distinct. whych sayth, that men reade them, but not in generall: asthoughe he should saye, that generally and thorouly they are not alowed. And not wythout a cause: For that they haue bene corrupted and falsifyed in many places, it appeareth sufficiently by Eusebius in hys boke called hystoria Ecclesiastica: whych thyng is easy to be knowen, euen now a dayes in certen pointes, namely in the bokes of ỹ Machabees, whose second boke saynt Hierome confesseth that he founde not in the hebrewe, by the meanes wherof it is become vnto vs the more suspecte, and the lesse receaued.

In the Pro= log to ỹ Pro uer.

In the .xiii. boke the xxii Chap.

In lyke maner is it of the thyrd and fourth boke of Esdras, which S. Hierom pro testeth that he wold not haue translated/esteming them for dreames: where as Jo sephus yet in his boke of his Antiquities declareth ỹ sūme of the matter after ỹ ma ner of a story, as wel of ỹ boke of Machabees as of the .iii. of Esdras although he esteame the bokes compyled from the raigne of kyng Artaxerses vnto hys tyme, to be Apochriphas.

In the Pro loge of Es dras

In, the. xi. xii. xiii. of the Antiquites.

In the Pro loge before Judith.

In the Pro loge to the Prouerbe.

In ỹ prolog vpō ỹ bokes of the kiges.

In, ỹ iiii boke agaynst Appiō

Now therfore then, when thou wylt mayntayne any thing for certen, rendring a reason of thy fayth, take hede to procede therin by the lyuyng and pythy Scrip tures, folowyng. S Peter/which sayth: He that speake, let him speke as thoughe he spake the word of god. He sayeth the word of god, as a thing most true & cer= ten, opened by the prophetes and Apostles, inspired with the holy gost: of whome we haue wytnes moare cleare then the daye. Lawers hauing greate desyre to con= fyrme and stabish their opinyons by the lawe of man, saye, ỹ they shame to speake without lawe: How muche more feare and dreade then ought he to haue, that say eth he is a Christian, the which holdeth not hym selfe, or resteth not in the lawes of the lyuyng god: But in mennes inuencyons, iudgyng of al thynges accor dyng to thē, and leauyng to an vncertē immaginacyon, and phantasy: Let vs ther fore that are buylded on the foundacyon of the holy prophetes and Apostles/and one the head cerner stone (one which they them selues were foūded, on which they preached/that is Jesus Christ, the sure stone) leaue the thynges that are vncerten to folow the certen: holding vs and resting vs in thē, and fastenig our ancre there, as in a sure place. For our christen faith consisteth not in douteful thynges, but in playn and most certen assuraūce, and in most tru preseruacio, taken and cōfyrmed by infallyble verite. In which god graunte vs to walcke perpetually, to the intent that accordig to it (fulfyllyng hys holy wyll in vs, and settyng alyde al inuensiōs contrary vnto hym) we maye lyue to his honoure, and to the edyfiēg of his church.

1. Petr. iiii c
1. Petr. i. b
ii. Pete i. d

Erubescimus sine lege loqui.

1. Corin: xii c
Epheſ. ii. d.

So be it.

¶ The thyrde boke of Esdras.

¶ Josias holdeth passeouer. After his deth, is Jechonias his sonne made kyng in his stede whō ꝑ kinge of Egipt putteth out, & setteth in his brother Joachim. Jerusalem is destroyed, & Sedechyah taken.

¶ The fyrst Chapter.

A

AND Josias helde the feaste of Easter in Jerusalem vnto the Lorde, and slewe the Passe ouer, the .xiiii. daie of the fyrst moneth. He set the prestes also in ordre (according to their dayly courses) being araied in long garmentes in the temple of the Lord. And he spake vntoo the Leuites the holye ministers of Israell/ that they shoulde halow them selues vnto the lorde, to set the holy arcke of the lorde, in the house that kynge Salomon the sonne of Dauid had buylded, and sayde: Ye shal no moare beare the Arke vpon youre shulders. Now serue your lord, and take the charge of hys people of Israell, after your villages ād your trybes: accordig as kyng Dauid, the king of Israel hath ordened, and accordig as Salomon his sonne hath honorably prepared: ye loke that ye al do seruyce in the temple, accordinge to his ordynge and destribucion of the principyall men, which are appoynted out of the trybes, to do seruyce for ꝑ children of Israel. Kyl the Passeouer & prepare offerynges for your brethren & do accordinge to ꝑ cōmaundement of ꝑ Lord, which he gaue vnto moses. And vnto the people that was founde. Josyas gaue .xxx. thousande of sheepe lambes, kyddes, and goates, and thre thousande oxen. These the kynge (of his kynglye lyberalytye) gaue vnto the peo-
B ple, according as he had promysed: and to the prestes of the Passeouer, he gaue two thuosand shepe, and an hundreth oxen. Moreouer, Jechonias & Semeias, and Nathanael brethren and Hasabias Jehiel, and Josabad gaue theym to the Passeouer. v. M. shepe, and v. hundreth bullockes:

And when these thinges were brought to passe, the Prestes and the Leuites stode goodly in theyr ordre, and had the vnleuened bread throughout the tribes. And after the ordering of the principal men in the tribes, they offered vnto the the lorde, in the syghte of the people, accordyng as it is wrytten in the booke of Moyses, and so they rosted the Easter lambe as accordinge was. As for the thanckoffrynges, & the other they dight them in kettels and pottes, and set them before the People, with good wyll, and afterwarde before them selues, and the Preastes. For the prestes offered the fat vntyll the tyme was expyred: but the leuites prepared for them selues, and for theyr bretheren the chylderen of Aaron. The syngers also the chyldren of Asaph stode in theyr ordre, accordynge as Dauid had deuised. So dyd Asaph, Zachary and Jduthun, whych were apoynted by the kynge. Moreouer the porters ād dore kepers, stod by the dores and that dylygentlye, so that none wente out of hys standing and seruice/ for theyr brethren (the Leuites) prepared for them. ¶
Thus wer al thynges performed, ꝑ belōged to the offering of the Lord. In that day they held the passeouer, and offred thanckoffrynges, besyde the sacryfice of the Lorde, accordynge to the cōmaūdement of kyng Josias.

So the chylderen of Israell, whyche were then presente helde an honourable Passeouer, and the feaste of swete bread vii. dayes longe. Yea such a Passeouer was not kepte in Israell, from the tyme of the Prophete Samuell. And all the kynges of Israell, helde not such an easter, as thys which kyng Josias helde/ and the preastes, the Leuites, the Jewes, and all Israell, of all them that were at Jerusalem. And in the .xviii. yeare of the raygne of Josias was thys passe ouer kepte. And wythe a perfecte harte, dyd kyng Josias ordre all hys worcks, before the Lorde, and the thynges that were wrytten of hym in Tymes paste concerning those that synned, and were vngodly agaynste the Lorde before all people, and that sought not the word of the Lorde vpon Israel. * After all these actes of King Josias, Pharao the king of Egipte, wente vp/ and came towarde Carcamis by Euphrates, and Josias

went

went to mete him. Then sent the kynge of Egypte vnto Josyas / saiyng: what haue I to do w̄ thee / O king of Juda? I am not sent of the lord to fight against thee, for my warre is vpon Euphrates, go thou thy waye home agayne in all ỹ haste. And Josias wolde not turne agayn vpon hys charet, but vndertoke to fyght agaynst him, and harkened not vnto the worde of the prophet, which he tolde him out of the mouth of God, but pytched a battell agaynst him in ỹ feld of Mageddo. And the princes preassed to kynge Josias. Then sayde the kynge vnto his Seruauntes: Carye me awaye oute of the battell, for I am sore wounded. And immediatly his seruauntes toke him awaie, out of the front of ỹ bat
P tell. Then sate he vp vppon the second charet, came to Jerusalem, dyed, & was buryed in his fathers sepulcre. And in al Jewry they mourned for Josias / ye the rulers also with their wyues, made lamentacion for him vnto this daye: And this was done euer still in Israel.

These thynges are written in the boke of the stories of the kynges of Juda, namely, al the actes & worckes of king Josias, his kingly power and maiesty, hys vnderstanding in the lawe of god, and what he dyd, yea thynges which are not wrytten in the boke of the kynges of Israel and Juda. And the people toke Iechonias the sonne of Josias, and made him kynge in stede of Josias his father when he was .xxiii. yeares olde. And he raigned ouer Israel iii. monethes. And the kynge of Egipte put hym downe, ỹ he shoulde not raygne in Jerusalē, and
E rayſed vp a taxe of the people: namelye, an. C. talentes of syuer and one talente of golde. The king of Egypt also, made Johakim hys brother kyng of Juda & Jerusalem. As for them of the kynges Councel, with the kynge him selfe, and Zaracles hys brother, he toke them, & caried them awaye preſoners into Egipt. Fyue and twentye yeare olde was Ieoachim, when he was made kynge in the lande of Juda and Jerusalem, and he dyd euel before the Lord. After this, Nabuchodonosor the kyng of Babilon cāe vp, bounde hym wyth bandes of yron, & caryed hym vnto Babilon.

Nabuchodonosor also toke all ỹ vessels that were halowed in the temple of the Lorde, and all the Jewels, and caryed them vnto Babylon, and brought them into hys owne temple at Babylon. Of hys vncleannes and vngodlynes it ys writtē in the booke of the Actes of the kynges. And Joachim hys sonne raygned in his steade: He was made kynge beinge .xviii. yeare olde, and raygned
F but thre monethes and x. dayes in Jerusalem, and dyd euel before the Lorde.

So after a yeare, Nabuchodonosor sent and caused hym be brought vntoo Babylon, w̄ the holy vessels of the lord and made Zedekiah his brother kyng of Juda and Jerusalem, when he was xxi. yeare olde: and he reygned .xi. yeare. And he did euell also in the syght of the Lord, and cared not for the wordes that were spoken vnto hi by the prophet Jeremy at the mouthe of the Lorde. And wheare as he had made an oothe vnto kynge Nabuchodonosor, he manswore hym selfe, and fell from hym, hauinge a stifnecke and a harte, and transgressed all the statutes and ordinaunces of the Lorde god of Israell. The rulers also and heades of the people of the Lorde, dyd muche euell, and became vngodly more then the Heathen, beinge defyled in all manet of abhominacions: Yea, & defyled the holy temple of the Lorde at Jerusalē. And the God of theyr fathers sent hys messangers vntoo them, to turne them backe, and to call them agayne from theyr synnes: for he wold fayne haue spared them for hys holy tabernacles sake: Neuertheles, they had hys Messlaungers in derysyon: And looke, what god spake vnto them by his prophetes, they made but a sport of it. Thys drew on so longe, tyl the Lorde was wrothe with hys people for theyr vngodlynesse:
G & tyl he caused the kynges of the caldees to come vp, whych slewe theyr yong mē w̄ the swerde, yea euen in the compasse of theyr holy temple, ād spared nobody, neyther ponge nor olde / neyther maide nor pong man: but they were al deliured into the power, of the kinges of the caldees, and all the holy vessels of the Lorde and the kynges treasures toke they, and caryed them vnto Babilon. As for

fyre vpon her towres, destroyed all her noble buildinges, and brought them to naught: and the People that were not slayne wyth the sweatde, they caryed vn to Babylon.

Thus became they prisoners and bondmen of the king of Babilon, tyll they were delyuered and Raygned for them selues, * when the woordes of the Lorde were fulfylled, whyche he promised them by the mouth of the prophete Jeremy, and tyll the lande had her rest: namelye, all the time that it laye waste had it rest and quietnes. lxx. vii. yeares.

¶ Cirus geueth lycence to the Jewes, to returne to Jerusalem, & restoreth them the vessels of the temple. After that are ther letters sent to Artaxerses, which accuse the Jewes for buylding of the Citie: and so is the buylding dyuē of, vntyll the. ii. yeare of Dazius.

The. ii. Chapter.

A * Now when kynge Cirus raigned ouer the Persians, and when the Lord wculd perfourme the worde ỹ he had promysed by ỹ mouthe of the prophete Jeremy: the lord raysed vp the spyrete of Cirus, the kyng of Persians, so that he cauled this writinge to be proclaymed thorow oute his whoole realme, saiynge: ¶ Thus saythe the kynge of Persians: The lorde of Israell that hygh lorde hathe made me kynge of the Lande, and commaunded me to buylde hym an house at Jerusalem in Jewry. If there be any now of youre people, ỹ the lorde be wyth hym, and go vp wyth hym to Jerusalem. And all they that dwell roūde aboute that place, shall helpe them, whether it be wyth golde, & siluer & giftes, & horses & necessary catel and all other thynges that are brought wyth a fre wyll to the house of the lord at Jerusalem.

Then the principall men oute of the
B tribes and vyllages of Juda and Ben-
Jamin stode vp: so dyd the prestes also ād ỹ leuites (whome the Lorde had moued, to go vp, and to buyld the house of the Lorde at Jerusalem, And they that were aboute them helped them wyth all maner of gold, and syluer, and catell also and wyth many lyberall gyftes, and thys dyd many one, whose mynde was styrred vp thertoo. * Kynge Cirus also brought forth the vessels & ornamentes, that wer halowed vnto the Lord (which Nabuchodonosor the kynge of Babylon had caried awaye from Jerusalem, and consecrated them to hys idoll and ymage) and delyuered them to Mithridatus hys Treasurer, and by hym they were delyuered to Salmanasar, the debytie in Jewry. And thys was the numbre of them: Two thousand and. iiii. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ii. M. and. iiii. C. vessels of syluer, and a thousande beside. All the vessels of golde and syluer were. v. M. viii. C. and. lx. These were numbred vnto Salmanasar, and them that were come agayne wythe hym to Jerusalem oute of the captyuitye of Babylon. * C Now in the tyme of kynge Artaxerses the king of Persia, these men: Balemus & Mithridatus, Sabellius, Rathimus, Balthemus, Semellius the scrybe and other that dwelt in Samarya and in other places vnder the dominion thereof, wrote a letter vnto kynge Artaxerses, wherin they complayned vnto the king of them in Jewry and Jerusalem. The letter was made after thys maner:

Syr, thy seruaunts Rathimus, the story wryter, Sabellius the Scribe and other iudges of the courte in Celosyria and Phenyces. Be it knowen and manifest to our Lord the kyng, that the Jewes which are com vp from you vn to vs into the rebellyous and wycked cytie, begynne to buylde it agayne, and ỹ walles about it, and to set vp the tẽple D of the new. Now yf thys cytye and ỹ walles therof be set vp againe, they shal not only refuse to geue trybutes & taxes, but also rebell vtterly against the king.

And forsomuch as they take this in hand now about the tempe, we thought it reason, to thinke no scorne of it, but to shew it vnto our Lord the kyng, and to certyfy him therof: to the intent that if it please the kynge, he maye cause it to be sought in the bokes of olde: and ỹ shalt fynde suche warning written, and shalt vnderstande, that the cytie hathe all waye bene rebellyous and disobediente, that it hath subdued kinges and cyties, and that the Jewes which dwel therin,

haue

haue euer ben a rebellious, obstinat, vn
faythfull, & fighting peple, for the which
cause this cite is wasted. Wherfor now
we certifye our Lorde the kynge, that if
thys cite be builded, ād occupied again,
and the walles therof set vp anewe, ỹ
canst haue no passage into Celosyria ād
Phenices.

Then wrote the kyng to Rathimus
the storye writer, to Balthemus, to Sa
D bellius the scrybe, and to the other offi-
cers and dwellers in Siria & Phenices
after this maner: I haue red the Epistle,
whych thou sentest vnto me, and haue
commaunded to make diligent searche/
and haue founde, that the cytie hath e-
uer resisted kynges, that the same peo-
ple are disobediente, and haue caused
muche warre, and that myghty kinges
haue raigned in Jerusalem, which also
haue raysed vppe Tares of Siria and
Phenices. Wherfore I haue commaū
ded those people, that they shal not buil
de the citie, that they make no more in it,
and that they proceade no further wyth
the buyldinge: for so muche as it myght
be the cause of warre, and displesure vn
to kynges.

Now when Rathymus and Sabel-
lyus, the Scrybe, and the Rulers in the
lande, had red the wrytinge of kyng Ar-
taxerses, they gat them together/ and ca
me in all the hast to Jerusalem, with an
hooste of horsmen, and with much peo-
ple of fote, & forbad them to build. And
so they lefte of from buyldīng of the tē-
ple, vnto the seconde yeare of kynge Da
tius.

¶ Darius maketh a feaste. The iii. sentences of the
iii. young men, of which the fyrst is declared.

¶ The iii. Chapter.

A KYng Darius made a great
feast vnto his Seruaūtes,
vnto all hys courte, ād to al
the Officers of Medea and
Persia, yea to al the debites
and rulers that were vnder hym / from
India vnto Ethiopia, an hundred and
xxvii. countrees. So when they had ea-
ten and dronken being satisfyed, and we
re gone home agayne. Darius the king
wente into hys chamber, layed hym dou
ne to slepe, and so awaked.

Then the thre younge men, that kepte
the kynges person and watched hys bo-
dy, commoned amonge them selues, and
spake one to another: let euery one of vs B
saye sumthing, and loke whose sentence
is wyser and more excellent than the o-
ther/ vnto hym shal king Darius geue
greate giftes, and clothe him with pur-
ple. He shall geue hym vessels of goulde
to drinke in, clothes of gold and coue-
rynges: he shal make him a costly charet
and a bridle of golde, he shal geue hym
a bonet of whit lylke, & a chayne of gold
about his necke: yea he shalbe the lecōd
and principal nexte vnto kynge Da-
tius, & that because of his wysdome, and
shalbe called, the kinges kynsman.

So euery one wrote his meanynge,
sealed it, and layde it vnder the kynges
pelowe, and sayde: when the kynge ary-
seth, we wyl geue him our wrytinges: &
loke whose wordes the kyng & his chefe
lordes iudge to be the moste wysely spo
ken, the same shal haue the victory. One
wrote: Wyne is a strong thinge.
The seconde wrote: The kynge is stron
ger. The thyrde wrote: Women haue
yet more strength, but aboue al thinges
the treuth beareth awaye the victory.
Now when the king was rysen vp, they
toke theyr wrytynges and delyuered thē
vnto him, and so he red them. Then set
he forth to cal al his chefe lordes, all ỹ
debytes and chefe rulers of the contrees
of Medea and Persia. And when they
were set downe in the councell, the wry-
tinges were red before them. And he cō
maunded, to cal for the ponge men, that
they myght declare their meanynges thē
selues by mouth. So whē they were set
for, and came in: the kynge sayde vnto
them: shewe vs and make vs to vnder-
staude, what the thinges are that ye haue
written.

Thē began the fyrst (which had
spoken of the strength of wyne) & sayde:
O ye men, wyne is maruelous stronge,
and ouercommeth them that drynke it:
it dysceaueth the mynde, and bryngeth
bothe the poore manne and the kynge
to dotage and vanite.
Thus dothe yt also with the bonde man
and wyth the free, wyth the poore and D
ryche: It taketh awaye their vnder-
standynge, and maketh theym careless

and merye/so that none of them remembreth any heuynesse, dett or dewtye: It causeth a man to thyncke also that the thinge which he doth, is honest & good: and remembreth not that he is a kyng, nor that he is in auctoryte, and that he ought not to do suche thynges. Moreouer, when men are drynckyng, they forget al frendshyppe, all brotherly faythfulnes and loue: but as soone as theye are dronken, they drawe out the swerde and wyl fyghte: and when they are laid downe from the wyne, and so rysen vp agayne, they can not tel, what they dyd: iudge ye now, is not wyne the strongeste? For who wolde elsetake in hande to do suche thynges? And when he had spoken this, he helde his tonge.

¶ The declaracion of .iii. last sentences of .iii. yonge men, propoũded in the Chapter before, of which the last, that is, that veryte beareth the victory in al thinges, is most commẽded & alowed. Darius writeth letters to al the rulers vnder him, that they should ayde zorobabel to the building of Jerusalem.

❧ The .iiii. Chapter.

THen the seconde (which had sayde, that the kynge was stronger) began to speake, sayinge: O ye men/are not they the strongest / and most excellent, that conquere the land and the sea, and al that is in the sea & in the earth? Now is the kyng lorde of all these thinges/and hath dominiõ of thẽ al: and loke what he commaundeth, it is done. If he sende hys men forth awarfare, they go, and breake downe hylles, walles and towres. They ar slayne, and slaye (other men) thẽ selues, & ouerpasse not the kynges word. If they get the victory, they bringe the kyng al the spoyle. Like wise the other that medle not with warres and fyghting, but tyl the groũd: when they reape, they bringe tribute vnto the kyng. And yf the kyng alone do but commaunde to kyll, they kyll: yf he commaunde to forgeue, they forgeue: yf he cõmaũd to smyte, they smyte: if he bid dryue awaye, they dryue awaye: if he cõmaunde to buylde, they buylde: yf he cõmaunde to breake downe, theye breake downe: yf he commaunde to plant, they plant. The comen people and the rulers are obedient vnto hym. And the kynge in the meane season sytteth hym down, eateth, and drinketh, and taketh his rest then kepe they watch roũde aboute the kyng, and not one of them darre get hi out of the way, to do his owne busynes, but must be obedient vnto the kyng at a worde. Judge ye now, O ye men, howe should not he go farre aboue, vnto whõ men are thus obedient? And when he had spoken this, he helde hys tonge.

The third whose name was zorobabel/ which had spoken of wemẽ and of truth, beganne to saye after this maner: O ye men, it is not the greate kyng, it is not ỹ multitude of men, nether is it wyne that excelleth: Who is it then that hath the lordshippe ouer them? Haue not wemen borne the kynge, and all the people that rule those thynges? Haue not wemen borne theym, and brought theym vp, that plaute the vynes, whereout the wine commeth? They make garmentes for al men, they geue honoure vnto al men, and wythoute wemen can not men lyue. If they gather golde and syluer and all precyous thynges, and se a fayre wel fauoured womã, they leaue all to gether, and turne their eyes only vnto the woman, and gape vpon her, and haue more desyre vnto her, then vnto ỹ syluer and golde, or any maner of precyous thynge. A man leaueth hys Father that brought hym vp, he leaueth his owne naturall countree, and cleaueth vnto the woman: yeahe ieopardeth hys lyfe wyth the woman, and remembreth nether father, nor mother, nor countree. By thys then ye must nedes know, that women haue the dominion ouer you.

¶ Doth it greue you? A man taketh hys swearde/and goethe hys waye too steale, to kyll, to murther, to saile vppon the sea, and seith a lyon, and goth in the darckenes: and when he hath stollen, dyscerned and robbed, he bringeth it vnto hys loue. Agayne, man loueth hys wyfe better, then father and mother: ye many one there be, that runne oute of theyre wyttes, and become bondmen for theyre wyues sakes: many one also haue perysshed, and haue bene slayne, and haue sined because of women.

And now beleue me, I know a kyng/ which is great in hys power, and all landes stand in awe of hym, and no man dare laye hande vpon hym: yet dyd I see, that

that Apame (the daughter of the great kyng Bartacus) ỹ kynges concubine sat besyd the kyng, vpon the ryght hãde, and toke of his crowne frõ his head and set it vpon her owne head, & smote the kynge with her lefte hande. Moze ouer, the king loked vpõ her with open mouth: yf she laughed vpõ him, he laughed also: but yf she toke any displeasure wh hi, ỹ king was faine to flatter her, and to geue her good wozdes tyl he had gotten her fauoure agayne.

O ye men, ar not wemen then stronger? Greate is the earth/ãd hye is the heauẽ that do these thinges. Then the kyng & the Pzinces loked one vpõ another. So he began to speake of the trueth: O ye men/ are not wemen strongar? Greate is the earth, hye is the heauen, swyft is the course of the sounde, he compasseth the heauen rounde aboute, and fetcheth his course agayn to his own place in õe daye. Is he not excellent that doth this? Ye great is the trueth and stronger thẽ all thinges. All the earth calleth vpon the trueth, ỹ heauen pzayseth it, al wozkes shake and tremble at it, and with it is no vnrighteous thing. Wyne is vnrighteous: the kyng is vnrighteous women are vnrighteous: al the childzẽ of men are vnrighteous, ye al their wozkes are vnrighteous, & ther is no trueth in them, in there vnrighteousnes also shal they be destroied and perish. As for truth, it endureth and is al waye strõg: it lyueth and conquereth for euermoze

E wozlde without ende.

The trueth acceptethe no parsonnes, it putteth no difference betwixte riche oz poore betwexte the myghtye oz simple but doth right vntoeuery man whether they be euel oz good and all men are louyngly dealt w al in the wozkes of it. In the iudgement of it ther is no vnrighteous thing, but strength kyngdõ and power & maiesty for euermoz Blessed be the God of trueth.

And w that he helde his tonge and all the people cried and sayde: Great is the trueth, & aboue al. Then sayde the king vnto him: Aske what thou wylt moze then is appoynted in the wryting and I shall geue it thee, for thou arte found wyser then thy companyons:

ỹ shalt sit next me and be my kinseman. Then sayde he vnto the kynge: Remembre thy pzomyse and vowe, whyche thou haste vowed and pzompsed (in the daye when thou camest to the kyngdoime) to builde vp Jerusalem, and to sende again F ne al the vessels and Jewels, that were taken awaye out of Jerusalem: whyche Cyrus separated, when he offered in Babylon, and would send thẽ agayne. And thy mynde was to buyld vp the temple/ whych the Edomites brent, when Jerusalem was destroyed by the Caldees. Thys onely, O kyng/ is the thynge that I require, thys is the maiestie, which I desyre and aske of thee: that thou perfozme the vowe, which thou wyth thyne owne mouth hast made vnto the kyng of heauen.

Then Darius the kinge stode vp, ãd kyssed hym, and wzote a letter vntoo all the debytes and shzeues, to all the lozds and Nobles, that they shoulde conueye hym fozth, and all them that would go vp wyth hym. He wzote a letter also vnto al the shzeues that were in Celosiria and Phenices, and vnto Lybanus, that they shoulde dzawe Cedze trees from Lybanus vnto Jerusalem, to buylde the citye wyth all. Moze ouer he wzote vntoo all the Jewes that were gone out of his realme into Jewzy, because of the fredom ỹ no officer, noz ruler, noz shzeue, shulde come to theyz dozes: and that all their lãde which they had conquered, should be free and not tributary: And that the Edomytes shoulde geue ouer the cityes and byllages of the Jewes, whyche they had taken in: yea and that they shoulde yearely geue .xx. talentes to the buylding of the temple, vntill the tyme that it were fyntished: and to the dayly halowinge G of the brent offerynges (as it is cõmãded) ten talẽts yearely also: And that all they whych come from Babylon to build the Cytie, shoulde haue free Lybertye, they and theyze Chylderen, and all the Pzeasties:

He wzote the greateneſſe also and commaunded that the holye Garmente shouldebe geuen them, wherin they mynistred: and wzote that commaundementes shoulde be geuen to the Leuites, vn-

tyl the daye, that ꝯ house were fynisshed and ℨ Jerusalem buylded vp: and cõmaũded that al they ꝯ watched ꝯ cyte, shold haue their porcyons and wages.

He gaue ouer also all the vessels that Cyrus had separated from Babylon: & all ꝯ Cyrus had geuen in cõmaũdemẽt, the same charged he also, that it shulde be done and sent vnto Jerusalem. Now when this ponge man was gone forth he turned his face toward Jerusalem, and praysed the kyng of heauen, & sayd Of thee commethe the victorye, Of the commet, wysdom and clearnesse and I am thy seruant. Blessed art thou which hast geuen me wysdome: the wyll I prayse, O Lorde, thou God of oure fathers.

And so he toke the letters/and wente vnto Babylon: And when he came ther he tolde this vnto hys bretheren that were at Babylon, and they praysed the god of ther fathers, that he had geuẽ thẽ refreshing & lyberti to go vp, & to build Jerusalem and the temple (whiche ys there called after the name of ꝯ Lord) and they reioysed with instrumẽtes ãd gladnesse seuen dayes longe.

¶ They ꝯ returne to Jerusalẽ are nombred. They begyn to lay ꝯ foundacion of ꝯ tẽple, but are let by ꝯ meanes of enemyes & so is ꝯ buylding dryue of by ꝯ space of two yeare.

The.v.Chapter.

a After this were the principal men of al the vyllages chosen in the trybes and, kynredes, that they shuld go vp with their wyues & childrẽ with their seruauntes & maydens, with al their catel and substaunce. And Darius the kyng sent w̃ them a thousãde horsmen, to conueye them safely vnto Jerusalem: and their brethẽ were glad, playeng vpon instrumentes/& singing

And these are the names of the men, whiche wente vp out of the villages, accordyng to the trybes. Of the Prestes ꝯ sonne of Phinees, ꝯ sõne of Aaron: Jesus the sonne of Josedec Joachim the sonne of zorobabel ꝯ sonne of Salathiel (of the kynred of Dauid, out of ꝯ kired of Phares, of the trybe of Juda) whiche spake wonderful thinges vnder Darius the kyng of Parsia/in ꝯ secõd yeare of his rayne in ꝯ fyrst moneth of Nisan.

These also are they of Jewry, which came vp/and turned agayne vnto Jerusalem, oute of the captyuyte that Nabuchodonosor the kynge of Babylõ had brought vnto Babylon. And euery man sought hys porcion agayne in Jewry, his cite, they that came wyth zorobabell, and with Jesus, Nehemias, Saraias, Raelaias, Elenius, Emmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Oliorus, Emonias/one of their princes.

And the nombre of them accordinge to their kynredes and rulers were. B
The chyldren of Phares, two thousãd an. C. and .lxxii. The chylderen of Ares iii. M an. C. and .lvii. The chylderen of Femo, an. C. ãd .xlii. In the sonnes of Jesus and Joabes, a. M. iii. C. and two. The sonnes of Beniu. ii M. iiii. C. and lxx The sonnes of Corobal. ii. C. and. v. The sonnes of Banica, an. C. and lxviii. The sonnes of Rebech. iiii C. and three. The sonnes of Archod. iiii. C. and xxvii The sonnes of Adonikam. xxxvii. The sonnes of zorobabel. ii M. and lxvii: The sonnes of Adonu. iiii C. and lxi. The sonnes of Adarectis an C. ãd viii. The sonnes of Ciaso & Selasan. C. & vii. The sõnes of Azecec. iiii. C and. xxix. The sonnes of Jedarbone, an · C. and. xxxii. The sonnes of Hananias an. C. and xxx. The sonnes of Azoni. xc. The sonnes of Marsat. iiii. C. and xxii. The sonnes of Habarus. xcv. The sonnes of Sepholemon an C. and xxiii. The sonnes of Nepopas. lv The sonnes of Bechanates an. C. lviii. The sonnes of Sebethanus an. C. & xxxii The sonnes of Crearpat or (whyche is called also Enohadies and Modias) iiii. C. and xxiii Of them of Grainos and Gabea, an. C. and xxi. Of them, of Bessetlon and Ceage, lxv. Of them of Bastarus an. C. and xxii. Of them of Becheno bes. lv. Of the sonnes of Liptis: ther were an. C. and. lv. Of the sonnes of Labonnus: iii C. and lvii. Of the soimes of Sichem. iii C, and lxx. Of the sonnes of Suadon and Elimon. iii. C. and. lxxviii Of the soimes of Ericus two thousande an C. and xlv, The sonnes of Juaas iii. C. and. lxx:

the

The Prestes: The sonnes of Jeddus The sonnes of Euther: the sonnes of El Jasib. iii. C. and. lxxi. The sonnes of Emerus. ii. C. and. lii. The sonnes of Fasurius. iii. C. and. lvii. The sonnes of Carea. ii. C. and. xxvii. The Leuites: The sonnes of Jesus in Caduhell and Banus, and Serebias, an Edeas, seuentie and foure.

The whole numbre of these from. xii yeares was. iii. M. iiii. C. lxii. Of the sonnes, doughters and wyues, The whole summe was. iiiii. M. ii. C. and xlii. The sonnes of the preestes that prayed God in the temple: The sonnes of Asaph, of whome there were an. C. and. xxviii. But the dore kepers wer: The chyldren of Esmenus: the chylderen of Aser: the chylderen of Amon: the chylderen of Acuba, Topa: the chylderen of Tobi: an. C, and. xxxix. in all.

¶ The preestes that serued in the Temple: The sonnes of Sel, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sõnes of Heliu, the sonnes of Labana, the sonnes of Armacha, the sonnes of Acub, the sonnes of Utha, the sõnes of Cetha, the sonnes of Agab, the sõnes of Obay, the sonnes of Anani, the sonnes of Canna, the sonnes of Geddu, the sonnes of Au, the sonnes of Radin, the sonnes of Desanon, the sonnes of Nechoba, the sõnes of Caseba, the Sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Atra, the sonnes of Hastein, the sonnes of Asiana, the sonnes of Maneí, the sonnes of Nasisin, the Sonnes of Accuka, the sonnes of Agitta, the sonnes of Azuí, the sonnes of Fauon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Cared, the sonnes of Barcus, the sonnes of Sarea, the sonnes of Coesi, the sõnes of Nasit, the sonnes of Agista, the sonnes of Pedon: Salomon hys sonnes the sonnes, of Asophot, the Sonnes of Phazida, the sonnes of Celi, the Sonnes of Dedon, the Sonnes of Gaddahel, the Sonnes of Sapheus, the Sonnes of Aggia the SONNES of Sacharet, the sonnes of Sabathã, the sonnes of Saroueth, ỹ sonnes of Nasit, the sonnes of Ania, the sonnes of Salus, the sonnes of Addus, the sonnes of Suba, the sonnes of Enra, the sonnes of Rabotis, the sonnes of Phalphat, the sonnes of Nalmon. All these ministred in the Sanctuarye, and were seruauntes of Salomon: euen. iiii. C, x. lxxxii. D

These folowyng are they, that wẽt vp from Thelmellat Thelarsa (whose Prynces were Carmelan and Careth) and might not shew forth their cities ãd kynredes, how they were of Israel: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodaicus. Of the prestes that executed the offyce of the Presthode, and were not founde: The sonnes of Obia, the sõnes of Achos, the sonnes of Addin, which maried one of the daughters of Phargelen, ãd were named after him. The wryting of the same kynred was sought in the register of theyr generacion, but it was not founde: and therfore were they forbydden to execute the office of the Presthode. Unto the sayd Nehemias, and Athsharas, ỹ they should haue no porcyon in the Sanctuary, tyl there rose vp an hye prest, that were well instructe in the playne clearnes and trueth. Of all Israel (besyde seruaunts ãd maydens) ther were. xlii. M. iii. C. & xl. Now were there of seruauntes and maydens. vii. M. iii. c. and xxxvi. Of syngyng men ãd syngyng women there were ii. c. and lxv Four hundreth and. xxxv. Camels. Seuen thousande, and xxxvi horses. Two hundreth thousande and xlv Mules ¶ Fyue M and xxxv asses.

Their heades also and the rulers in the trybes, when they came to Jerusalem, and wolde buylde and set vp the tẽple of God agayne in his place, they gaue (after their abilitye, vnto the temple, to the treasure and to the seruyce of the Sanctuary. xii M pounndes of golde, v M of syluer, and an. C. Prestes garmentes. And so dwelt the Prestes and ỹ Leuites/and the peple that went out to Jerusalem, ãd in the countre ther about the syngers also and the porters, euerye one of Israel in his owne lande.

nota Syngers

*i.Esdr.iii.a So when the seuenth moneth came, and when the chyldren of Israel were euery man at his busynes, theye came all w̄ one consent in to the court, which was befor the East doze. And ther stod Jesua the sonne of Josedeck and his brethren the Prestes, and zorobabel the sonne of Salathiel and his brethrē, setting vp an aulter, to offre brent sacrifices vpon it, as it is writen in the law of moyses.

There came people also of other countrees, and the Heathen oute of all landes to set vp the aulter in his place, ād offred sacrifices and brentoffringes vnto the Lorde in the mornynge. And so they helde the feaste of tabernacles, as it is commaunded in the lawe. And dayely offred they as accordyng was, and made the sacrifyces appoynted the offrynges also of the Sabbothes and of the new Mones, and all holy feastes. And all they that vowed offringes vnto the Lord, beganne at the new Mone of the .vii. moneth to offre vnto God, for the temple of the Lord was not yet buylded. And thei gaue vnto ỹ masons and Carpenters, moneye, meate, and drynke withe chearfulnesse. Unto them of Sidon also and Tyre, they gaue cartes that they shulde carry Cedre trees from lybanus to beiattes and beames, and that they shoulde make Shyppes in the hauen of Joppe, accordyng as it was appointed and ordeyned by Cirus kynge of the persians.

And in the seconde yeare they came into the temple of God at Jerusalem. In the seconde moneth beganne zorobabel the sonne of Salathiel, ād Jesua the sonne of Josedec & their brethren the prestes & Leuites, ād al they that were come vnto Jerusalem out of the captyuite of Babilon, and layed the foūdacyon of the temple, in the newe moone of the second moneth in the seconde yeare that they were come into Jewry and Jerusalem. And they appoynted the Leuites (ỹ were about .xx. yere old) vnto the seruyce of the Lorde: so Jesua and his sonnes and his brethren & alỹ Leuites stode to gether and performed the law & ordinaunce in the house of the Lorde.

And the Prestes stode, and had their Garmentes and Trompettes and the Leuytes/the sonnes of Asaph had Cimbales, gevyng thankes and prayses vnto the Lord, accordynge as Dauid the kynge of Israel had ordeyned. And the songe that they dyd synge vnto the Lorde/was after this maner: *O synge vnto the Lord for he is gracyous, and hys goodnes vpon Israel endureth for euer. And al the people blowe out wyth trompettes, and songe with loud voice, prayseyng the lorde together in the rearyng vp of the house of the lorde.* *Ps.cxvii.a

G *i.Esdr.viii.a There came also from amonge the prestes and leuytes the rulers and elders, accordyng to the trybes and kynredes (suche as had sene the house afore) to ỹ buylding of the temple with greate crie and greate mournyng, many also wyth trompettes and greate ioye: Inso much, that the trōpetes might not wel be herd for the wepyng and mournyng. For the commen people blow goodly vpon the trompettes.

*Then came the enemyes of the trybes of Juda and Ben Jamyn, to know what that trompetyng & noyse of shawmes myghte be. And they preached, that it was they whych were come agayn oute of captiuitee/ and woulde buylde the temple vp anew vnto the Lorde god of Israell. So they wente to zorobabell and Jesua, and to the rulers of the vyllages, and sayde vnto them: Shall we buylde wyth you also? For we lykewyse haue heatde youre Lorde, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria whiche brought vs hether. Then zorobabell & Jesua & ỹ rulers of the vylages of Israell sayde vnto them: It is not mete/that ye shoulde buylde the temple of our god wyth vs: we oure selues alone wyll buylde vnto the LORD/lyke as Cirus the kynge of the Persians hath commaunded vs. *i.Esdr.v.a

But the heathen in the land layed themselues agaynste those that were in Jewry/helde vp the Buyldinge from theym, laied wayte vppon them preuylye, stopped suche as broughte anye thynge to them, forbadde them to buylde, and hindred those that made them passage, ỹ the buyldyng

buyldyng shoulde not be fynyshed: and thys contynued so longe as king Cirus lyued: and so they put of the buyldinge for the space of .ii. yeares, vntyl the raygne of kyng Darius.

Aggeus and zachery propheey. They build the temple without let or hidzaunce, by the commaundement of Dauid.

The .vi. Chapter

IN the seconde yeare of the raigne of Darius, Aggeus and zacharye the sonne of Addo prophecyed vpon the Iewry and Jerusalem, in the name of the god of Israell. Then zorobabel the sonne of Salathiel and Jesua the sonne of Josedec, stode vp/and begamne to buylde the house of the Lorde at Jerusalem, whe the Prophets of the Lord helped them. At the same tyme came Sysennes the vnder Shreaue in Syria and Phenyces, wyth the land lordes and hys companyons, and sayde vnto them: Who hathe bydden and commaunded you to buylde the house, to make the rofe, and al other thynges agayne? And who are the workemen, that buylde them? Neuertheles the elders of the Jewes had suche grace of the lorde, that they wold not be let (though they were prouoked therto) but buylded on styll, vntyll the tyme that kyng Darius were certyfied thereof, and an answere receaued from hym. The letter that these men sente vnto kynge Daryus, was after thys maner.

Sysennes the vnder Shreaue in Syria and Phenyces/and the landlordes wyth their companyons, whych are head rulers in Syrya and Phenyces, sende their saluacyon vnto Darius the kynge. We certyfye oure Lorde the kynge, that we came into the lande of Jewry, and wente to Jerusalem: where we founde them buyldyng the great house of God and the temple, w greate costly free stone and wyth goodly tymbre for the walles: yea they make greate haste wyth the worke, and helpe one another, and it goeth forth prosperously in their handes, ad with greate dylygēce and worshipis it made.

Then asked we the elders/who had commaunded them to make vp the House and the buylding, and thys we dyd to the intent that we myghte certifye thee perfectlye, and wryte vnto thee/the names of those that were the rulers of the worke. So they gaue vs thys answere: we are the seruauntes of the Lorde, whyche made heauen and earth: and as for thys house, it hath bene buylded and set vp a fore tyme by the greate and Myghtye kyng of Israel. But when our fathers prouoked God vnto wrathe, and sinned agaynste the God of Israel, he gaue thē ouer into the power of Nabuchodonosor kynge of Babylon, the kynge of the Chaldees, whyche brake downe the house, and brent it, and caryed away the people prisoners vnto Babylon.

*Neuertheles, in the fyrste yeare that kyng Cyrus raygned at Babylon, Cyrus the kynge wrote and commaunded to buyld vp thys house agayne: and all the ornamentes that Nabuchodonosor caryed awaye from Jerusalem vnto Babylon, and appropriated vntoo hys owne temple: these brought Cirus forth agayne/and delyuered them to zorobabel, and to Salmanasar the vnder shreaue, commaundinge them that they shulde bryng those same ornamentes agayn, to Jerusalem into the tēple, and to begynne from the tyme forth, to buylde the temple agayne in hys owne place. Then Salmanasar layed the foundacion of ỹ Lordes house at Jerusalem, and euersence haue they buylded, and yet it is not ended. And therfore/O kyng, if thou thinkest it good, let it be soughte in the lybraryes and rolles of kynge Cyrus: yf it be founde then, that it is don wyth the counsell and consente of kyng Cyrus, and yf our Lorde the kynge be so mynded, lette hym wryte vnto vs therof.

*Then commaunded kyng Darius, to seke in the Lybraries: and so at Egbathanis, in a lytle cytie in Medea there was founde suche a writing: In the fyrst yeare of the raygne of Cirus the same kinge Cyrus commaunded that the house of the Lord at Jerusalem shold be buylded agayn (and odoures to be made there

*.i Esd.v.c

*.i Esd.vi.a
*.ii Esd.iiiie

there continually vnto the Lord) whose heygth shalbe .x. cubites, ād the bredthe xl. cubites and iiii. square with thre hewen stones, wyth a lofte of tymber of the same cuntre, yea with a new loft, and ỹ expences therof to be geuē of the house of kyng Cyrus. And the ornamentes of gold and syluer, that Nabuchodonosor toke out of the house of the lorde at Jerusalem, shalbe sett agayne in the temple at Jerusalem, wher they were afore. Sysennes also the vnderthreaue i Syrya and Phenyces, the Phenyces and their companions, and the other that be hed rulers in Sirria and Phenices, shal not medle nor haue any thing to do w that place.

G I Cyrus haue commaunded also/ that they shall buylde the house of the LORDE whoole vppe, and haue ordeyned them, to helpe those that be com oute of captiuytee: till the House of the Lorde be finished: and out of the tribut and taxing that is yearly raysed vp in Syrya and Phenyces/ dylygentlye to geue them a certayne summe to the offeryng of the Lorde: and the same to be delyuered vnto zorobabell the offycer: that he therwythal maye ordeyne oxen, rammes, lambes and corne, salt, wyne & oyle/ and that continually euery yeare: after the expences which the prests that be at Jerusalem, shewe to be made dayly, thys shalbe geuen vnto them wythout delaye that they may offre sacrifices dayly to the hyest God, for the kyng and for hys Seruauntes/ and to Praye for their lyues.

Lett it be proclaymed also on euery syde, that whosoeuer breketh or dispiseth this commaundemente of the kynge, shallbe hanged vpon a galow (made of hys owne good) and all hys gooddes shalbe seysoned vnto the kyng. The Lorde therfore (whose name is therecalled vppon) rote out and destroy all the kynges and people that vndertake, by violence too hynder the same, or to deale vncurteously wyth the house of the Lorde at Jerusalem. I Darius the kynge haue ordeyned, that these thynges shalbe don with all dilygence.

¶ The temple is finished, and dedicat: and the feast of vnleuenyd bread is holden.

❧ The .vii. Chapter.

Then Sysennes the vnderA
chreue Celosiria, Phenices/ and the other Land lordes w ther compāyons, obeied the thinges that kyng Darius had ordened, were dilygent in the holy worckes, ād were felowhelpers w the olde rulers of the Jewes. And so ỹ worcke of the Sanctuary went forth & prospered/ whe Aggeus & zachary prophecyed. And they perfourmed al thinges thorow the commaundement of the Lorde God of Israel, ād after ỹ deuise of Cyrus, Darius, ād Artaxerses kynges of Persia.

And thus was oure house fynyshed vnto the .xxiii. daye of ỹ moneth Adder in the .vi. yeare of kynge Darius. And the chyldren of Israel the Prestes and ỹ Leuites, and the other that were come out of captiuite, and soch as were ioyned vnto them/ dyd accordyng as it is written in the boke of Moses. And in ỹ dedycacyon of the temple they offred, an hundred oxen, an hundred rammes. iiii. hundred lambes, and .xii. gotes for the synnes of al the people of Israel, after ỹ nomber of ỹ trybes of Israel. The Prestes also and the Leuites stod arayed in ỹ presthy garmentes/ after ỹ trybes, ouer al the worckes of ỹ Lord God of Israel accordyng to the boke of Moses, and ỹ porters by all the dores.

And the chyldren of Israel (w those ỹ were come out of captyuyte) helde thee passeouer the .xiiii. day of the fyrst mōth when the prestes and the Leuites were sanctified. They that cam out of captyuite, were not al sanctified together: but the Leuites were al santyfied together. And so al they that came out of captiuite, kylled the easter lambe, for their brethren, for the prestes and for thē selues. And the chyldren of Israel that came out of captiuit, & escaped from al ỹ abhominacions of the Heathen, sought the Lord, & kept the feast of vnleuened bred vii. dayes longe, eatyng & drinckyng ād were mery before the Lorde that ỹ Lord had turned the deuyce of the kynge of Assyria, ād comforted their handes to ỹ worckes of the Lorde God of Israel.

Esdras

Esdras exhorteth the people to assemble & come together, & the redeth them the lawe. They kepe ye feast of Tabernacles.

The.viii.Chapter.

AND after him, when Artaxerses the kynge of the Persians raigned, there went vp to him Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchiah, the sonne Sallum/the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Bocsus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleasar, the sonne of Aron the fyrst preest. This Esdras went vp from Babylon (for he had good vnderstanding in the lawe of Moses, that was geuen of the lord god of Israel, to be taught and done in dede.) And the kynge fauoured hym, & dyd hym great worship and honoure, after al hys desyres. There went vp with him also certayne of the chyldren of Israell, of ye Preestes, of the Leuites, of the syngers, porters and mynysters of the temple at Jerusalem.

In the.vii.yeare of the raygne of kynge Artaxerses, in the.v.moneth, that is in the.vii. yeare of the raigne/they wente from Babylon in the new moone of the.v.moneth, and came the hye way to Jerusalem after this commaundemēt lyke as the Lord had prospered their iourney. For in these Esdras gat greate instructyon, that he shoulde leaue none of the thinges behynde, whyche are i the Lawe and commaundementes of God. And taught whole Israel al rightuousnes and iudgment.

Then came the Secretaries of kīg Artaxerses, and delyuered the wrytynges (that were come from Artaxerses the kyng) to Esdras the preest and reder of the lawe of the lorde: And thys is the copy of the letter. Kyng Artaxerses sendeth his gretynge vnto Esdras the preest and reder of the lawe of the Lord: Of frendshyp and good wyl I haue ordeyned and charged/ yf there be any of the Jewes/ of the preestes and Leuytes in my realme, whiche desyreth ais content to go wyth thee vnto Jerusalem, ye he maye do it. Therfore if any be mided to beare thee company, let them come together, and goo with the (lyke as I am contene and my.vii.frendes my coūcellers:) to se what they do at Jerusalem and in Jewrye, and kepe the thinges according as thou hast in the lawe of the lorde: and to bryng the gyftes vnto the lord of Israel, that I and my frendes haue promysed to Jerusalem/ and all ye syluer and golde that is in the countre of Babylon, vnto the Lord at Jerusalem, with the thinge that is geuen for ye People in the Lordes temple at Jerusalem: Yea that the same syluer & golde maye be gathered, and oxen, rammes, shepe and goates and other, that belōg to these thynges: and that they maye offer sacrifyces vnto the lorde, vpon the aulter of the lorde/ whych is at Jerusalem.

C And what soeuer thou and thy Bretheren, wyll doo wythe the Syluer and Golde, that doo after thy Wynde, and after the Commaundemente of the Lorde thy GOD: and lykewyse withe all the holye vessels, that are geuen thee for the Seruice of the House of the Lorde/ thy GOD and other thynges, what soeuer is necessary for thee to the worke of the temple, that shalbe geuen thee of the kynges treasure: and looke what thou with thy Bretheren wylte doo wyth the Golde, and syluer, that do after the wyll of the Lorde.

And I kynge Artaxerses haue commaunded, the kepers of the Treasures in Syria and Phenices, that whatsoeuer Esdras the preast and reader of the lawe, of the Lorde doth wryte, it shalbe geuen hym, tyll an hundreth, Talentes of Syluer and of golde in lyke maner: Of corne also an hundreth measures, and tyl an hundred vessels of wyne and other plenteous thinges without nomber.

Let al thinges be done after thee lawe of the hyghest GOD, that the wrath of God aryse not in the realme of the kyng and of his sonnes

I cõmaunded you also, that ye require no take nor trybute of the prestes, Leuytes, singers, and mynsters of the temple, nor of the writers: and that no mã haue auctorite to medle any thinge agaynste them. As for thee (O Eldras) set thou iudges and arbytrers in the whole land of Siria and Phenyces, after the wysdome of god: and learne al suche as are ignorant in the lawe of God thy Lord, and let al them that offende against the lawe, be punished: whether it be wt deth, wt paine, to be condempned in mony, or to be banished.

1. Eldr vii, d

Then sayde Eldras the wryter.* Blessed be the God of our fathers, that hath geuen so good a mynde and wyll, in to the herte of the kyng, to magnyfye his house that is at Ierusalem, & hath made me to be accepted in the syght of ỹ kynge/of his councel, of hys frendes & of his nobles. And so I was stedfast in my minde, according as the Lord my god helped me, and I chose out men of Israel to go vp with me. * And these

*1. Eldr ix a

are the heades (after their kynredes ād houses of their fathers) that went vp wt me from Babylon, out of the kyngdom of Artaxerses: Of the sonnes of Phares, Gerson ius. Of the sonnes of Siemarith, Amenus. Of the sonnes of Dauid, Accus/the sonne of Cecilia.

Of the sonnes of Phares, Zachary: and with hym there turned agayne an. C. and fyfte men. Of the sonnes of the captayne of Moabilon, Zaraei, & with him. ii C and. l. men. Of the sonnes of Zachnes, Iechonias Zecholy/and wt hym. ii. C. and l. men. Of the sonnes of Salamaasias, Gotholle, and. lxx. wyth hym Of the sonnes of Zaphacia, Zarias, Mychell, and with hym. lxx. Of the sonnes of Iob/ Abdias, Iehely, and wyth hym. ii. C. and. xii. men. Of the sonnes of Bania, Salimoth the sonne of Iosaphia, and with him an C. and lx men. Of the sonnes of Beer. Zachary Bebi, and with hym. ii. C and viii men. Of the sonnes of Esead, Iohannes Ezechan, and wyth hym. C. and x. men. Of the sonnes of Adonicam, those ỹ were the last, and these are their names: Eliphalam the sonne of Gebel, and Semeias, and wyth hym. lxx. men.

All these called I together by the water Thya, where we pytched oure tentes thre dayes and there I mustered them.

As for the sonnes of the prestes and Leuites, I founde none there. Then sēt I vnto Eleazar, and Eccelom, & Mesman, and Malobam/and Enaathan, & Samea, and Ioribimachan, Eunagā, Zachary, & Osollamum (these were the leaders and men of experyence) and I sent them word that they shoulde come vnto Loddeus, which was by the place of the treasury, and commaunded them that they shoulde speake vnto Loddeus and to hys brethrē, and to those that were in the treasurye/to sende vs suche men/as might execute the prestes office in the house of the Lord our God. And with the myghty hand of our lord god, they brought vnto vs men of good experience, from among the sōnes of Mooly us/the sonne of Leui, the sonne of Israel, Sebebiam and ỹ sonnes & his brethrē Asbin and anin, of whom ther were xviii. From among ỹ chyldren of the sonnes of Cananus, and theyr sonnes, were xx. men.

And of them that serued in the Temple, whome Dauid had ordened, and the principall men that minnistred for the work vnto the Leuites in the temple. ii. C. and xx. men, whose names are all tokned vp in wrytinge.

nota

nota a fastynge

Then commaunded I a fastinge vnto the young men before the Lorde, that I myght desyre of hi a prosperous iourneye and a good way for vs/yea for vs/ for our children & for the catel, because of the laynges awayt, & I durst not require of ỹ king men of horse & of fote, to conuey vs safely agaynst our ennemyes, for we had sayd vnto the kyng, that the power of the Lorde oure god shoulde be wyth them that seke hym wyth theyr whoole hertte.

And therfore we besought oure lorde earnestly because of these thynges, and he was mercyful vnto vs, and hearde our prayer. And I separated from amonge the rulers of the People and from the Prestes of the Temple twelue in nne/and Sebeia, and Asania

and

and ten men of their brethren with them.
And I weied them the gold and the syl
uer, and al the Prestly ornamentes of ỹ
house of oure God, whyche the kyng &
hys councel, and hys Prynces, and whole Israel had geuen.
And when I had weyed it, I gaue them an. C. & l. talentes in syluer, & .C. talētes of syluer vessel, an. C. talentes of golde, & of golden vessell seuen tymes twenty,
E and vessels of other metall (yee of good metal) rit. glysteringe as the golde, and sayde vnto them: ye also are holy vntoỹ Lorde, and the vessels are holy, and the golde and the syluer is promised vnto ỹ Lord the god of our fathers. Be diligēt now, and kepe it, vntill the tyme that ye delyuer it to the rulers of the people, to the Prestes to the Leuites, to the principal men of the cyties of Israel in Jerusalem, ād in the chamber of the house of oure God.
So the Prestes and the Leuites which receaued of me the golde, the siluer and the vessel, brought it to Jerusalē into ỹ temple of the Lord. And from Thia we brake vp the .xii. daie of ỹ first moneth, till we came to Jerusalem. And when ỹ thyrday was past, the weyed golde and syluer was delyuered in the house of ỹ lorde the fourth daye, vnto Marimoth the sonne of Jor the Prest, ād whi was Elezar ỹ sōne of Phineas, & wt thē were Josabdus the sonne Jesned, Medias & the sonne Banus, and certayne of the leuites to the nombera nd to the wayght ād the wayght of them was written vp ỹ same tyme. As for those that were com out of captyuitee, they offered sacrifyce vnto the lord ỹ God of Israel: euen. xii. oxen for al Israel lxxxvi. rammes. lxxii shepe. xii. goates for synne. xii. kyne for a thankoffryng, al to the sacrifyce of the lorde. And the kynges commissyon delyuered they vnto the stewardes and debytes of the kyng, and the vnderchreues in Celosyria and Phenices.
Now when these thinges were done, the rulers came vnto me, ād said: The generacyon of Israel, the prynces ỹ Prestes and Leuites, thee Straunge people and in dwellers of the land, haue not put awaye their vnclennesse, from ỹ Cananites, Hethites, Pherezittes, frō the moabites, Egyptyans, and Edomytes. For bothe they & their sonnes haue myngled thē selues wt ỹ daughters of them, & the holy sede is myxte wyth the outlandish heathen, and sens the beginnynge of theyr raygne, haue the Rulers and heades bene partakers of theyr wickednesse.
*As soone as I hadd heardc these thynges, immediatlye I rent my holye garmentes, and pulled out the heare of my head & my beard, & sate me downe sorowful & heuy. So al they ỹ wer moued thorow the worde of the God of Israel, came vnto me: and I satte styll full of heauynesse vntyll the euenynge Sacrifice. Then stode I vp from fastinge, hauing rēt clothes and the holi garment kneled downe vpon me knees, held out my handes vnto the Lorde, and sayde: O Lorde, I am confounded and ashamed before thy face, for oure synnes are become many vpon our heades, and our wickednesses are exalted vntoo the heauen: for sens the tyme of our fathers we are in greate synne vnto thys day. And for the synnes of vs and our fathers, we with oure brethren and with oure prestes, haue bene delyuered vnto the kynges of the earth, into the swearde, and to captiuitie, and became a spoyle wyth confusion and shame vnto thys daye.
And nowe, O Lorde God, howe greate is the mercy that we haue gotten of thee in that thou hast left vs a rote and a name in the place of thy sanctuari, to discouer oure lyght in the house of the Lorde oure God, and geuen vs meate at all tymes of oure ministracion. And when we were in Captiuitee, we were not forsaken of the Lorde oure god: But he made the kynges of Persya gracious and fauorable vnto vs, soo that they gaue vs vitayles and meat, yea and leaue to bulde vp the temple of oure Lorde GOD agayne, to repayre the wasted places of Sion, and to dwel in Jewry and Jerusalem. And now, O lord, what shall we
G saye/hauing all these thynges in possession? For we haue broken thy commaū dementes, whyche thou gauest vnto vs by the handes of thy seruauntes the prophetes, saiynge.

The

The land that ye go vnto, ād ȳ is geuen you for anheritage to haue in possessyō, is defyled with the vnclennes and filthines of the Heathen, and with their abhominaciō haue thei poluted it al together, Therfor shall yee not ione your daughters vnto theire sonnes, ner mary youre sonnes vnto ther daughters: Moreouer, ye shal neuer seke to make peace w̄ thē, that ye maye increase and eate the beste in the landes, and that ye maye deuyde the inheritaunce of the land vnto your chyldren for euermore. As for the thinge that now happeneth vnto vs, it cōmeth all for oure wicked worckes and greate synnes, yet haste thou geuen vs suche a rote, ȳ we are com agayn into our owne lande, and we ar so wicked that we haue broken thy statutes and cōmaundementes agayne, ād mengled oure selues w̄ the vnclennes of the outlandish hethen. O Lord, art ȳ angry w̄ vs: wylt ȳ rote vs cleane out: that oure rote and name remayne nomore: O Lord God of Israel thou art true, for our rote endureth yet vnto this present daye. And behold, now are we before ȳ in our synnes, now can we not stand before the in them.

*i: Esd. ix. *And when Esdras w̄ this prayer had knowledged the sinne, weping, & lyēge flat vpon the ground before the temple, ther gathered vnto hym from Jerusalē a great multitud of men, and wemen, of ponge men and maydens, for ther was a very great weping and mourning in ȳ congregacyon. So when Jechonias ȳ sonne of Jehely on of the children of Israel cryed, he sayd vnto Esdras: we haue synned agaynst the Lord, because we haue maried outlandish wemen of ȳ Heathen. Now art ȳ ouer al Israel. We will sweare an othe therfore vnto the Lord, ȳ we shal put away al oure wyues, whiche we haue taken of the Heathen, with ther childen: lyke as it is appointed ȳ by oure fore elders. Stande vp then, open thou it, and declare it playnely vnto vs(according to the lawe of the lorde: for ȳ mater belongeth vnto the. & we wyl helpe the, quyet thi selfe manly. So Esdras arose, and toke an oth of the rulers of ȳ Prestes/and of the Leuytes, and of Israell, to do after these thynges: and thei swore.

¶ After Esdras had read the lawe, ȳ people put away theyr straung wyues: & thē returneth euery man merely vnto his owne dwellyng.

¶ The. ix. Chapter.

*i. Esd. x. A Then Esdras stod vp from ȳ courte of the temple wout, and wente into the chambre of Jonathas the Sonne of Nasabus, & remained there & ate no meate nor dranke no drinke, for the multitud of the wyckednes of ȳ people. And there was made a proclamacyon in al Jewry and at Jerusalem, for all suche as were gathered at Jerusalem oute of captiuite, that whosoeuer came not to Jerusalem wythin two or iii. dayes accordyng to the iudgement of the olde Lordes of councell) his goodes shoulde be taken from him, and be excluded from the congregatyon of the captyuyte. And in thre dades were all they of the trybe of Juda and Ben Jamin gathered together at Jerulalem, ȳ xx. daye of the. ix monēth. And the whole multitude sat trymblynge in the courte of the temple, for it was wynter.

So Esdras arose vp, and sayde vnto them: ye haue don vnrighteosly in, that ye haue taken outlandish wyues to maryage, and so to increace the synnes of Israell. And now knowledge the same, & geue prayse vnto the Lorde God of our fathers, and perfourme hys wyll, departyng from the Heathen of the lande, and from the outlandish wyues. Then cried B the whole multitude with Loude Voyce and sayde: lyke as thou hast spoken, soo wyll we do: but for so muche as the people are manye, and the Wynter here, we maye not stande without the house: agayne, this worcke is not a thyng, that can be fynished in a day or two, for we be many that haue synned in these thinges: Ordeyne therfore, ȳ ȳ rulers of the multitude, and all they that dwell wyth vs, ād as many as haue outlandish wyues, the Prestes also and iudges of euery place may stande in the tyme appointed, tyl they lowse vp ȳ wrath of ȳ lord in hys busines.

Then Jonathas the sonne of Ezeli, and Ozias and Thecan receaued the charge

chargof this mater Bozozamus, Leius, & Sabatheus helpe thẽtherto. After this al they stod vp that were com out of capty vnto. And Esdras the Prest chose vnto him the principall men from amõge the fathers accordyng to their names, & in ỹ newe mone of the tenthe moneth they satt together, to examen this matter. And so the matter was a determyng (concernyng the menne that had outlandisch wyues) vntil the new mone of the fyrst moneth. And of the Prestes that had inyrte them selues w̃out landysh wyues, there were founde: Of ỹ sõnes of Jesu the sonne of Josede ãd his brethren Mazeas, Eleazar, Jozibus and Joadeus, which offred them selues to put awaye theire wyues, and to offre a ramme for ther ignoraunce. And of the sõnes of Semmeri Masseas, & Esses & Jeelech Azarias. Of the sonnes of Fosera, Limosias, Hismaen/ Nathanea, Jussio, Jeddus, & Talsas. And of ỹ Levites Josabdus, Semeis, & Colnis/ Caletas, Facteas, Colnas & Elionas. Of the singers of the Sanctuary, Elyasib/zackerus. Of ỹ porters Sallumus and Talbanus. And of Israel of the children of Foros Osi, & Remias, & Geldias, & Melchias, Michelus, Eleazarus, Jemmebias, & Bannas. And of ỹ children of Solamã, Chanias, zacharias Jezrelus, Joddius/ Erimoth & Elias And of the sonnes of Jathoi, Eliadas Liasamus, ãd zochias, Larimoth Sabdis and Tebedias. And of the sõnes of zebes Johannes Amanias zabdias & Emmeus. And of ỹ sonnes of Bãnus Olãmus Maluchus Jeddus Jasub Asabus & Jerimoth. And of the sonnes of Addin Naatus & Mooslas & Caleus & Raanas Maasuas Mathathias Besel Bannus ãd Manasses. And of ỹ sõnes of Naue Nouas Afeas melchias Sameas Simon Ben Jami Malchus. & Marras. And of the sonnes of Asom Carianeus Mathathias Bãnus Eliphalach Mãasses Semei. Of the sonnes of Bannus Jeremy Mooadias Abzaias Jobel Baneas Peleas Jona Marimoth Eliasib Mathaneus Eliasis Ozias Bielus Semedius zambzis ãd Joseph. of the sonnes of Nobeus/ Idelus, Mathathias Sabadus zecheda Sedmi Jesseus and Baneas.

All these hadd taken oute landysshe women to mariage, and they put them awaye with theyr chylderen. The prestes and leuites, and al they that were of Israell dwelt at Jerusalem & thorowout all the lande, in the new moone of the seuenth moneth/ and the chylderen of Israel were in their dwellyngs. And the whole multitude came together vpon the flower at the easte syde of the holy porte of the temple. And they spake vnto Esdras the hye preast and reader, that he wolde bryng the lawe of Moyses. whych was geuen of the Lorde God of Israell. So Esdras the hye prest brought the lawe vnto the whole multitud, to man and woman, and to all Prestes, that they myght heare the lawe, *in the new mone of the vii monethe. And he red in the floze that is before the holy porte of the temple, frõ the morning early vnto the euenynge, before men and women. And they applyed their mynd all vnto the lawe.

*ii. Esdr. viii.a
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And Esdras the Pryeste and reader of the lawe stoode vp vpon a scaffolde of wodde, whych was made therfore: and vpon hys right hande there stode by him Mathathias, Samus, Anamias, Asarias, Urias, Ozechyas, and Balsamus: Upon hys left hande stode Faldeus Misael, Malachias/ Abuschas, Sabus Nabadias and zacharay. Then toke Esdras the boke before the whole multitude for he was the principal and had moste honour of them all. And when he had red out the lawe, they stode all streyght vpon theyr feate. So Esdras praysed the Lorde the moost hye God, the almyghty God of hoostes. And al the people answered: Amen: and helde vp theyr handes, fell downe flat vpon the earth/ and praysed the Lorde. And Jesus, Beneas, Sarebias, Jaddimus/ Accubus, Sabbatheus, Catythes, Azarias, Jozadus, Ananias, and Philias the Leuites lyft their handes vpward, and bowed theyr faces to the grounde and praysed the Lorde: Those were they whych taught the law of the Lord, ãd red the lawe of the lord in the congregacion: and euery man set those before that vndestode the lawe. Then spake Atharates vnto Esdras the hie prest & reader, and to the Leuites

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that taught the multitud, saying: This daye is holy vnto the Lord: and all they that had heard the lawe, kept. So Esdras sayde: Departe youre waye then, and eate the best/ and dryncke the swetest/ and sende gyftes vnto them that haue nothing: for thys day is holy vnto the Lorde, and be not ye sorye: The went they theyr waye euerychone, eate and droncke, and were merye, and sente rewardes vnto them that had nothinge that they also myght eate wyth gladnesse: for they were exceedingly reioysed thorow the woordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feaste, accordyng to the couenaunt of the Lorde God of Israell.

The ende of the thyrde boke of Esdras.

¶ The.iiii. boke of Esdras.

¶ The people is reproued for theyr vnthankfulnes, God wyll fynde another people if these wyll not be reformed.

The.fyrst. Chapter.

THe second boke of the Prophete Esdras (the sonne of Saraias, the sonne of Azarias, the sonne of Helchya, the sonne of Sallum, the sone of Sadoc, the sone of Achitob the sonne of Amerias, the sone of Azarias, the sunne of Maraioth, the sonne of Saahias, the sunne of Ulai the sonne of Boccus, the sonne of Abisu, the sonne of Phinees, the sunne of Eleasar the sonne of Aaron, of the trybe of Leuy) which was prysoner in the lande of Medes, in the raygne of Artaxerxes kinge of Persia.

And the woorde of the Lorde came vnto me saynge: go thy way, and shewe my people theyr synnefull dedes, and their wyckednesses, which they haue done agaynst me, that they maye tell their childrens childzen the same: for the sinnes of their fathers are increased in them. And why they haue forgotten me, and haue offered vnto straunge goddes. Am not I euen he that brought them out of the lande of Egypt, from the house of bondage? But they haue prouoked me vnto wrath and despysed my counceles. Pull thou out then the heare of thyne heade, and cast al euel ouer them/ for they haue not bene obedient vnto my lawe.

It is a people without lernyng and nourtour. How long shal I forbere the vnto whom I haue don so moch good?

* Many kinges haue I destroyed for their sakes: * Pharao with his seruauntes and al his power haue I smyten downe & slayne: al the nacions haue I destroyed and roted out before them: in the east haue I brought two landes & people to naught, euen Tyre and Sidon and haue slayne al their enemyes. Speake therfore vnto them, saying: Thus sayth the Lord: * I led you thorowe the sea and haue geuen you suer tiretes lece the begynnyng. * I gaue you Moses to be youre captaine, and Aaron to be the preest: I gaue you lyght in a pyler of fyer and great wonders haue I done amog you: yet haue ye forgotten me/ sayth the Lorde.

Thus sayth the almighty Lorde: * I gaue you quayles to eate and tentes for youre succoure: Neuertheles ye murmured/ and ascribed not the victori of youre enemies vnto my name: yee this same daye do ye yet murmure.

Where are the benefittes, that I haue done for you? Where ye were hongrye in the wyldernes, dyd ye not cry vnto me? Why hast the brought vs into this wyldernes to kyl vs? It had ben better for vs, to haue serued the Egipcians, then to dye in this wildernes. Then had I pytye vpon youre mournynges, and gaue you Manna to eate. * ye ate angels foode. When ye were thyrstye, did not I hew the hard ston/ and caused water to flowe ther out? For the heate I couered you with the leaues of the trees: A good pleasaunt fat land gaue I you: I cast out the Cananites, the Pherezites and Philistines before you.

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Ezech.xxiii

what shal I do moare for you, sayeth the Lorde:

Thus sayth the Almyghty Lorde: when ye were in the wylderness, in the water of the Amorites, beyng a thyrsty, and blasphemyng my name, I gaue you not fyre for your blaspemyes, but cast a tree into the water, and made the ryuer swete. What shal I do vnto thee O Jacob: Thou Juda woldest not obey me. I wyl turne me to another people/ and vnto those wyl I geue my name, ỳ they may kepe my statutes. Seyng ye haue forsaken me, I wyl forsake you also.

Ezech.i.d When ye desyre me to be gracious vnto you, I shal haue no mercy vpon you. when ye call vpon me, I wyl not here you. For ye haue defyled youre handes w̄ bloud/and yourfete are swift to coin myt manslaughter. Ye haue not forsakē me (in a maner) but your own selues, saieth the lorde.

Thus sayeth the almyghty Lord: haue I not prayed you, as a father hys sōnes, as a mother her daughters, & as a nurse her yong babes, that ye wolde be my peple, and I shuld be your god: ỳ ye wold be my childrē, & I shuld be your owne father: * I gathered you together as an heme gathereth her chekens vnder her wynges. But now what shall I do vnto you: I shal cast you out fro my face: * when ye offer vnto me I shal turne my face from you: for your solempne feast dayes, youre new mooues, ād your circumsisions haue I forsaken. I sent vnto you my seruauntes the Prophetes/ whome ye haue taken and slai, and torcn their bodyes in peces, whose bloude I wyl require of youre handes sayeth the lord.

Math.xxiii.d

D *Ezech.xxiii.a

Thus sayeth the Almighty Lord: your house must be desolate. I wyl cast you out as the wynde doth the strawe: your childrē shal not be frutful, for they haue despysed my commaundement, ād done the thing that is euel before me. Youre houses wyll I geue vnto a people that shal come, and they that neuer heard me shal beleue in me: And they vnto whome I neuer shewed token, shal do the thynge that I commaund them. They haue seue no Prophetes, yet shal they cal their sinns to remembraunce, and knowlidge them.

I repose me vnto the grace, that I wil do for the people which is to come/ whose chylderen reioyce in gladnes: and though they haue not sene me with bodyly eyes, yet in spryte they beleue the thyng that I saye. And now brother, beholde what greate worshyppe, and se the people that commethe from the Easte vnto whome I wyll geue the dukedome of Abraham Isaac and Jacob, of Oseas Amos and Micheas, of Joel, Abdi, Jonas Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy (which is called also an angell or messenger of the Lorde.)

¶ The synagoge sy ndeth saute with her owne chyldren, The gentyles are called

The.ii. Chapter.

THus sayethe the Lorde: I brought thys people oute of bondage, I gaue them my commmaundementes by my seruauntes the Prophetes, whome thou woldest not heare, but despysed my councels. The mother that bare them, sayth vnto them: Go your waie ye chylderen, for I am a wyddow and forsaken: I brought you vp with gladnes, but with sorow and heuynes haue I lost you: for ye haue synned before the Lorde youre God, and done the thynge that is euel before hym. But what shall I nowe do vnto you: I am a wyddow and forsaken: goo youre waye, O my chylderen, and aske mercye of the Lord. As for me, O Father, I call vpon thee for a wytnesse ouer the Mother of these chylderen, which wolde not kepe my couenaunte: that thou bryngest them to cōfusion, and theyr mother to a spoyle, ỳ she beare no moore. Let theyr names be scattered abroade amonge the Heathen, lett them be putt oute of the Earthe, for they haue thoughte scorne of my Conenaunt.

Woo be vnto thee Assur, thou that hydest the vnrighteous by thee. Thou wycked people, remēbre what I dyd vnto Sodome and Gomorre/ whose land is turned to pytch and ashes: Even soo

also wyll I do vnto all them, that hate me not, sayth the almyghtye Lorde. Thus sayth the lorde vnto Esdras: tell my people, that I wyll geue theym the kingdome of Jerusalem, which I wolde haue geuen vnto Israel. Their glorye also wyl I take vnto me and geue thē the euerlasting tabernacles, which I had prepared for those.

The tree of lyfe shall be vnto them
B a swete smellyng oyntment: they shall nether labour nor be wery. Go ye your waye/and ye shal receaue it. Praye for youreselues a fewe Dayes, that they maye dwel therin. Now is the kingdō prepared for you, therfore watch. Take heauen and earthe to wytnesse, for I haue broken the euell in peaces and created the good, for I lyue sayth the Lorde. Mother embrace thy chylderen and bryng them vp wyth gladnesse: make theyr fete as fast as a pyller, for I haue chosen thee sayth the Lorde.

And those that be dead, wyll I rayse vp agayne from theyre places, and bryng theym out of the graues, for I haue knowen my name in Israell. Feare not thou mother of the chyldren for I haue chosen thee/sayth the Lorde. And for thy helpe, I shall sende thee, my seruauntes Esay and Jeremy/after whose councell, I haue sanctifyed and prepared for the xii. trees wyth dyuerse frutes, and as many welles, flowyng wyth mylke and hony, and seuē mountaynes, where vpon there growe roses and lylyes, wherin I wyl fyll thy chylderen wyth ioye. Execute iustice for thy wydow, be iudge for the father lesse: geue to the poore defende the comfortlesse: cloth the naked: heale the wouded & sick: laugh not a laime man to scorne: defend the crepel, & let the blynd come into the syght/ of my clearenes. Kepe the olde and young wythin thy walles: where soeuer thou fyndest the ded, take theym, and bury them, and I shal geue thee, the fyrst place in my resurrection. Holde styll (O my people) and take thy rest, for thy quietnes is come. Feade thy chylderen O thou good nurse, stablysh theyr fete: As for the seruaū
C tes whoome I haue geuen thee, there shall not one of them perysh/for I wil seke theym from thy numbre, vexe not thy selfe. For when the day of troble ād heuinesse commeth, other shall weape and be sorowful, but thou shalt be mery and plentuous.

The heathē shalbe gelos but they shal beable to do nothing against the sayth the Lorde. My handes shal couer thee so that thy chyldren shal not se the fyre euerlasting. Be ioyfull O thou mother wyth thy chylderen, for I wyll delyuer thee, sayth the Lorde. Remembre thy dead chyldren, for I shall bryng them out of the earth, and shew mercy vnto them, for I am mercyfull, sayth ye Lorde almyghty.

Embrace thy chylderen, vntyl I come, and shewe mercy vnto them, for my welles runne ouer, and my grace shall not fayle.

I Esdras receaued a charge of the Lorde vpon the mount Oreb, that I shoulde go vnto Israel. But whē I camme vnto Israell, they set me at naught, and despysed the commaundement of the Lorde. And therfore I saye vnto you, O ye heathen that here and vnderstande: Loke for your shepherd, he shal geue you euerlasting rest, for he is nye at hand, that shal come in the ende of the worlde. Be ready to the rewarde of thy kingdome/for the euerlasting light shall shyne vpon you for
D euermore. Fle the shadow of this worlde, receaue the ioyfulnes of youre glorye. Confesse my sauioure openly: Receiue the gyfte that is geuē you, and be glad, geuynge thanckes vnto hym, that hath called you to the heuenly kīdome.

Aryse vp, and stande fast: beholde the nombre of those that be sealed in the feaste of the Lorde, which are departed from the shadow of the worlde, & haue receaued the glorious garmentes of the Lord. Take thy nombre, O Sion, & shut vp thy purifyed, which haue fulfylled the lawe of the Lorde. The nomber of thy children whom thou longedest for is fulfylled: beseech the power of the Lorde, that thy people which haue bene called frō the beginning, may be halowed

I Esdras sawe vpon the mont Syon a great people, whom I could not

numbre

nombze and they al prayſed the lozde w̄ ſonges of thankeſgeuinge. And in the middeſt of them there was a yong man of an Hyghe ſtature, moare excellente then al they, and vpō euery one of their heades he ſett a Crowne, and was euer hygher and hygher, which I marueled at greately. So I asked the angel, and sayde: Syz what are theſe? He answered and saide vnto me: These be they that haue put of the moztall clothynge/ and putte on the Immoztall, and haue teſtified & knowledged the name of god. Nowe are they crowned, and receaue ỹ rewardes.

Then sayd I vnto the angel: what ponge perſonne is it, that crowneth thē, and geueth them the palmes in their hādes? So he answered and sayde vnto me: It is the ſonne of god, whome they haue knowleged in the wozld. Then began I greately to commende them, that ſtode ſo thyſtye foz the name of the Lozde. And ſo the aungel sayde vnto me: Goo thy waye, and tell my People/ what maner of thynges, and howe greate wonders of the Lozd thy god, thou haſt ſene.

¶ The wonderous wozches which god did foz the people are recyted. Eſdras marueleth ỹ god ſuffereth the Babilonians to haue rule ouez his people, which yet are ſinners alſo.

The.iii. Chapter

IN the thyzde yeare of the fall of the cytie, I was at Babylō, & lay troubled vpon my bed, & my thoughtes cam vp ouer my herte: foz I ſawe the deſolacīō of Sion, and the plenteouſnes wealthe of thē that dwelte at Babilon: and my ſpzete was ſoze moued, ſo that I began to ſpeake feareful wozdes to the mooſte hieſt, and ſaid: O Lozd Lozd, ỹ ſpakeſt at the beginning, when thou plantedſte the earth (and that thy ſelfe alone) and gaueſt commaundement vnto thy peo= ple, and a body vnto Adam, which was a creature of thy handes, and haſt bzeth ed in hym the bzeth of lyfe: and ſo he lyued befoze the/ and thou leddeſt him in= to paradice/ which gardē of pleſure thy ryght hand had planted, oz euer ỹ earth was made. And vnto him thou gaueſte commaundement to loue thy waie, why che he tranſgreſſed and immedyatlye ỹ appoyntedeſt deathe in him, and in hys generacions. Of him came nacions trybes, people and kyndredes oute of nūbze. And euerye people walcked after theiz owne wyll, and dyd nyce thynges befoze thee: And as foz thy Commaundementes, theye dyſpyſed them.

But in pzoceſſe of tyme thou bzoughteſt the water floud, vpon thoſe that dwelt in the wozld/ and deſtroieſt them. And lyke as the death was in Adam ſo was the water floud alſo in theſe. Neuertheles one of them thou lefteſt: namely Noe, wyth his houſholde, of whome came al ryghtuos men. And it happened that when they that dwelte vpon the earth, began to multiply/ & had gotten many childzen, and were greate people, they began to be moze vngodlye then the fyrſte.

Now when they al liued ſo wickedly B befoze thee, thou dyddeſt choſe the a mā ne from amonge them, whoſe name was Abzaham. Hym thou louedſt, and vnto hym onely thou ſhewdſte thy wyll, and madeſt an euerlaſtinge couenaunt with hym, pzomyſinge hym, that thou wouldeſt neuer foꝛſake hys ſede. And vnto hī thou gaueſt Iſaac, vnto Iſaac alſo thou gaueſt Jacob & Eſau. As foz Jacob thou dyddeſt choſe hym, and putte backe Eſau, and ſo Jacob becam a greate multitude.

And it happened, that when thou ledeſt his ſede out of Egypt, thou bzoughteſt them vp to the mount Syon, bowynge down the heauens, ſetting fait the earth Mouinge the Grounde, Makynge the depthes to ſhake/ and troublinge the wozlde: And thy glozye went thozowe foure pooztes of fyze and earthquakes, and wyndes, and colde, that thou mighteſt geue the law vnto ỹ ſede of Jacob, and Dylygence vnto the Generacion of Iſrael.

And yet tokeſt thou not awaye from them that Wicked Herte, that the lawe myght bzinge foꝛth frute in them. Foz the fyrſt Adam bare a wycked hert, tran

glessed and was ouercome/and so be al they that are borne of him. Thus remayned weaknes with the law in ye hert of the people, with the wyckednesse of ye rote: so that the good departed away, and the euel abode styll. So the times passed awaye, and the yeares were brought to an ende. Then didest thou rayse the vp a seruant called Dauid /whom thou commaundedst to builde a cite vnto thy name, and to offer vp incense and sacrifyce vnto thee therin. Thys was done now many yeares. Then the inhabyters of the cyte forsoke the, and in al thinges dyd euen as Adam and al his generacions hadde done: for they also had a wycked harte.

D And so thou gauest thy cyte ouer into the hands of thyne enemyes. Are they of Babilon then better & more righteous then thy peple, that they shal therfor haue the dominyon of Sion? For when I came there, and sawe their vngodlynes and so greate wyckednesse, that it coulde not be nombred: ye when my soule sawe so many euell doers (in the .xx. yeare) my harte fayled me, for I sawe, howe thow sufferest them in suche vngodlinesse, and spared the wicked doers: but thyne owne people hast ye rooted out and preserued thyne enemies, and this hast thou not shewed me.

I can not perceaue howe this happeneth. Do they of Babylon their better, then they of Sion? Or is there any other people, that knowethe the, sauynge the people of Israel? Or what generacio hath so beleued thy couenaunces, as Jacob? And yet their rewarde appeareth not, and their labour hath no feute.

For I haue gon here and ther thorow the Heathen, and se that they be rich and wealthy/and thinke not vpon thy commandementes.

Woe ye thou therfore ouze wyckednes now in ye balace, & theirs also that dwell in the woorlde, and soo shall thy name be no where founde but in Israel.

Or where is there a people vpon earth, that hath not synned before thee? Or what people hath so kept thy commaundementes? Thou shalte fynde, that Israel by name hath kept thy preceptes, but not the other people and heathen.

The Aungell reproueth Esdras, because he semed to enter into the profound iudgmentes of god.

The .iiij. Chapter

AND the aungell that was sente vnto me (whose name was Uriel) gaue me an answer, & sayd: The hert hath taken to muche vpon yt in this worlde, and thou thynkest to comprehende the waye of the hiest. Then sayde I: Yea my lord. And he answered me, and sayde: I am sente to shewe thee three wayes, and to set forth three similytudes, before thee: wherof if thou canste declare me one, I wyl shew thee also the waye/that thou desyreste to se: And I shal shewe the from whence the wycked herte commeth.

And I sayde: Tell on my Lorde. Then sayde he vnto me: Go thy waye, weye me the weyghte of the fyre, or measure me the blast of the winde, or cal me agayne the daye that is past.

Then answered I and sayde: Who that mane borne is able to do that? Why requirest thou suche of me? And he sayd vnto me: If I shoulde aske thee, howe depe dwellynges are in the Sea: Or howe greate watersprynges aze vppon the Firmamente? Or howe great water Springes are in the beggynninge of the depe? Or whych are the outegoinges of Paradice? Parauentute thou woldeste saye vnto me: I neuer wente downe yet intoo the deape nor hell/neyther dyd I euer clymme vp into heauen. Neuerthelesse now haue I asked thee but onely of fyre and wynde and of the daye, whereof thorow ye hast trauayled, and from the whyche thou canst not be separated: and yet canst thou geue me no answere of them.

He sayd moreouer vnto me: Thine owne thynges, and suche as are growne vp with the cast thou not know howe shoulde thy vessel then be able to comprehende the way of the Hiest, and now out

warldly

wardly in the corrupte worlde / to vnderstande the corrupcion that is euldēt in my sight? Then sayde I vnto hym: It were better that we were nōt at all, then that we should lyue in wyckednes, and to suffer, ād not to knōw wherfore. B He answered me, and sayde: I went in a wod, and the trees toke such a deuyce and sayde: Come let vs go, and fyghte agaynst the sea, that it maye departe awaye before vs, and that we may make vs yet moze woddes.

The floudes of the sea also in like maner toke this deuyce, and sayde: coth let vs go vp / and fyght agaynst the trees of the wod, that we maye make oure lande the wider. The thought and deuice of the wodd was but vayne and nothyng worth, for the fyre came and consumed the wodd: The thought of the floudes of the sea came lyke wyse to naught also, for the sande stod vp and stopped them.

If thou were iudge now betwyxte these two / whom woldest thou iustifie, or whom woldest thou condemne? I answered and sayde: Verely it is a folyshe thought that they both haue deuysed. For the groundis geuen vnto the wod, and the sea also hath his place to beare his floudes.

Then answered he me, and sayd: Thou hast geuē a ryght iudgmēt, why iudgest thou not thy selfe also? For like as the grounde is geuen vnto the wod, and the sea to his floudes: euen so they that dwell vppon Earth: maye vnderstande noothynge, but that whyche is vppon Earthe: and he that dwelleth aboue the heauens, maye onelye vnderstande the thynges, that are aboue the heauens. Then answered I, and sayde: I beseche thee, O Lord, let me haue vnderstanding: For it was not my mynde to bee curyous of thy hye thynges, but of suche as we daylye Medle wyth all / namely wherfore that Israell is blaspheined of the Heath, & for what cause the peple whom ꝯ euer hast loued is geuen ouer to bee Punisshed of Vngoddlye nacions: And whye the lawe of our fathers is brought to naught, and the writen couenaunces come to none effecte, and we passe awaye oute of ꝯ worlde as the grasshoppers / and our lyfe is a very feate, and we ar not worthy to optayne mercye. What wyll he do thē vnto his name, which is called vppon ouer vs? Of these thynges haue I asked question.

Then answered he me, and sayde: The more thou serchest, the more thou shalt meruell, for the worlde hasteth fast to passe awaye and cānot Comprehende the thinges / that ar promissed for the rightuous in time to comme, for this worlde is full of vnrightuousnesse and weakenes. the more ꝯ more & more shall

But as concernynge the thynges, wherof thou askest me, I wyll tell thee. The euell is sowne, but the destruction therof is not yet come. Yf the euell now that is sowne, be not turned vpside downe, and if the place wher the euel is sowne / passe not awaye, then can not the thige come that is sowne wyth good. For the corne of euell sede hathe bene sowne in the hert of manne from the beginnig / and how muche vngodlynesse hathe he brought vp vnto this tyme? and howe muche shall he yet bringe forthe, vntyll he came into the barne?

Ponder nowe thy selfe, when the corne of euell sede is cut downe, how greate a barne shal it fyll? I answered and sayde: Howe and when shall these thynges comme to passe? Wherfore are oure yeares few and euel? And he answered me, sayenge: Haste not thou to muche vpon the hygheit, for thy hastines to be aboue him is but vayne, thou makest to muche ado.

Dyd not the Sowles also of the ryghtuous aske a questyon of these thynges in their Holynesse, sayinge: * How longe shall I hope of thys fall hyon? When commeth the frute of my barne, and my rewarde? *Apocal. 6

And vpon thys Jeremyel the Archaungell gaue them answere / and sayde: Euen when the nombre of the seedes is fylled in you: For he hath weyed the worlde in the balaunce: In measure and nombre hath he measured the tyme and moueth it not, vntyll the same measure be fulfylled.

Then

Then answered I and sayde: O Lord Lorde, now are we all of synne, and for oure sake peraduenture it is not, that ỹ barne of the tightous shal not be fylled, be cause of the sinnes of them that dwel vpon the earth.

So he answered me, and sayd: Go thy waye to a woman wyth chylde, and aske of her, when she hath fulfylled her .ix. monethes, yf her chyld bed maye kepe the byth any longer wythin her. Then sayde I: No Lord, that can she not. And he sayd vnto me: In hell the secret places of soules are lyke as the pray chambre of a woman. For lyke as a woman that trauleth, maketh haste, whē the tyme & necessitie of the byrth is at hand: Euen so doth she haste to delyuer it that is cō= mitted vnto her. Loke what thou desy= rest to se, it shalbe shewed the from the beginninge. Then answered, I and sayde: If I haue found fauour in thy sight, and yf it be possible & if I be mete ther= fore, shewe me then, whether there be more to come then is paste, or moare past then is to come. What is past I knowe: but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, and I shall expoū de the symilitude vnto thee. So I stode, and beholde, an whote burnitg ouē went ouer before me: and it happenyd that when the flamme was gone by, the smoke had the vpperhande. After thys there went ouer before me a watery cloude and sent downe much more rayne wt a storme: & when the stormy rayne was past the droppes remayned styl: then sayde he vnto me: lyke as the rayne is more then the Droppes, and as the Fyre exceadeth the smoke, euen so the measure, of the thynges that are past, hath the vpperhand. Then went the dropes and the smoke about: and I prayed and sayde: Maye I lyue (thynckest thou) vntil that tyme? Or what shall happen in those dayes? He answered me & sayd: as for the tokens whereof thou askeste me, I maye tell thee of them in a parte: but as touchynge * thy lyfe, I maye not shewe thee, for I am not sent therfore.

Some reade my lyfe

Esdras and the Aungel commen together.

The .v. Chapter.

Neuertheless, as cōcernyng the tokens, marke thys: Beholde, the dayes shal come, that they which dwel vpon earth, shalbe taken in agre ate nomber, and the waye of the truthe shallbe hyd, and the land shallbe baren from fayth: but iniquite shall haue the vpperhand, lyke as thou hast sene now and as thou hast heard longe ago. And ỹ lād that ỹ seist now to haue rule, shalt thou shortlye le wast. But yf God grāte the to lyue, ỹ shalt se after the thyrd trompete, that the sonede shall sodenly shyne agayne in the night, and the moō thre tymes in the daye, and bloude shal droppe out of wod, and the stone shal geue his voyse, & ỹ people shalbe vnquiet and euen ye shall rule, whom they hope not that dwel vpon earth, ād the fowles shal flye, and the Sadomityth see, shal cast out his fish, and make a noyse in ỹ nyght, which many shal not knowe, but they shal all heare the voyse thereof. There shalbe a confusyon also in manye places, and the fier shal be oft sent agayne, and the wylde bestes shal go their way, and monstruous wemen shal bear monsters, and salt waters shalbe found in the swete: one kynde shall fight agaynst another: then shall all wyt and vnderstandyng be hyd and put aside into their secrete places, and shalbe sought of many, and yet not be found: then shal vnrightuousnes and voluptuousnes haue the vpperhande vpon earth. One land also shal aske another, ād saye: Is righteousnes gone thorowe thee? And it shal saye: No. At the same tyme shal men hope, but nothing optayne: they shal labour, but their wayes shal not prosper.

To shewe the soche tokens I haue leue, and yf thou wilt praye agayne, ād wepe as nowe, and fast seuen dayes, ỹ shalt heare yet greater thinges. Then I awaked, & a fearfulnes went thorow all my body, and my mynde was feble and carefull, so that I almoost sowned wyth al. So the aungel that was come to talke with me, held me, comforted me and set me vp vpon my fete.

And in the seconde night it happened

that

that Salathiel the Capteine of the people came vnto me /saying: Wherefore halt thou bene? and why is thy countenaunce so heuy? Knowest thou not/that Israel is commytted vnto thee/in the lande of their captiuite? Up then, and eate, forsake vs not, as the shepherd that leaueth his flocke in the handes of wycked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me, & he herde it, and as I saide, so went he his waye fro me.

And so I fasted seuen dayes, mournig and wepinge, lyke as Uriel the aungell commaunded me. And after seuen dayes, it happened, that the thoughtes of my hert were very greuous vnto me againe, and my soule receaued the spyrite of vnderstandige, and I began to talk with the most hiest agayne, and said: O Lord Lord, of euery wodd of the earth and of al the trees therof, thou hast chosen thee one onely viniarde: and all the landes of the whole worlde thou haste chosen thee one pyt: and of all floures of the ground thou hast chosen thee one lylye: and of al the depthes of the sea ỹ hast fylled the one ryuer: and of al buyl ded cyties thou hast halowed Sion vnto thy selfe, and of al the foules that ar created, thou hast named the one doue: and of al the catel that are made ỹ hast prouided thee one shepe: and among al the multitudes of folkes thou hast got ten the one people, and vnto this people whom thou louedste, thou gaueit a lawe that is proued of al.

And now, O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one rote thou hast prepared other, and why haste thou scatered thy one only people among many? why che treade them downe, yea which haue euer withstãde thy promyses, and beleued thy couenauntes? And though thou werest enemye vnto the people, yet shouldest thou punish them with thyne owne handes. Now when I had spokẽ these wordes, the angel that cam to me the nyghte afore, was sente vnto me / and sayde vnto me: Heare me, and herken to the thynge that I sayde, and I shall tell thee more. And I sayde: Speake on my Lorde.

Then sayde he vnto me: Thou art sore vered and troubled for Israels sake. Louest thou that people better thẽ him that made them? And I sayde: No Lorde, but of very great and compassyon haue I spoken. For my reynes payne me euery houre, because I wold haue experience of the way of the most hiest, and to seke out part of his iudgement. And he saide vnto me: that thou maiest not. And I sayde, wherfore Lorde? Wherevnto was I borne then? Or why was not my mothers chylde bed then my graue? So had I not sene the myserye and trouble of Jacob, and the trauayle of my people of Israell.

And he sayde vnto me: Nombre me the thinges ỹ are not yet come: gather me togethere the droppes that are scatred abrode: make me the flouers grene agayne, that are wythered: open me the thinge that is closed: and bringe me forth ỹ wynes that are shut vp: Shewe me the ymag of a voyce, and then shal I declare thee the thing, that thou labourest to knowe. And I sayde: O Lorde Lorde, who maye knowe these thinges, but he that hathe not hys dwellynge wt men?

As for me I am vnwyse: ho we may I then speake of thes thynges wher of ỹ askest me? Then sayde he vnto me: like as thou canst do none of these thinges ỹ I haue spoken of, euẽ so canst thou not fynde out my iudgemente, or in the ende the loue that I haue promysed vntomy people. And I sayde: Beholde O Lord, yet art thou ny vnto them that haue no ende: and what shal they do that haue ben before me, or we that be now, or they that shall come after vs? And he sayde vnto me: I wyl licken my iudgement vnto a ryngẽ.

Lyke as there is no slacnesse of the last, euen so is ther no swyftnesse of ỹ fyrst. So I answered and sayd: couldeste ỹ not make those (that haue bene made, and that be now, and that ate for to come) in one, that thou myghtest shewthy iudgment the soner? Then answerd he me, and sayde: The creature maye not haste aboue the maker, nether may the worlde hold thẽ atonce, ỹ ch albe created

And I sayd: Now hast thou sayd then vnto thy seruaunte, that thou lyuing

makest

maker hast made the creature liuing at once/and the creature bare it: euen so might it now also bere them that be pre sent/at once. And he laide vnto me: Aske the childbed of a woman/and saie vnto her: If thou bringest forth childre whi dost thou it not together, but one af ter another: Pray her therfore, to bryng forth ten children at once. And I sayde: she can not, but muste do yt one after a nother.

Then sayde he vnto me: Euen so ha ue I geuen a chyldebed vnto the earth, for those that be sowen vpon it by pro cesse of tyme. For like as a yong chylde may not bring forth the thinges that be long to the aged, euen so haue I ordey ned the world which I made.

And I asked and sayde: Seing thou haste nowe geuen me awaye, I wyll spe ke before thee: for our mother, of whom thou haste tolde me, is yet younge, and nowe she draweth nye vnto age. He an swered me, and sayde: Aske a woman yt beareth children, and she shal tel the. Saye vnto her: wherfore are not they (whome thou hast now brought forthe) lyke those that were before thee, but les se in stature? and she shall answere the: They that be borne in the youthe of strength, ar of one fashion: and they that are borne in the tyme of age (when the childbed fayleth) are otherwyse. Consy dre now thy selfe, howe that ye are lesse of stature, then those that were before you, and so ar they that come after you lesse then ye, as the creatures whych no we begynne to be olde, and haue passed ouer the strenght of youth. Then sayde I: Lorde I beseche thee, yf I haue fo unde fauoure in thy syght, shewe thy seruaunte/by whome doest thou visite thy creature?

¶ The Aungel instructeth Esdras, & geueth hi answer to his questiõs.

The. vi. Chapter.

AND he sayde vnto me: In the begynnynge when the ground was made: before the world stode, or euer the wyndes blew, before it thũ dred and lyghtened, or euer the foun dacyons of Paradyse were layed, be fore the fayre flowres were seene, or euer the moueable powers were stablysshede, before the innumerabell multitude of angels were gathered to gether: or euer the hyghnesses of the aier wer lifted vp, afore the measures of the firmament were named, or euer the chim neis in Sion were hote, and or the pre sente yeares were sought out, ãd or euer the inuencyons of them that now synne were put aside, before they were sealed that now gather fayth for a treasure: then dyd I consydre & ponder all these thinges, and they al were made thorow me, and thorow none other: by me also they be ended, and by none other.

Then answered I ãd sayde: which shal be the partinge a sunder of the tymes? Or when shalbe the ende of the fyrst/ & ỹ begynnyng of it ỹ folowethe? And he sayde vnto me: From Abraham vnto Isaac, when Jacob ãd Esau were born of him, Jacobs hand held first ỹ heleof Esau: for Esau is the end of this world, ãd Jacob is ỹ begynnyng of it that folowethe. The hande of man betwyx te the hele and the hand. Other questy on (Esdras) aske thou not.

nota Jacob o was ỹ begynnyng of ỹ world & Esau ỹ endyng

I answered then, and sayde: O Lord Lord yf I haue founde fauoure in thy light, I beseche the, shewe thy seruant the ende of thy tokens, wherof ỹ shew dest me parte the last night. So he ans wered and sayde vnto me: Stande vp vpon thy fete, and here the perfect voy ce and sounde. There shall come a grea te mocion, but the place where thou stã dest shall not be moued. And therfore when thou hearest the wordes, be not a frayed: for of the ende shal the word ãd foundacion of the earth be vnderstand. And why? the worde therof trembleth ãd quaketh, for it knoweth, that it must be chaunged at the ende. And it happe ned that when I had herde it, I stod vpon my seat, and herkened: ãd behold there was a voyce that spake, ãd the so unde of it was like the sounde of many waters, and it sayde. Behold, the daies come, that I wil beginne to drawe nye, and to vysyet theym that dwell vpon earth, and wyll begynne to make in quy sicion of them, what they be that haue hurte

hurte equite & vnrighteousnes, & whē the low estate of Sion shalbe fulfylled: and when the worlde, that shal vanishe away, shalbe ouercealed, then wyl I do these tokens.

The bokes shalbe opened before my firmament, and they shal se al together, and the chyldren of a yeare olde shal speake with their voyces: the wemen with childe shal bryng forth vntimely childrē of thre or foure monethes old, and they shal lyue, and be raised vp: and sodenly shal the sowne places apeare as the sowne, the ful store houses shal sodenly be founde emptye, and the trompet shall geue the sound, which when euery man heareth / they shalbe hastely afrayed.

At that tyme shall fryendes fyght one agaynste another lyke enemyes, and the earthe shall Stande in feare wythe them.

The sprynges of the welles shall stande styl, and in thre houres they shal not renne. Who so euer remaineth from all these thynges that I haue tolde the, shal escape, and se my saluacyon / and ye ende of your worlde. And the men that are receued shal se it, they that haue not tasted death from their birthe: and the hert of the indwellers shalbe chaunged, and turned into another meanynge: for euel shalbe put oute / and dyscrete shalbe quenched. As for faith, it shal florish, for cupcyō shalbe ouercome: and the trueth which hath bene so longe without frut, shalbe declared. As it happened when he talked with me, that I loked demurelye vpon hym, before whome I stode / and these wordes sayde he vnto me: I am come to shew thee, the tyme of the night for to come.

If thou wylte prayr yet more and fast seuen days agayn, I shal tel ye more thinges, a greater then before: for thy voice is herde before the hyest: for why? The Myghty hath sene the righteous deling he hath sene also thy chastyte whiche ye hast had euer sence thy youth: and therfore hathe he sente me to shewe thee all these thinges, and to saye vnto thee: Be of good comforte, and feare not, & haste not with the tymes that are past to thy nexte vayne thynges, and make not hast of the latter tymes.

And it happened after this, that I wepte agayne, and fasted seuen dayes in like maner, that I might fulfil ye thre weekes, which he told me. In the eyghte night was my herte vexed within me again, and I begaune to speake before the Hiest: for my spirite was greately set on fyre, and my soule was in distresse, and I sayde: O Lord, thou spekest vnto thy creature from the begynnyng (euen the fyrst date) and saidest let heauen ād earth be made, and thy word was a perfect worke. And then was ther ye spirite and the darcknesses were yet on euerye side, and silence: there was no mannes voice as yet from the. Thē commaundest thou a faire light to com forth out of thy treasures, that thy work might apeare and be sene.

Upon the seconde daie thou madest the spirite of the firmament, and cōmaundest it to part a sunder, and to make a deuision betwixt the waters, that ye on part myght remayne aboue, and the other beneth. Upon the thyrd day thou broughtest to passe, that the waters weare gathered in the seuenth part of the earth:

Sire partes haste thou dryed vp / and kepte them to thintente that men might sowe and occuppe husbandry therin. As soone as thy worde wente forth / the worke was made. For immediatly there was greate innumerable frute, and many dyuerse pleasures and desyres of tempracion, floures of chaungeable colore and smel, and thys was donne the thyrde daye.

Upon the fourth daye thou cōmaundest that the sonne shoulde geue his shyne, and the moone her lyght: the starres diddest thou set in ordre, and gauest them a charge to doo seruice euen vnto man, that was for to be made. Upon the fyfte daye thou saydest vnto the seuēth parte (wher the waters were gathered) that they shoulde bring forth diuerse beastes, foules and fishes. And so it came to passe, that the domme water & wout sole, brought forth liuing beastes, at ye cōmaundement of God, that all people myght prayse thy wonderous workes. Then dydest thou preserue the soules, the one thou calledst Enoch & the other

Leuiathan,and dydest separate the one from the other:for the seuēthe parte(namely,where the water was gathered together)myght not holde them both.
Vnto Enoch thou gauest one part,whiche was dryed vp the thyrde daye, that he shoulde dwel in the same part, wherin are the thousande hylles.But vnto Leuiathan thou gauest the seuenth parte, namely the moyst and hast kept him to deuoure what thou wylt,and whan.
Vpon the syxte daye thou gauest commaundemēt vnto the earth,that before thee it shoulde bryng forth beastes,cattel,and al that crepe,and(besydes this) Adam also,whom thou madest lorde of al thy creatures:Of hym come we all & the people also,whom thou hast chosen specyally vnto thy selfe.Al thys haue I sayde now and spoken before thee, that I myght shewe/how that the worlde is made for our sakes.As for the otherpeple whych also come ofAdam thou hast sayde that they are nothyng,but be like a spitle,and hast lickned the abundaūce of them vnto a droppe(that falleth)frō the rofe of the house.

And now/O lord,the Heathē whych haue euer bene reputed as nothige haue begonne to be lordes ouer vs, ād deuoured vs:but we thy people(whom ỹ hast called the fyrste borne,thy onelye begotten and thy feruent louer) are geuen into their handes and power. Yf the world now be made for oure sakes,why haue we not the inheritaunce in possession wyth the world? How long shal this endure?

¶The Angel sheweth Esdras many thinges to cō

The.vii.Chapter.

A And it happened after that I had spoken out these wordes there was sent vnto me an aungel, which had bene by me also ỹ nyghtes afore and he sayde vnto me: Vp Esdras, and heare the wordes that I am come to tel thee.And I sayde:speake on lorde my god.Then sayd he vnto me:The sea is set in a wyde place,that it myghte be depe and greate: But the entraūce is narow ād smal lyke as a riuer.For who woulde go into the sea,to loke vpon it, and to rule it? If he went not thorow the narow,how myght he come into the brode?

Item another:A cyte is buylded & set vpon a brode felde/and is full of all goodnes:the entraunce is narow ād so dayne,lyke as if there were a fyre at the right hand/ and a depe water at ỹ lyfte and as it were only one strate path betwyxt them both,so smal that ther cold but one man go there.

Yf thys cytie now were geuen to an heyre,and he neuer went thorow the parelous waye,how woulde he receaue his enheritaunce? And I sayd: It is so lord. Thē sayd he:euen so is Israell also a portion.And why? for their sakes haue I made the world:ād when Adam trangressed my statutes, then was the thing iudged that was done. Then were the entraunces of the world made narow,ful of sorow and trauaile: They are but few and euel,full of parels and labour.For ỹ entraunces of the fore world were wyde and sure,and brought immortal frute. Yf they now whiche are entred into thys world,maye not comprehend these straite and dayne thynges,muche lesse maye they comprehende and vnderstande the secrete thynges:Why disquieteste thow thy selfe then,seynge thou art but a corruptible man? And what wouldest thou knowe,where as thou arte but mortall? And why hast thou not receaued into thine hert the thynge that is for to com,but that is presente?

Then sayde I: O Lord,Lorde,thou hast ordeyned in thy lawe that the righteous shoulde inherit these thynges/but ỹ ỹ vnfaythfull & vngodly shuld perysh. Neuertheles the ryghtuous shall suffre straite thynges, and hope for wyde:for they that haue lyued vngodlye and suffered straygbte thynges,shall not see the wyde.
And he sayd vnto me:there is no Judge aboue God:and none that haue vnderstanding aboue the hyghest.For there be many that perysshe, because they dispise the lawe of God that is set before them. For God hath geuen straycte commaun-

B

dements

dement to soche as cõe, that they know what they do/and how they shuld lyue: & if they kepte this they shoulde not be punyshed.

Neuertheless they were not obediẽt vnto him/but spoke agaynst him: ymagyned vayne thinges, and pourposed to synne, and sayde moreouer that ther was no God, ãd that God regarded it not. His wayes haue they not knowne, his lawe haue they despysed, and denyed his promyses: in hys statutes and ordynaunces haue they not bene faythful and stedfast, and haue not perfourmed his workes.

And therfore Esdras vnto the ful, plenty: ãd to the empty, emptynesse. Beholde, the tyme shal come, that these tokens which I haue tolde the/shal com to passe, and the bride shal appeare, ãd the earth that now passeth away, shalbe shewed: and whosoeuer is delyuered frõ the forsayde euels, shall se my wonders. For my sonne Jesus shalbe openly declared, which those that be with hym: & they that remayne, shalbe mery in foure hundred yeares.

After these same yeares shal my sonne Christ dye/and al men that haue life, & the worlde shalbe tourned into the old silence. vii. dayes, lyke as in ẏ fore iudgments, so ẏ no man shal remayn. And after seauen dayes, the worlde that yet awaketh not, shalbe raysed vp, and shall dye corupte. And the earth shal restore those that haue slepte in her, and so shal the duste those that dwell in sylence ãd the secret places shal delyuer those that be committed vnto them. And the most hyest shall be openly declared vpon the seate of iudgement, and all mysery shal vanish awaye, and long suffryng shalbe gathered together. But the iudgement shal continue, the treuth shal remayne, & fayth shal waxe strounge/the woorcke shall folowe, and the rewarde shalloe shewed, the rightuousnesses shal watch, and the vnrightuousnesses shall beare no rule.

Then sayde I: Abraham prayed fyrst for the Sodomites, & Moyses for ẏ fathers ẏ sinned in ẏ wyldernes, ãd he ẏ cam after him for Israel in ẏ tyme of Achas and Samuel: and dauid for the destruction, ãd Salomon for them that came into the Sanctuary, and Helyas for those that receaued rayne/and for ẏ deade that he myght lyue, and Ezechias for the people in the tyme of Sennacherib: and diuerse other in lyke maner, which haue prayed for many.

Euen so nowe seinge the corrupte is growen vp, and wickednesse increased, & the ryghteous haue prayed for the vngodlye, wherfor shall it not be so nowe also?

He answered me, and sayde: Thys present worlde is not the ende, there remayneth much honour in it: therfore haue they prayed for the weake. But the daye of dome, shall be the ende of thys tyme, and the beginning of the immortalytie for to come, wherin all corrupcion vanisheth, al voluptuousnes is lowsed, all mysbeleefe taken awaye, ryghtuousnes growen/and the verytie sprong vp. Then shal no man be able to saue him that is destroyed, nor to oppresse hym that hath gotten the victorye.

I answered then, and sayd: This is my fyrst and last saying: that it had bene better/not to haue geuen the earth vnto Adam/or els when it was geuen hym, to kepe him that he should not synne. For what profite is it for men now in thys present tyme to lyue in heuynes and after death to loke for punishment? O ẏ Adam, what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we al that come of the. For what profite is yt vnto vs, if there be promised vs an immortal tyme, wher as we medle wyth dayly worckes? and ẏ there is promysed vs an euerlastynge hope/where as we oure selues are euel and vayne? and that there are laide vp for vs dwellinges of health and fredõ, where as we haue lyued euell? and that the worshyp of thyghelt is kept to defend them, which haue led a paciẽt lyfe, wher as we haue walcked in the most wicked wayes of al?

And that there shalbe shewed a paradyce, whose frut endureth for euer, wherein is fredome and medicyne: where as we shal not go in? for we haue walked in vnpleasaunt places: And that the faces of theym whych haue abstayned,

shall shyne aboue the starres, where as our faces shalbe blacke and darcke: for whyle we lyued, and dyd vnrighteously, we consydered not, that we shold suffre therfore after death:

Then answered he me, and sayde: This is the consideracion and thought of the battell, whych man hathe vppon earth: that if he be ouercomme, he shall suffre as thou hast sayde. But if he get the victory e, he shall receaue the thynge that I saye. For thys is the lyfe, wherof Moyses spake vnto the People, whyle he lyued, saiynge: Chose the lyfe, that thou mayst lyue, Neuertheles they beleued hym not, neyther the Prophetes after hym. No nor me whych haue spoken vnto them / that heuynesse shoulde not reache vnto them to theyr destruccyon lyke as ioye is for to come ouer those, y haue suffred them selues to be informed in saluacion.

I answered then and said: I know Lorde, that the hyghest is mercyfull / in that he hath mercy vppon them, whiche are not yet in the worlde, and vpon those also that walke in hys law: and that he is pacient and long suffring, toward those that haue sinned in theyr workes: and that he is lyberall to geue where as it requireth: and that he is of great mercye, for he multiplyeth hys louing kyndnesses towarde those that are presente, and that are palte and to them which are for to come. For yf he multiplye not hys mercyes, the worlde shall not be made lyuynge, wyth those that dwel therin: He geueth also, for yf he gaue not of his goodnesse / that they whyche haue done euell myght be eased, the ten thousande parte of menne shoulde not be made lyuynge. And yf the Judge forgaue not those that be healed w hys Worde, and yf he woulde destroye the Multytude that Striuethe, there shoulde be beye fewe lefte in an innumerable Multitude.

nota

Eldras prayeth God rather to loke vpon hys own mercy then on the synnes of the people,

The.viii.Chapter.

And he answerd me, saying: The most Hyest made thys worlde for many, but the worlde to cõe for few. I wil tel the a similitud, Eldras: As when thou askest the earth, it shall saye vnto the, that it geueth moch moulde, wher of earthen vessels are made, but lytle of it that golde commethe of. Euen so is it wyth the worcke of thys world. There be many created, but few shal be preserued. Then answered I & sayde: Then swalowe vp the wytte (y soule) and deuoure the vnderstanding, for thou art agreed to herken and to geue eare / and wyllynge to prophecye: for thou hast no longer space geuen y, but only to lyue. O Lord / wylt thou not geue thy seruaunt leaue, that we maye praye before the, and that thou mayst geue seede vnto oure herte, and builde oure vnderstandynge that there maye come frute of it: ād that euery one which is corrupted, and beareth the state and place of a man: maye lyue?

For thou art alone, and we alare one workmanshyppe of thy hãdes, lyke as thou hast sayde, and lyke as the body is fashioned now in the chyldesbed, and thou geuest the membres, and thy creature is preserued in fyer and water: & ir. monethes doth thy worcke suffre thy creatuer, whiche is fashionede in her: but the thing that preserueth, ād it that is preserued, shal both be kept together: and when time is y childebed deliuereth y thing that is kepte ād groune in her.

For thou hast commaunded the brestes to geue mylk vnto the frute / that the thing which is created and fashioned, maye be norished for a tyme: and then dysposes and ordrest it wyth thy mercy bringest it vp with thy rightuousnes, nurturest it in thi law, and reformest it with thy vnderstandinge, mortifyest it as thy creatuere, and makest it lyuing as thy worke. Synge then that thou destroyest him, which with so grate labours is created & fashyened throw thy commandement, thou couldest lyghtly ordeyn, also that the thing which is made, myght be preserued. B

And this I spake nowe of all men in generall

generall as thou knowest: but of the people, for whose sake I am sorye: and of thy enheritaunce: for whose cause I mourne: and of Israell, For whome I am wofull: and for Jacob/ for whose sake I am greued: therfore begynne I to praye before thee, for my selfe and for them, for I see the fal of vs/ euen of vs that dwell vpon earth. But I haue herde the swyftenes of the iudge/ whyche is to come: therfore heare my voyce, & vnderstande my woordes, and I shall speake before thee.

This is the begynninge of the wordes of Esdras, before he was receaued: O Lorde/ thou that dwellest in euerlastingnesse, whose eyes are lyfte vp in the ayre/ whose stole is exceading hy, whose glorye and maiesty maye not be comprehended, before whome the hostes of heauen stande wyth tremblynge, whose keepyng is turned in wynde and fyre/ whose worde is true, whose talkinge is stedfast, whose commaundement is strong, whose ordinaunce is fearful, whose loke drieth vp the depthes, whose wrath maketh the mountaynes to melt away, and whose trueth beareth wytnesse: O heare the prayer of thy seruaunt, and marcke wyth thyne eares the petition of thy creature.

For whyle I lyue, I wyll speake, & so lounge as I haue vnderstandinge, I wyll answere. O loke not vpon the sines of thy people, which serue in the trueth. Haue no respect vnto the wycked studies of the heathen, but to the desyre of those that kepe thy testimonies wyth sorowes. Thincke not vpon those that haue walcked fayntedly before thee, but vpon them, whych wyth wyll haue knowen thy feare.

Let it not be thy wyl to destroy thē, which haue had beastly maners, but to loke vppon them that haue clearly taught thy lawe. Take thou no indignacyon at them, which are worse then beastes: but loue them, that al way put their truste in thy righteousnes and glorye: for we and oure fathers haue all the same sycknes and dysease, but because of our sinnes thou shalte be called mercyfull.

nota
by cause of our synnes thou shalte be called mercyfull

For if thou hast mercy vpō vs, thou shalt be called merciefull, where as wee haue no workes of righteousnesse: for the righteous, whych haue layde vppe many goodworckes together, shall oute of theyr dedes receaue rewarde. For what is man, that thou shouldeste take displeasure at hym: Or what is the corruptyble Mortall Generacion that thou shouldest be so rough toward him:

For of a trueth theare is no man amonge them that be borne/ but he hath dealte wyckedly: & among the faythfull ℂ there is none, which hath not don amis. For in this (O Lord) thy righteousnes and thy Goodnesse shall be prayed and declared, yf thou be Mercyfull vntoo them, which are not ryche in good workes.

Then answered he me: and sayde: Som thinges hast thou spoken a right and acordinge vnto thy wordes it shal be. For I wyll not bereue consydre the workes of them, whych haue synned before death, before the iudgement, before destruction, but I wyl reioyce ouer the worcke and thoughte of the righteous. I wyll remembre, also the pylgrymage, the holy making and the rewarde. Like as I haue spoken now, so shal it come to passe. For as the husband man soweth muche sede vpon the grounde, and planteth many trees and yet alwaye the thinge that is sowne or planted ys not al kepte safe, nether doth it al take rote: Euen so is it of theym that are sowne in the world, they shal not all be preserued.

nota not All

I answered then and sayde: If I haue founde grace, then lett me speake. Lyke as the husbaunde mannes sede perisheth, if it receaue not rayne in due season, or if there come to much rayne vpō it: Euen so perisheth man also, which is created with thy handes, and is lykened to thyne owne ymage and to thy selfe, for whose sake ȳ hast made al thynges and lickened hī vnto the husband mās sede. Be not wroth at vs/ O Lord but spare thy people, and haue mercy vpō thine owne inheritaunce: O be merciful vnto thy creature.

Then ānswered he me and sayd: Thinges present are for ȳ present, & thinges to come for suche as be to come. For ȳ

wantest yet muche, seing thou mayest loue thy creature aboue me: I haue often tymes drawen nye vnto thee but neuer to the vnrighteous. Intoys also thou arte maruelous before the hyghest, in y thou hast humbled thy selfe, as it becommeth thee, and hast not regarded thyne owne selfe, that thou art had in such honoure amonge the righteous. Therfore shall great wretchednes and mysery come vpon them, that in the latter tyme shall dwell in the worlde, for they haue walked in greate pryde.

But vnderstand thou for thy selfe, & seke out glory for suche as be lyke thee: for vnto you is paradice opened, the tre of lyfe is planted, the tyme to comme is prepared, plenteousnes made readye: a citie is buylded for you, and a rest is prepared, yea perfecte goodnes and wysdome. The rote of euell is marcked from you, the weakenes and moth is hyd frō you, and into hell flyeth Corruption in forgetfulnes. Sorowes are vanished awaye, and in the ende is shewed the tre of immortalyti. And therfore aske thou nomore questions, concerninge the multitude of them that perysh. For they haue taken lybertie, despysed the hyghest, thought scorne of hys lawe, & forsaken his wayes.

Moreouer, they haue troden downe hys righteous, and sayde in theyr herte that there is no God, yea and that wittyngly, for they dye. For lyke as the thynge that I haue spoken of, is made ready for you: Euen so is thyrste & payne prepared for them: for it was not his wyll that man shoulde come to naught but they whych be created haue defyled the name of hym that made them, & are vnthanckfull vnto hym, whych prepared lyfe for them. And therfore is my iudgemente nowe at hand. These thynges haue I not shewed vnto all men, but vnto fewe: namely vnto thee, and to suche as be lyke thee.

Then answered I and sayde: Beholde, O Lorde, nowe hast thou shewed me the multitude of the tokens, whyche thou wylt beginne to do at the last, but what tyme and when thou hast not shewed me.

Esdras hath visions shewed hym.

The.ix. Chapter.

HE answered me then & sayd: Measuer thou the tyme dyligently in it selfe, when y seyste that one parte of the tokens com to passe which I haue tolde the before: so shalte thou vnderstande, that it is the very same tyme, wherin the hyest wyl begynne to vysyt the worlde, which he made. And whē there shalbe sene earthquake and vproare of the people in y worlde, then shalt y wel vnderstand/that the most hyeste spake of those thinges, from the dayes that were before thee, euen from the begynnynge.

For lyke as all that is made in the worlde, hath a begynnyng and ende, ād the ende is manyfest: Euen so the times also of y hiest haue playne begynniges in wounders and sygnes and the ende in worckynge and in tokens. And euery one that shalbe saued, ād shalbe able to escape by hys workes ād by fayth wherin ye haue beleued shalbe preserued frō the sayde parels and shal se my sauiour in my lande and within my borders, for I haue halowed me from thee worlde. Then shal they be in carefulnesse which now haue abused my wayes: and they y haue cast them out despyteully shaldwell inpaynes.

For soche as in ther lyfe haue receaued benefyte s and haue not knowen me ād they y haue abhorred my law whyle they had yet fredome and whē they had yet open rowme of amēdment and cōuersion, and vnderstode not, but despysed it the same must knowe it after deathe in payne. And therfore be thou nomore carful, how the vngodly shalbe punished, & how therighteous shalbe saued, & whose the worlde is, & for whome the Worlde and when it is. Then answered I and sayde: I haue talcked before and now I spake also hereafter, that therbe many moo of them whiche perysshe then shalbe saued like as the floud is greter then the droppes.

And he answered me, saying: lyke as the felde is, so is also the sede: as thee flouers be, so are y colours also soch as the workman is, soch is also the worck

and

and as the husbande man is him selfe, so is his husbandry also, for it was ỹ time of the world. And when I prepared for them that are nowe, or euer the worlde was made, wherin they shoulde dwell, then was ther no man that withstode me. Now when euery one was, and the maker also in the worlde which is now prepared, and the moueth that ceaseth not, and the lawe whyche is vnsearchable, there maners were corrupte. So I consydred thee worlde, and beholde, there was parell, beause of ỹ thoughtes that were come into it. And I saw, and spared them greately, and haue kepte me a wynebery of the grapes, ād a plant frō amonge many generacions. Let the multitude perish then, whyche are growne vpp in vayne, and lett my Grape and wynebery be kept: Euen my plant: for wyth greate labour haue I made it vp.

Neuertheles yf thou wilt take vpon the yet seuen dayes mo (but ỹ shalt not fast in thē) go thy way then into the feld of floures, where no house is buylded, and eate only of the floures of the feld, taste not flesh, drinke no wyne, but eate floures onely. Praye vnto the hiest continually, so wyl I com, and talke wᵗ thee.

So I went my waye and came into the felde which is called Ardath (lyke as he commaunded me) and there I sat amonge the floures and ate of the herbes of the feld, and the meate of ỹ same satysfyed me. After seuen dayes I sate vpon the grasse, and my herte was vered wᵗ melykeas afore: & I opened my mouth and begann to talke before the hiest and sayde: O Lord, thou that shewest thy selfe vnto vs, thou hast declared and opened thy selfe vnto oure fathers in the wyldernes, in a place wher no man dwelleth, in a bareu place, whē they came out of Egipt, and thou spakest/saying: here me O Israel, & marke my wordes thou sede of Jacob. Behold I sawe my lawe in you, and it shal brīg frut in you, and ye shalbe honoured in it for euer.

For our fathers whych receaued the lawe, kepte it not, and obserued not thy ordinaunces and statutes, ād ỹ frut of thy lawe was not declared: for it myght not, for why: yt was thyne. For they that receaued yt, perysshe, because they kepte not the thinge that was sowne in them.

It is a custome when the grounde receaueth sede, or the sea shipp, or a vessel meate and drynke, that when it perysheth or is broken wherein a thynge ys sowne, or wherin any thinge is put: the thynges also perysshe and are broken, which ar sowne or put theryn. But vnto vs it hath not happened so: for we that haue receaued the lawe perysshe in synne, and oure herte whyche also receaued the lawe: Not wythstandinge ỹ lawe perysheth not, but remaineth i his laboure.

And when I consydred these thinges in my hert after this maner/ I loked about me wyth myne eyes, and vpon the ryght syde I sawe a woman whych mourned sore, made greate lamentacion, & wepte wyth loud voyce: her clothes were rent in peces, and she had asshes vpō her head.

Then let I my thoughtes go, that I was in, ād turned me vnto her, & said: wherfore wepest thou: whye arte thou so sorye and discomforted: And she sayde vnto me: Sir, let me bewayle my selfe, and take yet more sorowe: for I am sore vexed in my mynde/ and brought e very lowe. And I sayd vnto her, what aileth thee: Or who hath done any thinge to thee: tell me. She sayde/ I haue bene vnfrutefull and barren and haue had an husbande thyrtie yeares. And these xxx yeares: I do nothyng els day and nyght, and al houres, but make my prayer to the hyest. After thyrtie yeares God herde me thy hāt maydeu, loked vpon my mysery, consydred my trouble, and gaue me a sonne/ and I was glad of hym/ so was my husbande also and all my neyghbours/ and we gaue great honoure vnto the myghtie. And I nourished hym wyth great trauell So when he grewe vp, and came to the tyme, that he shoulde haue a wyfe/ I made a feast.

Esdras and the woman that appeareth vnto hym, commen together.

The. x. Chapter.

playyng & of instrumentes was layd away

A ND it happened that when my sonne went, unto his chãber, he fel downe, and dyed: then ouerthrewe we all the lyghtes/ and all my neighbours rose vp to comforte me. Then toke I my rest vnto the secoude Daye at night: and when they had al rested, that they myght comforte me, I rested also/ and rose vp by nyght, and fled, and am come hyther into thys felde, as thou seest: and am purposed not to come in the citie/ but to remayne here, and neyther to eate nor dryncke, but continuallye to mourne and to fast, vntyll I dye.

Then let I my meditacions ãd thoughtes fal that I was in, and spake to her in displeasur: Thou folysh woman, seest thou not our heuynesse and mournynge/ and what happeneth vnto vs: how Sion our mother is all woful and sorye, and howe she is cleanne brought downe and in myserye: seinge we be all nowe in heauines, and make our mone (for we be all sorouwfull.) As for the heaupnes that thou takest, it is but for one Sonne. Demaunde the earthe, and she shall tell thee, that it ys she, whych ought (by reason) to mourne, for the fall of so many, that grow vpon her.

For from the begynninge all men are borne of her/ and other shall come: and beholde, they walcked al moste all into destruccion, and manye of them shall be roted out.

Who should thé (by reason) make more mournynge, then she, that hathe loste so greate a Multitude? And not thou, which arte sory but for one. But if thou wouldest saye vnto me, my mourninge is not lyke the mournynge of the earth, for I haue loste the frute of my bodye whiche I bare wyth heaupnes: but the earth is according to the manner of the earth, and the present multitude goethe agayne, into her, as it is come to passe: Then saye I vntoo thee: lyke as thou hast borne with trauell and sorowe, euẽ so the earth also from the beginning geueth her frute vnto manne, for him that made her. And therfore wyth holde thy sorowe and heauinesse by thy selfe/ and lose what happeneth vnto thee, beare it strongly.

For if thou iudgest the marck & ende of God to be ryghtuous, and good/ ãd receaueit his councel in tyme, thou shalte be commended therin. Go thy way then into thy cytie to thy husband.

B

And she sayde vnto me: that wyll I not do, I wyl not go into the cytye, but heare wyl I dye. So I commened more wyth her, and sayd: Do not so, but be coũceled, and folow me: for how many falles hath Sion? Be of good comforte because of the sorowe of Jerusalem. For thou sayst that our Sanctuarye is layde waste, oure aulter broken, our temple destroyed, our playyng of instrumentes and synging laide downe, & thanckesgeuyng put to sylence, our mirth is vanyshed awaye, the lyght of our candelstycke is quenched, the arcke of ỹ couenaunt is taken from vs, all our holy thynges ar defyled, ãd the name that is called vpon ouer vs, is dishonoured: our children ar put to shame, our prestes are brent, our leuites are caried awai into captiuite, oure virgis are defyled, and oure wyues rauyshed, our ryghtuous men spoyled, and our chyldren dystroyed, oure yong men are brought in bondage, and oure strong worthyes ar become weake: and Sion (whych seale is the greatest of al) is lowsed vp from her worshyp: for she is deliuered into the handes of them that hate vs.

nota

Ego mœrore & vbique pro Sanctuario Jerusalem

And therfore shake of thy greate heupnes, and put awaye the multytude of sorowes: that the Myghtye maye be mercyful vnto thee/ and that the hyest may geue the rest from thy laboure and trauayle. And it happened, that whé I was talkinge with her/ her face did shyne and glister, so that I was afraide of her/ and mused what it mighte be. And immediatly she cast oute a greate voyce, very fearful, so ỹ the earth shoke at the noise of the woman: and I loked, and behold/ the woman appeared vnto me nomore: but there was a citie buylded, and a place was shewed frõ ỹ ground and foundacion.

C

Then was I afrayde, and cryed wyth a londe voyce/ and sayde: Where is Uryell the aungell, whyche came to me at the fyrst?

For

For he hath caused me to come in many considcracyons and hye thoughtes, and myne ende is turned to corrupcion/and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and loked vpon me/ and I laye as one that had bene deed and myne vnderstandyng was altered and he toke me by the right hand, and comforted me and set me vp vpon my fete/and sayd vnto me: what aileth the? and why is thine vnderstandyng vered? and the vnderstandyng of thy hart, and wherfor artȳ sory? And I sayde: Because thou hast forsakē me: and I haue done accordynge vnto thy wordes, I went in to the fylde and there hade I sene thinges that I am not able to expresse. He sayd vnto me: Stand vp and be manly, and I shal geuethe exortacyon.

Then sayde I: Speak on to me my Lorde, forsake me not, lest I dye in vayne: for I haue seane that I knowe not, and herd that I do not knowe. Or shal my vnderstanding be disceaued, and mi mynd? But now I beseech the, that thou wylt shew thy seruaunt of this wonder. He answered me thē and sayde: heare me and I shal enforme thee, & tel the wherfore thou art afrayed, for the Hyest hath opened manye secrete thinges vnto the.

He hath sene that thy waie is right/ and that thou takest sorowe contynually for thy people/& makest great lamentacyon for Sion: and therfore vnderstande the vysyon which thou sawest alytle while ago after this maner: Thou sawest a woman mournyng, and thou hast comforted her: Neuertheles now seyst thou the lykenes of the woman nomore, but thou thoughtest ther was a cytie bulded: and lyke as she told the of the fal of her sōne, so is this the answere: The woman whō thou sawest is Sion: and where as she tolde the, that she hath bene thyrtye yeares vnfrutefull and baren, those are the xxx. yeares wherin there was no offeryng made in her.

But after. xxx. yeares Salomō bulded her, and offred, and then bare thee baren a sōne. And where as she told the that she norysshed him with labour, that was the dwellyng of Jerusalem. But where as the sonne died in her chamber, that is the fal of Jerusalem. And thou sawest her lykenes, howe she mourned for her sonne: and what elles happened vnto her, I haue shewed the. And now god seeth, that thou art sory in thy mind and suffrest from thy herte for her, and so hath he shewed the her clerenesse/and the fayrnes of her bewty.

And therfore I bad the remayne in the felde, wher no house is builded. For I know ỹ the Hyest wold shew this vnto thee/therfore I commaunded thee to go into the felde, where no foundacion nor buylding is. For in the place where the Hyest wyl shew his cytie, ther shal be no mans building. And therfore feare not, & let not thyne hert be afraid, but go thy waye in, and se the glorious and faire building, and howe greate it is, & how gret ỹ thinkest it after ỹ mesure of thyne eyes, & then shalt thou heare as muche as thyne eares maye comprehende. For thou art blessed aboue manye other, and art called wyth the Hyeste, as the fewe.

But to morowe at nyght thou shalt remayne here, and so shall the hyest shewe the visions, of hygh thinges, whyche he wil do vnto them, that dwel vpon earth in the last dayes. So I slepte the same nyght lyke as he commaunded me.

¶ In this Chapter, and in the two next ensuyng he entreateth of certeine visions and of their exposicions therof.

¶ The. xi. Chapter.

THen sawe I a dreame: and I beholde, there came vp frō the sea an Aegle, which had xii. wynges and three heades: And I sawe/and beholde/he spred hys wynges ouer all the earth/and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of hys fethers there grewe other lytle contrary fethers: the heades rested/ the heade in the myddest was greater then the other, yet rested it wyth the residue.

Moreouer I sawe/ that the Aegle flew wt hys wynges, & raygned vpō earth: & ouer all them ỹ dwelt vpon earth

and

and I sawe that all thynges vnder heauen were subiecte vnto him, and noma spake against him, no not one creature vpon earth. I sawe also that the Egle stode vp vpon hys clawes and gaue a sounde wythe his fethers, and a voyce sayinge after this maner: watch not al to gether, slepe euery man in hys owne place and watche for a tyme, but let the hades be prolonged at the last. Neuertheles I sawe, that the voyce went not out of his handes, but from the myddest of his body. And I nombred his contrye fethers, and behold, there were eight of them. And I loked, and beholde vppō the righte syde there arose one fether, & raigned ouer al the earthe. And it happened that when it raygned, the ende of it came, and the place therof appered no more. So the nexte folowing stod vp, and rayned, and had a greate tyme: ād
B it happened/that when it rayned, theende of it came also, lyke as ỹ first, so that it appered nomore.

Then came there a voyce vnto it, ād sayde: Heare thou that hast kept in the earth so long, this I say vnto the, before thou begynnest to appere nomore. There shal none after the atteyne vnto thy time. Then arose the third, ād raygned as the other afore, and appered nomore also. So went it wt al the reasydue one after another, so that euerypone rayned, and then appered nomore. Then I loked and beholde, in processe of time ỹ fethers that folowed were set vpvpō the right syde that they myght rule also: and some of them ruled, but within a whyle they appered nomore: for some of them were set vp, but ruled not. After this I loked, and behold the .xii. fethers appered nomore, and the two wynges: and ther was nomore vpon the Aegles bodye, but two heades that rest, ād syxe fethers. Then sawe I also, that the six fethers were parted in two & remained vnder the head, that was vpon ỹ right side, for the four continued i their place. So I loked / & beholde they that were
C vnder the winges, thought to set vp thē selues and to haue the rule. Then was there one set vp but shortly it appeared nomore, and the seconde was sooner awaye then the firste. And I beheldeand lo, the two thought also by them selues to rayn: and when they so thought, behold there walked one of the heades that were at rest, namely it that was in the middest, for that was the greater of the two heades.

And then I sawe, that the two heades were fylled with him, and the head was turned with them that were by him, and ate vp the two vnderwinges, that wold haue raygned.

But thys head put the whole earth in feare, and bare rule in it ouer all those that dwelt vpon earth wyth much laboure, and he had the Gouernaunce of the worlde, ouer all the foules that haue bene. After thys I loked, and behol de, the head that was in the myddest, so denly appeared no more, lyke as the wi ges: then came the two heads, which ru led vpon earthe, and ouer those dwelte
D therin. And I behelde, and lo, the heade vppon the righte syde, deuoured it that was vpon the lefte syde. And I hearde a voyce which sayde vnto me: loke before the, and considre the thyng that thou seyst. Then I saw/and beholde, as it were a lyon that roareth/rennynge hastely out of the wod, and he sent out a mās voyce vnto the Aegle/and sayde: Heare thou, I wyll talke wyth thee, and ỹ hyest shall say vnto thee: Is it not thou that hast the victory of the foure bestes, whome I made to rayne vpon earth & in my worlde, and that the end of their tymes myght com/ thorowe them?

And the fourth came, and ouerwan all the Beastes that were paste, and had power ouer the worlde, wyth great fearfulnes, and ouer the whole compasse of the earth wyth the most wycked laboure, and so lounge Tyme dwelte he vpon ỹ earth wt disceate, & the erth hast thou iudged not wyth trueth. For thou hast troubled the meke/ỹ hast hurt ỹ peccable & quiet, ỹ hast loued lyers, ād destroyed the dwellinges of thē ỹ brought fourth frute, and hast cast downe ỹ walles of such as dyd no harme. Therfore is thy wrongeos dealinge & blasphemy com vp vnto ỹ hyest, & thy pride vnto ỹ myghtye. The hyest also loked vpon ỹ proude times, and behold, they ar ended and theyr abhominations ar fulfylled

And

And therfore appeare no more thou Aegle/and thy horrible winges,& thy wicked fethers,and thy vngracyous heades/and thy synful clawes/and all thy vayne body:that the earth maye be refreshed and come agayne to her self wh an ſ e is delyuered frō thy violence, ād that ſhe maye hope for the iudgmente & mercy of him that made her.

The.xii.Chapter.

AND it happened when ỹ I on ſpake theſe words vnto the Aegle, I ſawe/and beholde, the heade that afore had the vpperhand, appeared nomore:nether dyd the foure wynges appeare anye more,that came to hi & were ſet vp to raygne:and their kyngdome was ſmal and ful of vproure: And I ſawe,and beholde,they appered no more,and the whole body of the Aegle was brent,and the earth was in greate feare. Then awaked I oute of the traunce of my mynde, and from greate feare,and ſayde vnto my ſprete: Lo/ this haſt thou geuen me,in that thou ſearcheſt out the waies of the hieſt:lo,yet am I wery in mynde,and verye weake in my ſprete,and lytle ſtrength ys there in me,for the greate feare that I receaued this nyght. Therfore wyll I nowe beſeche the Hyeſt/that he wyl comforte me vnto the ende: and I ſayde, Lorde Lorde/ yf I haue founde grace before thy ſyght,and yf I am iuſtifyed wyth ỹ before many other,and yf my prayer be come vp before thy face,comfort me thē and ſhewme thy ſeruaunt the interpretacion and playne difference of this horrible ſyght,that thou mayſte perfectly comforte my ſoule: For thou haſte iudged me worthy ,to ſhewe me the laſt of tymes.

And he ſaid vnto me:this is the interpretacion of thys ſight. The Aegle
B whom thou ſaweſt,com vp from the ſee is the kingdō which was ſene in the viſion of thy brother Daniell,but yt was not expoūded vnto hi,for now I declar it vnto the. Behold,ỹ daies com,ỹ ther ſhal riſe vp a kigdō vpon earthe and it ſhalbe feared aboue al kigdōes ỹ were before it. In ỹ ſame kingdō ſhal xii. Kin ges raygne,one after another. For the ſeconde ſhal begin to raigne, and ſhall haue more tyme then the other,and this do the.xii.wynges ſignifie whyche thou ſaweſt as for the voice ỹ ſpake & ỹ thou ſaweſt go out frōm the heades but not from the Bodye,it betokenethe,that after t he tyme of that kingdom ther ſhal aryſe greate ſtraungers,& it ſhal ſtand in parel of fallig:neuertheles it ſhal not yet fal,but ſhalbe ſet into his begynnig. And the eyght vnderwynges whiche ỹ ſaweſt hange vnto the wynges of hym, betoken,that in him there ſhall rayſe eyght kinges whoſe time ſhalbe but ſmal, and their yeares ſwyft,and two of thē ſhal beare. But when the myddeſt tyme commeth,there ſhalbe foure kept in the time,when the tyme begynneth to come ỹ it maye be ended,but two ſhalbe kept vnto the ende.

And where as thou ſaweſt the heades reſting,this is the interpretacyon: C In hys laſt ſhal the Hyeſt rayſe vp thre kyngdomes,and call many agayne into them,& they ſhal haue the dompnion of the earth,and of thoſe that dwel theri, withe muche labour aboue all thoſe, that were before them. Therfore are they called the heades of the Aegle: for it is they that ſhall bringe for the hys wyckednes agayne,and that ſhall perfourme and fynyſh hys laſt. And where asthou ſaweſt that the greate head appearednomore,it ſignifyeth,that one of them ſhall dye vpon hys bedde,and yet wyth payne, for the twoo that remayne ſhalbe ſlayne wyth the ſwerde. For the ſwerde of the one, ſhall devoure the other/ but at the laſte ſhall he fall thorow the ſwerde hym ſelfe.

And where as thou ſaweſt the vnderwynges,vpon the head that is on ỹ eyght ſyde, it ſignifyethe that it is they, whome the hyeſt hath kepte vnto theyr ende:thys is a ſmall kyngdom,and ful of trouble. The Lyon whome thou ſaweſt riſing vp oute of the wod,and roarynge/and ſpeaking vnto the Aegle, & rebuking hym for his vnrighteouſnes/ is the wynde,which the hyeſt hath kept for them and for theyr wickedneſſe vnto the ende:he ſhall reproue them,and rente them aſunder before them.

For

For he shal set them lyuyng before the iudgement, and shal rebuke them: for ỹ residew of my people shal he deliuer wt trouble, those ỹ be preserued ouer mine endes: ād he shal make them ioyful vntyll the commynge of the daye of iudgement, where of I haue spoken vnto the from the beggynnyng. This is the dreame that thou sawest/ and this is the interpretacyon. Thou only hast bene mete to knowe the secretes of the Hyest.

Therfor write al these thynges that thou hast sene in a boke, ād hyde them, and teache them the wise in the people, whose hertes thou knowest e maye cōprehende and kepe these secretes. But wayte thou here thy selfe yet seauen dayes mo, that it maye be shewed the, what soeuer it pleasethe the Hyest to declare vnto thee/ & with that he went his way.

And when al the people per ceaued, ỹ
D the seauen dayes were past, & I not come agayne in to the cytye, they gathered them altogether from the lest vnto the most, & came vnto me, and sayde: what haue we offended thee: and what euell haue we done agaynst thee, that ỹ forsakest vs, and sittest here in this place: For of al people thou onlye art left vs, as a grape of the vyne, and as a candel in a darcke place, and as an hauen and thy ryppe preserue from the tempeste. Haue we not els aduersite ynough, but thou must forsake vs: Were it not better for vs that we had bene brent wt Sion: for we are no better, then they that dyed ther: and they wepte wt loude voyse: Then answered I them, & sayd: Be of good comforte O Israel, and be not heuy thou house of Jacob. for the Hyest hath you in remembraunce, & ỹ myght hath not forgotte you in tētaciō. As for me, I haue not forsaken you, neither am I departed from you: but am come into this place to praye, because of ỹ mysery of Israel, ỹ I myght seke mercy for ỹ lowe estate of your Sanctuary. And now go youre wai home euerī mā, and after these dayes wyl I come vnto you. So the people went their waye into ỹ citte, lyke as I commaunded them: but I remayned styll in the felde seuen dayes, as the Angell bad me: and I ate onely of the flourcs of the felde/ād had my meate of the herbes in those daies.

The.xiii.Chapter.

AND it happened after the seuen dayes, that I dreamed a dreame by night. And behold there arose a wind frō the sea, that it moued al the stondes therof. And I loked, and beholde, the man was stronge and increased with the cloudes of heauen: and when he turned his contenaunce to considre, al the thynges trembled that were sene vnder him: and when the voice went out of hys mouth, all they brent that harde hym, lyke as the earth when it fealeth ỹ fyre.

After these I sawe, and behold, ther was gathered together a multitude of men out of nombre from the foure wyndes of the heauen, to fyght agaynst the man ỹ came out from the sea. And I loked/ & beholde, he graued him selfe a greate mountayne, and flew vp vpon it. But I wold haue sene ỹ border or place, whereout the hyll was grauen, and I coude not.

I sawe after these/ that al they which came to fyght agaynst him, were sore afrayede, and yet durste they fighte. Neuertheles when he sawe the fearsenes and vyolnce of the people, he neither lyft his vp hand nor held swerd nor any weapen: But onely (As I sawe) he sente out of his mouth as yt had bene a blast of fyre, and out of his lyppes the wynde of the flamme: And out of hys tonge he cast out sparkes and stormes, and they were all myxte together: The blaste of fyre, the wynd of the flammes, and the greate storme, and fell wyth a ruisshe vppon the people, whych was prepared to fyght, and brent them vp euery chone: so that of the innumerable multitude there was nothynge sene, but onely dust and smoke. When I saw this I was afrayde.

Afterward saw I the same man come downe from the mountayne/ and callig vnto him another peacable people: and there came much people vnto hi: some were glad some wer sory, some of them were bounde, so that they were caried & brought forth.

Then was I sycke thorow greate feare,

feare, and I awaked, and sayde: ỹ haste shewed thy seruaũt al thy wonders frõ the begynning, and hast coũted me woꝛthy, that thou mightest receaue my pꝛaier: shew me now yet the interpꝛetacyon of this dꝛeame. Foꝛ thus I consydꝛe in my vnderstanding: Wo vnto theym that shalbe lefte in those dayes: & moch moꝛe, wo vnto them that are not left behynde: foꝛ they that were not lefte, were in heuynes.

Now vnderstande I the thynges ỹ are layde vp in the latter dayes, whych shal happen vnto them, ād to those that are not left behinde. Therfoꝛe are they come in to greate perills, and many necessities, lyke as these dꝛeames declare. Yet is it easier, that he which sufferreth hurte, come in these then to passe away as a cloude out of the woꝛlde, and now to se the thynges that shall happē in the law.

Then answered he me, and sayde: The interpꝛetation of the syght that I shew thee/ and I wyll open vnto thee, ỹ thynge that thou haste requested. Foꝛ thou hast spoken of them that are lefte behynde, and thys is the interpꝛetacyō. He that taketh awaye the parel in that tyme hath kepte him selfe. They that be fallen in to harme, are such as haue woꝛkes and fayth vnto the most hiest. Know this therfoꝛe, that they which be left behinde, are moꝛe blessed, then they that be dead. This is the meanyng of ỹ vysion. Where as thou sawest a man commyng vp from the depe of the sea, the same is he whom god the Hyest hath kept a greate season, which by his owne selfe shal delyuer his creature, ād he shal oꝛdꝛe them that are left behind. And where as thou sawest, that oute of his mouth there came a blast of wynde, fyꝛe and stoꝛme, and how that he left vp neither swerde noꝛ weapon, but that the rushinge in of him destroyed the whole multitude, that came to fyghte agaynst him: it signifieth, ỹ the daies come, whā God wyl delyuer them that are vppon earth/ and in a traunce of mynd shal he come vpon thē ỹ dwel in the earth. And one shal vndertake to fyght agaynste another, one cytie agaynste another, one place agaynste another, one People against another, and one realme against another. Where this commeth to passe / then shal the tokens come, that I shewed thee beꝛoꝛe: and then shall my sonne be declared, whom thou sawest clymme vp as a man. And when al the people heare his voyce, euery man shall in theyꝛ owne lawe leaue the battayll that they haue one agaynst another, and an innumerable multitude shalbe gathered together, as they that be wyllyng to come and to ouercome him by fyghting. But he shal stande vpon the toppe of the mounte Sion. Neuertheless Sion shall come, and shalbe shewed, beyng pꝛepared and buylded foꝛ all men / lyke as ỹ sawest the hyl geuen foꝛth without any handes. But my sonne shall rebuke the people that ar come foꝛ their wickednes with the tempest, & foꝛ their cuel imaginacions: & their paines, wherwith they shalbe punished, are lykened vnto ỹ flā: & wout any labour shal he destroy thē, e tuē by ỹ law, which cōpared vnto ỹ fyre.

And where as thou sawest that he gathered another peaceable people vnto hi: those are the ten trybes which were caryed away pꝛesoners out of theyꝛ owne lande in the tyme of Oseas the King whome Salmanasar the Kynge of Assiria, toke pꝛesoner, and caryed them ouer the water, and so came they into an other lande. [nota this conceit they had, to go into farther cō & ỹ they myght kepe their statutes

But they gaue theym thys councell, that they shoulde leaue the Multitude/ of the heathen, and to go foꝛthe into a farther countre, where neuer mankind dwelte: that they myght ther kepe their statutes, which they neuer kept in their owne land. And so they entred in at the naꝛowe passages, of the Water of Euphrates, and God shewed tokens foꝛ them, and helde styll the floude tyll they were passed ouer: foꝛ throw that countre there was a greate way, namely of a yere and a halfe iourney, foꝛ the same region is called Asareth. Then dwelt they ther vnto the later tyme: and when they come foꝛth agayne, the hiest shall holde styl the spꝛinges of the streame agayn ỹ they may gothrow/ therfoꝛe sawest ỹ the multitude with peace. And they that be lefte behinde of thy people, are those that be found within my boꝛder.

Now

Now when he destroyeth the multytud that is gathered together, he shal defēd his people that remaine, and then shall he shewe them greate wonders.

Then saide I: O Lorde Lorde, shewe me this: wherfore haue I sene the men cōmyng vp frō ỳ depe of the sea? he saide vnto me: Like as thou canst ne ther seke out nor know these thinges ỳ are in the depe of the sea, euen so mayst ỳ not se my sonne, or those that be wyth him, but in the time of the daye. This is the interpretacion of the dreame why che thou sawest, therfore thou only arte here ingathered: for thou haste forsaken thine owne lawe, and applied thy dylygence vnto myne, and sought it. Thy lyfe hast ỳ ordred in wysdom, & hast called vnderstanding thy mother, and therfore haue I shewed thee the treasure of the ỳ yest. After three daies I wyll shewe the more, and talke with the at more large, yea heuy and wonderous thinges wil I declare vnto thee.

Then went I forth into the felde, geuyng prayse & thanckes greatelye vnto god, because of his wonders whyche he did in time because he gouerneth ỳ sāe & such as is in tyme, and there I sat thre dayes.

¶ God apeareth vnto Eldras in the bush, & sheweth him what he shal do.

¶ The. xiiii. Chapter.

Vpon the thyrd daye I sat vnder an oke tre, then cam there a voice vnto me oute of the bush/ and saide: Eldras, Eldras: And I said: here am I Lord, & stod vp vpon mi fete. Then spake he vnto me: In ỳ bush dyd I appeare vnto Moses, and talked wt him, when my people serued in Egypt, and I sent hym, and led my people oute of Egigte, and brought him vppon the mount Sion, where I hyld him by me a long season, and tolde him my wonderous werkes, and shewed him the secretes of the tymes and the ende and commaunded him, sayinge: These wordes shalt thou declare, ād not hide thē. And now I saide vnto the, that thou laie vp in thine hert the dreames that ỳ hast sene, and ỳ interpretacions whych I haue shewed thee: for thou shalt be receaued of al, thou shalt be turned, and remayne with my councell, and wyth suche as be lyke ỳ, vntil the tymes be ended. For the worlde hath lost hys youth, and the tymes begynne to ware olde. For the yme is diuided into twelue partes, & ten partes of it are gone already, and halfe of the tenth parte: yet remaynethe there that, which is after the halfe of the tenth parte.

Therfore prepare and ordre thy house 15
and reforme thy people: comforte suche of them as be in trouble: and tell nowe of the destruction: let go from thee mortall thoughtes: cast away the burthēs of man: put of the weake nature: lay vp in some places the thoughtes, that are moost heuy vnto thee/ and haste the to flye from these tymes: for such euel and wickednesse as thou haste now sene happen, shall they do yet muche worse. For the weaker that the worlde and the yme is/ the more, shal synne and wickednes increase, in them that dwell vppon earth. For the trueth is fled farre away, and lesinge is hard at hande. For nowe hasteth the vision to com, that thou hast sene.

Then answered I, and sayde: Beholde Lorde, I wyll go as thou halle commaunded me/ and reforme the people whych are present. But they that shall be borne afterwarde, who wyll reforme or rebuke them? Thus the worlde is set in darckenes, and they that dwell therin, are wythout lyght: for thy lawe is kyndled, because no man knoweth the thynges that are donne of thee, or that shalbe donne. If I haue founde grace before thee, sende the holygoest into me, & I shall write, all that hath bene donne in the worlde sence the beginninge, wych was written in thy lawe, that men may fynde the path, and that they which wyl lyue in the latter dayes, maye lyue.

And he answered me, saiynge: Goo thy waye, gather thy people to gether, C and saye vnto them, that they seke thee not for. xl. dayes, but looke thou gather the many bore trees, and take wyth the Sarea, Dabria, & elemia, Echanus & Asiel, these fyue, which are redy to write swiftly

swyftly and come hicher, and I shal lyght a candle of vnderstadyng in thyne herte which shal not be put out/tyl the thinges be reformed/ which thou shalt begyn to wryte. And then shalt ÿ declare some thinges openly vnto the perfect and som thynges shalt thou shew secretly vnto the wyse. To morow this houre shalt thou begynne to wryte.

Then went I forth (as he commaũded me) ād gathered al the people together, and sayde: Heare these words O Israel: Our fathers from the begynnynge were strangers in Egypt, from whence they were delyuered, and receaued thee lawe of lyfe, whiche they kepte not, why ch ye also haue transgressed after them. Then was thys lande and the laude of Siõ parted amõg you bi lot to possesse. But your fathers and ye your selues al so haue don vntightuousnes, and haue not kepte the wayes whych the Hyest commaunded you. And for so moch as he is a ryghtuous iudge, he toke from you in tyme the thynge ÿ he had geuen you. And now are ye here, and youre brethren amonge you. Therfore, yf so be that ye wyl subdue, your owne vnderstandynge, and reformme youre herte, ye shall be kepte alyue, and after death shall ye opteyne mercy. For after death shall the iudgment come, when we shal lyue agayne: and then shall the names of the ryghtuous be manifest, and the names of the vngodly with their workes shal be declared. Lett no man therfore come now vnto me, nor aske eny question at me these .xl. dayes.

D So I toke the fyue men (as he commaunded me) and we went into the feld, and remayned there. The nexte daye, a voise called me/ saying: Esdras, opē thy mouthe, and drincke that I geue thee. Then opened I my mouth, and behold he reached me a ful cuppe, which was ful of water, but ÿ colour of it was like fier. And I toke it and dronke And when I had/ droncken it, my harte had vnderstādyng and wysdome grewe in my brest: for my spryte was kept in remembraūce, and my mouth was opened and shut nomore, The Hyest gaue vnderstāding vnto the fyue men ÿ/ they wrote ÿ hy thinges of ÿnight, which thei vnderstod not But in the nyghte they ate breed: as forme/ I spake in the daye, and helde not my tonge by night. In xl. dayes they wrote two hondreth and iiii. bokes.

And it happened when the .xl. daies were fulfilled, that the Hyest spake, saiynge: The fyrst that thou hast wrytten, speake openly, that the worthy and vnworthy maye reade it. But kepe the .lxx. last, ÿ ÿ mayest shew it only to such as be wyse among the people. For in them is the sprynge of vnderstanding/ ÿ fountayne of wysdom/ and the streame of knowledge. And I dyd so.

¶ The punishment that euel people shal haue, which god commaundeth Esdras to shew vnto them.

The .xv Chapter.

BEholde, speake thou in the eares of my people ÿ wordes of prophecy, whyche I wyl put in thy mouth, sayeth the lorde: and cause thē to be written in a letter/ for it is the true eth. Feare not the ymmagynacions agaynste thee, lett not the vnfaythfulnesse of theym trouble thee, that speake agaynste thee. A

For all the vnfaythfull shal dye in their vnfaythfulos. Beholde sayth the Lord/ I wyll bringe plages vpon the worlde, the swerde/ honger, death and destruction, for wickednes hath the vpperhand in all the earth, & theyr shamful workes are fulfylled.

Therfore sayeth the Lorde: I wyll holde my tonge nomore vnto theyr wickednes, which they do so vngodly: neyther wyll I suffre them in the thinges that they deale wyth all so wyckedly. Beholde, the Innocente Bloude of the troubled crieth vnto me, & ÿ soules of ÿ Righteous complayne Continuallye/ and therfore (sayeth the LORDE) I wyll surely aduenge and receaue vnto me all the innocente bloude from amonge them.

Beholde, my people, is led as a flocke of shepe to be slayne, I wyll not suffre theym nowe to dwel in Egipte, but wyll bringe them out with a mygti hande and a stretched out arme, and smite it wyth plages as afore, ād wyll destroy all the lande of it. Egipte shal mourne, and the foundacions of it shalbe smittē

wyth the plage and punischemente, that God shal bring vpon it.

They that tyl the ground, shal mourne: for their sedes shal be destroied thorow ỹ blastyng ād hayle, and horryble starre Woo worth the world & them that dwel therin, for ỹ swerd & their destrucciō draweth nye, and one people shal stande vp to fyght agaynst another, and swerdes in their handes. For man shalbe vnsted fast, and some shall do vyolence vnto other: they shal not regarde their kynge and princes, the waies of their doinges and handelinges in their power. A man shal desier to go in to the cittie, and shal not be able. For because of ther pryde ỹ cytes shalbe brent in feare/the houses shal shake, and men shalbe afrayed. A mā shal haue no pyty vpon his neibour but one shal prouoke another vnto bat tayl to spoyle their goodes because of ỹ honger of bred, and because of ỹ great trouble.

¶ Beholde, I gather and cal together all the kynges of the earth which are from the vprysyng, from the South, from ỹ East, and Lybanus to turne vnto thē, and restore the thinges that they haue geuen them. Lyke as they do yet this daie vnto my chosen, so wyl I do also, and recompēse them in their bosom. Thus sayeth the Lorde God My ryght hand shal not spare the synners, & my swerde shal not ceasse ouer them, that shed the innocent blode vpon earth. The feare is gone out from his wrath, and hath consumed the foundacions of the earthe, & the synnes lyke the strawe that is kyndled. Woo worth them that synne/& kepe not my commaundementes/sayth the Lorde: I wyl not spare them. Goo youre waye ye children from vyolence defyled not my Sāctuary: for the Lord knoweth al them that synne agaynst hi, and therfore delyuereth he them vnto death and destruccyon: For now are the plages come vpon the worlde, and yee shal remayn in them. For God shal not delyuer you, because ye haue synned agaynst him.

Beholde, an horrible vysion commeth from the East, where generatiōs for Dragons shal come out, and the people of ỹ Arabes with many charettes/and the multitude of them shalbe as the wynde vpon earth, that all they whych heare thē raging in their wrath, may feare & be afrayede: and as the wylde bores of the wod, so shal they go out and with greate power shall they come, and stande fyghtinge wyth them, and shall waste the porcyon of the lande of the Assyrians.

And then shall the Dragons haue the vpperhande, not remembrynge their byrthe, and shal turne about swerynge together in greate power, to persecute them. But these shalbe afraied, and kepe sylence at their power, and shal flee and one out of the lande of the Assiryans shal besege them, and consume one of them, and in their host shall be feare and dreade, and stryfe amounge theyre kynges.

Beholde cloudes from the east, and from the north vnto the south, and they are very horrybe to loke vppon, full of wrath and storm. They shall smyte one vppon an other, and they shall smyte at the great starre vpon earth and their starre, and the bloude shall be from the swerde vnto the bely/ and the smoke of mā vnto the camels lytter: And ther shal be great fearfulnes and trembling vpō earth/and they that se the wrath, shalbe afrayde, and a tremblynge shall come vpon them.

And then shall there come great rayne from the south and from the north, and parte from the weste, and from the stormy wynde from the Easte, and shall shut theym vp agayne, and the cloude whych he rayseth vpp in wrath, and the starre to cause fere toward ỹ east & west wynde shalbe destroyed: and the greate cloudes shall be lyfte vp, and the myghtie cloudes ful of wrath and the starre, that they may make all the earth afrayed and them that dwel therin and that they maye poure oute ouer all places an horryble Starre fyre and hayle and flyeng swerdes, ād many waters, that all feldes maye be full, and all ryuers and they shall breke downe the cities and walles mountaynes and hylles all trees wod and the grasse of the medowes & al their frutes. And they

shall

stedfast vnto Babilon, and make her a fraylde, they shal come to her and besege her: the sterre of all wrath shal they poure oute vppon her.

Then shal the dust and smoke go vp vnto the heuen, and al they that be aboute her shall bewayle her: and they that remayne vnder her, shal do seruice vnto the that haue put her in fere. And thou Asia that comfortest thy selfe also vppon the hope of Babylon, and art a worshyp of her personne: woo be vnto thee thou wrath, because thou hast made thy selfe lyke vnto her, & hast dect thy daughters in whordom, ỹ they myghte tryumphe and please thy louers, whych haue alwaye desired to commyt whordome wyth thee: thou hast folowed the abhomynable cytie in al her worckes & inuencyons.

Therfore sayeth god: I wyl sende plages vpon the, wyddowhode, pouerte, honger, warres/ & pestilence, to wast thy houses with destruccion and death: and the glory of thy power shall be dryed vp as a floure, when the heate aryseth that is sent ouer thee. Thou shalt be syck as a poore wife that is plaged and beaten of wemen: so that the myghtye and louer shall not be able to receaue thee. Wolde I so hate thee sayeth the Lorde: If thou haddest not alwaye slayne my chosen, exaltyng the stroke of thy handes, and sayd ouer their death/ when thou wast drocken: set forth the bewty of thy countenaunce.

The swarde of thy wordome shalbe recompenced the in thy bosom, therfore shalt thou receaue *rewarde.

*Or recompence.

Lyke as thou hast done vnto my chosen (sayeth the Lord) euen so shal God do vnto thee, and shal deliuer thee into the plage. Thy children shal dye of honger, and thou shalt fal thorow ỹ swerd. Thy cities shalbe broken downe/ and al thyne shal perish with the swerd in the felde. They ỹ be in the mountaines shal dye of honger and eate their owne flesh and drynke their owne bloud for very honger of bred & thirst of water. Thou vnhappye shalt com thrown the sea, and receaue plages agayne.

In the passage they shal cast downe the slaine citie/ and shal rote out the part of the lande, and consume the porcion of thy glory. They shall treade the doune lyke stubble, & they shalbe thy fire, & shal consume thee, thy cities & thy lande, thy wod, and thy frutefull trees/ shall they burne vp wyth fyre. Thy children shall they carye awaye captiue, and looke what thou halte, they shall spoyle it, & marre the bewty of thy face.

¶ The heathen shalbe punished,

The.xvi. Chapter.

A

WOo be vnto thee Babylon and Asia, wo be vnto thee Egypt and Syria: gyrde your selues wyth Clothes of sacke & hearre, & mourne for your chylderen, be sory/ for your destruction is at hande. A swerd is set among you and who wyll turne it backe? A fyre is kindled amonge you, and who wyll quenche it? Plages are sent vnto you, and what is he that wyl dryue the awaye? Waye any manne dryue awaye, an hongry lyon in the wode? Or may any man quench the fyre in ỹ stubble, whã it hath begonne to burne? Waye one turne agayne the arow that is shot of a stronge archer? The myghty Lorde sendeth the plages/ ãd what is he that wyl dryue them awaye? The fyre is kindled/ & gon forth in his wrath and what is he that wyl quench it? He shall cast lyghtninges, & who shal not feare? He shall thondre and who shall not be afrayd? The Lord shal threate, & who shal not vtterli be bete to pouder at his presence, ỹ earthquaketh & ỹ foũdacions therof: the sea ariseth vp with waues from the depe, and the floudes of it ar vnquiet, and the fyshes therof al lobe fore the Lorde, and before the glory of hys power. For stronge is his right hand that holdeth the bowe, hys arowes that he shuteth, are sharpe, & shall not mysse, when they begyn to be shott into the endes, of the worlde.

B

Beholde the plages are sent, and shal not turne agayne, tyll they come vpon earth. The fyre is kyndled, and shall not be put oute/ tyl it consume the fondacions of the earth. Like as an arow whiche is shot of a myghtye archer, returneth not backewarde: euen so the plages that shallbe sent vpon earthe/

shal not turne agayne. Woo is me, woo is me, who wyl deliuer me in those daies? The begynnyng of sorowes and great mourning: the beginnyng of dearth and great dearth: the beginning of warres, and the powers shal stande in feare: ỹ beginnynge of euels, and they shall trẽble euery one. What shall I do in these thinges, when ỹ plages come? Behold, honger/and plage/trouble and ãguish are sent/as scourges for amendement. But for al these thinges they shall not turne from their wickednesses, nether be al waye myndeful of the scourges.

Beholde, vyteyles shal be so good cheape vpon earth/that they shal thinck themselues to be in good case: & euẽ thẽ shal myschefe grow vpõ earth/warres/ derth and greate disquietnes. For mãy of them that dwel vpon earth shal perish of honger, and the other that escape the daũger, shal the swerde destroye: and ỹ deed shalbe cast out as donge, and there shalbe no man to cõfote theym. For the erth shalbe wasted, & ỹ cytyes shalbe cast downe: ther shalbe no man lefte to tyll ỹ earth, and to sowe it. The trees shal geue frute, and who shal plucke them or gather them? The grapes shalbe rype, & who shal treade them? For all places shalbe desolate of man, so that no man shal desire to se another, or to heare hys voyse. For of one hole citie there shalbe ten left, and two in the felde, which shal hyde them selues in the thycke boushes and in the clyfes of stones: lyke as whẽ there remayned thre or foure olyues vpon the olyue tre, or as when a vynyard is gathered, there are left some grapes, of them that diligently sought thorow ỹ vyniarde:

Euen so in those days there shalbe thre or foure left, for them that search their houses with the swerde. And the earthe shal be left waste, and thre feldes therof shal ware olde: ād her wayes and al her pathes shal grow ful of thornes, because no man shall trauayle there thorowe The daughters shal mourne, hauig no brydegromes: the wemen shall make lamentacyon, hauing no housbādes, ther daughters shal mourne hauyng no helpe of their bridegroome. In thee warres shal they be destroyed, and their husbandes shal perish of hunger.

Ye seruauntes of the Lorde, heare these thynges, and marck them: behold the worde of the Lorde, & receaue it: beholde, the plages drawnye and are not slacke in tarienge. Lyke as a trauaylyng womã, which after the .ix. moneth bryngeth forth a sonne, wyen the houre of the byrthe is come, an houre two or thre afore that the paynes come vpon her body, and when the chylde cõmeth to the byrth, they tary not the twynckelynge of an eye: Euen so shall not the plages be slack to come vpõ earth, and the world shal mourne, and sorowes shal com vpon it on euery side.

O my people, heare my worde, make you ready to the batayle: and in al euell be ye euen as pilgrems vpon earth. He that selleth, let him be as he that flyeth his waye: and he that bieth, as one that wyl lese. And he so occupieth marchaundies, as he that winneth not: and he that buyldeth, as he that shal not dwel therin: he that soweth as one that shal not reape: he that twysteth the vyne yeard, as he that shal not gather the grapes: they that mary, as they that shall get no children: And they that marye not, as the wyddowes: and they that labcure, labboure in vayne. For straungers shal repe their frutes, and spoyl their goodes, ouerthrow their houses, and take their children captiue, and in captiuytie and honger shal they get children.

And they that occuppye theyr marchaundice/wyth robbery/howe lounge decke they theyr cities, theyr houses, theyr possessions, and persounes: the more wyll I punish them for theyr synnes, sayeth the Lorde. Lyke as an whore enuieth ā honest womā, so shal ryghtousnes hate iniquitie, & when she decketh her selfe, & shall accuse her to her face, when he commeth that defēdeth, which shal make inquisicion for all synne vpon earth. And therfore be not ye lyke therunto, nor to the workes therof: for or euer it be lōg, iniquitye shall be taken away oute of ỹ earth, and ryghtuousnes shall rayne among you.

Let not the synner saye, that he hath not synned, for coles of fyre shall burne vpon hys head, whych sayth before the

Lord

Lorde god and his glorye: I haue not synned. Beholde, the Lord knoweth all the worckes of men/ their ymaginacyons, their thoughtes and their hertes. For he spake but the worde: let ỹ earth be made, and it was made: let the heauē be made and it was made. In his worde were the starres made, and he knoweth the nombre of them. He searcheth ỹ grounde of the depe, and the treasures therof: he hath measured the sea, & what it conteyneth. He hath shut the sea i the middeist of the waters, ād with his worde hath he hanged the earth vppon the waters. He spredeth out the heauē lyke a vawte, vpon the waters hath he founded it. In the desert and drye wildernes hath he made springes of water, ād poles vpon the toppe of the mountaynes, that the floudes myghte poure downe from the stony rockes to water the earth. He made man, and put hys herte in the myddest of the body, and gaue hym breth, lyfe and vnderstandinge/ yea ād the spirite of the Almightie god, whych made al thinges, and hath searched the grounde of al the secretes of the earth.

¶ He knoweth your imagynacons & inuencyons, and what ye thincke when ye synne/ and wolde hyde your synnes. Therfore hath the Lord serched and sought out al youre worckes, and he shal bewraye you all. And when youre synnes are brought forthe/ ye shalbe ashamed before men, and your owne synnes shalbe youre accusers in that daye: Whatwyl ye do? Or how wyll ye hyde your synnes before God and hys Angels? Beholde God him selfe is the Iudge, feare him, leaue of from youre Synnes and forgette youre Unrighteousnesses, and medle nomore with thē: so shal god leade you forth, and deliuer you from al trouble. For behold ỹ heate of a greate multitude is kyndled ouer you, & they shal take awaye certen of you/ & feade ỹ idle wt Idols: ād they that consent vnto them shalbe had in derysiō, and laughed to scorne, and trodē vnder fote.

For vnto ỹ places ther shalbe apla
P ce, and in the nexte cyties a greate isurrection vpon those that feare the lorde. They shall be lyke mad men, they shall spare no man: they shal spoyl and wast suche as feare the Lorde, theyr goodes shall they take from theym, and shutte them out of theyr houses. Then shal it be knowen who are my chosen, ād they shalbe tryed as the gold in the fyre. Heare O ye my beloued, sayeth the Lorde: behold, the dayes of trouble are at hād, but I wyl delyuer you from the same. Be not ye afrayde, dispayre not, for god is youre captayne.

Who so kepeth my commaundemētes and preceptes (sayth the Lord god) let not your synnes weye you downe/ & let not your vnrightuousnesses be lifte vp. Woo be vnto them that are subdued vnto theyr sinnes, and tangled in their wickednesses: Lyke as a feld is hedged in with bushes, and the path therof couered wyth thornes, that no man maye trauell thorow: and so is he taken, and cast in the fyre, and brent.

The ende of the .iiii. boke of Esdras.

¶ The boke of Tobiah.

¶ Tobiah being taken prysoner, forsaketh not ỹ lawe of truth. The mercy and charitie of Tobiah, and the maners of him in his youth. He taketh Hānath to wyfe, by whom he hath a sonne named Tobiah. He succoureth Gabell for mony. He and hys aze kayne to fly, but after the death of Senaherib they returne agayne.

The fyrst Chapter.

Obiah was of the Tribe and Citie of Nephtaly, which lyeth in the hye cōtres of Galile aboue Naason the waye towarde the weste, hauinge the citie of Sephet vpon the left syde.

Though he was taken prysoner in the dayes of Salmanasar kynge of the Assirians, neuertheles, being in captiuite, he forsoke not the way of truethe. In so muche, that what soeuer he myghte get, he parted it dayly wt his felow prysoners and brethren that were of his

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kinred. And though he were yonger then al in the tribe of Nephtaly, yet dyd not he behaue hym selfe chyldelhlye in hys worckes. And whē al the other wente to the golden calues, whiche Jeroboham the kynge of Jsrael had made, he hym selfe alone fled of their companies/and gat him to Jerusalem vnto the temple of the Lorde, and there worshipped the Lorde God of Jsrael, kaythfully offe ryng of al hys first frutes and tribes, so that in the thirde yeare he mynystred al the tythes vnto the straungers and con uertes. These and soch like thiges dyd he accordyng to the lawe of God whē he was but ponge.

¶ But when he was aman, he toke out of his owne tribe a wyfe called Anna, & of her he begat a sonne, whome he called after his owne name/& taught hym frō his youthe vp, to feare God/and to re frayne from al sinne.

Now when he with his wyfe, his sonne and w al his kynred was come in captt uite vnto Nynyue what tyme as they al ate of the meates of the Heathen, he kep his soule, and was neuer defyled in ther meates. And for so moch as he was mī deful of the lord in al his hart, God ga ue him fauor in the presence of Salma nasar the kyng which gaue him powere to go where he wolde, and so had he ly berte to do what he lyst.

So wente Tobiah vnto all thē that were in prison/and comforted them/& D gaue them wholsome exortacyons. And whē he came to rages a cytie of the Me des, hauing ten talentes of syluer (of the thinges wherwith the kynge had hono red him) and sawe amonge a greate cō pany of people of his kinred, one Gabe lus (which was of his owne trybe) beig in necessite, he gaue him the said weight of syluer vnder hand wrytyng.

After a longe season when Salma nasar the kyng was deed, and Senna herib hys sonne reygnede in his steade, whiche hated the childrē of Jsrael. To biah went dayly thorow out al hys kyn red, and comforted them ād gaue of hys goodes to euery one of them, as moche as he myght: he fed the hongrie, clothed the naked, and buried the deed & slain, and that dylygently.

And when Sennaherib the kynge ca me agayn and fled out of Jewrye (what tyme as God punyshed him for his blas phemy) and in hys wrath slewe manye of the chylderen of Jsraell, Tobiah bu ryed theyr bodies. But when it was tol de the kynge, he commaunded to slay hī and toke away all his goodes. Neuer theles Tobyah with hys Sonnes and with his wyfe, fled hys waye, and was hyd naked, for there were many that lo ued hym. But after .xlv. dayes, the kig was slayne of hys owne sunnes. Thē ca me Tobyah againe to his house, and al his goodes restored vnto hym.

¶ Tobiah biddeth such of his frendes as feare god, to a banket or feast. He is reproued of hys frendes. He feareth god more then the king. He becommeth blynde by the permission and suffezañce of God. His kinfolke mocke hym.

The .ii. Chapter.

After these thynges vpon a solempne daye, of the Lorde Tobiah made a good feast A in hys House, and sayde vnto his sonne: Go thy way and bryng hether som of our trybe such as feare god, that they maye make me rye w vs. And when he was gon, he ca me agayne, and tolde hys father that o ne of the chylderen of Jsraell laye slain vpon the strete. And immedtatly he lept from his table, left the feaste, came fas ting to the ded corse, toke him and bare hym preuely into hys house that when the sunne was downe, he myght safely bury hym. And when he had hyd the cor se, he ate his meate wyth mournynge & feare, remembring the woordes that ỹ Lord sayth by the prophet Amos: your hye feastes shalbe turned to sorowe and heuynes.

But when the sunne was downe he B wente hys waye and buried him. Then all hys neyghbours, reproued hym, say ynge, It is not longe sens it was com maunded to slay the because of thys ma ter and hast scarce escaped the daunger of death, ād buriest thou the ded agai Neuereheles Tobiah fearing god more then the kynge, toke the Bodies of the slayne, hyd them in his house and buri ed them at mydnight.

It happened vpon a daye/ỹ he had buryed the ded and was wery, came ho

me

me/ & layde him downe bi ꝑ wala slept. And while he was a slepe, there fel down ꝑon hys eyes warme dong oute of ꝑ swalowes nest, so that he was blynde.

Thys temptacyon dyd God suffer to happen vnto hym, that they which came after, might haue an example of his pacience, like as of holy Job. For in so muche as he euer feared god from hys youth vp, and kepte hys commaundementes, he was not heuy agyanst god, that the plage of blindnes chanced vnto him, but remayned stedfast in the feare of God, and thanked god al the daies of his lyfe.

For like as blessed Job was had derysion of kinges, euen so was he laughed to scorne of his elders ād kinsfolkes, whych sayde vnto hym: Where is thy hope for the which thou hast don almes and buried the dead? But Tobiah rebuked them, and spake: sai not so, for we are the children of holye men/ & loke for the lyfe, which God shall geue vnto them, that neuer turne their lyfe frō hi. Anna his wyfe went daylye to the weeuynge worcke/ and loke what lyuynge she coulde get wyth the labour of her handes/ she brought it. And it happened that she toke a kyd and brought it home.

And when her husband herde it crie he sayde: Loke that it be not stolne, restore it agayne to the owners: for yt ys not lawful for vs, to eate or to touch auy thynge of theft. Then was his wife angry, and sayde: Now is thy hope become vaine opēly, and thy almes dedes are manyfest. With these and such like wordes dyd she cast him in the tethe.

D

¶ The ꝓtaier of Tobiah. Sara the daghter of Raguel is sclaundred of her fathers seruaunt. The ꝓtayer & fasting of Sara: And also the innocencye & chastite of her. The ꝓtaiers of Tobiah & Sara as herde.

¶ The. iii. Chapter.

A Then Tobiah toke it heuely and with teares begann to make his ꝓtaier sayeng: O Lorde thou art rightuous, and al thy iudgmentes are treue, yea al thy wayes are mercy, faithfulnes & iudgment. And now O lord be mindful of me/ and take no vengaunce of my sinnes, nether remembre my mysdedes, nether the misdedes of my elders. For we haue not bene obedīt vnto thy commandementes/ therfore are we spoyled, brought in captiuite/ into death/ into derysion and shame vnto al nacyons, amōg whom ꝑ hast scatered vs. And now O Lord thy iudgmentes ar greate, for we haue done accordynge to thy commaundementes, nether haue we walcked innocētly before the. And now O Lorde, deale wyth me accordynge to thy wyl, & commaūd my spyrete to be receaued in peace, for more expedyente were it for me to dye/ then to lyue.

At the same tyme it happened ꝑ Sara the Daughter of Raguell at Rages a citye of the medes was sclaundred of one of her fathers maydes, namely, that she shulde haue had seuen housbādes/ which as soneas they were gone in vnto her, were slayne of the deuel called Asmodeus. Therfore when she reproued the mayden for her faute, she answered her, sayeng: God let vs neuer see sonne nor daughter of ꝑ more vpon erth/ thou kyller of thy husbands. Wylt thou slaye me also as thou hast slayne seuen mē? At thys voyce went Sara into an hye chamber of her house, and three dayes and three nightes she nether ate, ner drāke, but continued in prayer, & besought God wyth teares, that he wold delyuer her from thys rebuke.

B

Upon the thyrde daye it chaunced, that when she had made an ende of her prayer, she prayed the Lorde sayeng: Blessed be thy name o God of oure fathers, which when thou art wroth, shewest mercy, and in the tyme of trouble thou forgeuest the synnes of them, that call vpon the. Unto the O Lord turne I my face, vnto the lyft I vp myne eyes. I beseche the O Lord, lowse me out of the bounds of this rebuke, or els take me vtterly awaye from of the earth. Thou knowest Lord, that I neuer had delyte vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte compayny with those that paste their tyme in sporte, nether haue I made my selfe partaker wyth them that walcke in lyghte behauoure. Neuertheles an housband haue I consented to take/ not for my pleasure, but in thy feare.

C

Now

Now peraduenture ether I haue be ne vnworthy of hem, or els were they vnmete for me, for thou happlye haste kepte me to an other housband. For why ether thy councel is not in ỹ power of man. But whosoeuer loueth the and serueth the a right, is sure, that yf his lyfe be tempted and proued, it standeth in the tryeng: and yf he endure in pacience, he shall haue a reward and be hyghly crowned: & if he be in trouble, that God (no doubte) shall delyuer hym: and if his lyfe be in chaltenig, that he shall haue leaue to comme vnto thy mercye.

For thou hast no pleasure in our dãnacion: and whyle after a storme thou makest the wether fayer and styll: after weping and heupnes thou geuest great toye. Thy name, O God of Israel/ be praysed for euer. At the same tyme were both theyr prayers hearde in the syght of the magesty of the hyest God. And raphael the holy aungel of the Lord was sent to helpe them both, whose prayers came together before God.

¶ Tobiah thincking to dye geueth a godly exhortacion & monicion to hys sonne:

¶ The.iiii.Chapter.

AND when Tobiah thought his prayer to be herde, that he might die/ he called vnto him hys sonne Tobiah, and sayde vnto him: My sonne, heare the wordes of my mouth/ and laye them in thine hert as a foundacyon. When God taketh awaie my soule, burye thou my bodye, and holde thy mother in honoure all the dayes of her lyfe. For thou oughtest to remembre/ what and how grete parels she suffred for the in her wombe. And whẽ she also hath fulfylled the time of her lyfe, bury her beside me. Haue God in thy thought all the daies of thy life, and bewarre, lest at any time thou consent vnto sinne, and lest thou let slippe the commaundementes of the lord oure god.

Geue almes of thy goodes, ād turne B neuer thy face from the poore: & so shall it come to passe, that the face of ỹ Lord shal not be turned a waye from the. Be mercyful after thy power. If thou hast much, geue plẽteously, if ỹ haste litel, do thi diligẽce gladly to geue of that lytle, for so gatherest thou thy selfe a goodre warde in the daye of necessytie. For all mes deliuereth * from death/ & suffreth not the soule to come in darcknes. A greate comforte is allmes before the hie God/ vnto all them that do it.

My sonne, kepe the well from all whordom, and (besyde thy wyfe) se that C no falte be knowẽ of ỹ. Let neuer pride haue rule in thy mynde ner in ỹ world, for in pride begaime al destruccyon.

Whosoeuer worcketh eny thing for the, immediatly gyue him his hyre, and loke that thy hyred seruants wages remayn not by the ouer nyght. Loke that thou nether do vnto another man, thee thinge that thou woldest not another man sholde do vnto the. Eate thy bred with the hongrye and poore, and couer the naked with thy clothes. Set thy brede and wyne vpon the buryal of ỹ righ tuous, and do not thou eate and drinke therof with the synners. Aske euer counsell at the wyse.

Be alwaye thanckful vnto God, and be D seche him/ that he wyll ordre thy wayes, & ỹ whatsoeuer thou denysest or takest in hande/ it may remayne in him. I certify the also my sonne, ỹ (when thou wast yet but a babe) I deliuered ten talentes of syluer vnto Gabelus, at Rages a cytie of the Medes, and his hand wrytyng haue I by me. And therfore seake som meannes, how thou mayest com bi him, and receaue of him the sayd weight of syluer, and geue hym hys hand wrytynge agayne.

My sonne/ be not afrayed: trueth it is, we leade here a poore lyfe: but great good shal we haue, yf we feare God, ād departe from al synne, and do well.

The Notes.

Some rede from all synne & from deth.

¶ The obedience of young Tobiah to hys father, which is sent into Rages. An Aungel accompanieth with him in his iorney.

The.v.Chapter.

THen answerd Tobiah his father, and sayde: father/ all ỹ A thou hast commanded me/ wyl I do, and that diligently. But how I shall require this mony, I can not tel. Nether doth he knowe me, ner I hym. What tokẽ shal

I

Jgeue hi: And as for the waye thether, I neuer knewe it. Then hys father answered hym, and sayde: I haue hys hād writinge by me, whych when thou shewest hym, immediatly he shall paye the. But go thy waye nowe, and get thee some faythfull mā to go wt the for an hyre, that thou mayest receaue the mony/ whyle I am yet lyuing.

Then went Tobiah out, and vpon ỹ greate he founde a fayre yonge manne standing, gyrded vp, as it were one ready to take hys iourneye. And he knewe not that it was an aungell of God, but saluted hym/ & sayd: From whence arte thou, ỹ good yonginan? He answered: Of the chylderen of Jsraell.

And Tobiah sayde vnto hym: knowest thou the waye that leadeth vnto ỹ
B countre of the Medes? He answered: I knowe it well/ and all those streates haue I gone ofte tymes, and haue lodged wyth oure brother Gabelus that dwelleth in Rages a citie of the Medes/ which lyeth vpon the mount Egabthanas. Tobiah sayde vnto hym: I praye thee, tary for me, tyll I haue tolde my father these thynges. Then went Tobiah in, & tolde hys father all. At the whych his father marueled/ & prayed that he wolde come in vnto hym.

Nowe when the aungel came in, he saluted hym/ and sayde: Joye be wt the for euermore. And olde Tobiah sayde: what ioye, can I haue that sytte here in
C darckenes, and se not the lyght of heauen? The yongman sayde vnto hym: be of good cheare, God shal helpe the shortly. And Tobiah saide vnto hym: Canst thou bryng my sonne to Gabelus vnto the citie of Rages in Medea? And whē ỹ comest agayn, I shal pay the thy hire. And the Aungell sayd vnto him: I shal leade thy sonne, and brynge hym thee agayn. Then Tobiah answered him: tell me I pray thee/ of what house, or of what trybe art thou?

The Aungell Raphaell sayde vnto hym: Alkest ỹ after the kyndred of an hyerelyng, or sekest thou a gyde for thy Sonne to go wyth hyme?
But that I make thee not carefull, I am Azarias the sonne of great Hananias. And Tobiah answered: thou arte come of a greate kynred: but I praye thee, be not displeased, that I desired to know thy kynred. The Aungel said vnto him: thy sonne shal I leade forth safely, and brynge hym whole to thee agayne.

Then answered Tobiah, and sayde: well/ goo on youre waye, and god be in
D youre iourney, and his Angel bear your company. So when they had prepared al thynges, that they wolde take wt thē in their iorney: Tobiah bad his father and his mother fare wel, and they went on their way both together. Now whē they were gone, his mother begamne to wepe/ and sayde: The staff of our age hast thou taken awaye, and sent him from vs.

Wo olde God that moneye had neuer bene, for the whych thou hast sente him awaye. If we had bene contente wt oure pouerte, this had bene greate riches vnto vs, that we saw our sonne here. Then sayd Tobiah vnto her: wepe not, oure sonne shal come to vs agayne safe and sounde/ and thyne eyes shal se him. For I trust, ỹ ỹ good angel of god shal beare him company/ and ordre wel all ỹ thynges that he doth: so that he shal cō to vs agayne with ioye. At these wordes his mother lefte of from weppynge, and helde her tonge.

¶ Yong Tobiah is delyuered from the fysh, by the Angel. The Angel exhorteth Tobiah to take Sara to his wife.

❧ The. vi. Chapter.

SO Tobiah wente on hys waye, and a dogg folowed
A hym/ and the fyrst nyghte they abode by the water of Tigris. Then went he out to wash his fete/ and beholde, there came forth an horrible fysche to deuoure hym. Of whome Tobiah was a frayde and cryed with a loud voyce, saynge: Lorde he commeth vpon me. And the angell said vnto him: take him by the cheke blade, and draw him to the. And he dyd so and drewe him vpon the land. And the fysche beganne to leape at his fete.

Then

Then sayd the Aungel vnto him: Take out the bowels of this fish, ād as for the hert, the gal ād leuer, kepe them by the. For these things are necessary ād good for medicyne. Tobyah dyd so, ād rosted the fish, and they toke him ws them in their iorney: the residu they salted, as moch as was sufficyent for thē/ til they came to Rages. Thē Tobiah asked the Aungel, and sayde vnto him: I praye the brother Azariah/ tel me, wher to aze these thinges good of the fysh, ỹ thou hast bidden me kepe:

The Aungel answered him ād said: If thou layest a pece of the hert vpon the coals, the smoke ther of dryueth a waye all maner of euel spretes, whether it be from man or from woman/ so that from thence forth the same shal cō nomore vnto them. The gall is good to anoynte or to streke the eyes withal, where as there is eny blemysh in them, so shal they be whole.

And Tobyah sayde vnto him: wher wylt thou that we remayne: The Aungel answered and saide: Here is a neyr kinsmā of thine, one Raguel by name/ which hath a daughter called Sara, ād hath nether sōne ner daughter but her. Al hys good belongeth vnto the, and ỹ must mary this daughter: and ther fore desyre her of her father, and he shall geue her thee to wyfe. Then answered Tobyah and sayde: As I vnderstaude, she hath bene maried vnto seuē housbā des, and they all are ded: and I haue herde saye, that the deuel slew them. I am afrayd therfore/ lest soch thinges happened vnto me also: which yf it cam to passe (seynge I am the only sonne of my Father and my mother) I shoulde bringe them in their age wyth sorowe to their graues.

Then sayde the Aungel Raphael vnto him: Heare me, and I wyl tell what they be of whome the deuel hath power. Namely, they that receaue mariage of soch a fashion, that they shut God oute from them and from their herte/ and geue them selues to their owne luste, euen as it were an horse and Mule, which haue no vnderstādyng: vpō soch hath ỹ deuel power. But when thou takest her, ād art come in to the chamber, withold thy selfe frō her thre days, & gyue thy delygēce vnto nothig but vnto prayer wher.

And in the fyrst night rost the leuer of the fysh/ and the deuel shal be dryuen away. The seconde night shalt thou be receaued into the company of the holye patryarks. The thirde night shalt thou optayne the blessing of god/ so that whole childrē shalbe borne of you. After ỹ thirde night take the maiden in ỹ feare of god/ and more for the desyre of children then for any fleshly lust: that in the sede of Abraham thou mayst optayne the blissing in children.

The Yonge Tobiah and the Aūgel came to the house of Raguell. He requyreth Raguels daughter to wyfe, and optaineth her.

The. vii. Chapter.

Then went they in to Raguell, whyche receaued them ioyfully. And when Raguel loked vpō tobiah, he said vnto Anna his wife: how lyke is this yong mā vnto my systers sonne. And when he had spoke this, he sayde: whēce be ye good brethrē They sayde: Of the trybe of Nephtali, out of the captiuyte of Ninive. Then sayde Raguel vnto them: knowe ye my brother tobiah: They said yee we knowe hym well. And when he had spoken muche good of hym, the angel sayde vnto Raguell: Tobiah of whom thou askest, is thys yongmans father. Then Raguell bowed hym selfe downe and wepte/ toke hym aboute the necke, and kyssed hym, and sayde: Gods blessynge haue thou my sonne, for thou art the sōne of a good vertuous man. And Anna hys wyfe and Sara hys daughter wepte also.

Now when they had talked together, Raguel bad kyl a wether, and to make a feast. And when he prayed them to sit downe to dyner, Tobiah sayd: I wyl neither eate nor drink here this daie, except ỹ firste grant me my peticyon/ & promyse me to geue my thy daghter Sara: whē Raguell hearde thys, he was a tonied for he knew, what happened the other vii. men that wente in vnto her: and he beganne to feare that it shoulde chance vnto him also in lyke maner.

And whyle he stode so in dowbte, & gaue the Younge man no answere, the

aungell

aungel sayde vnto him: Feare not to gene him thy daughter, for vnto thys mā that feareth god, belongeth thi daughter to wife/therfore might none other haue her.

Then sayde Raguel: I doute not, but god hath accepted my prayers and teares in hys sight: and I trust he caused you to com vnto me for the same intent, that this daughter of myne might be maryed in her owne kinred, accordig to the lawe of Moses. And now dowte thou not, but I wyl geue her vnto thee: so he toke ye right hād of his daughter/ and gaue her into the ryght hand of Tobiah, and sayde: The god of Abraham, the god of Isac and the God of Jacob be with you ioyne you together, ād fulfyl his blessinge in you. And they toke a letter and made a wrytinge of the mariage. And then made they mery, and praysed god. And Raguel called Anna his wyfe vnto him, and badde her prepare another chambre, and thyther he brought Sara his Daughter, and she wept. Then said he vnto her: Be of good chere my daughter/the lorde of heauen geue the ioye, for the heuines that thou hast suffered.

¶ The aungel byndeth the deuel. Tobiah eroyteth his wife to prier, and they prate thre dates before they lye together:

¶ The. viii. Chapter.

AND we after that they hadd supped, they brought ye yonge man into her. Then thought Tobiah vpon the wordes of the aungel, and toke out of his bagges a pece of the leuer of the fishe, and layed it vppon the whoote coales. So the aungel Raphael toke holde of the deuel, and sent hym awaie, and bound hym in the wildernes of the hyer Egipt. Then spake Tobiah vnto the virgyn, and sayd: Up Sara, let vs make our praier vnto God to daye, tomorow, and ouermorow: for these three nightes will we reconsyle our selues vnto God: and whan the thyrd holynyght is past, we shal ioyne together in the deuty of maryage. For we are the childre of the holye men, and we maye not com together as the Heathen, that know not God.

Then stode they vp both together, and besought God earnestly, ye he wold preserue them. And Tobiah sayde: O Lord God of oure father, praysed be ye of heauen and earth, of the sea/ welles, and floudes, and of all the creatures ye be therin. Thou madest Adam of the moulde of the earth, and gauest hym Eua for an helper. And now Lord thou knowest that it is not because of voluptuosnes, that I take this sister of mine to wife, but only for the loue of children in whome thy name be blessed for euer And Sara sayde: haue mercy vpon vs (O Lorde) haue mercye vppon vs and let vs both come whole and sound to a good age.

And aboute the cocke crow, it happened/that Raguel called his seruauntes, and they wente wyth hym, to make a graue. For he sayde: yt is chaunched vnto him paraduenture, as it dyd vnto the other seuen men, that went into her Nowe when they had made the graue, Raguel came agayne to hys wyfe, and sayd vnto her: send one of thy maydēs, to loke if he be deade, that I may burye hym afore it be lyght daye. So she sente a maydē to see/ whiche when she came in to the chamber, she founde them whole and sounde, sleping together. And so she came agayne and brought good tydinges. Then Raguell and Anna hys wyfe praysed the Lorde, and sayde: praised be thou O Lorde God of Israel/ for it is not happened vnto vs, as we thought. For thou hast dealte mercyfully wyth vs, and put awaye from vs/ the enemy that persecuted vs, and hast shewed mercye vnto yonder two beloued. O Lorde cause them to magnifye thee more perfectlye and to offre thee the sacrifice of thy prayse & of theyr health: that al people may knowe, that thou only art god in all the earth.

And immediatly Raguel commanded hys seruauntes, to fyl the graue that they had made, with earthe afore it was lyght: and bad his wyfe prepare a feast and to make ready all thinges that were necessary for meate to soche as wente by the waye.

nota for meate to soche as wente by the ways.

He

He caused two fat kyne also, and four wethers to be slayne, and meates to be prepared for all his neyghours and frē des. And Raguell charged Tobiah, to remayne wyth hym two wekes. As for all the good that he had, he gaue tobiah the one halfe of it, and made thys wryttynge, that the halfe whych remayned, shoulde fall vnto Tobiah after theyre death.

¶ The aungell goeth to Gabelus, at the desyre of Tobiah: whych delyuereth the letter, and receaueth the money.

The.ix. Chapter.

A Then Tobiah called vntoo hym the Aungell, whom he thought to haue ben a man & sayde vnto hym: Brother Azarias, I praye thee, herken vnto my wordes, yf I should geue my selfe to be thy seruaunte/ I shoulde not deserue thy prouidence. Neuertheles I beseche thee, that thou wylte take the beastes, and the seruauntes and go vnto Gabelus in Rages, the Cytie of B Medes, and delyuer hym hys handwryting, and receaue the mony of hym, and praye hym to come to my mariage. For thou knoweste thy selfe, that my father telleth the dayes: and if I tary one daye to longe, he wyll be sorye in hys mynde. Now seyst thou how earnestly Raguell hath required me, so that I cannot saye hym naye.

Then toke Raphael foure of raguels seruauntes/ and two camels, and went vnto Rages the citie of the Medes: ād when he had founde Gabelus, he gaue hym hys handwryting, and receaued al the mony. He told hym also of Tobiah C the sonne of Tobi, how al thynges had happened, & caused hym to come vnto hym to the maryage. Now whē he came to ỹ house of Raguell/ he founde Tobiah sittynge at the table: and he leapt vp, and kyssed one another, and Gabelus wepte & prayed god and sayde: the blessynge of the God, of Israell haue ỹ/ for ỹ arte the sonne of a ryght vertuous & iust'mā D & of one ỹ feareth god/ & geueth greate almes. And blessinge haue thy wyfe, and your elders/ that ye maye se your chyldren & your yong childers childrē vnto ỹ third & fourth generatiō, & that youre sede mai be blessed of the god of Israel, whych reigneth world with out ende.

And when they all had sayde Amen, they went to the feast/ but with the feare of the Lorde helde they the feast of ỹ maryage.

¶ Tobiah and his wife are sadd for the tariaunce of their sonne. Raguel sendeth agayne Tobiah vnto his wife.

The.x. Chapter.

NOw while yonge Tobyah A made longe tarieng, by reason of the maryage, his father was ful of care and heuines, and thought: what shulde be the cause, that my sonne tarryeth so longe? Or why shoulde he be kepte so longe there?

Paraduenture Gabelus is deade, & no man wyl geue hi the moneye. Thus beganne he to be very sorowful, he and Anna his wife went with hym/ and beganne to wepe bothe together, because their sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte with discomfortable teares, and sayde: Woo ys me, my B sonne: Oh what ayled vs to sende the awaye into a straunge countre, ỹ light of our eyes, thou staffe of our age, ỹ cōfort of our life, ỹ hope of our generatiō: Seynge all thynges that we haue are onlye in the, we shoulde not haue sente the awaie frō vs.

Then Tobiah comforted her, and sayde: holde thy tonge, and bee not discomforted, oure sonne is whole and sounde: The man that we sent hym with al/ is faithful ynough. Neuertheles, she myghte in no wyse be comforted: but daylye went out, loked about, and went about al the stretes: whereby she thought he sholde come agayn: that (if it wer possible) she myght se him commyng a- C farre of.

But raguel sayde vnto his sonne in lawe: O tary here, and I shal sende a messenger vnto thy father Tobiah to tel him that thou art in good health. Tobiah sayd vnto him: I am sure, that my

that my father and my mother counte eue ry daye, and that theyr hartes are sory.

So whē Raguel prayed Tobyah with many wordes/ād wold in no wise heare him, he delyuered Sara vnto hī, and the halfe parte of all hys good: in seruantes and handmaydes, in shepe in Camels, and in kyne and moch money and so sent him away from him w̄ peace and ioye, and sayde: The holy aungel of the Lorde be with you in your iourney, and bringe you forth safe and sounde, that ye maye finde all thinges in good case with your elders, and that myne eyes maye se youre children afore I dye. So the elders embraced their daughter kyssed her, & let her go/exortig her to honoure her father and mother in lawe to loue her husband, to rule wel her housholde, to kepe her house in good ordre, and to shewe her selfe fauteles se.

¶ Younge Tobiah leuinge his wife & housholde in the mydde waie, commeth before with the Aungell. The dreme of his mother lokige after her sonne. He is ioyfully receiued of his father & mother. Sara cometh, vii, dayes after.

The. xi. Chapter.

AS they now were going home warde agayne, vpon ỹ xi. daye they came to Charra, which lyeth in the halfe waye toward Ninive. And the Aungell sayde: Brother Tobiah, ỹ knowest how thou hast lefte thy father: therfore yf it please the, we two wil goo before/ and let thee housholde with thy wyfe and the catel come safte and fayrly after vs. And when Tobiah was cōtēt that they shoulde go before, Raphaell sayde vnto him: Take of the gale of the fysh with the, for it shalbe necessary. So Tobiah toke of the gal, and they wente their waye. But Anna mother of Tobiah sate dayly by the way syde vpon the toppe of an hill, from whence she might se farre about her. And whil she was waityng ther for his commynge/ she loked afarre of and anonne she perceaued her sonne commyng, and ranne and told her husbande, saying: Beholde, thy sōne cōmeth. And Raphael sayd vnto Tobyah: As soone as thou commest in the house, immedyatlye worshyppe the Lorde thy GOD, and geue thankes vnto hym: then go to thy father, and kisse him, and strike his eyes ouer with the gal of the fysh, that thou hast brought with thee. For be sure that his eyes shal strayght waye be opened and thy father shall se the lyght of heauen, and shal reioyse at the syghte of thee. Then the dogge that had bene with theym in their iourney, ranne before, and came as a messenger/ and wagged w̄ hys tayle for gladnesse.

So the blynde father arose, and began to renne & stombled with his fete, and gaue a seruaunt hys hand/ ranne to mete hys sonne, receaued hym, & kyssed hym, he and hys wyfe, and began to wepe for ioye.

Now when they had worshipped and thanked God, they sat downe. Then toke Tobiah of the fishes gal, and anoynted his fathers eyes: and taryed half ā houre/ and then began the blemish to go out of his eyes/ like as it had bene ỹ whyte skynne of an egge: which Tobiah toke, and drew from his eyes, and immedyatly he receaued his syght.

Then they praysed god, he and hys wyfe/ and al they that know hym. and Tobiah sayde: O Lorde God of Israell. I geue thee prayse and thankes, for thou hast chastened me, and made me whole & lo: nowe do I see my sonne Tobiah. After seauen dayes came Sara hys sōnes wyfe also whole and sounde wyth all the houshold and catel wyth camels and muche money of hys wyues, and w̄ the money that he had receiued of Gabelus: and he told hys father and hys mother the benefites which god had done for hym, by the man that led hym. Achior also and Nabath Tobyah sylier sonnes came, and wer glad, and reioyced w̄ hym, by reason of all the good that god had shewed vnto hym. And so for the space of seauen dayes they made merye and were ryght ioyefull euerichone.

¶ Yong Tobiah, reckneth vp vnto his father the plesures that the Aungel dyd hym. He offreth vnto the Aungell the halfe of the goodes that he brought with hym.

The. xii. Chapter.

A Then Tobyah called his sõne vnto him, and sayde: What may we geue this holye man/that wente wyth? Tobiah answered his father, and sayde: Father, what reward shal we geue him? Or what thing can deserue his benefites? He hath bene my gide, and brought me safe agayn: he receaued the money from Gabelus, he caused me to get my wyfe, he droue the euell spyrete from her, he hath bene ā occasion of gladnes to her father and mother: he delyuered me, that I was not deuoured of the fish, he hath made the to se the lyght of heauen, yee we haue receaued greate good of him, How shuld we worthly deserue
B these thinges vnto him? But I praye ỹ my father, that thou wylt desyer him/if happly he will voutsafe, to take wt hym the halfe of al that we haue brought.

So the father and the sonne callede him, toke him aside, and beganne to prai him, that he wolde be content to take in a good wo3the, the halfe Parte of all that he had brought. Then sayde he secretly vnto them: Prayse the God of heuen, and geue thākes: vnto him before al men lyuing, for he hath shewed his
Some rede vnto vs. mercy vnto vs. It is good to hyde the kinges secrete, but to shew & to praise ỹ workes of God it is an honorable thig. Prayer is good wt fasting, and to geue almes is better, then to hord vp treasure of golde. For almes delyuereth from death, cleanseth sinne and causeth to fynde euerlasting life. But they that do sinne & vnrighteousnes/are the enemyes of ther owne soules.

Wherfore I tell you the trueth, and wyl hyde nothinge from you. When ỹ prayest with teares/ and buryedst ỹ dead, ād lefte̅st thy dyner and hiddest the deed in thy house vpon the daye tyme, ỹ thou myghtest burye thē in the nyght I offred thy prayer before the Lord. And because thou wast accept and beloued of God/it was necessary, that temptacyon shuld trye the. And now hath the Lord sent me to heale the, and to deliuer Sara thy sonnes wyfe from the euel spyret. For I am Raphael an Aungel one of ỹ seuen that stande before God.

When they hearde this, they were sore afrayed, and trembled, and fell downe vpon theyr faces vnto the grounde. Then sayde the aungell: Peace be wyth you, feare not. Where as I haue ben wt you, it is the wyll of God, geue Prayse and thanckes vnto hym.

You thought that I dyd eate & drinke wyth you, but I vse meate that is inuisible, and drincke that can not be sene of men. D

Nowe therfore is the tyme that I must turne agayne vnto hym that sent me: but be ye thanckful vnto God, ād tell out all hys wonderous worckes.

And when he had spoken these wordes, he was taken awaye oute of theyr syght, so that they sawe hym no more. Then fell they downe flat vpon theyr faces by the space of thre houres, & praised god: and when they rose vp, they tolde all hys wonderous worckes.

Tobiah the elder geueth thankes vnto God.

The. xiii. Chapter.

Then old Tobiah opned his mouth, and praysed the lord and sayde. Great art thou o A Lorde for euermore/ & thy kyngdome worlde without ende: for thou scourgest and helest, thou leadest vnto hel/and bryngest out agayne/and ther is none that may escape thine hand. O geue thankes vnto the lord ye childrē of Israel, & praise hi in ỹ sight of the heathē. For amōg ỹ hethē wheych know hi not hath he scatered you/to the intente that ye shoulde shewe for the hys maruelous workes: and cause them for to knowe, that there is none other God almyghtie but he, He hath chastened vs for oure mysdedes, and for his owne mercie sake shall he saue vs.

Consydre then how he hath delt with you, and prayse hym wyth feare and drede, and magnifye the euerlastynge king in youre workes. I wyl praye hym eue̅ in the lande of my captiuitie, for he hath shewed hys magesti vnto a synneful people, turne you therfore/ O ye synners, and do righteousnes before God, and be ye sure, that he wyll shewe hys mercy vpon you. As for me and my soule/ we wyll reioyse in God. B

D

O prayse the lorde al ye hys chosen, hold the dayes of gladnesse, and be thankful vntoo yim. O Jerusalem thou cytie of God, the Lorde hath punysshed the for the worckes of thyne owne handes, O prayse the Lorde in thy good thinges, & geue thankes to the euerlastyng God that he maye builde vp his tabernacles agayne in the, that he maye call again vnto the, al soche as be incaptyuite, and that thou mayest haue ioye for euermore. With a fayre lyght shalt thou shyne ād al the endes of the world shal honoure the. The people shal come vnto ỹ frō farre, they shal bringe gyftes/ and worshyppe the Lorde in thee, and thy lande shal they haue for a Sāctuary/ for they shal cal vpon the greate name in the.

Cursed shal they be that dispyse the, and al that blaspheme the, shalbe condē
D ned: but blessed shal they be that build ỹ vp, As for the thou shalt reioyse in thy children, for they al shalbe blessed, ād gathered together vnto the Lorde. Blessed are they al that loue the, and beglad of thy peace: Prayse thou the Lord, O my soule, for the Lorde oure God hath delyuered his cytie Jerusalem from all her troubles. I wil count mi selfe happi, if mi sede remaie to se ỹ clernes of Jerusalem.

The grapes of Jerusalē shalbe buil ded with Saphire and Smaragde, ād al the compasse of her walles with precyous stones. All her stretes shalbe paued with white marble stone/ and in all her streates shal Alleluya be song Praised be the Lord, whiche hath exalted her/ ỹ his kyngdomme maye bee vppon her for euermore. Amen. And so Tobiah made an ende of his talkynge.

Tobiah prophecyeth the destruccyon of Ninive. Hys sonne returneth to Raguell, after the decesse of his father ād mother.

The. xiiii. Chapter

AND after that Tobiah had gotten his sight agayn, he lyued. xlii. yeares, ād sawe his childers children. Now when he was an. C. & .ii. yeare olde, he dyed: and was buried honorably in Nynine. For when he was sixe and fyfty yeares of age, he lost ỹ sight of his eyes, &

Tobiah was buried honorably

when he was three score yeare olde / he gat hys syght agayne. The residue of hys lyfe led he in ioye , and increased well in the feare of god and departed in peace.

But in the houre of hys Death, he B called vnto hym his sonne Tobiah, & seuen yonge springaldes hys sonnes children, & sayd vnto thē: The destruction of ninyue is at hand, for the word of the lorde can not fayle, and our bretheren that are scatered out of the lande of Israel, shal com thether agayn. And the whole lande of it that hath bene waste, shalbe fylled: and the house of God that was brente in it, shalbe buylded agayne, and all suche as feare GOD shall returne thether: the heathen also shall forsake their Idoles, and come to Jerusalem, & dwell there/ & all the kinges of the earth shalbe glad of her, & worshippe the lord God of Israel.

And therfore my chyldren, heare your C re father: Serue the Lorde in faythfulnes, seke after hys wyll, and do the thig that pleaseth hym. Commaunde youre chylderen that they doo ryghte: geue almes/ be myndefull of God, and euer to be thankfull vnto hym in trueth and with all tyeyre power. Heare me therfore my chylderen and abyde not here: but in what daye soeuer ye haue buryed youre Mother beside me, get you from hence For I see, that the wickednes of it shal D bringe it to destruction and ende.

note burned Beside me

After the death of hys mother, Tobiah departed away frō Ninive/ with hys wyfe & chyldren & childers childrē, & came a gayne to hys father & Mother in lawe and founde them whole and in good age, and toke the care of them. And he closed theyr eyes, and was heyre vntoo all Raguels gooddes, and sawe fyfth generacion and childers chyldren. And whē he was. xcix. yeare of age, he dyed in the feare of the Lorde, and hys kinsfolkes buryed hym. And all hys posteritee continued in a good lyfe, and holy conuersacion: so that they were loued ād accepted both of God and men, and of all the people of the lande.

C The ende of the boke of Tobiah

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Tobiah was buried honorably

when he was three score yeare olde / he gat hys syght agayne. The residue of hys lyfe led he in ioye , and increased well in the feare of god and departed in peace.

But in the houre of hys Death, he B called vnto hym his sonne Tobiah, & seuen yonge springaldes hys sonnes children, & sayd vnto thē: The destruction of ninyue is at hand, for the word of the lorde can not fayle, and our bretheren that are scatered out of the lande of Israel, shal com thether agayn. And the whole lande of it that hath bene waste, shalbe fylled: and the house of God that was brente in it, shalbe buylded agayne, and all suche as feare GOD shall returne thether: the heathen also shall forsake their Idoles, and come to Jerusalem, & dwell there/ & all the kinges of the earth shalbe glad of her, & worshippe the lord God of Israel.

And therfore my chyldren, heare your C re father: Serue the Lorde in faythfulnes, seke after hys wyll, and do the thig that pleaseth hym. Commaunde youre chylderen that they doo ryghte: geue almes/ be myndefull of God, and euer to be thankfull vnto hym in trueth and with all tyeyre power. Heare me therfore my chylderen and abyde not here: but in what daye soeuer ye haue buryed youre Mother beside me, get you from hence For I see, that the wickednes of it shal D bringe it to destruction and ende.

note burned Beside me

After the death of hys mother, Tobiah departed away frō Ninive/ with hys wyfe & chyldren & childers childrē, & came a gayne to hys father & Mother in lawe and founde them whole and in good age, and toke the care of them. And he closed theyr eyes, and was heyre vntoo all Raguels gooddes, and sawe fyfth generacion and childers chyldren. And whē he was. xcix. yeare of age, he dyed in the feare of the Lorde, and hys kinsfolkes buryed hym. And all hys posteritee continued in a good lyfe, and holy conuersacion: so that they were loued ād accepted both of God and men, and of all the people of the lande.

C The ende of the boke of Tobiah

¶ The boke of

Judith.

¶ The buyldyng of Egbathanis. The victory of Nabuchodonosor agaynst Arpharath. The messengers of Nabuchodonosor are dyspysed.

¶ The fyrst Chapter.

A ARpharat the kynge of the Medes subdued many people vnto his dominion, and buylded a noble strong cytie, which he called Egbathanis. The walles of yt made he of free ston, foure squared, seuenty cubites hie and .xxx. cubytes brod. He made towres therupon of an hundreth cubites hye. But vpon the foure corners euery side was twentye fote brode. He made the portes in the height, like as the towres ¶ This kinge trusted in his myghty hoost and in his glorious charettes.

B So in the twelfth yeare of his raygne/it happened, that Nabuchodonosor the kyng of the Assiryās (which raygned in the greate cytie of Ninive) fought agaynst Arpharat/and ouercame hym in the greate felde called Ragau, beside Euphrates and Tigris and Jadason in the felde of Ertoth the king of the Elykes.

Then was the kyngdome of Nabuchodonosor exalted, and his hert was lyft vp: and he sent vnto all theym that dwelt in Celicia/in Damascus, in Libanus, and vnto the heathen ẏ dwelte in Carmel, a Cedar ⁊ to such as dwelt in galile in the great felde of Esdrelon, to al thē ẏ were in Samarya, a beyond ẏ water of Jordan vnto Jerusalem ād the whole lande of Jesse vnto the mōtaynes of Ethiopia. Unto all these dyd Nabuchodonosor thē kynge of the Assyryans sende messangers. But they al with one consent, wolde not agre vnto him, and sent the messangers againe emptye/and put them awaye wythoute honour. Thē Nabuchodonosor ẏ king toke indignacion at all those landes, ād swore by his trone and by bys kyngdō that he woulde be auenged of all those countreys.

¶ Holofernes is sent of Nabuchodonosor, to subdue al the world. The preparacio and pursute of Holofernes.

¶ The .ii. Chapter.

IN the .xiii. yeare of kynge Nabuchodonosor/vpon the .xxii. day of the fyrst moneth, it was deuysed in the courte of Nabuchodonosor the kynge of ẏ Assirians, that he wold defend hi selfe. So he called vnto hym all the elders/ al his captaynes, and men of warre, ād shewed them his secrete counsel, & told them, that hys purpose was to bryng the whole earth vnder hys dompnion. Now when they were all contente with thys saying/Nabuchodonosor the kig called holofernes the chefe captayne of hys warres, and sayde vnto hym: Goo thy waye forth agaynst all the kyngdomes of the west/and specially agaynste those that haue despysed my commaundement. Thou shalt spare no reame, al stronge cities shalt thou bryng in subiection vnto me.

Then Holofernes called together all the Captaynes and rulers of all the power in Assyria, and mustred the soudyers vnto the hoste (lyke as the kige commaunded hym) namely, an hundreth and twentye thousand fightynge men vpon fote, ād twelue thousand archers vpon horsebacke. All his ordynaunce sent he before with an innumerable multitude of camels, so that the hoost was wel prouyded for, bothe ore and smalle Cattell, and that withoute nombre. He caused corn to be prepared oute of all Syria for his hoste. Moch gold and siluer also toke he out of the kynges house. So he toke his iorney he and all his hooste, with charettes, horsmen, ād archers: of whom ther were so many, that they couered the grounde of the lande, lyke the greshoppers.

And when he was gone paste the borders of the Assyrians, he came towarde the great mountaynes of Ange/ which lye vpon the left syde of Celicia: and so he went vp in to all their castels, and wanne euery stronge holde. As for the welthye citie of Melothus, he brake it downe, and spoyled all the chyldren of Tharsis and the Ismaelites.

¶ The boke of Judith.

¶ The buyldyng of Egbathanis. The victory of Nabuchodonosor agaynst Arpharath. The messengers of Nabuchodonosor are dyspysed.

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tes, which lay toward the wyldernes, & vpon the south syde of the land of Chelon. He went ouer Euphrates also/ād came into Mesapotania, and brake downe all the hye cities that were there, from the broke of Mambre tyll a man come to the see, and he toke the borders in from Celicia vnto the coastes of Japhet toward the south. He carved away al the Madianites, and spoyled al ther goodes and whosoeuer withstode hym he slewe them wyth the swerde. After this he went downe into the felde of damascus, in the tyme of the haruest, and brente vp al the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fel vpon all them that dwelt in the earthe.

Kynges become wyllyngly subiect to Holofernes. the tyranny and cruelti of hym.

The.iii. Chapter.

A SO the kynges and princes of all the cities and landes sent theyr Embassadours: namely, they of Siria and Mesopotamia, Siria Sobal, and Libia, and Celicia, whyche came to Holofernes, and sayde: Let thy wrath cease toward vs: It is better for vs to serue the great kyng Nabuchodonosor wyth oure lyues, and to be subiecte vnto thee, then that we should dye and be slayn and receaue great hurte. Al our Cities and possessions, al mountaynes and hylles al feldes/great and small catell, shepe, goates, horses, and camels, all oure goodes and housholdes, be in thy power, vnder thy subiection be it altogether. We oure selues also and oure chyldren wyl be thyne owne, come vnto vs a peaceable Lorde, & vse oure seruice at thy pleasure.

B Then came Holofernes downe from the mountayns wyth horsmen and greate power, and conquered al stronge fenced Cities/ād al that dwelt in the lāde. And out of all cyties he toke strong men, and such as were mete for the warre, to helpe hym. There came such a feare also vpon those countreies that the indwellers of al the cities, the princes ād rulers/& the peple together, went forth to mete him as he came, and receaued hi honorably with garlandes and torches, with daunces, tabrettes and pypes.

C Neuertheless though they did this, yet mygt they not swage his rygorous stommake: but he destroyed their cytes, and hewed downe their wodes. For Nabuchodonosor the kynge had commaunded him, that he shold rote out al ỹ Godes of the lande: to the intent that he only myghte be called and taken for God of the nacions which Holofernes wyth his power brought vnder him. So wēt he thorow Syria Sobal, and thorowe al Appamia, ād al Mesopotamia, cam to the Idumeans, in the land of Gabaa and Septopolye/and toke their cities, and remayned there .xxx. dayes, wherin he caused al the whole multitude of hys hoost to be gathered together.

Israel requyreth helpe of God, agaynst Holofernes. They fast and praye.

The.iiii. Chapter.

A WHen the children of Israel that dwel in Jewrye herde this, they were sore afraied of him. There came soche tremblynge also and feare vpon them, that they sorowed he shulde do vnto the cyte of Jerusalem and thee temple of the lorde, as he had done to other cyties & their temples. So they sent into al Samaria roundabout vnto Jericho/toke in and occuppyed al the toppes of the mountaynes, made faste the tounes with wales, and prepared corne for them agaynst the battel.

A Elyachim also the Preest wrote vnto al them that dwelt toward Esdrelon (whiche lyeth ouer agaynste the greate felde by Dotha Jm) and vnto all those by whom men might haue passag vnto them, that they shulde take in the wayes of the mountaynes, whereby there myght be any waye and passag to Jerusalem, & ỹ they sholde holde dylygent watche where any strayte waye was betwixt ỹ B mountaynes. And the childrē of Israel did as Eliachim the Preest of the Lord had commaunded them. And al the people cryed ernestly, and humbled ther soules with fastyng and prayers, they and their wyues: The Prestes put on hearty

nota fastyng and prayer & hearty clothes

clothes, and layed the yonge babes befo
re the temple of the Lorde, and coucred
the Aulter of the Lorde wythe an hear=
ry clothe. And wyth one accorde they
cryed vnto the Lorde God of Israell/
that theyr chylderen should not be geue
into a pray, and theiz wiues into a spoi
le, that theyr Cities shoulde not be layd
waste, and that theyr sanctuary should
not be vnhalowed, and so they to bee a
shame and rebuke vnto the heathen.

C Then Eliachim the hye Preste of the
Lorde, wente rounde aboute al Israel,
and spake vnto them, sayinge: Be ye su
re, that the Lorde will heare your pett
cyons, yf ye contynue stedfast in fasty=
nges and prayers in the syghte of the
Lord. Remembre Moses the seruaunt
of the Lord, which ouerthrew the Ama
lechites (that trusted in their myght &
power, in their hoost, in their shyldes,
in their charrettes and horsmenn) not
with weapens, but with holy prayers.
Euen so shall all the enemies of Israel
be, yf ye contynue in thys worke, that
ye haue begonne. So vpon this exor=
tacion they contynued in prayer before
the Lord, In so moch that they which
offred brent sacrifices vnto the Lorde
offred the offringes vnto the Lorde,
beynge arayed in heartie clothes and
had asshes vpō their heades. And they
all besoughte God from their whole
herte, that he wold vyset his people of
Israel.

Holofernes is discontent with the Jewes. Achior sheweth vnto Holofernes the maruels of god don vnto the Jewes, for which thig ꝑ rulers vnder Holofernes were very angry with him.

The.v. Chapter.

A AND word came vnto holo=
fernes the Prynce of ꝑ war
res of the Assiryans, that ꝑ
children of Israel prepared
them selues to make resyst
aunce, and how they hadd stopped the
wayes betwyxt the mountaynes. Then
was he exceading wroth & called al the
Princes of Moab, and the Captaynes
of Ammon, and sayde vnto them: Tel
me, what people is thys, that keape the
in the mountaynes? Or what maner of
cities are they? What is their power?
Or what māer of Hoost haue they? who
ys their Captayne?

And why do they dispise vs (more then
al these that dwel in the East) and come
not forth to mete vs, that they might re
ceaue vs with peace? Then Achior the
Captaine of al the Ammonites answe=
red, and saide: Syr/yf it please thee to
heare me, I wyl tel the truth before the
concerning this people that dwel in the
mountaynes, and there shall no lye goo B
out of my mouth.

Thys people is of the generacion
of the Caldees, they dwelt fyrst in Me=
sopotamia, for they wold not folow the
goddes of their fathers that wer in the
land of the Caldees, and so forsoke they
the customes of their fore fathers (whi
ch had many goddes) and worshipped
one God, that made heauen and earth:
which also commaūded them that they
shoulde go from thence, and dwel at Ha
ran. Now when there came a death in=
to the whole lande, they went downe to
Egipt, and there they dwelt foure hun=
dreth yeares/in which they multiplyed
so greately, that their Hoost might not
be nombred. And when the kynge of E=
gipt oppressed them and subdued them
in buyldynge of hys Cytyes wyth ma=
kynge of claye and Bryck/ they cryed
vnto GOD their Lorde, why che pu=
nyshed the whole lande of Egypte with
dyuers plages.

Now when the kynge of Egypt let C
them go their waye, and the plage ceas
sed, and then folowed after them, to ta=
ke them, and to bryng them agayne in
to his seruyce, while they were fleinge a
waye, the God of Heauen opened the ꝑ
sea, so that the waters stode fast vppon
both the sydes as a wal, and these went
thorow the botom of the sea drye shod.
In the which place when an innumera
ble people of the Egipcians folowe vp=
on them thei were so ouerwhelmed w
the waters that there remained not one
to tel them that came after, how yt hap=
pened. So when thys people was pas=
sed thorowe the red sea, they came into
the wylderuesse of the mounte Synay,
where neuer man dwelte afore, & where D
the sonne of man had neuer rested.
There were the bytter Waters made
swete for them, that they myght drynk
ke, & .xl. yeares had they mete frō heue.

Where

whereſoeuer they wēt (whithout bowe and arowe, without buckler or ſwerde) their god fought for thē, and cauſed thē to haue the victory. Yee no man was able to hurte this people, excepte it were ſo that they departed vnfaythfully from ỹ worſhyppyng of the lord ther god. But as oft as they worſhypped any other be ſyde ther god he gaue thē ouer to be ſpoi led, to be ſlayn, & to be put to confuſyon. Neuertheles as oft as they were ſory for departyng from the worſhippe of theire god, the ſame god of heuen gaue them pouer & ſtrēgth to wſtād their enmyes.

Moreouer they ſlew the kynge of ỹ Cananites, Jebuſites, Pherezites Hethites Euites and Amorites, and all the myghtye in Heſebon and toke their landes and cytes in poſſeſſion: and ſo long as they ſinned not in the ſight of theire god, it went wel with them: for their god hatethe vnrighteouſneſſe. For in tymes paſt when they went oute of thee waye, which god had geuen thē that they ſholde walke in it, they were deſtroyed in dyuerſe batayles of many nacyons: & māy of them were caryed away preſoners vnto a ſtraunge countze. But nowe lately they haue torned them ſelues awaye vnto the lorde theire god, and are come together agayn out of the conntrees wher they were ſcatterd abrod and thus haue they conquered theſe mountaynes, ād dwel therin and as for Jeruſalē, where their Sāctuary is, they haue it agayn in poſſeſſyon.

And therfor my Lorde, make diligēt inquiſicion if this peple haue done wickedneſſe in the ſight of the god, then let vs go vp agaynſt thē for doubtles their god ſhal delyuer thē into thyhandes / & ſubdue them vnto thy pouer. But if this peple haue not diſpleaſed their god, we ſhall not be able to wtthſtand them, for their god ſhal defend them, and ſo ſhal we be a ſhame to all the worlde.

Now when Achyor had ſpoken out theſe wordes, al the Princes of Holofernes wer wroth, & thought to ſlay hym, and ſayde one to an other: what is he thys, which darre ſaye, that the Chylderen of Jſraell are able to wythſtand nabuchodonoſor the kinge and his hoſte: wher as they are an vnwepened people, without ſtrength or vnderſtandinge of the feates of warre? That Achyor ther fore maye knowe that he hath deſceaued vs, we wyll go vp into the mountaynes: and when the myghtye men of them are taken, he alſo ſhalbe ſtyckt wt the ſwearde, that all people maye knowe, that Nabuchodonoſor is the God of the earthe, and that there is none other wythout hym.

☞ Achior is committed into thehandes of ỹ Jewes by Holofernes. He is tiedt o a tree, but is louſed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

¶ The.vi.Chapter.

SO whē they had left of ſpeking, Holofernes toke ſore indignacyon, & ſayde vnto Achior. For ſo much as thou haſt prophecied vnto vs, ſayinge: that the people of Jſraell ſhall be defended of theyre God, I wyll ſhewe the / ỹ ther is none other God but Nabuchodonoſor. Yea when we ſlaye them all as one man, thou alſo ſhalt peryſh wyth them thorowe the ſwerde of the Aſſirians, and al Jſraell ſhal be deſtroyd wyth the, and then ſhalt thou fele, that Nabuchodonoſor is the lord of the whole earth. Then ſhall the ſworde of my knighthode go thorow thy ſydes and thou ſhalt fall downe ſtickte amōge the wounded of Jſraell, and ſhalte not come to thy ſelfe agayne, but be vterly deſtroyed wyth them. But if thou thynckeſt thy prophecy to be true, whye doeſt ỹ then chaunge thy colour? why arte thou afrayde? Thynckeſt thou that my wordes are not able to be perfourmed? But that thou mayeſt know / that thou ſhalte feale theſe thynges withe theim, beholde, from thys houre forthe wyll I ſende thee vnto yonder People that when the puniſhment of my ſwerd (which they haue worthly deſerued) falleth vpon them, thou mayeſt be puniſhed with them.

So Holofernes commaunded hys ſeruaunts to take Achior, & to cary him vnto Bethulia, and to delyuer hym into the handes of the chylderen of Jſrael. Then Holophernes ſeruantes toke hym, and went thorow the playne feldes. But whē they drewe nye vnto the mountaies ỹ ſlyng caſters cam out agiſt thē

Neuer

Neuertheles they gat them awaye by the syde of the mountayne, and bound Achior hand and fote to a tree, and so left him bound & withyes and turned agayne vnto their Lorde.

Notwithstandynge the chyldren of Israel wente downe from Bethulia, cāe vnto him, lowsed hym, brought him to Bethulia, set him in the myddest of the people, and asked him what the matter was, that the Assyrians had lefte hym bounde.

Ostas the sonne of Mycha of the tribe of Symeon, and Charmim (which is also called Gothoniel) were the pryncipal rulers at the same tyme. Now when Achior stode in the myddest of the Senacoures, and before theim al he told thē what answer he gaue Holofernes to ỹ thinge that he asked hym/and how Holofernes people wold haue slayne hym for so saynge, and howe Holofernes hi selfe was wroth, and commaūded hym for the same cause to be delyuered vnto the Israelites: that whē he ouercame ỹ chyldren of Israel, he myghte commaunde Achior also to be put to death with dyuers tormentes, because he sayde: the God of heauen is their defender.

And when Achior had playnely tolde out all these thigs, all the People fell downe vpon their faces, prayeng the Lorde, and poured oute their praiers together vnto the Lorde, wyth a generall complaynte and weppynge, and said: O Lorde God of heauen and of earth, beholde their pryde, and loke vpon our lowlynes, and consydre how it standeth with thy saintes/ād make it to be knowen, that thou forsakest not those, which holde them fast by thee, and how that ỹ bryngest thē lowe, ỹ presume of them selues, and make their boost in their own strengthe. So when the weppynge and prayer of the people (whiche they had made the whole daye long) was ended, they comforted Achior, sayīg: The god of oure fathers, whose power & strēght thou hast praysed, shal so rewarde the, that thou shalt rather see theyre destruction. When the lord our god then shal geue hys seruauntes thys lyberty: god be also wyth thee amonge vs: so that it please thee, thou & thyne mayest dwel with vs.

Nowe when Osias had ended the councel, he toke him into his house, and made a greate supper, called the elders to it, and so they refreshed thē selues after the fasting. And afterwarde was al the people called together/which made their prayers al the nyght longe in the congregacion, and besought the god of Israel for help.

¶ Bethulia is beseged of Holofernes. The people requireth help of god. Thei of Bethulia wold geue ouer the cyte for wāt of water. The praier of ỹ people with teares and lamētacion.

¶ The. vii. Chapter.

The nexte daye, Holofernes commaūded his host, to go vp agaynst Betulia. There were an. C. & xx. M. fightīg men on fote, and two & twēty thousande horsemen, besyde the preparing of theim that were wonne: and came to them on euery side out of ỹ cōtrees and cyties which he had taken. Al these prepared them selues vnto the battel agaynst the Israelites, and cam on by the hil side, vnto the toppe that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon that lyeth toward Esdrelon.

Now when the children of Israel sawe so greate a multitude of the Assirians they fel downe flat vpon ỹ ground, strawed asshes vpon theyr heades and prayed with one accord, that ỹ god of Israel wolde shew his mery vpō hys people. And so they toke their wepōs, and sat betwixt the mountaines in the narow place, & kept ỹ waie daie & night. But while Holofernes was goig about he founde the water spring, which from the South syde was conueied into the cyte by a cōdite: this commaūded he to be dyrect another waye, and to cut ther condyte in sonder. There were welles also not farre from the walles, which they vsed secretly more for pleasure then for necessyte.

Then went the Ammontes and the Moabytes vnto Holofernes/and sayd: the childrē of Israel trust nether in spere nor arow, but haue takē in and kepte ỹ mountaynes & hylles. That ỹ mayst ouercom thē therfore wythoute the stryking of any battayl/set mē to kepe the

welles

welles, that they drawe no water out of them: so shalt thou destroye them without swerde, or at the least they shal be so feable, that they muste be fayne to geue ouer the cite, which they thinke not able to be wonne/for so moche as it lyeth in the mountaynes. These wordes plesed Holofernes wel, and al his men of warre and he set an hundred men at euery wel rounde about.

And when this watch had endured twentye dayes/that Cisternes and all that had water, fayled them that dwell in the cytye of Bethulia, so that in that whole cyte they had not dronken ynough for one dai/ for the people had water geuen them daylyin a measuer Thē came the men and wemen yonge persōnes and children al vnto Ozias ādsayde al with one voyce: God be iudge betwyxte vs and the, for ỹ hast dealt euell wt vs: thou wouldest not speake peceable with the kyng of the Assyrians therfore hath God solde vs in their handes and there is noman to helpe vs where as we are brought downe before there eyes in thirst and greate destruccyone/ Therfore gather yow together al thee people that be in the cyte, that we maye al yelde oure selues willingly vnto the people of Holofernes: for better it ys ỹ we be captytyue and prayse the Lord wt our lyues, then to be slayne and perishe and to be laughed to scorne & shamed of euery man when we se oure wiues and children dye before our eyes. We take heauen and erth t this daye to recoarde and the God of oure fathers (whiche punyscheth vs according to the deseruyng of oure sinnes) and geue you warnynge, that ye geue vp the cyte now in to the power of Holofernes hoost, that our ende maye be shorte wt the swerde, whych els shal endure long for wāt of water ād for thirst.

When they had spoke out these wordes, there was a greate wepyng & howlyng in the whole congregacion, ād that of euery man, and they cryed an whole houre longe vnto God with one voyce, saiēg: we haue sined with our fathers, we haue don amis, we haue dealte wickedly.

Thou that art gracious haue mercy vpon vs, punish oure vnrighteousnes wt thyne owne scourge, and geue not those ouer that knowledge thee/ vnto a people whiche knoweth thee not, least they say among the heythen: where is their God?

And when they were so wery wyth this cryeng and wepiug, that they held their tonges, Ozyas stode vp wyth watery eyes, and sayde: O take good hertes vnto you (dere bretheren) and bee of good cheare, and let vs wayte yet these fyue dayes for mercye of the Lorde: peradventure he shall cut away hys indignacion/ and geue glory vnto hys name. But if he helpe vs not when these fyue dayes are past/ we shall doo as ye haue sayde.

¶ Of ỹ vertuous womā Judith, which reproueth the auncientes because they tempted the lord. She also moueth thē to encorage herden ỹ people, and sheweth her coūcel agaynst ỹ enemies of ỹ Jewes.

The. viii. Chaper.

A And it happened when these wordes cam to the eares of Judith a wyddowe, which was the daughter of Merary, The sonne of Idor/ the sonne of Joseph/ the sonne of Oziah, the sone of Elai, the sonne of Jaimor, the sonne of Jedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sunne of Euam, the sonne of Nathonia, the sonne of Salathyell the sonne of Simeon, the sonne of Ruben. And her husbād was called Manasses, which dyed in the dayes of the barley haruest.

B For whyle he was byndynge the sheaues together in the felde, the heate came vpon hys hed, and he dyed at Bethulya his citie, and there was he buryed beside his fathers. Now was Judith hys desolate wyddowe three yeares ād syxe monethes. And in the hyer portes of her house she made her selfe a pryuy chamber, where she dwelt beinge closed in with her maydens. She ware a sinock of heatre, and fasted all the dayes of her lyfe, excepte the Sabbathes, and newe moones, and the solempne dayes that ỹ people of Israell kept. She was a beautye fayre and bewtyfull parson. Her husbande also, had lefte her gret rychesplentyous

plenteous houshold, greate vnmoueable possessions and many catel. This Judith was a woman of a very good repoꝛt wyth euery one, foꝛ she feared the Loꝛde greatly, and there was no body/that spake an euell woꝛde of her.

When this Judith herde, how Ozias had promysed the people, that after the fyfte daye he woulde geue vp the cytie vnto the Assyrians/she sentfoꝛ the elders Chambꝛi and Charmyn, & when they cam to her, she sayde: what thynge is this, wheryn Ozias hathe consented, that yf God helpe not wythyn fyue dayes, he wyl geue ouer the citie to the Assyrians: What are ye, that ye tempte the Loꝛde? This deuice obtaineth no mercy of God, but pꝛouoketh hi vnto wꝛath & displeasur. Wyl ye set the mercy of ỹ Loꝛde a time and appointe him a daye after your wil? Neuertheles, foꝛ so moch as the Loꝛde is pacyent, lett vs rather amende oure selues, pourynge out teares, and besechyng him of grace. Foꝛ God thꝛeateneth not as a mã, nether wyl he be pꝛouoked vnto wꝛathe as the childꝛen of men. And therfoꝛe let vs hertely fall downe befoꝛe hi, & serue hym wt a meke spꝛete, and wyth wepinge eyes, saye vnto the Loꝛde, that he deale with vs accoꝛding to hys owne wyll and mercy: that lyke as our herte is now vexed, and bꝛought lowe thoꝛow the pꝛyde of them/ it maye so be comforted thꝛow hys grace: in so muche as we folow not the synnes of our fathers, whych foꝛsoke their GOD, and woꝛshipped other GODDES: foꝛ the whyche synne they perished with ỹ swerd, were spoyled ād bꝛought to shame of al their enemies. As foꝛ vs, we know non other God but only him, foꝛ whose comfoꝛt let vs tary with mekenesse. He shall require and make iquisiciõ foꝛ our bloud, from the vexacions of our enemyes: he shal bꝛynge downe al the Heythen, that ryse vp agaynste vs, and put theym to dishonoure, euen the loꝛde our god.

Therfoꝛe deare bꝛethꝛen, seyng ye are the honoꝛable and elders in the people of God, vnto whome all the people haue respecte, and vpon whom the lyfe of the people standeth, lyft vp their hertes with your exoꝛtacion, that they may cal to remembꝛaunce, how oure fathers also in tymes paste were tempted, that they might be pꝛoued, if they woꝛshypped their god a ryght. They oughte to remembꝛe/howe oure father Abꝛahã beynge tempted/and tryed thoꝛow many trybulacions, was founde a louer & frende of God: So was Isaac, so was Jacob, so was Moses, and al they ỹ pleased god/beynge tryed thoꝛow many troubles/were founde stedfast in fayth: agayn they ỹ receaued not their tẽtacions with the feare of god, but put them selues foꝛth with vnpacyency ād murmuring agaynste god perishe of ỹ destroyer, and were slayne of serpentes. And therfoꝛe should not we vndertake to be auenged, foꝛ the thing that is don vnto vs: but to cõsydꝛe, that al these punishmentes are farre lesse then our synnes and mysdedes. Beleuing also/ that this coꝛrecciyon commeth vnto vs (as to the seruaunts of God) foꝛ a meddiment, and not foꝛ our destruccion.

Then sayde Ozeas and the elders vnto Judith: All that thou speakest/is true, and no man can repꝛoue thy woꝛdes. Pꝛay thou foꝛ vs now therfoꝛe vnto god, foꝛ ỹ art an holy woman, & feaꝛest god. And Judyth sayde vnto them, Seynge ye knowe, that my woꝛdes are of God, then pꝛoue my counsel and deuyce, if it be of God: & beseche God, that he wil bꝛinge my councell to good ende.

Thus haue I deuysed: Ye shall stande this night befoꝛe the poꝛte, and I wyl go foꝛth with Abꝛa my mayden: Pꝛay ye therfoꝛe vnto god, that he wil graciously remembꝛe the people of Israel within fiue dayes, as ye haue said. As foꝛ the thynge that I goo yn hande wyth all, aske ye questions of yt, tyll I open it vnto you my selfe: doo ye nothinge els but pꝛaie vnto the loꝛd your GOD foꝛ me. Then Ozias the pꝛince of the People of Juda sayde vnto her: Go thy waie in peace and the Loꝛde be with thee, that we maye be auenged of our enemyes. And so they went from her agayne.

¶ The pꝛayer of Judith foꝛ the victoꝛy.

The

The.ix. Chapter.

NOw when they were gone their waye/ Judith went into her oratory, put on an heayre smocke, strowed ashes vpon her hed/ fel downe before the lord, and cried vnto him, sayenge: O Lord god of my father Symeon, which gauest him a sweard for a defence agaynst ỹ enemies, that vsed violence and wylfulnes, and that rauished the virgin and put her to dishonesty. Thou that gauest theyr wiues into a praye, and their daughters into captyuite, and al their praye for a spoile vnto thy seruauntes, which haue a zeale vnto the, helpe me widdow, O Lord my god I beseech the: For thou hast done al thinges from the beginning, and loke what thou haste taken in hande and deuysed, it came euer to passe. For al thy wayes ar prepared, ād thy iudgmētrs are done in thy euerlastinge for knowledge. O loke now vpon the armes of the Assiryans, lyke as yt was thy pleasure some tyme to loke vpon the host of the Egyppcyans, when they being weaponed, persecuted thy seruaunts, & put their trust i their charettes, horsmen and in ỹ multitude of theyr men of warre. But ỹ lokest vppon their hoost casting a thycke darcknes before them: and when theye came into the depe, ỹ waters ouer whelmed them.

Euen so Lord let it go with these that trust in the power of the multitud of their men of warre, in their charettes, arowes and speares, and knowe not/ ỹ thou only art our god, whych destroyest warres from the beginning, and ỹ thou art the Lord. O lyfte vp the arme nowe lyke as euer from the begynninge, and i thy power bryng ther power to naught cause their myght to fal in thy wrath. They make ther boast, that they wil vnhalow and defyle thy Sāctuary, and to wast ỹ tabernacle of thy name & to caste downe the horne of thine aulter wᵗ their swerde. Bryng to passe (O Lord) that the pryde of the enemy maie be cut downe with his owne sword that he maye be taken wyth the snare of hys eyes in me and that thou maiest smite theym with the lyppes of my loue. O geue me a stedfast mynde, that I may despyse hi and hys strenght, and that I maye destroy hym.

Thys shall bryngе thy name an euerlastinge remembraunce/ yf the hande of a womā ouerthrow hym For thy power (O Lorde) standeth not in the power of men, neyther hast thou anye pleasure in the strenght of horses. There was neuer proude persoune that pleased thee, but in the prayer of the humble and meake hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, & Lord of all creatures, heare me poore woman, callynge vpon the, and put tyng my trust in thy mercye. Remembre thy couenaunte O Lorde, and myntster wordes in my mouthe, and stablysh this deuyce in my hert, that thy house maye contynue stil in holynesse, and that all the Heathen maye know and vnderstand, that thou arte God, and that there is none other but thou.

¶ Judith decketh hir self to go to Holofernes. The blessing that the elders gaue Judith. Holofernes is in loue with Judyth.

The.x. Chapter.

AND whan she had lefte of cryenge vn to the Lorde, she rose vp from the place, where she had lyen flatte before the Lorde, and called her mayd, wente downe in to her house, layed the heartie cloth from her, put of the garmentes of her wyddowhode, washed her bodye, anoynted hir self wyth precious thinges of swete sauour, broyded and plated her heare, set an hoode vpon hir heade, and put on soche apparel as belongeth vnto gladnesse, slippers vpon her fete, armelettes, spanges, earynges, finger rynges, and decked her self wᵗ al her best araye.

The Lord gaue her also a specyal beutie and fairnesse (for al this deckig of her selfe was not done for any voluptuousnes and pleasure of the flesh, but of a ryght discression and duty, therfore did the lorde encrease her bewtye) so ỹ she was exceading amiable and wel fauoured i al mennes eyes. She gaue hir maide also a bottel of wyne, a pot wyth oyle, pottage, cake bred and chese/ and went her waye,

Now

B Now whan she came to the porte of the cytye, she founde Osias and therelders of the cite waytinge there, Wh̄yche when they sawe her, they were astonied, and marueled greatly at her bewtye, neuertheles they axed no questyon at her, but let her go/sayinge: The god of oure father geue the his grace, ād' w̄ his power performe al the deuice of thy hert: that Jerusalem maye reioyce ouer the, and that thy name maye be in ỹ nōber of the holy and righteous. And al they that were there, saide w̄ one voyce: so be it, so be it. Judith made her praier vnto the Lord, & went out at the porte, she and her mayde.

And as she was going downe the mountayn, yt happened that about the springe of the daye, the spyes of the Assiryans met w̄ her, and toke her, sayeinge: from whence commest thou? Or whither goest thou? She answered: I am a daughter of the Hebrues, & am fled from them, for I know, that they shalbe geuen vnto you to be spoyled: because they thought scorne to yeld them selues vnto you, that they myght fynd mercy in your sight. Therfore haue I deuised by my selfe after this maner: I wyl go before the prince Holofernes, and tel him al their secretes, and wil shewe him, how he may com to thē, & winne them, so that not one man of his hoste shal perish.

And when these mē had herde her C wordes, and cōsidered her fayr face they were astonied (for they wondred at her excellent bewtie) and layde vnto her: Thou haste saued thy life by fyndynge out this deuice, that thou wolcst come downe to our lorde: and be thou sure, ỹ when thou commest vnto him, he shal i treate the wel, and thou shalt please hī at the hert. So they brought her into Holofernes pauylion/and tolde him of her: Now when she came in before hym, immediatly he was ouercome and taken with her bewty. Then sayde his seruauntes: who wolde dispyse the people of the Jewes that haue so faire wemē? Shoulde we not by reason fight agaynst them for these? So whē Judith saw Holofernes lyeing in a canapy/that was wrought of purple, silcke, goulde/ Smaragde and precious stones, she loked fast vpon hym, and fell downe vpō the earth, and Holofernes seruauntes toke her vp agayne, at theyr Lordes cōmaundement.

Holofernes requireth of Juda the cause of her comming, which geueth hym a subtill answer.

The.xi. Chapter.

A Then saide Holofernes vnto her: be of good cheare, & feare not in thine herte, for I neuer hurt man, that wolde serue Nabuchadonosor ỹ kyng. As for thy People/yf they had not despised me. I should not haue lift vp a speare agaynst them. But tell me now, what is the cause that thou art departed from them, & wherfore art thou come vnto vs.

And Judith sayde vnto hym: Syr/ vnderstande the woordes of thy handmayden: for if thou wylte doo after the woordes of thy handmayden, the Lorde shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a Lorde of the lande lyueth/and as truly as hys power lyueth, whych is in ỹ, to the punishement of all men that doo wronge, all men shall not onely be subdued vnto hym thorowe thee, but al the beastes also of the felde. For all people speake of thy prudente captiuitie/and it hath euer bene reported, how thou only art good and myghtie in all hys kyngdome, and thy discretion is commended in all landes.

The thynge is manifest also, that Achior spake, and it is wel knowen, what thou commaūdedst to do vnto him. For B thys is playne and of a suerty, that our God is so wroth wyth vs (by the reason of oure synnes) that he hath shewed by hys prophetes vnto the people / how ỹ for oure synnes he wyll delyuer them ouer vnto the enemye. And for so muche as the chylderen of Israell knowe that they haue so displeased theyr god, they are sore afrayde of thee.

They suffre great honger also/ and for wante of water, they are dead nowe in a manner. Moreouer they are apointed to slay all theyr catel/that they mai drincke the bloud of them: and are purposed, to spende al the holy ornamentes

of

theyr God(whiche he hathe forbydden them to touche) for corne wyne, and oyle. Seing now that thei do these thiges, it is a playne case, that they must nedes be destroyed. Wherfore when I thy hādmayden perceaued/ I fled from them, and the Lorde hath sent me vnto the, to shew the these thinges. For I thy handmayden worshippe God euen here nowe beside the, and thy handmayden shal go forth, and I will make mi prayer vnto God/ and he shal tel me, when he wil reward them their sinne: then shal I cōe and shewe the and bringe the thorow ỹ middest of Jerusalem, so that thou shalt haue al the people of Israel, as the shep
D without a shepherde: there shal not soo moche as one dogg barcke agaynst the for these thinges are shewed me by thee prouydence of God: and for so much as God is displesed with them, he hath sēt me to tell the the same.

These wordes pleased holofernes and al his seruauntes, which marueled at the wisdome of her, and sayde one to another: there is not soche a woman vpō earth, in bewtye and discrecyon of wordes. And Holofernes sayd vnto her: god hath done well, that he hath sent the hyther before thy people, that thou mayst geue them into oure handes. And for so moche as thy promesse is goodde, yf thy God perfourme it vnto me, he shalbe mi God also/ ād thou shalt be excellēt agre at inȳ court of Nabuchodonosor, ād thy name shalbe spoken of in all the lande.

¶ Holophernes commaunded ỹ Judith kewel intreated. She desireth licence to go out in the nigyt season to praye, & obtayneth it. Vagao is sēt vnto her to moue her to come in to Holofernes to a banket, and she commeth. Holofernes is dyoncke.

The.xii. Chapte .

A THen commaūded he her to go in, where hys treasue repaye, and charged that shee sholde haue her dwellynge there, and appoynted what should be geuen her from his table, Judith answered him, and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as yow (lest I displease my god) but wil eat of soche as I haue brought wyth me.

Then sayde Holofernes/ vnto her: If these thiges that thou hast brought wyth thee fayle, what shall we do vnto the? and Judith sayd: As truly as thou lyuest my Lorde, thy handmayden shall not spende all thys/ tyll God haue brought to passe in my hande, the thynges that I haue deuised. B

So hys seruauntes brought her in to the tent, where as he had appointed. And as she was goinge in, she desyred that she myght haue leaue to go forthe by nyght and before day, to her prayer and to make intercession vnto the lord. Then commmaunded Holofernes hys chamberlaynes, that she shoulde go out and in at her pleasure, to pray vnto god those three dayes.

And so in the nyght season she wēte forth into the valley of Bethulya, and washed her selfe in well water. Then went she vp, ād besought the Lord god of Israell that he woulde prosper her waye, for the delyueraunce of hys people. And so she wente in and remayned cleane in her tente, tyll she toke her meate in the euenynge. C

Upon the fourth daye it happened, that Holofernes made a costlye supper vnto hys seruauntes, and sayde vnto Vagao hys Chamberlayne: Go thy waye and counsel thys hebreuesse/ that she maye be wylling to consent to kepe company wyth me. For it were a shame vnto all the Assirians/ that a womanne shoulde so laugh a man to scorne, that she were come frō hym vnmedled wyll.

Then wente Vagao vnto Judith & sayde: Let not the good daughter be afrayed, to come into my Lorde, that she maye be honoured before hym that she maye eate and drinke wyne/ and be mery wyth hym. Unto whome Judith answered: Who am I, that I should say my Lorde nay? what soeuer is good before hys eyes/ I shal do it: & loke what D is hys pleasure, that shall I thynck well done/ as longe as I lyue.

So she stode vp, and decked her selfe wyth her apparell, and wente in, and stode before hym. And Holofernes herte was whol moued/ so that he brent in desyre towarde her. And Holofernes sayde vnto her: drincke nowe and sytt downe, and be merye, for thou hast foūd fauoure before me: Then sayde Judith:

Syr I wyll drynck, for my mynd is me
ryer to daye, then euer it was in all my
lyke. And she toke and ate and dranke
before hym, the thynges that her mayd
en had prepared for her. And holofernes
was mery with her, and dranke more
wine, then euer he did afore in hys lyfe.

Holofernes sleped for very dronkennes, Judith cut teth of his heade, and goeth therwith to her owne people: of whome she is receaued with ioy. They gene thākes vnto God, for their delyuraūce. Judith speaketh vnto Achior, which marueled at her feate done to Holofernes.

The xiii. Chapter.

A NOw when yt was late in ỹ nyght hys seruauntes made haste euerye man to hys lodgyng. And Vagao shut ỹ chambre dore, and wente hys way, for they were all ouerladen wt wyne. So was Judith alone in the chāber. As for Holofernes he laye vppon ỹ bed all dronncken / and of verye dronckennes fell a slepe.

Then commaunded Judith her maydē to stonde without before the dore / and to wayte. And Judith stoode before the bed, making her prayer wyth teares, & moued her lyppes secretlye, saīd: Strengthen me O Lord God of Israell, and haue respect vnto the workes of my hādes in thys houre, that thou mayest set vp thy Citie of Jerusalem lyke as thou hast promised: O graunte that by the I maye performe the thynge, whyche I haue diuised thorowe the beleue that I haue in thee.

B And when she had spoken this, she went to the bedsteade, and lowsed the swerde that hanged vpō it, and drew it out. Then toke she holde of the heayrye lockes of his heade, and sayde: Strengthen me O Lord God in thys houre: ād wyth that, she gaue hym two strokes vpon the necke, and smote of his head. Then toke she the canapy awaye, and rolled the deed body aslyde. Immediatly she gat her forth, and delyuered the head of Holofernes vnto her mayden, ād bad her put it in her walet. And so these two went forth together after their custome, as though they wold pray and so passed by the Hoost, and cam thorow the valley vnto the port of the cyte. And Judith cryed afarre of vnto the watchmen vppon the walles:

Open the geates (sayde she) for god is wt vs whiche hath shewed his power in Israel. And when they harde her voyce they called the elders of the cyte together And they came all to mete her lytil and greate younge ād olde, for they thought not that she shulde haue come so soone: So they lyghted candels, and gathered aboute her euerychone: but she wente vp into an hey place, and caused sylence to be proclamed.

When euery man now held his tōg Judith sayde: O prayse the Lorde oure god for he hath not despysed / nor forsakē thē / that put their trust in him: and in me his handmayde he hath performed his mercy, which he promysed vnto the hoste of Israel: yee in my hand this same nyght hath he slayne the enemye of hys people.

And with that she toke forth ỹ head of Holofernes out of the wallet and shewed it them, saying: Behold the head of Holofernes the captayne of the Assirias and this is the canapy, wherin he laye in his dronkennes: where the Lorde oure god hath slayne hym by the hande of a woman.

But as truly as the Lord lyueth his Aungel hath kepte me, goinge thither, remaynyng there and comming hether agayn from thence. And the Lorde hath not suffred me his handmayden to be defyled, but without any fylthynes of sīne hath he brought me agayn vnto you: ād that with great victory, so that I am escaped, and ye delyuered. O geue thākes vnto him euerychone / for he is gracios and his mercy endureth for euer.

So they prayed the Lord altogether and gaue thankes vnto him. And to her they sayde: The Lord hath blessed thee in his power / for thorowe thee he hathe brought oure enemyes to naughte. And Ozias ther chefe ruler of the People of Israel, sayde vnto her: Blessed art thou of the Lorde the hye God, a boue all wemen vpon erth.

Blessed be the lord, the maker of heauen and earth, which hath gyded the aryght to wound and to smite of the head of the Captayne of oure enemyes. For this day he hath made thy name so horryble ỹ thy prayse shall neuer come

out of the mouth of men, which shal alway remembre the power of the lord: seing thou hast not spared thine owne self, but put thee in ieopardy, considring the anguysche and trouble of thy people, and so hast helped their fal before God our lord. And al the people sayde: Amen Amen.

Achior also was called, and he cãe Then sayde Judith vnto hi: The god of Israel vnto whom thou gauest witnes, that he woulde be auenged of hys enemies, euen he hath thys night thorowe my hande smitten of the head of al the vnfaithful. And that thou maiist se that it so is, beholde thys ys ỹ head of Holofernes, which in his presumtuous pryde despised the God of the people of Israel, and threatened the wyth destruccion, saying: when the people of Israel is taken, I shal cause thee also to be slyckte with the swearde.

Whẽ Achior saw Holofernes head, he fell downe vpon his face to the grounde for very anguysh and feare, so that he sownded withal. But after that he was come agayne to hym selfe, he fell downe before her, & prayed her, saiẽg: Blessed art thou of thy God in al the tabernacles of Jacob: for al the people that heare of thy name, shal prayse the God of Israel because of the.

¶ The counsel of Judith. Achior being an heathen man turneth to God. The Assyrians are afraid of the Jewes.

¶ The.xiiii. Chapter.

JUdith sayde vnto all the people: brethren heare me. Stycke vp thys head vpon your walles, and when the sonne aryseth, take euery man his weapon, and sal out violently: not as though ye wolde go best them, but renne vpon them, with violence. When the spyes in the tentes se thys, they shal of necessite be compelled to flie backward and to rayse vp their captayne to the battel. So when their captaines com into Holofernes pauilyon, and fynd ỹ dead body wrapped in the blud, fearfulnes shall fall vppon theym: and when ye perceyue that they flie, folowe theym without al care, for god shal deliuer thẽ vnto you, to be destroyed.

Then Achior seyng the power of god which he hath shewed vnto the people of Israel, fel from his Heathenysh beleife, and put his trust in God, and let him selfe be circumcised: ãd so was he nombred among the peple of Israel, he and al his posterite vnto this dat.

Now as soone as it was daye, they stycke vp Holofernes head vppon the walles, and euery man toke his wepe, & so they went out with an horrible cry. When the spies sawe that, they ranne vnto Holofernes tente. And they that were within the tente, came before his chamber, and made a greate rustlinge to wake him vp/ because they thought wyth the noyse to haue raysed hym. For there durst not one of the Assirias knocke, go in or open.

But when the captaynes and prynces and all the cheefe in the kynge of the Assyrias hoost came together, they sayde vnto the chamberlaynes: Go your way in, and wake him vp, for thee myse are crepte out of their holes, and darre prouoke vs vnto battayll. Then wente Bagao in to hys chamber, stode before the bed, and clapped wyth hys handes, for he thought he had ben slepyng wyth Judith. But when he had herkened perfectly with hys eares, and coude perceaue no sterynge, he wente nyer to the bed & lift it vp, & thẽ saw he the ded body of Holofernes lieng there without a head weltred in hys bloude vpon the earth. Then cryed he wythe loude voyce and wyth weping rent hys clothes/ and wẽt into Judiths tent, and founde her not. And so he lepte out vnto the people, & sayde: one woman of the Jewes, hathe brought all Nabuchodonosors people to shame. For lo Holofernes lyeth vpon the ground and hath no head.

When the cheefe of the assirians hoost herde that, they rent theyr clothes, and there fell an innumerable feare and trẽbling vpon them/ so that theyr myndes were sore afrayed. And there was an exceedinge greate crye in the whole hoost.

¶ The flyght of ỹ Assirians, The pursute of Israel after them. Israel becometh ryche by the spoyles of the Assirians. Judith is prayed of Joacim and of the people.

¶ The.xv. Chapter.

NOw when al the hoſt heard that holofernes was heded their mynd and councel fell frome them: and ſoche a fea re came vpon thē, that they vndertoke to defende them ſelues by fli eng away: one ſpake not to another, but hanged down their heades, left al behid them, and made haſt to eſcape from the Hebrues: for they hearde, that they were haſtyng to come after with their wepēs/ & ſo they fled by the wayes of ỹ feldes, & thorowe al the fote pathes of the dales. And when the children of Iſrael ſawe ỹ B they fled, they folowed vpon thē, & wēt downe with trompettes, blowyng & ma kyng a great crie after them. As for the Aſſyryans, they had no ordre, and kept not them ſelues together, but fled their waye. Neuertheleſſe the children of Iſ rael fel vppon them with one company and ordre/ and diſconfetede as manyas they myght get. And Oſeas ſēt meſſaū gers vnto al the cities and countres of Iſrael.

C So al the regions and euery cytie ſent out their beſt men after them in harneſ ſe/ and ſmote them with the ſwerde, tyll they came to the vttermoſt part of theyr borders. And the other that were in Be thulya came into ỹ tentes of the Aſſyriās and toke al that they whych were fleode had left behynd them, and ſo they foūde great good. And they that came agayne to Bethulya from the battel, toke wt thē ſoch thīgs as had bē thers, thet was no nombre of the cattel, and of all coſtly Je wels/ ſo that from the loweſt vnto thee hyeſt they were al made ryche of the ſpoi les of them. And Joachim the hyepreſt at Jeruſalem, came to Bethulya withal the elders, that they myghte ſe Judyth.

D Now when ſhe came out vnto thē they begane al to prayſe her with one voyce, ſayenge: thou worſchyppe of thee cyte of Jeruſalem/ thou ioye of Iſrael/ ỹ hono ure of our people, thou haſt done manly and thy hert is comforted/ becauſe thou haſt loued clenlynes and chaſtytee, and haſt knowē no man but thine owne huſ band: therfor hath the hand of the Lord comforted the, and bleſſed ſhalt thou be for euer. And all the people ſayd: ſo be it ſo be it.

In thyrtie dayes coulde the people of Iſrael ſcarce gather vp the ſpoyles of the Aſſirians. But al that belonged vnto holofernes, and had bene hys ſpe cyally (whether it were of golde, of ſyl uer, pꝛecious ſtones, clothinge and all ornaments) they gaue it vnto Judith. And al the people reioyſed, both womē, maydens/ and yong people wyth pypes and harpes.

The ſonge of Judith for the victorye: After the vic torye obtayned, the people commeth to Jeruſalem to worſhyppe and prayſe god.

The. xvi. Chapter.

THen ſonge Judith thys ſon A ge vnto the Lorde: Begyn vnto the Lorde vpon the ta bꝛettes, ſynge vnto the lorde vpon the cymbales. O ſin ge vnto hym a newe ſonge of thanckeſ geuinge, be ioyfull and call vppon hys name. It is the Lorde that deſtroyeth warres, euen the Lorde is his name. Which hath pitched hys Tentes in the myddeſte of his People, that he might delyuer vs from the hande of al oure e nemyes. Aſſur came out of the mountay nes, in the multitud of hys ſtrenght. His B peop le ſtopped the water bꝛookes, and theyr horſes coured the valleys. He pur poſed to haue bꝛent vp my lande, and to ſleye my ponge men with the ſwerde. He wolde haue caryed awaye my chylde ren and birgyns into captiuitee, but the almightie Lorde hurte hym, and deliue red hym into the handes of a woman, whych bꝛought hym to confuſyon. For theyr mightie was not deſtroyed of ỹ ponge men. It was not the ſonnes of ti tan that ſlewe hym, nether haue the gre ate gyauntes ſet them ſelues agaynſt hi but Judith the doughter of Merari w her fayr bewtye hath diſcomfyted hym and bꝛought hym to naughte. For ſhe layrd away her widdowes garment and C put on the apparell of gladnes in the re ioyſinge of the chylderen of Iſrael: ſhe anointed her face, and bound vp her her re in an hoode to begyle hym. Her lip pers rauiſhed hys eyes/ her bewtye cap tiuated hys mynde, & the ſwerde ſmote ſhe of hys neck. The perſians were aſto nied at her ſtedfaſtnes, & ỹ medes at her boldnes. Thē houled ỹ armis of ỹ aſſyri ās/ whē myſiple appeared dꝛy of thirſt

The

B The sonnes of the daughters haue persed them thorow, and slayne them as fugityue chyldren: they perysshed in the battayll, for the very feare of the Lord my God. Let vs synge a songe of thanksgeuynge vnto the Lorde, a new songe of prayse wyl we syng vnto our god. Lorde, Lorde, thou arte a great God, myghtye in power, whom noma may ouercome. All the creatures shuld serue the: for thou spakest but the word, and they were made: thou sentest the spyryte, and they were created, and no man can withstande thy voyce. The mountaynes shall moue from the foundacyons with the waters, the stony rockes shall melt before the lyke wax. But they that feare the: shalbe greate withe thee in all chynges. Woo vnto the people that ryse vp agaynst my generacyon, for the Almyghtye Lorde wyll auenge hym selfe of them, and in the daye of iudgement wyll he vysett them. For he shall geue fyre and wormes in to ther flesh, that they may burne and fele it for euermore. After this it happned, that after the victori all the people came to Jerusalem, to geue prayse and thanckes vnto the Lorde. And when they were puryfyed, they offred all their brent sacrifices and ther promysed offrings. And Judith offred all Holofernes Weapens, and all the Jewels, that the people had geuen her, and the canappe that she toke from his bed, and hanged them vp vnto the Lorde. The people was ioyfull, as the vse is: and this ioy by reason of the victory wyth Judith, endured three monethes. So after these dayes euery man went home agayne, and Judith was in great reputacyon at Bethulia, and right honorably taken in all the lād of Israell.

D Unto her vertue also was chastitee ioyned, so that after her husbande Manasses dyed, she neuer knew man al the dayes of her lyfe. Upon the hye solempne dayes she went out wythe greate worshyp. She dwelt in her husbands house an hundreth and fyue yeare, and left her handmayde free, and dyed, and was buryed besyde her husband in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued, ther was none that troubled Israell, and many yeares also after her deathe.

The daye wherin this victory was gotten, was solempnely holden, and reckened of the Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes euer sence, vnto thys day

The ende of the boke of Judith.

¶ The reste of

The Chapters of the boke of Esther which are nether founde in the Hebrue nor in the Chalde.

The dreame of Mardocheus.

❧ The.xi. Chapter after the latyne.

MArdocheus the sonne of Jair the sonne of Semei, the sonne of Ciset of the tribe of Benjamyn a Jewe: whych had hys dwellinge in Susis, a man of greate reputacion, and excellent amonge all them that were in the kynges court. (Neuertheles he was one of the prysoners whom Nabuchodonosor the king of Babylon had caried awaye from Jerusalem vnto Babylon wyth Jechonias the kynge of Juda). In the second yeare of the raygne of great Artaxerses in the fyrst day of the Moneth Nisan, had this mardocheus such a dreame: He thought he herde a great tempest, horrible thonder clappes, erthquakes, and great vproare in the lande: and that he sawe two greate dragons ready to fyght one agaynst an another. Their cry was great at the whych roaringe / and crye all the heathen were vp, to fight against the rightuous people. And the same Daye was full of darcknes and derke vncleare, full of trouble and anguysh / yea a greate fearefulnesse was there in the lande. The rightuous were amased for they feared the plage & the euell, that was deuysed ouer the and were at apointe wyth them selues to dye, so they cryed vnto god: and whyle they were cryeng, the lytell well grewe into a gret ryuer and into many waters And vpon that it was day, & the sunne rose vp agayne. And the lowly were exalted and deuoured the glorious & proud

B The sonnes of the daughters haue persed them thorow, and slayne them as fugityue chyldren: they perysshed in the battayll, for the very feare of the Lord my God. Let vs synge a songe of thanksgeuynge vnto the Lorde, a new songe of prayse wyl we syng vnto our god. Lorde, Lorde, thou arte a great God, myghtye in power, whom noma̅ may ouercome. All the creatures shuld serue the: for thou spakest but the word, and they were made: thou sentest the spyryte, and they were created, and no man can withstande thy voyce. The mountaynes shall moue from the foundacyons with the waters, the stony rockes shall melt before the lyke wax. But they that feare the: shalbe greate withe thee in all chynges. Woo vnto the people that ryse vp agaynst my generacyon, for the Almyghtye Lorde wyll auenge hym selfe of them, and in the daye of iudgement wyll he vysett them. For he shall geue fyre and wormes in to ther flesh, that they may burne and fele it for euermore. After this it happned, that after the victori all the people came to Jerusalem, to geue prayse and thanckes vnto the Lorde. And when they were puryfyed, they offred all their brent sacrifices and ther promysed offrings. And Judith offred all Holofernes Weapens, and all the Jewels, that the people had geuen her, and the canappe that she toke from his bed, and hanged them vp vnto the Lorde. The people was ioyfull, as the vse is: and this ioy by reason of the victory wyth Judith, endured three monethes, So after these dayes euery man went home agayne, and Judith was in great reputacyon at Bethulia, and right honorably taken in all the lād of Israell.

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Now whē Mardocheus had sene thys dreame, he awoke, and mused stedfastly in his herte, what god wolde do: ād so he desired to know al the matter, ād his mīud was therupon vntil the nyghte.

Mardocheus vttereth the treason deuised agaynst the king, and is therfore rewarded of hym.

The.xii.Chapter.

A Aty same time dwelt Mardocheus wt bagatha & tares ỹ kiges chāberlaines & porters of ỹ palace. But whē he herd their deuice, & had diligētly cōsidred ther imaginacīōs, he pceued ỹ they wēt about/to late ther cruel hādes vpō ỹ kig Artaxerses: ād so he certified the kinge therof. Thē caused ỹ kig to examē ỹ.ii, gelded wt tormētes. And whē they had confessed it, they were put to deth. Ths ỹ kig caused to be put i ỹ cronicles for ā euerlastig remēbrāce & mardocheus wrote vp ỹ same mater: so ỹ king cōmaūded ỹ mardocheus shuld do seruice i ỹ court, & for this faithfulnes of his, he gaue hī a reward. But Amā ỹ sōne of Amadathu ỹ Agagit which was holde i grete honor & reputacīō i the kinges courte vndertoke to hurte Mardocheus & his people, because of ỹ two chamberlaines ỹ were put to death

B

The coppye of the letters of Artaxerses agaynst the Iewes. The prayer of Mardocheus.

The.xiii.Chapter.

A The grete king Artaxerses which raigneth frō Indta vnto Ethiopia/ouer an. C & vii. & .xx lādes, sēdeth his frēdly salutatīō vnto all the pīces & debites of ỹ coūtres / which be subiect vnto his dominīō. Whē I was made lord ouer many people, & had subdued ỹ whole earth vnto my dominīō/ my mind was not wt crueltē & wrōg to exalt my self by ỹ resō of my power: but purposed wt equite alwat & gētilnes, to gouerne those ỹ be vnder my iurisdicci on, & wholy to set the i a peceable itle, & therby to brīg my kigdō vnto trāquilite, ỹ mē might safely go thorow on euery side & to renu peace agaīne, which al mē desire. Now whē I asked my coūcelers how these thīgs might be brought to a good end/ther was one by vs (excelēt i wisdō, whose good wil turneth, ād faithfulnes hath oft bene shewed & proued) Amā by name: which certifyed vs/ how ỹ i al lādes there was crepte i a rebellious folke, ỹ made statutes & lawes

B

C

D

against al other pple, & haue alwaie despised ỹ proclaymed cōmaūdementes of kinges: & how ỹ for this cause it were not to be suffred, ỹ such rule shuld cōtinue by you & not to be put doune: seīge now we perceue ỹ same, ỹ this people alone ar cōtrary vnto euery mā/ vsīge straūg & other maner of lawes & wstād our statutes & doīges, & go about to stablish shrewd matters, ỹ our kigdō shulde come to good estate, ād stedfastnes: Therfore haue we cōmanded, ỹ al they ỹ are apointed i wrīting & shewed vnto you by Aman, shal wt their wiues & chil drē be destroyed & roted out wt ỹ swerd of their enemies & aduersaries: & ỹther shalbe no mercy shewed, ād no mā spared. And this shalbe done ỹ xiiii. day of ỹ moneth (called Adar) of thys yeare ỹ they which of old & now also haue euer bene rebellious, maie i one daie wt violēce be thrust doune into hel to ỹ itēty after this maner, our ēpire mai haue pece & trāquilite. But Marcheus thought vpō al ỹ workes & noble actes of ỹ lord & made his prayer vnto hī, saīg O lord lord/ỹ valiaunt and almyghtye kyng Thou knowest al thīnges, thou wotest Lorde, that it was nether of malyce/ner presumpcyon, ner for euell desir of glorī that I wold not bow downe my selfe ner worshyppe ponder proude presūptuous Aman (for I wolde haue bene content and that with good wyll, yf it myght haue don Israel eny good, to haue kist euē his foteppes) but that I dyd it, because I wolde not set the honoure of a man in ỹ stead of the glory of god, ād because I wold worshep non but only ỹ lord. And this haue I don i no pryde ner presūcīō

And therfore O Lorde thou God & kyng/ haue mercy vpon thy people for they ymagene how they maye bring vs to naught, ye their mynd and desyre is to destroye and to ouerthrowe ỹ people that hathe euer bene Thine Enheritaunce of old. O despyse not thy porcyon which thou hast deliuered & brought out of Egypt for thyne owne selfe. Hear my prayer, & be merciful vnto thi people, whom thou hast chosen for an heretage vnto thy selfe. Turne oure cōplaīt and sorowe into ioye, that we maye liue O Lorde, and prayse thy name. O Lord suffere not the mouthes of thē that praise

the, to be destroyed.
Al the peple of Israel in like mãer cried as ernestly as they could vnto ỹ lord for ỹr deth & destruccyõ stod before thez eies
The prayer of Esther for the delyuerance of her & her people

The. xiiii. Chapter.

A QUene Esther also beyng in the battayl, of death, reioyced vnto the Lorde, layed awaye her gloryous apperell and put on the garmentes ỹ serued for sighyng and morning. In ỹ steade of precyous oyntmẽt, she scatered asshes & donge vpon her heade: and as for her body she humbled it, ãd brought it very lowe. All ỹ places wher she was wõt to haue ioye after those filled she wt the hearte that she plucte out her selfe. She prayed also vnto ỹ lord god of Israel wt these wordes. O my lord, ỹ only art our king help me desolate womã/ wt haue no helper but ỹ, for my misery & destructiõ is hard at my hand. From my youth vp I haue herd out of ỹ kired of my father, ỹ ỹ tokest Israel frõ amõg al peple ỹ they shuld be thy perpetual inheritãce, & loke what ỹ dydest promyse thẽ, ỹ hast made it good vnto thẽ. Now well lord, we haue sined before the, therfore hast ỹ geuẽ vs into the hãdes of our enmyes, because we worshyped their gods Lord ỹ art rightuous. Neuertheles it satisfyeth thẽ not, ỹ we ar in bitter & hey captiuitie & oppressed amõg thẽ, but ỹ hast layd their hãdes vpõ ỹ hãdes of their gods so ỹ they begin to take awai the thing ỹ ỹ wt thy mouth hast ordened & apointed: to destroy thin ẽheritãce, to shut ãd to stoppe the mouthes of thẽ ỹ prayse ỹ to quẽch ỹ glory ãd worship of thy house & thine aulter, & to opẽ ỹ mouthes of the heathen ỹ they maye prayse the power ãd vertu of ỹ goddes. and to magnifie the fleshly king for euer. O lorde geue not thy sceptre vnto thẽ ỹ be nothing, least they laugh vs to scorne in oure mysery and fall: but turne theyr deuices vpon them selues, & punish him ỹ hath begon the same ouer vs & set hi to an exãple. Thinck vpon vs O Lorde & shew thy self in the time of our distres and of oure trouble. Strength me O ỹ kinge of gods, ỹ lorde of all power: geue me an eloquent ãd plesãt spech in my mouth before the lyon. Turn his hert vnto ỹ hãde of our enemy/ to destroy hi and al such as cõsẽt vnto hi, but delyuer vs wt thy hand: ãd helpe me desolat womã which haue no defence ner helper but õly ỹ. Lord ỹ knowest al thiges, ỹ wotest ỹ I loue not the glory and worshyp of ỹ vnrighteous & that I hate & abhorre ỹ bed of the vncircũcised & of all heathen. Thou knowest & wottest my necessite, ỹ I hate ỹ tokẽ of my preeminence & worshyp which I beare vpõ my head, what time as I must shew my self & be sene ãd ỹ I abhorre it as an vncleane cloth, ãd ỹ I weare it not whẽ I ã quiet & alone by my self. Thou knowest also ỹ I thy hãdmayde haue not eatẽ at Amãs table, & ỹ I haue had no pleasure nor delyte in the kiges feast, ỹ I haue not drõck ỹ drinck offringes ãd ỹ I thy hãdmaid haue had no ioye, sence ỹ day ỹ I was brought hether vnto this day, but õly in ỹ o lord: o ỹ god of Abraha, o ỹ might i god aboue al, here ỹ voice of thẽ/ ỹ haue non other hope ãd deliuer vs out of ỹ hãds of the wicked ãd deliuer me out of my feare.
Mardoch eus moueth Esther to go in to the kyng and make intersession of her people and she performeth his requeste.

The. xv. Chapter.

AND vpõ ỹ third date it happened ỹ hester laid awaie ỹ mornig garmẽts, ãd put on her glorypos aparel ãd deckt her selfe goodly (after ỹ she had called vpõ god, which is ỹ beholder ãd sautour of al thiges) toke ii. maydes with her: vppon the one she leaned her self, as one that was tender: the other folowed her, and bare the traine of her vesture. The shyne of her bewtie made her face rose colored. The symilitude of her face was cheareful ãd amiable but her hert was sorowfull for grete feare: She went in thorow all the dores ãd stod before ỹ king. The king sat vpõ ỹ troue of his kingdõe & was clothed in his goodly arat, al of gold, ãd set wt precius stones, ãd he was very terrible. He lift vp his face, ỹ shoni ỹ clernes, ãd loked grily vpõ her. Thẽ kel ỹ Quene downe/ was pale & faint, lened her self vpon ỹ head of the maide ỹ went wt her. Neuertheles god turned ỹ kinges mind ỹ he was gentle, ỹ he leapt out of his sete therfor, & gat her in his armes ãd held her vp till she came to her selfe agayne,

He gaue her louing wordes also, and sayde vnto her: Hester, what is ỹ matter? I am thy brother, be of good cheare, thou shalt not dye: for our commaundemente toucheth the commons, not the. Come nye. And with that he held vp his golden wande/ and layde it vpon her neck, and embraced her frendly, and sayde, talke with me. Then sayde she: I sawe the (O Lorde) as an Angel of God/ and my hert was troubled for feare of thy maiesty and clearnesse. For excellent and wonderful art thou (O lord) & thy face is full of amite, But as she was thus speakynge vnto him/ she fel down agayn for faintnes, for the whyche cause the Kynge was afrayed / and all hys seruauntes comforted her,

The Copy of the letters of Artaxerses, wherbye he reuoketh those which he fyrst send forth.

The.xvi. Chapter.

THe greate Kynge Artaxerses/ whiche raygneth from India vntoo Ethyoppya ouer an Hundrethe and. xxvii. landes/ seudeth vnto the Prynces, and Rulers of the same landes, suche as loue him, his frendely salutacion. There be many that for the soundrye frendshyppes and benefytes which are diuersly done vnto them for their worshyp, be euer the more proud and hye mynded, & vndertake not only to hurt our subiectes for plenteous benefites maye they not suffer, and beginne to immagin some thing agaist those that do them good, and take not only al vnthankfulnes awaye frō mē) but in pride and presumpcion (as they that be vnmindful & vnthanckful for the good dedes) they go about to escape the iudgment of God, that seyth all thinges/ which (iudgment) hateth & punisheth al wickednes. It happeneth A oft also, that they which be set in office by the hier power, and vnto whom the busines & causes of ỹ subiects ar cōmitted to be handled, waxe proud, and defile thē selues wt shedig of innocēt bloud which bringeth thē to intollerable hurt Which also wt false & dyscetfull wordes and wt lyeng tales, discouer & betray the innocent goodnes of Princes.

Now is it profitable & good, that we take hede, make searche therafter/ and consider, not only what hath happened vnto vs of old: but the shamful vnhonest/ and noysome thynges, that the debites haue now taken in hande fore our eyes: and therby to be warre in tyme to come, ỹ we may make the kingdome quiet and peaceable for al men, and that we might sometyme drawe yt to a chaunge: and as for the thig that now is present before oure eyes, to withstand it, and to put it downe, after the moost frendly maner.

What tyme now as Aman ỹ sonne of Amadathu the Macedonyan (a straunger verely of the Persians bloud, & farre from our goodnes, and com in among vs as an aleaunt, and had opened the frendshyp that we bere toward al people, so that he was called our father/ and had in hye honoure of euery man, as the next and principal vnto ỹ king/ he could not forbeare hi selfe frō his pryde, hath vndertakē not only to robbe vs of the kingdō, but of our life. C

With manyfolde disceat also hath he desyred to destroy Mardocheus our helper and preseruer, which hath done vs good in all thinges: and innocente Hester the lyke partaker of our kingedome, with al her people. For his mind was (when he had taken theim out of the waye, and robbed vs of theym) by thys meanes to translate the kyngdō of the Persians vnto theim of Macedonia. But we finde, that the Iewes D (which were accused of the wicked, that they might be destroted) ar no euel doers, but they vse reasonable and ryght lawes: & that they be ỹ children of the most hye lyuynge God, by whome the kingdome of vs & our progenitours hath bene well ordred hitherto. Wherfore, as for the Letters and cōmaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do well yf ye hold theim of none effecte: for he that set them vp and inuented theym, hangeth at Suses before the porte, wt all his kynred, and God (which hathe all thynges in his power) hath rewarded him after his deseruyng.

And vpon this ye shall publisshe

and

and set vp the copy of thys letter in all places, that the Jewes maye freely and without hyndraunce hold them selues after ther owne statutes, and that they maye be helped, and that vpon the xiii daye of ỹ. xii. moneth Adar, they maye be auenged of them/which in the tyme of their anguysh and trouble, woulde haue oppressed them. For the god that gouerneth al thynges hath turned to toye the daye, wherein the chosen people should haue perished.

Moreouer, among the hye solemne dayes that ye haue, ye shall holde thys daye also with al gladnes: ỹ now and in tyme to come, this daye may be a remembraunce to good, for all suche as loue the prosperite of the Persians: but a remembraunce of destruccyon to those that be sedicyous vnto vs.

All cytyes and landes that do not this, shal horribly perysh and be destroyed with the swerde and fyre, and shal not only be nothinhabited of men, but be abhoorred also of the wylde beastes and foules.

¶ The ende of reade of the boke of Esther.

¶ The boke of wysdome.

¶ How we ought to searche ỹ enquyre after God. and who be those that find him. Of the holy goost. We ought to flye frō backbityng & murmuring. &c

¶ The fyrst Chapter.

Set your affection vpon wysdome, ye that be iudges of the earth. Haue a good opinion of the lorde, and seke him in the symplenes of hert. For he wyl be found of thē that tempt him not, and apeareth vnto suche as put their trust in hym. As for frowarde thoughtes, they separate frō God, but vertue (if it be alowed) reproueth the vnwyse. And wyse wisdome shal not entet into a froward soule nor dwel in ỹ body ỹ is subdued vnto sinne. For the holye goost abhorreth fayned nurtoure, and withdraweth hym selfe from the thoughtes that are without vnderstandinge: and wheare wyckednesse hathe the vpper hande, he flyeth from thence. For the sprete of wysdōe is louynge, gentle and gracyous, and wyl haue no pleasure in him that speaketh euel wyth his lyppes. For god is a wytnes of his reynes, a true searcher out of hys hearte, and an herer of his tonge. For the sprete of the lord filleth the rounde compasse of the world, and the same that vpholdeth al thinges hath knowledg also of the voyce.

Therfore he that speaketh vnrighteous thynges, cannot be hyd, nether maye he escape the iudgment of reproof And why? inquysicton shalbe made for the thoughtes of the vngodly, and the ¶ reporte of hys wordes shall come vnto god, so that his wyckednes shalbe punyshed For the eare of gelowsy heareth al thynges, and the noyse of the grudginges, shal not be hyd. Therfore beware of murmuringe which is nothig worth, and refrayne youre tonge from sclaunder, for here is no word so darck and secret, ỹ it shal go for naught: ād ỹ mouthỹ speaketh lyes, slayeth the soule.

Seke not your owne death in the errour of your lyfe, destroy not youre selues thorow the worckes of your owne handes. For god hath not made death, nether hathe he pleasure in the destruccion of the lyuinge. For he ¶ D created all thynges, that they myghte haue their beynge: yea al the people of the erth hathhe made ỹ they shuld haue helth, ỹ ther shuld be no destruccyon in the& ỹ the kyngdom of hel shoulde not be vppon earth (for ryghtuousnesse is euerlastynge and ymmortall, but vnryghtuousnes bryngeth death).

Neuertheles/the vngodlye call her vnto theym bothe wythe wordes and worckes/and whyle they thynck to haue a frende of her, they come to naughte: For the vngodlye that are conkederat wyth her and take her parte/are worthy of death.

The imaginacions and deslyes of the wycked, and their counsell agaynst the faythfull.

The.ii. Chapter.

For

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The imaginacions and deslyes of the wycked, and their counsell agaynst the faythfull.

The.ii. Chapter.

For

A FOr the vngodly talke ād ymagē thusamōg thē selues (but not right:) The tyme of oure life is but short and tedious, and when aman ys ones gone, he hath no more ioy ner pleasure, nether knowe we eny mā ẏ turneth agai frō deth: for we ar born of naught & we shalbe hereafter as though we had neuer ben. For our breth is as a smoke in our nosetrels, & ẏ wordes as a sparke to moue oure hert. As for our body, it shal be very ashes that are quenched, & our sole shal vanish as the soft ayre. Oure lyfe shal passe away as ẏ trace of a cloude, and comme to naughte as the miste that is driuen away with the beames of the Sonne, and put down with ẏ heate therof. Oure name also shalbe forgottē by lytle and lytle, and noman shal haue oure workes in remembraunce.

B For oure tyme is a very shadow that passe awaye, and after oure ende ther is no returnynge, for it is fast sealed, so that no mā cometh againe. Com on therfore, let vs enioye the pleasures that ther are, & let vs soone vse the creature lyke as in youth. We wyl fil ourselues with good wyne & ointment, ther shal no flouer of ẏ tyme go by vs. We wyl crowne our selues with roses afore they be wythered: There shalbe no fayer medowe, but our lust shal goo thorow it. Let euery one of you be partaker of our voluptuousnes. Let vs leaue some token of our pleasur in euerye place, for that is oure porcyon, els geueth nothinge. Let vs oppresse ẏ poore ryghtuous, lette vs not spare thre wyddow ner olde man, let vs not regard the headdes that are graye for age. Let the lawe of vnryghtuousnesse beour aucto*r*yte, for the thinge that is feable is nothing worth. Therfore let vs defraude ẏ ryghtuous, and why? he is not for oure profyt, ye he is cleane contrary to our doinges. He checketh vs for offendīg agaynst the law, and sclaundreth vs as trāsgressours of al nurtour. He maketh his boost to haue the knowledge of God, ye he calleth him selfe Gods sonne. He is ẏ bewrayer of our thoughtes: It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of a nother fashyon.

He counteth vs but vayne personnes/ he withdrawethe hym-selfe from oure wayes as from fylthynesse: he commendeth streatly the latter ende of the iust & maketh his bost that god is his father. Let vs se then if hys wordes be tru, let vs proue what shal come vpon hym: so shal we knowe what ende he shall haue. For yf he be the true Sonne of God, he wyl receaue him and delyuer hym from the handes of hys enemyes. Let vs exami*n* hym wyth despitefull rebuke! ande torme*n*ting, that we may know hys dignitie and proue hys pacience, Let vs cōdempne hym wyth the mooste shamefull deth: for lyke as he hath spoken, so shal he be rewarded. D

Such thynges dō the vngodlye ymagyne, and go astraye, for their owne wickednes hath blinded them. As for the misteries of God, they vnderstande them not: they nether hope for ẏ rewarde of ryghtuousnes, nor regard the worshyp that holy soules shall haue. For God created man to be vndestroyed, ye after the ymage of hys owne lyknes; made he hym. Nevertheles thorow enuye of the Deuell came Death into the worlde, and they that holde of hys syde do as he doth.

¶ The conseruation and assurance of th ryghtuous. The rewatd of the faythfull.

The iii. Chapter.

BVt the soules of the ryghtuos are in the hand of god and the paine of death shal not touche them. In the syght of the vnwyse they appeare to dye, and their ende is take*n* for verie destruction. The waye of the ryghtuous is iudge to be vtter destruction but they are in rest. And though they suffre payne before menne, yet is their hope full of immortalyte. They are punished but in fewe thynges, neuertheles in manye thinges shall they be well rewarded. For God proueth them, and findeth them mete for hym selfe: yea as the golde in the fornace doth he trye them/ and receueth them as a brent offering & whē ẏ time cōmeth they shalbe loked vpon. ¶ The ryghtuous shal shine as the sparkes ẏ renne thorow the rede busche. They shal iudge ẏ naciōs & haue domi-

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hyon ouer the people, and theyr Lorde shal raigne for euer. They that put ther trust in him, shal vnderstand the truth, and suche as be faithful/wil agre vnto him in loue: for his chosen shal haue gifts and peace. But the vngodly shalbe punished acording to their owne ymmaginacyons, for they haue dyspysed the righteous, and forsaken the Lord.

Who so dyspiseth wysdome and nurtoure, he is vnhappy, and as for the hope of suche yt is but vayne, their laboure vnfrutfull/and their worckes vnprofitable. Their wiues ar vndiscrete/ and their children most vngodly. Their creature is cursed. Blessed is rather the D barein and vndefiled, which hathe not knowen the sinful bed: she shal haue frut in the reward of the holy soules. And blessed is the gelded, which with his hãdes hath wrought no vnrighteousnes nor immagened wycked thiges against god. For vnto him shalbe geuen the especial gyfte of faith, and moste acceptable porcyon in the temple of God. For glorious is the frut of good laboure, and the rote of wisdome shall neuer fade away. As for the children of aduoutrers, they shall come to an ende, and the sede of an vnrighteous bed shalbe roted out And though they liue long, yet shal thei be nothing regarded/and their last age shalbe without honoure. Yf they dye hastely/they haue no hope, nether shall they be spoken to in that daye of knowledge. For horrible is the death & ende of the vnryghtuous.

¶ Of ꝑ chast generacion of the faithful, & of their felicite. Of ꝑ death of ꝑ righteous and of ꝑ condemnacion of the vnfaythful.

¶ The. iiii. Chapter.

A How fayre is a chast generacion with vertue: The memorial therof is immortall/for yt is knowne wyth good men. When it is present, men take example therat: and yf it go awaye, yet they desyre it. It is alwaye crowned and holden in honoure, and wynneth the rewarde of the. vndefyled battayl. But the multytude of vngodly children is vnprofitable and ꝑ thinges that are planted with whordom shall take no depe rote nor laye any fast fundacion. ¶ Though they be grene in the braunches for a tyme yet shall they be shaken with the wynd: for they stãde not fast, and thorow the vehemence of the wynde they shalbe roted out. For the vnparfecte braunches shall be broken, their frute shal be vnprofitable ãd sower to eate, ye mete for nothyng. And why? all the children that are born of the wycked, muste beare recorde of the wyckednesse against their fathers and mothers, when they be asked. But though the righteous be ouertaken wyth death, yet shall he be in rest.

plant of the Lord

Age is an honorable thinge: neuertheles it standeth not onely in the length of time: nor in the multitude of Yeares: but a mans wysdome is the grape heare and an vndefyled lyfe is the olde Age. He pleased god, and was beloued of him: so that where as he lyued among synners/he translated hym. Yea sodenly was he taken away, to thyntent that wyckednesse shoulde not alter hys vnderstandinge and that Ipocrysye shoulde not begyle hys soule: For the craftye bewitchyng of lyes, make good thynges darcke, the vnsted fastnes also and wickednes of voluptous desyre tourneth aslyde the vnderstandinge of the symple. ¶ Though he was sone dead, yet fulfylled he much time. For hys soule pleased god therfore hasted he to take hym awaye from among the wycked. ¶ Thys the people se/& vnderstande it not: they laye not vp suche thinges in their hertes howe that the louinge fauoure and mercye of God is vpon his saintes and that he hathe respecte vnto his chosen

Thus the righteous that is deed, condempne the vngodly whiche are lyuinge: and the youthe that is soone brought to an ende, the longe life of the vnrighteous, for they se the ende of the the wyse. but they vnderstand not what god hath deuised for hym, and wherfore the Lord hath taken him away. And why? They see hym and despite hym, therfore shall G O D also laughed them to scorne: So that they themselues shall Dye heare after (but wythous

nota

thout honour) yea in shame among the deed for euermore. For without any voyce shall he burste those that be pufte vp, and remoue them from the foundacions, so that they shalbe layde wast vnto the hiest. They shal morne and their memorial shal perishe. So they beyng afrayed shal remembre theyr synnes, & theyr owne wyckednesse shall bewraye them.

¶ The constantnes of ꝑ ryghtwes before their persecuters. The hope of ꝑ vnfaithfull is vndurable & vayne. The blessednes and fortunatnes of ꝑ saynctes and godly

The. v. Chaper.

A Then shal the ryghtuous stand in greate stedfastnes agaynst such as haue dekt extremely with thē, and taken awaye their labours. When they se it, they shalbe vexed w̄ horrible feare, and shal wonder at the hastynes of the sodayn health: gronyng for very distresse of mynde, and shal saye within theym selues, haupnge inwarde sorow and mournynge for verye anguyshe of mynde):

These are they whom we sometyme, had in derysion, and iested vpon. We fooles thought their lyfe very madnes and theyr ende to be without honour. But lo, how they are counted among ꝑ children of god/ād their porcion is amonge the saynctes. Therfore we haue erred from the waye of truth, the lyght of

B righteousnesse hath not shined vnto vs and the sunne of vnderstandynge rose not vp vppon vs. We haue wered oure selues in the waye of wyckednesse and destruccyon. Tedious wayes haue we gone: but as for the waye of the Lorde we haue not knowen it.

What good hath oure pryde done vnto vs: Or what profyt hath the pompe of ryches broughte vs: All those thynges are passed awaye like a shadow, and as a messaunger rennyng before as a shippe that passethe ouer the waues of the water, which when it is gon by, the trace therof can not be founde, neyther the pathe of it in the floudes. Or as a byrde that flyeth thorow the ayre, and no man can se ony token̄ where she is flowē, but only hereth ꝑ noise of her wiges beatig ꝑ light wind partige the ayre thorowe the vehemence of her goynge/ and flyeth on shakīg her winges where as after warde no token of her waye can be founde. Or lyke as C when an arowe is shott at a marcke, yt parteth the ayre, which immediatly cōmeth together agayne, so that a mān cā not know where it wente thorow. Euen so we in lyke maner as soone as we were borne, beganne immediatly to drawe to oure ende/ and haue shewed no tokē of vertue, but are consumed in oure owne wyckednesse.

Suche wordes shal they that haue synned speake in the hel: For the hope of the vngodlye ys lyke a drye thystell floure (or duste) that ys blowen awaye wyth the wynde: Lyke as thynne scomme that is scatered abrode wyth the storme: lyke as the smoke which is dispersed here and ther wyth the wynd, ād as the remembraunce of a Straunger that tarryeth for a daye, and then departeth. But the ryghtuous shall lyue for euermore: theyr reward also is wyth the lorde: and theyre remembraunce wyth the Hyest. Therfore shal they receaue a glo D tyous kyngdome and a bewtyful croune of the Lordes hande: for wyth hys ryght hande shall he couer them/ and wt hys owne arme shall he defende them. Hys gelousy also shall take awaye the harnesse, ād he shal weapon the creature to be aduenged of the ennemyes. He shal put vnrighteousnes for a brest plate, and take sure iudgement in steade of an helmet. The inuincyble shylde of equitie shal he take, hys cruel wrath shal he sharpen for a speare and the whoole compasse of the world shall fyght wyth hym agaīst the vnwyse.

Then shal the thōder boltes go out of the lyghteninges and come out of the rayne bowe of the cloudes to the place apoynted: out of the harde stony indygnacyon there shall fall thick hayles, and the water of the see shalbe wroth E against them, and the floudes shal renne roughly together. Yea a myghty wynde shal stand vp agaynste thē and a storme shall scater them abrode.

Thus the vnryghteouse dealynge of them shall bryng all the land to awil

derness

derues, and wyckednes shal ouerthrowe the dwellynges of the myghtye.

The callynge of kynges, Princes and Judges: whi the are also exhorted to searche wysdome.

The. vi. Chapter.

A Wysdom is better the strēgth, and a man of vnderstandyng is more worth then that is stronge. Heare therfore (O ye kinges) and vnderstand: O learne ye that be Judges of the endes of the earth. Geue eare ye that rule the multytudes, and delyte in much people. For the power is geuen you of the Lorde, and the strength from the Hiest: which shal trye youre workes and search out your ymaginacyons: How that yee be yng officers of his kingdome / haue not executed true iudgemente, haue not kepte the law of righteousnes, nor walked after his wil. Horribly and that right soone shal he appeare vnto you: for an hard iudgemēt shal they haue that bear rule. Mercy is graūted vnto the simple, but they that be in auctorite shalbe sore punyshed. For God which is Lord ouer al / shall excepte no mans personne, neyther shal he stād in awe of any mans greatnes: for he hath made ꝑ small & great and careth for all alyke. But the mighti shal haue the sorer punyshment.

Unto you therfore (O ye kynges) do I speake, ꝑ ye may learne wisdō & not go amysse: for they that kepe righteousnes shalbe righteously iudged: and they ꝑ are lerned in righteous thinges, shal fynde to make answere. Wherfore lyst youre lust vpon my wordes, and louethē, so shal ye come by nurtour. Wisdom is a noble thing, and neuer fayleth alwaye: ye she is easely sene of thē that loue her / and founde of soch as seke her. She preuenteth thē that desyre her, that she mai fyrst shewe her selfe vnto them. Who so awaketh vnto her by tymes, shal haue no greate trauel, for he shal fynde her sitting readi at his dores. To thincke vpon her, is parfect vnstanding: and who so watcheth for her shalbe safe, and ꝑ sone For she goeth about seking soch as are worthe for her, sheweth her selfe cherefully vnto them in their goinges, and meeteth them wyth al diligence.

For the vnfained desire of reformacō is her beginninge: to care for nurtoure is loue, and loue is the keping of her lawes. Nowe the kepinge of the lawes is perfection and an vncorrupt lyfe, and an vncorrupte lyfe maketh a man familier with god. And so the desyre of wysdom leadeth to the kingedome euerlasting. If youre delite be then in royall seates and scepters (O ye kings of the people) set your lust vpon wisdome, that ye mai raigne for euermore. O loue ꝑ light of wysdō, al ye ꝑ be rulers of the people. As for wisdome what she is, and how she came vp I wyl tel you, and wil not hide the mysteryes of God from you: but wyl seke her oute from the begynnynge of the natyuyte, and bringe the knowledg of her into lyght / and wyl not kepe back the trueth: neither wyll I haue to do with consumyng enuy, for suche a manne shal not be partaker of wysdome. But the multitude of ꝑ wise is the welfare of the worlde, and a wise kyng is the vpholder of the people. O receaue nurtoure then thorowe my wordes, and it shal do you good.

Wisdome ought to be preferred before all thynges

The. vii. Chapter.

I My selfe also am a mortall man lyke as all other, and am come of the earthy generacion of hym that was fyrst made, and in my mothers wombe was I fashyoned to be flesh: In the tyme of ten monethes was I brought together in bloude thorow the sede of man, and the commodyous appetyte of sleape. When I was borne, I receaued lyke ayre as other men, and fell vppon the erth (which is my natur) crying and weppynge at the fyrst, as all other do. I was wrapped in swadlynge clothes, and broughte vp wythe greate cares. For there is no kyng that hath had eny other begynnyng of byrth. All men then haue one entraunce vnto lyfe, and one goynge out in lyke maner. Wherfore I desyred, and vnderstandyng was geuen me: I called, and the spryte of wysdome came in to me. I sett more by her, then by kyngdomes and royall seates, and counted ryches nothig in comparisō of her

As for precyous stonne I compared it not vnto her: for all gold is but grauell vnto her, and siluer shalbe counted but claye before her syght. I loued her aboue welfare and beutye, and purposed to take her for my lyght, for her shyne can not be quenched. All good thynges came to me wt her, and innumerable rych es thorowe her handes. I was glad in them all, for thys wysdome weute before me, and I knewe not that she is the mother of al good thynges. Now as I my selfe lerned vnfaynedly, so do I make other mē partakers of her, and hyde her ryches from noo man: for she is an infynite treasure vnto men, which who so vse, become Partakers of the loue and frendshyp of God, and are accepted vnto hym for the gyftes of wysdome.

God hath graunted me to talke wysely and conuenyently to handle the thyngs that he hath graciously lent me. For it is he, that ledeth vnto wysdomme, and teacheth to vse wtdōe arygh t. In his hād are we & our workes: ye al our wisdom, our vnderstādyng & knowledge of al our workes. For he hath geuē me ỹ true science of these thigs: so ỹ I know how ỹ world was made, & ỹ powers of ỹ elements: ỹ begining, ending & middest of ỹ times: how the time alter, how one goeth after another, & how they are fulfylled: the course of ỹ yere: ỹ ordinaūces of the starres: the natures & kindnes of bestes: ỹ furiosnes of bestes: ỹ power of ỹ windes: the immaginatiōs of mē: the deuersites of yōg plātes: the vertues of rotes, & al such thiges as are secret & not loked for, haue I learned. For ỹ workmaster of al thigs hath taght me wysdō. In her is ỹ spyret of vnderstāding, which is holy, manifold, one only subtil, curteous, discrete, quick, vndefyled, playne, swete, louing the thyng that is good, sharpe, which forbiddeth not to do well, gentle, kynde, stedfast sure, free: hauing al vertues, circumspect in al thiges: receauing al spyretes of vnderstanding being clean and sharp. For wysdō is nembler then all nemble thynges: she goeth thorowe and attayneth to all thynges, because of her cleanes.

For she is the breth of the power of God and a pure cleane expressing of ỹ clear nes of almightie God. Therfore can no vndefyled thinge come vnto her for she is the brightnes of the euerlasting lyght the vndefyled myrrowre of the maiestie of god, and the ymage of hys goodnes. And for so much as she is one, she maye do al thinge: and beinge stedfast her selfe she renueth al, and amounge the people conueyth she her selfe into the holye soules. She maketh gods frendes and prophetes: for god loueth no man, but him in whome wysdome dwelleth. For she is more bewtyfull then the sunne, and geueth more light then the starres, and the daye is not to be compared vnto her: for vpon the daye commeth night. But wickednes can not ouercome wysdome, and folyshnes maye not be with her.

The effectes of wysdome.

¶ The. viii. Chapter.

WYsdome reacheth from one ende to another mightyly & louingly dothe she ordre al thynges. I haue loued her and laboured for her euen fro my youth vp: I did my dilygence to mary my selfe with her, such loue had I vnto her bewtye. Who so hathe company of God, commendeth her nobilitie, ye the Lorde of all thynges hym selfe loue thher. For she is the scholmastres of the nurtoure of god, and the chosen oute of hys workes: yf man woulde desyre ryches in thys lyfe, what is richer then wisdome, that worketh all thinges? Thou wylte saye: vnderstandinge worketh. Whot is it among all thynges ỹ worketh more then wisdome? if a man loue vertue and rightuousnes, let hi labour for wysdom, for she hath great vertues. And why? she teacheth sobernes & prudence, rightuousnes and strength, which are such thinges as men can haue no thynge more profytable in theyr lyfe. If a man desyre much knowledge, she can tell the thynges that are past, & discerne thinges for to come: she knoweth the subtilties of wordes and can expound darke sentences. She can tell of tokens & wonderos thynges, or euer they come to passe, & the endes of al tymes & ages: so I purposed after this māer: I wyl take her vnto my company, and co-

men

men louingly with her: no doute she shal geue me good councel, and speake comfortably vnto me in my carefulnesse and grefe. For her sake shall I be well and honestly taken amõge the comens and Lordes of the councell. Though I be yonge, yet shall I haue sharpe vnderstandynge, so that I shalbe maruelous in the sight of greate men, and the faces of Prynces shall wonder at me. When I holde my tounge, they shall byde my leasure: when I speake, they shall loke vpon me: and yf I talke moch, they shal laye their handes vppon their mouthe. Moreouer, by the meanes of her I shall obtayne immortalyte, and leaue behynde me an euerlastynge memoryal among them that comme after me. I shal set the people in ordre, and the Nacyons shalbe subdued vnto me. Horryble tyrauntes shalbe afrayed, when they do but heare of me amounge the Multytude, I shalbe counted good, and myghty in battayll. Whē I coin home, I shal finde reste wt her: for her cõpany hath no bitternes, and her felowshyp hath no tedyousnesse, but myrth & ioye.

¶ Now when I consydered these thynges by myselfe, & pondered thē in my herte, how that to be ioyned vnto wisdome is immortalyte, and greate pleasuer to haue her frendshippe: how that in the workes of her handes are infinyte riches: how that who so kepeth company with her shalbe wise: and that he whiche talketh with her, shall come to honoure: I went aboute seking to get her vnto me. For I was a ladd of a ryght wyt, and had a good vnderstãdinge.

nota

to be gat of god

But when I grew to more vnderstãding, I came to an vndefiled body. Nevertheles when I parceaued yͭ I could not kepe my selfe chast, except GOD gaue it me (and that was a point of wysdome also, to know whose gyft it was) I fepte vnto the Lorde, ād besought him, and with my whole herte I sayde after this maner:

A prayer of Salomon to obtayne wysdome.

The.ix. Chapter.

O God of my fathers, & lord of mercyes (thou that hast made al thinges with thy worde, and ordened man thorow thy wysdome yͭ he

shuld haue dominion ouer yͤ creature which yͤ hast made: that he shuld ordre yͤ worlde according to equite and ryghteousnes, and execut iudgment with a true herte) geue me wysdome, which is euer aboute thy seate: and put me not out from amonge thy children: for I thy seruaunt and sonne of thy hãdmayden, am a feble person, of a short tyme and to yunge to the vnderstandyng of iudgment and the lawes. And, though a man be neuer so perfecte amonge the children of men, yet yf thy wysdome be not with him, he shalbe nothing regarded. But thou hast chosen me, to be a kynge vnto the people, and the iudge of thy sonnes and daughters.

B

Thou hast commaunded me to bylde a temple vpon thy holy mount, & an aulter in the cite wherin thou dwellest: a lyknes of thy holye tabernacle which thou hast prepared from the beginning, and thy wysdome with yͭ, which knoweth thy workes: which also was wyth the when thou madeste the worlde, and knowe what was acceptable in thy syght/and ryght in thy commaundementes. O send her out of thy holy heauens from the trone of thy maiesty, that she maye be with me, and laboure with me: yͭ I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth al thynges: and she shal lede me soberly in my workes/and preserue me in her power.

C

So shal my workes be acceptable, ād then shal I gouerne thy people ryghteously, and be worthy to syt in my fathers seate. For what man is he/that maye know the councel of God? Or/ who can thynke what the wyll of God is? For the thoughtes of mortall men are miserable, ād our forcastes are but vncerten. And why? a mortal & corruptible body is heuy vnto the soule and the earthly mansiõ kepeth downe yͭ vnderstanding yͭ museth vpon many thinges. Very hardly can we discerne yͭ thinges yͭ are vpon earth, and grete labour haue we, or we can find yͭ thinges which are before our eyes: Who wil then seke out the grounde of the thynges yͭ are done in heauen? Oh Lord, who cã haue knowledg of thy vnderstãding

D

nota thynges

and meanyng, excepte thou geue wysdo me and sende the holy goost from abo= ue: that the ways of them whych are vp on earth maye be reformed: that men maye learne the thinges that are pleas unt vnto the, and be preserued thorow wysdome.

The delyueraunce of the righttwyes commeth tho zoughe wisdome.

The .x. Chapter

A WYsdome preserued the fyrst man, whome God made a father of the world, whē he was created alone, brought him out of his offence, to= ke him out of the mould of the erth, and gaue him power to rule all thynges.

B When the vnrighteuous wente awaye in hys wrath from thys wysdomme, the brotherhed perysshed thorow the wrath of murthur. Agayne, whē the water de stroyed the whole worlde, wysdome pre= serued the righteous thorow a pore trē wherof she was gouerner her selfe. Mo reouer when wyckednes had gotten the vpper hande, so that the nacyons were puft vp wt pryd, she knew the righteous preserued hym fautles vnto God, and layd vp sure mercy for his chyldren.

B She preserued the ryghteous, when he fled from the vngodly ỹ perysshed, what tyme as the fyre fell downe vpon the .v. cyties: Lyke as yet thys day the vnfru tefull, waste, and smokyng land geueth testimonye of their wyckednesse: ye the vnrype and vntymely frutes that grew vpon the trees.

And for a token of a remembraūce of the vnfaythful soule, there standeth a pi ler of salt. For al soch as regarded not wysdome/ gat not only this hurt, that they knowe not the thinges whichwer goode, but also left be hynde them vnto men, a memorial of their foolishnes: soỹ in the thynges wherin they sinned, they could not be hidd. But as for sochas take hede vnto wisdome, she shal delyuer them from sorowe.

C When the righteous fled because of his brothers wrath/ wisdome led him ỹ right waye, shewed him the kyngdome of God/ gaue hym knowledge of holy thinges, made hi rych, in his laboures and brought to passe the thynges that he wente aboute. In the deceatfulnes of soch as defrauded hi, she stod bi him, and made him rithe. She saued hym from his enemies, and defended hifrō ỹ disceuers. She made him strōg in bat tayl and gaue hym the victory, that he myght knowe, how that wisdom is strō ger then al thinges. When the righteu= ous was solde, she forsoke him not, but delyuered him from sinners. She went downe with him in to the dongeon/ād tayled him not in the bādes: tyl she had brought him the scepter of the realme/ & power agaynst those that oppressed hi. As for them that had accused hym, shee declared them to be lyers, and brought hym to perpetual worshyppe.

D She delyured the ryghteous people and fautlesse sede, frome the nacyons ỹ oppressed them. She entred in to ỹ soul of the seruaunt of God, and stod by hī in wonders and tokēs agaynst the hor ryble kyng. She gaue the righteous ỹ rewarde of their labours, and led them forth amaruelus waye: on ỹ daye tyme she was a shadow vnto them/ & alight of starres i ỹ night seasō. She brought them thorow the red see, and caryed the thorow the great water. She drowned their enemyes in the see, and broughte them out of ỹ depe. So the ryghteous toke the spoyles of the vngodly, & prai sed thy holy name/ O lord, & magnified thy victorious hād wt one accorde. For wisdom openeth the mouth of the dōme ād maketh the tōges of babes to speke.

The myracles done for Israel. The venge aunce of synners. The great power ād mercy of God.

The .xi. Chapter.

A SHe ordred their worckes in the handes of the holy pro phet: so that they went tho zow the wyldernes ỹ was not inhabyted, ād pytched their tentes in thee waste deserte. They stod agaynst there enemyes, & were auē ged of their aduersaryes. When they were thirstie, they called vpō ỹ, and water was geuē the out of ỹ rock, & their thirst slaked out of the harde stone. For bi ỹ thiges/ wher thrōw their enemyes were punisshed, where they helped in theyre nede.

for

For vnto the enmies thou gauest mans bloud in stead of lyuing water. And whe re as they had scarcenes in the rebuke when the chyldre wer slayn, thou gauest vnto thyne owne a plenteous water vnloked for: declarynge by the thyrst that was at that tyme, howe thou wouldeste bryng thyne owne vnto honoure, and
B slay their aduersaryes. For whē they were tried, nortured w̄ fatherly mercy, they knowledged how the vngodlye were iudged, and punished thorow the wrath of God. These hast thou exhorted as a father, and proued them: but vnto the other thou hast bene a boysterous kynge, layed hard to their charge, and condemned them. Whether they were absent or present, their punishment was alyke/ For their greafe was double: namely e, mournyng, and the remembrance of thynges paste. But when they perceaued that their punishments dyd them good, they thought vpon the Lorde, and wondered at the ende. For at the last they helde moch of hym, of whom in the out castynge they thought scorne, as of an abiecte. Neuertheless the righteous dyd not so when they were thirstie: but euen lyke as the thoughtes of the foolish were, so was also their wickednes.
C Where as certayne men now (thorow errour) dyd worshipe domme serpents and vayne beastes, thou sendedste a multytude of dōme bestes vpon them for a vengeance: that they might know, that loke where withall a man synneth, by the same also shall he be punyshed. For vnto the almyghty hand, that made the worlde of naughte, it was not vnpossible, to send among them an heape of Beeres, or woodde lyons, or cruell Beastes of a straunge kynde, soch as are vnknowne or spoute fyre or cast oute a smokynge breth, or shot horrible sparkes out of their eyes: whych myght not only destroy them with hurtynge, but also kyll them with theire horryble syghte. Yee without these beastes mighte they haue bene slayne with one winde, beyng persecuted of theire owne workes, and scatered abroade thorow the breth of the powet.
D Neuertheles thou hast ordred all thynges in measure, nombre and weight. For thou hast euer had greate strengthe and myght, and who maye withstāde the power of thyne arme? And whyle lyke as the smal thing that the balaunce weyeth so is the worlde before thee: yee as adroppe of the mornynge dew, that falleth down vpon the earth. Thou hast mercy vpon all, for thou hast power of all thinges: and makest the as though thou sawest not the sonnes of men, because they shoulde amende. For thou louest all the sonnes of men, because they shoulde amende. For thou louest all the thynges that are, and hatest none of them whome thou hast made: nether diddeste thou ordeyne or make any thynge of euell wyll. How might any thinges endure, if it were not thy wyll? Or how coulde any thinge be preserued, excepte it were called of thee? But thou sparest all, for all are thyne, O Lorde, thou louer of soules.

The mercye of god towarde synners, the workes of God are vnsercheable. God geueth leyser to repēt vs.

The.xii. Chapter.

O Lorde, howe gracious and swete is thy spirite in all thinges? Therfore chastenest thē them measurably that goo wronge, and warnest them concerning the thynges wherin they offende: thou speakest vnto them (O Lorde) and exhortest them to leue their wickednesse, and to put their trust in thee, As for those olde inhabiters of thy holy lande thou mightest not away with thē/ for they committed abhominable workes agaynst thee: as witche craft, sorcery and Idolatry: they slewe their owne childeren without mercye: they ate vpmens bowels and deuored the bloud: ye because of suche abhominactions / misbeleues and Offrynges, thou slewest the fathers of the desolate soules by the hādes of oure fathers ye the land whych thou louest aboue al other mighte be a dwellynge for the childeren of God.

Neuertheles thou sparedst them also (as men) ād sendedst the forerunners of thyne hooste euen hornettes to destroye them out by lytle a lytle. Not that thou wast vnable to subdue the vngodly vnto the ryghteous in battel or with cruell beastes, or with one rough worde to destroy them together: But thy mynd was to dryue them out by lytle and lytle, ge-

uing them time and place to amēd kno
wing wel, that it was an vnrighteous
nacyon and wicked of nature and that
their thought myght neuer be altered:
for it was a cursed sede from the begin
nyg, and feared no man: Yet hast thou
pardoned their sinnes. For who wil sai
vnto the: why hast thou done that: Or
who wyl stand agaynst thy iudgment:
Or who wil come befor thy face: ā auen
ger of vnrighteous men: Or who wyll
blame the, yf the people perish, whom ÿ
hast made: For there is none other god
but thou, that carest for al thinges: that
thou mayest declare how that thy iudg
mēt is not vnright. Ther darre nether
kyng, ner tyraunt in thy syght require
accōptes of thē whom ÿ hast destroied.

For so moch then as thou art righ
teous thy selfe, ÿ ordrest al thinges righ
teously/ and punishest euen hi that hath
not deserued to be punished/ and takest
him for a straunger and an aleaunt in
the laude of thy power. For thy power
is the beginning of rightousnes: and be
cause thou arte Lorde of all thynges,
therfore art ÿ gracyous vnto al. Whē
men thinke ÿ not to be of a ful strēgth,
thou declarest thy power: boldly dely
uerest thou them ouer that knowe the
not. But thou lorde of power iudgeste
quyetly, and ordrest vs wt greate worl
hype, for thou mayest do as thou wylte.

By soch workes now hast ÿ taught
thy people, that a man also shuld be iust
and louinge: and hast made thy childrē
to be of a good hope: for euē when thou
iudgest, thou geuest rowme to amend
from sinnes. For in so moch as ÿ haste
punished, and with soch dilygence dely
uered thee enemyes of thy seruauntes,
whiche were worthy to die (where tho
rowt thou gauest them tyme and place
of amendement, that they myght turne
from their wickednes (with how great
diligence thē ponishest thou thin owne
childrē, vnto whose fathers thou hast
swore and made couenaūtes of good
promises: So wher as thou docst but
chasten vs, thou punishest our ēmies di
uerse wayes to ÿ intēt ÿ whē we punishe
we shuld remēbre thi goodnesse: & when
we oure selues are punished, to put our
trust i thy mercy. Wherfor wher as men
haue liued ignorauntly & vnrighteously
ÿ hast punished thē sore euen thorow the
same thynges that they worshypped.
For they went astraye verye longe in ÿ
waye of errour, and helde the beastes
(whiche euen theyr ennemyes dispysed)
for goddes, lyuinge as Chylderen of no
vnderstandinge. Therfor hast thou sēt
a scornefull punishement among them,
as awonge the chylderen of ignorauns
ce. As for such as woulde not be refor
med by those scornes and rebukes, they
felt the worthy punishementes of God.
For the thynges that they suffred they
bare them vnpacientlye, beinge not con
tent in them, but vnwyllynge. And whē
they perisshe by the same thynges that
they toke for goddes, they knowledged
then, that there was but one true God,
whom afore they wold not know: therfo
re came ÿ end of theyr dānacion vpō thē

All thinges be vayne, except the knowledg of God
Idolaters and Idoles ar mocked.

The.xiii. Chapter.

Vayne are all men, which ha
ue not the knoledg of God:
as wer they that out of the
good thinges which are se
ne, knewe not hym that of
hym selfe is euerlastinge: Neyther toke
they so muche regarde of the worckes ÿ
are made, as to know, who was the craf
tesman of theym: but some toke the fyre,
some the wynde or ayer, some the cour
se of the starres, som the water, some to
ke Sunne and Moone, or the lyghtes
of heauē whych rule the earth, for gods.
But though they had suche pleasure in
their beutie, ÿ they thought thē to haue
ben goddes: yet shuld they haue knowē
how much more fayrer he is ÿ made thē.
For ÿ maker of beuty hath ordeyned all
these thinges: or if they merueled at ÿ po
wer & workes of thē, thei shuld haue per
ceiued therby, ÿ he which made these thī
ges is mightier then they. For by ÿ gre
atnes & beuti of ÿ creature, ÿ maker the
rof may playnely be knowē. Notwstā
dig they ar ÿ les to be blamed ÿ sought
god, & wold haue foūd hi, & yet missed.
& why: for so much as they wēt about in
his' workes & sought after thē, it is a to
kē, ÿ they regard & hold moch of his wor
kes ÿ are sen: howbeit they are not wholt

to

to be excused. For yf their vnderstãding and knowledge was so greate, that they coulde discerne the worlde and the creatures, why dyd they not rather finde out the Lorde therof?

But vnhappye are they/and among the deed is their hope, that call themgodes which are but ỹ worckes of mens hãdes: golde, syluer, and the thyng that is founde out by conyng, the symylitude of beestes, or any vayn sto ỹ hathbenmade by hand of olde. Or as when acarpenter ¶ cutteth downe atree out ofthe wodd, and pareth of the backe of it conyngly: and so with the one parte maketh a vessel to be vsed: and dighteth meat with the resydue. As for the other part that is left, whiche is profytable for nothyng (for it is a croked pece of wod and ful of knobbes (he carueth it dylygenly thorowhis vanite, and (according to the knowledg of his cõnyng) he geueth it some proper tion, fashyoneth it after the symylytude of a man, or makethe it lyke some beeste, streaketh it ouer with redd, and painteth it, and loke what foul spot is in it, he casteth some coloure vpon it.

Thẽ maketh he a conuenient tabernacle for it, setteth it in the wall, and maketh it fast with pro, prouidyng so for it, lest it happen to fal: for it is wel knowne, that it can not helpe it self: And why? it is but ã ymag, & must of necessitebe helped. Then goeth he and offrethe of his Goodes vntoit, for his children and for hys wife: he seketh helpe at it, he asketh counsel at it: he is not ashamed to speake vnto it that hath no soule: for health, he maketh his peticyon vnto him that is syck: for lyfe, he prayeth vnto him that is ded: he calleth vnto him for helpe, that is not able to helpe him selfe: and to sende hym a god iourneye, he prayeth him that mai not go. And in al the thinges that he taketh in hande (whether it be to optayne any thing or to worck) he prayeth vnto him that can do no maner of good.

¶ The detestacyõ and abhomynacyon of ymages. & curse of them that maketh them: The euelles that come of idolatry.

The .xiiii. Chapter

AGayne/another man purposyng to sayle, and begining to take his tourneye thorow the raging sea, calleth for helpe vnto a stocke/ that is farre weaker, then the tre that bereth hym. For as for it/ couetousnes of money hath found it out/and ỹ craftesman mede it with his conynge. But thy prouidence/O father gouerneth al thinges from the begynnynge: for thou hast made a waie in the sea, & ãd a sure path in the middest of the waues: declaring therby, that thou hast power to helpe in al thinges, ye though a man went to ỹ sea without shyp. Neuerthles, that the worke of wysoõ should not be vayne, thou hast caused an arke to be made: And therfore do men commit their lyues to a smal pece of wodd, passing ouer the sea in a shyppe and are saued. ¶ B

For in the olde tyme when ỹ proude gyauntes perished, he (whome the hope was left to increse the world) wẽt into the shippe/which was grounded thorow thy hande/and so lefte sede behynde him vnto the world. For happy is the tre where thorow righteousnes commeth: but cursed is the ymage of wodd, that is made with handes, yea both it ãd he that made it. He/because he made it: and it, beause it was called god, wher as it is but a fraile thynge. For the vngodly and hys vngodlines are both lyke abhominable vnto god. Euen so the worke and he that made it also shalbe punished together. Therfore shall there a plage come vpon the images of the Heathen: for out of the creature of god they are become an abhomynacyon, a temptacyon vnto the soules of mẽ, and a snare for the fete of the vnwyse. And why? the sekynge out of ymmages is the begynnynge of whordome, & the bryngyng vp of them is the destruccion of lyfe: For they were not from the beginninge, neither shal they contynue for euer. The welthy ydelnes of men hath founde them out vpõ earth, therfore shal they comm shortly to an ende. Whẽ a father mourned for his sõne ỹ was takẽ awai frõ hi/he made hi an imag (i al ỹ haste) of his ded sõne: & so he begã to worshyp hi as god, which was but a deed imã/& ordened his seruãts to offer vnto hi.

¶ Thus

Thus by proces of tyme and thorowe longe custome, this errour was kepte as a law, and tyrauntes compelled me by violence to honour ymages. As for those that were so farre of, that menne myght not worshyp the presently, their pycture was brought from farre (lyke the ymage of a kyng whom they wold honoure) to the intent that with great dylygence they myght worshippe hym which was farre of/as though he had bene present. Agayne/the synguler cōning of ỹ craftesman gaue ỹ ignorauūt also a greate occasion to worshyp ymages. For the workman willinge to do him a pleasure that set hym a worke, laboureth with al his cōning to make ỹ ymage of the best fashyon. And so/the howe the bewty of the worke) the comen people was disceaued, in so much that they toke him now for a god, whych a litle afore was but honored as a man. And this was the errour of mans like, when men (ether for to serue their owne affection / or to do some pleasure vnto kynges) ascribed vnto stones and stockes the name of god/which ought to be geuen vnto men.

Moreouer, this was not ynough for them that they erred in the knowledge of god: but where as they lyued in the greate warres of ignorauūce, those many and grete plages called they peace. For ether they slue their owne chyldre, and offred them, or dyd sacrifice in the nyght season, or els helde vnreasonable watches: so that they kepte nether lyfe nor mariage cleane: but ether one slue another to deathe malycyously, or els greued his neyghboure wadnoutrye. And thus were al thinges myxte together: bloude, manslaughter/theft, dissimulacion, corrupcō/vnfaithfulnes, sedicion, periury, disquyeting of good men, vnthankfulnes, defilyng of soules chaungyng of byrth, vnstedfastnes of ℰ of mariage, inysorde of aduoutry and vnclenes. And whye the honouring of abhominable ymages is the cause, the beginning and ende of al euel. For they that worshyp Idoles, either they are wad whē they be mery, or prophecy lyes, or lyue vngodly/or els lyghtlye for swear them selues.

For in somoch as their trust is in the Idols (which haue nether soule ner vnderstandyng) though they swere falsely yet they thincke it shall not hurte them.

Therfore commeth a greate plage vpon them, and that worthely: for they haue an euel opynion of God, geuyng hede vnto Idols, swearing vntrustly to deceaue, and despising rightuousnes. For their swearing is no vertue, but a plage of them that synne, and goeth euer wt ỹ offence of the vngodly.

The voyce of the faythful prayinge the mercy of God for whose graces sake they leaue not Idols.

The.xv. Chapter.

BVt thou (O oure God) art swete, long sufferinge and true, and in mercy ordreste thou al thinges. Though we synne/yet are we thyne, for we knowe thy strength. If we sinne not/thē ar we sure, that thou regardest vs. For to knowe the, is parfecte rightuousnes: yee to knowe thy tyghtuousnes & power, is the rote of imortalyte. As for the thing that men haue founde out thorow their euell scyence, it hathe not deceaued vs: as the paynting of ỹ picture (an vnprofytable laboure) and carued ymag, wt diuerse colours, whose syght entyseth the ygnorant: so ỹ thee honoureth and loueth the picture of a dead ymage that hath no soule.

Neuerthelesse/they that loue soche euel thinges, are worthy of death: they that trust in them, they that make them, they that loue them, ād they that honoure them. The potter also taketh and tēpereth soft earth, laboureth it, & geueth it the fashyō of a vessel, whatsoeuer serueth for oure vse, and so of one pece of claye he maketh some clene vessell for seruyce, and some contrary. But where to euery vessel serueth, that knoweth ỹ potter him selfe. So with his vayne laboure he maketh a God of ỹ same clay: this doth eue he, which a lytle afore was made of earth him selfe, and wythin a lytle while after (whē he dyeth) turneth to earth agayne.

Notwithstandynge, he careth not ỹ more because he shal labour, ner because hys

his lif is shoꝛt: but striueth to excel gold smythes, the syluer smythes, the copper smythes, and taketh it foꝛ an honoure to make vayne thynges. Foꝛ hys hert is ashes, hys hope is but vayne earth, and his lyfe is no moꝛe woꝛth thē clay: foꝛ so much as he knoweth not hys owne maker, that gaue hym his soule to woꝛke, and bꝛethed in hym the bꝛeth of lyfe.

C They counte our lyfe but a pastime, and our conuersacion to be but a market, ād that men shoulde euer be getting, and ꝯ by euell meanes. Nowe he that of erth maketh fraple vessels and ymages, knoweth hi selfe to offende aboue all other.

All the enemyes of thy people and that holde them in subiection, ar vnwyse, vnhappy, and exceading pꝛoude vnto ther owne soules: foꝛ they iudge all ꝯ ydoles of the heathen to be goddes, whiche neither haue eye syghte to see, noꝛ noses to smell, noꝛ eares to heare, noꝛ fyngers of

D handes foꝛ to groape: and as foꝛ theyr fete they are to slowe to go. Foꝛ mā made them, and he that hath but a boꝛowed spꝛete, fashioned them. But no man can make a God lyke vnto him: foꝛ seinge he is but moꝛtal hym selfe, it is but moꝛtall that he maketh wyth vnrighteous handes. He him self is better then they whō he woꝛshippeth, for he lyued thoughe he was moꝛtall, but so dyd neuer they.

Ye they woꝛship beastes also, which are most miserable: foꝛ cōpare thinges that can not fele vnto them, and they ar woꝛse then those. Yet is there not one of these beastes, that with his syght can behold any good thing, nether haue they geuen pꝛaise noꝛ thanckes vnto god.

The punishement of Idolaters and the benefits done vnto the kaythfull.

The.xvi. Chapter.

A FOꝛ these & such other thynges haue they suffred woꝛthy punishemēt, & thoꝛow ꝯ multitude of beastes ar theiꝛ roted out. In stead of ꝯ which punischementes thou hast graciously oꝛdꝛed thyne owne People, and geuen them their desyꝛe that they longed foꝛ: a newe straunge taist, pꝛepaꝛynge theym quayles to be theyr meate: to the intente that (by the the thynges whych were shewed and sent vnto them) they that were so gredy of meate, myght be withdꝛawen euen from the desire that was necessary. But these within shoꝛt tyme were bꝛought vnto pouder, and tasted a newe meate. Foꝛ it was requysyte that (wythout any excuse) destruccyon should com vpon those which vsed tyranny, and to shew onli vnto the other, B. how thir enemies were destroyed. Foꝛ when the cruel woodnes of the beastes came vpon them, they pezished thoꝛow the stinges of the euel serpentes.

Notwithstanding thy wꝛath endured not perpetually, but they were put in feare foꝛ a lytle season, that they myght be rekourned, hauinge a token of saluacion/ to remembꝛe the cōmaundement of thy lawe. Foꝛ he that conuerted, was not heled by the thing that he sawe, but by the, O sauiour of al. So in this thou shewest thyne enemyes, ꝯ it is thou, which delyuerest from al euel. As foꝛ they when they were bitten wꝯ greshopers and flies, they died / foꝛ they were woꝛthy to pertish bi such: but nether the teeth of dꝛagons noꝛ of venemus woꝛmes ouer cam thi childꝛen, foꝛ thy mercy was euer by them, and he helped them. Therfoꝛe were they punished to remembꝛe thy woꝛdes/ but hastely were they healed agayne: lest thei C shuld fal into so depe foꝛgetfulnesse/ ꝯ they might not vse thy helpe.

It was nether herbe noꝛ playster ꝯ restoꝛed them to health, but thy woꝛde (O Loꝛd) which healeth al thinges. It is thou (O Loꝛd) that hast the power of lyfe and death: thou leadest vnto dethes doꝛe/ and bringest vp agayne. But man thoꝛowe wyckednes slayeth hys owne soule, and whē his spꝛete goeth foꝛth, it turneth not agayne, nether may he cal againe ꝯ soule that is takē awaye: It is not possible to escape thi hand. Foꝛ the vngodly that wolde not know the, wer punished by the stregth of thine arme: wꝯ straung waters/ haile D stones and raynes were they persecuted, & thoꝛow fire were they consumed. Foꝛ it was a wōdꝛous thig ꝯ fire might doo moꝛe thē water which quēcheth al thinges: but ꝯ woꝛld is ꝯ auēger of ꝯ rygh teous. Some time was ꝯ fire so tame ꝯ ꝯ beastes which were sent to noꝛish ꝯ vngodly

vngodly, but not: and that because they
shoulde se and knowe, that they were
persecuted wyth the punishment of god
And sommetime brente the fyre in the
water on euery syde, that it myght dest-
roy the vnrighteous nacion of the erth.
Agayne, thou hast fed thyne owne peo-
ple with aungels fode, & sent them bred
ready from heauen (without theyre la-
bour) being very pleasaunt and wel gu-
C sted. And to shewe thy ryches and swete
nesse vnto thy children, thou gatherest
euery one theyr desire/so that euery mā
myght take what lyked hym beste. But
the snow and yce abode the violence of
the fire and melted not: that they might
knowe that, the fyre burning in the hal
and raine destroied the frute of the ene-
mies: the fire also forgat his strength/a
gaine, that the ryghtuous might be no
rysked. For the creatur that serueth the
(which arte the maker) is fearce in pu-
nishing the vnrighteous, but is easy &
gētle to do good, vnto such as put ther
D trust in thee. Therfore dyd all thinges
alter at the same tyme/and were al obe-
dient vnto thy grace, which is the norse
of all thynges according to the desyre of
them that had nede therof: that thy chil
dren, O Lorde whome ꝑ louest, mighte
knowe that it is not nature and the gro
wing of frutes that fedeth men, but th-
at it is thy word, which preserueth them
that put ther trust in the. For loke what
myght not be destroid with the fiere, as
soue as it was warmed with a litle sun-
ne beame, it melted: that all men mighte
knowe, that thanckes mighte be geuen
vnto thee before the sunne rise, and that
ꝑ oughtest to be worshipped before the
day springe. For the hope of the vnthā
kful shal melt awaie as ꝑ winter yce, &
perish as water, ꝑ is not necessary.

The iudgementes of god vpon the Egipcians.

The.xi. vii. Chapter.

A GReate are thy iudgementes
(O Lord) and thy councels
can not be expressed, therfo-
re men do erre, that will not
be reformed with thy wisdō
For when the vnrighteous thought to
haue thy holy people in subiection, they
were bound with the bandes of darken
nes and long night, shut vnder ꝑ rofe/
thinking to escape ꝑ euerlasting wisdō.
And while they thought to behyd in the
darcknesse of their sinnes/they were sca
tered abrode in the very myddest of the
darck couering of forgetfulnes, put to
horrible feare & wonderously vexed for
the corner where they myghte not kepe
them from feare: because the sounde ca
me downe and vexed them: ye manifer
rible and straunge visions made them
afrayd.

No power of the fyre myghte geue
them lyght, nether myght ꝑ clear flam B
mes of the starres lyghten that horryb
le nyght. For there appered vnto them
a sodein fyre, very dredeful: at ꝑ which
when they sawe nothyng) they were so a
frayed, that they thought ꝑ thig whych
they sawe, to be the more fearful. As for
the sorcery and enchauntemente ꝑ they
vsed, it came to derisyon, and the proud
wysdome was broughte to shame. For
they that promised to driue awaye thee
fearfulnes and drede from thee weake
soules/where syck for feare them selues,
and that with scorne. And though none C
of the wonders feared them, yet were thei
afraid at the bestes which came vpō the
and at the hissyng of the serpentes. In
so moch that with trembling they sow
ned and sayde they sawe not thee ayre,
whiche no man yet maye escape.

For it is an heuy thing, when a mās
owne conscience beareth recorde of his
wickednes and condempneth him. And
why? abered and wounded conscyence, nota
taketh euer cruel thinges in hande. Fe- for sure
arfulnes is nothing els but a declarig not
that a man seketh helpe and defence, to
āswer for him self. And loke how mo ch
lesse the hope is within: the more is the
vncertētye of the matter, for the which
he is punished. But they that came in D
myghty nyght: slepte the slepe that fell
vpō them from vnderand from aboue
somtyme were they afrayed thorow the
feare of the wonders, and somtym they
were so weake that they swowned wal
for an hastye and sodayn fearfulnes ca
me vpon the. After warde, yf eny of thē
had fallen, he was kept and shutt in pre
son but wythoutchaynes. But yf eny e
dwelt in a villag, yf he had bene ā heir
or husband man he suffred intollerable
necessite

neceſſite: for they were al bounde wyth one chayne of darckneſſe.

Whether it were a blaſphemig wind, or a ſwete ſong of ỹ birdes amõge the thicke braũches of ỹ trees, or the vehemence of haſty rũnting water, or greate noyſe of the fallig downe of ſtones, or ỹ plateng & rũning of beaſtes whõthet ſawe not, or the mighty noyſe of rorig beſtes, or ỹ ſound ỹ anſwereth againe i the hie mountaines: it made thẽ ſownde for very feare. For all ỹ earth ſhyned wt clere light, & no mã was hidred ihts labour. Only vpõ thẽ there fell a heuy night, an imag of darknes ỹ was to com vpõ thẽ. Yee they were vnto thẽ ſelues ỹ moſte heuye and horrible darckneſſe.

¶ The fyrye lyght ỹ the Iſraelites had in Egypte The perſequucion of the faithful: The Lord ſmot all the fyrſt borne of Egypt. The ſonne of ỹ people in the wildernes. Aaron ſtode betwyxt the lyue and the deed wyth his cenſoure.

¶ The. xviii. Chapter.

A NEuertheles thy ſaintes had a very greate light (& the enemies herd their voice, but they ſaw not ỹ figure of thẽ.) And becauſe thei ſuffered not ỹ ſame thinges / they magnified ỹ: & they ỹ were vexed afore (becauſe they were not hurt now) thanked the, & beſought the (O god) ỹ thei might be a difference. Therfore had they a burning piler of fire to lede thẽ i ỹ vnknowne wate & ỹ gaueſt thẽ ỹ Sunn for a fre gift wt out any hurt. Reaſon it was / ỹ they ſhuld want light & be put in the priſon of darcknes, which kepte thy children i captyuite, by whõ the vncorupt light of ỹ lawe of ỹ world was for to be geuẽ. Whẽ thei thoght to ſlai the babes of ỹ righteous (one beig laid out / & preſerued to be leder vnto the other) ỹ broughteſt out the whole multitud of ỹ children / & deſtroiedſt thoſe i ỹ mighty water. Of ỹ night were our fathers certifyed afore ỹ, they knowyng vnto what oths they had geuẽ credẽce might be of good chere. Thus thy people receiued the health of the righteous but ỹ vngodli were deſtroied. For like as ỹ haſt hurte our enemies, ſo haſte ỹ promoted vs whõ thou calledeſt afore. For the rightuous children of the good men offred ſecretly ãd ordred the lawe of righteouſnes vnto vnite: that the iuſte ſhoulde receaue good and euell in lyke maner, ſinging prayſes vnto ỹ father of al men. Agayne, there was herd an vnconuenyent voyce of the ennuemyes, and a pyteous crye for children that were bewayled. The maſter and the ſeruaũt were puniſhed in lyke maner. For theye al together had innumerable that died one death.

B Nether were the lyuing ſufficient to bury the deed, for in the twincklyng of an eye, ỹ nobleſt nacyon of them was deſtroyed. As ofte as God helped them afore, yet wold it not make them beleue: but in the deſtruccyon of the firſt borne they knowleged, that it was the people of God. For while al thinges were ſtyl, and when the nyght was in ỹ myddeſt of her courſe / thy Allmyghtie worde (O Lorde) leapte downe from heauen oute of thi rotal trone as a rough mã of warre, in the middeſt of thee lande that was deſtroyed: and ỹ sharpe ſwerde perfourmed their ſtraite commaundement, ſtãding & fillyng al thinges wt death: yee it ſtode vpon the earth & reached vnto ỹ heauen. Thẽ the ſight of ỹ euel dreames vexed them ſodenly, & fearefulneſſe came vpon them vnawares.

C Then laye there one here / another there, half deed half quick, and ſhewed the cauſe of his death. For the viſyons that vexed them, ſhewed them theſe thinges a fore: ſo ỹ they were not ignoraũt, wherfore they peryſhed.

D The tẽptacyon of death touched ỹ righteous alſo, and among the multytude in the wildernes there was inſurrecion, but thy wrath endured not lõg. For the faultleſſe man went in al ỹ haſt, and toke the battayl vpõ him / brought forth the wepon of his mynyſtracyon: euen prayer and the cenſours of reconcilinge: ſette him ſelfe agaynſt the wrath and ſo brought the myſery to an ende: declaring therby, that he was thy ſeruaunt. For he ouercame not the multytude with bodely power, ner with weapens of myght: but with the worde hee ſubdued him that vexed him, puttinge the in remembraunce of the othe and couenaunt made vnto the fathers.

For

For when the deed were fallen downe by heapes one vpon another, he stode in the middest, pacified the wrath, and parted the waye vnto the lyuing. And why? his long garment was al the beu tye, and in the foure rowes of the stones was the glory of the fathers grauen, and thy maiestye was wrytten in the crowne of his head. Upon these the destroyer gaue place, ād was afraide of them: for it was only a temptacion worthy of wrath.

The deeth of the Egyptians, and the great ioye of the hebrues. The meat that was gene vnto the desyr of the people. The elementes serue not only, to ỹ will of God, but also to ỹ wyll of man.

The.xix. Chapter.

A S for the vngodly, ỹ wrath came vpon them wythout mercy vnto ỹ end. For he knew before what shold happen vnto them: how ỹ (when they had consented to let theym go/and had sent them out wyth greate dyligence) they wold repent, and folow vppon them. For when they were yet mourning and makinge lamentacyon by the graues of the deade, they deuysed another folyshnes: so that they persecuted them in their flieng, whom thei had cast out afore with prayer. Worthi necessite also brought them vnto this ende/for thei had cleane forgotten the thinges that happened vnto thē afore. But the thing that was wantynge of their punishment, was requysyte so to be fulfilled vpon theym with tormentes: that thy people might haue a marueious passing thorow/and that these might fynd a straunge death.

B Then was euery creature fashioned agayne of newe accordinge to the wyl of their maker, obeyeng thy commaundementes ỹ thy children might be kepte without hurt, for the cloud ouershadowed their tentes, ād the drie earth appeared, wherafter was water so that in the red sea there was awaye wythoute impedymente, and the grete depe became a playne felde: where thorow al the people wente that were defyled wyth thy hande scynge thy wonderous and maruelous worckes. For as the horses, so were they fed, ād lepe lyke lambes, praising the (O lord) wyth ch hadest deliuered thē. And why? they were yet myndefull of the thinges, that happened whyle they dwelt in the land: how the ground brought forthe flyes in steade of catel, and how the ryuer scrauled wyth the multitude of frogges in steade of fyshes.

But at the last they sawe a new creacion of byrdes, what tyme as they were disceaued wyth lust, and wyth delycate meates. For when they were speaking of their appetite, the quailes came vpp vnto them from the see, and punishemētes cam vpon the synners, not without the tokens whych he came to passe afore by ỹ vehemēce of the streames: for they suffred worthely, according to their wickednesses, they dealt so abhominablye and churlishly/with straūgers. Som re C ceaued no vnknowen geastes, some brought the straungers into bondage that dyd them good. Besyde all these thynges there were some that not onely receaued no straungers wt theyr wylles, but persecuted those also ād did them much euell that receaued them gladly.

Therfore were they punished with blindnes, lyke as they that wer couered wyth sodayne darcknes at the dores of the righteous, so that euery one sought the entraunce of hys dore.

D Thus the elementes turned into them selues, lyke as when one tyme is chaunged vpon an instrumēt of Musike, and yet all the residue kepe theyr melodye: whych may easely be perceaued/ by the syght of the thynges that are com to passe. The drye lande was turned into a waterye/and the thynge that afore swamme in the water/went now vpon the drie grounde. The fyer hath power in the water (contrary to hys owne vertue) ād the water forgat hys owne kind to quench. Agayne, the flammes of the noysome beastes hurte not the flesshe of them that wente wyth them neyther melted they the yse whych eis melteth lyghtely. In al thinges hast thou promoted thi people (O Lord) and brought them to honur: thou hast not despised them, but alwaye and in all places hast thou stande by them.

The ende of the boke of wysdome.

¶ The boke of * Jesus the sonne of Syrah/which is called in latin Ecclesiasticus. Of Jesus

The Prologe of Jesus the sonne of Syrach vnto hys boke.

MAny and greate men haue declared wysdome vnto vs out of the lawe, out of the prophetes and out of other that folowed the. In the which thynges Israell ought to be commended, by the reason of doctryne & wysdome: Therfore they that haue it and reade it, shoulde not onelye them selues be wyse there thorow, but serue other also wyth teaching and wrytynge.

After that my graundfather Jesus had geuen diligent labour to reade the lawe, the prophetes and other bokes that were left vs of oure fathers, and had well exercised hym selfe there in: he purposed also to wryte some thynge of wysdome and good maners, to the intent that they which were wylling to learne and to be wise myght haue the more vnderstandinge, and be the more apte to leade a good conuersacyon.

Wherfore I exhorte you to receaue it louynglye, to reade it wyth dylygence, and to take it in good worthe, though oure wordes be not so eloquente as the famous Oratours. For the thynge that is written in the Hebreue tounge, soundeth not so well when it is translated into an other speache. Not only this boke of myne, but also the lawe, the Prophetes and other bokes sounde farre otherwyse, then they do, when they are spoken in theyr owne language.

Now in the.xxxviii. yeare when I came into Egipte in the tyme of Ptolomy Euerges, and continued there all my lyfe/I gat lybertie to reade and wrytte many good thinges Wherfore I thought it good ād necessary, to bestow my dylygence and trauayl to interprete this boke. And consyderinge that I had tyme, I laboured and dyd my best to perfourme thys boke, and to bringe it vnto lyght: that the straungers also whych are disposed to lerne, myghte apply them selues vnto good maners, and lyue accordinge to the lawe of the Lorde.

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Wysdom proceadeth and commeth of god. A prayse of ỹ fere of God. Rightwesnes is a degre to come by wysdome.

The fyrst Chapter.

ALl wisdom commeth of god the Lord, and hath ben euer with him, and is before all tyme. Who hath nombred the sande of the see, the dropes of the rayne and the dayes of tyme? Who hath measured the heygth of the auen ỹ brodth of the earth & the depnes of the se? Who hath sought out the groũde of gods wisdõ which hath bẽ before al thinges. Wisdom hath bene before al thinges: and the vnderstanding of prudence from euerlastyng (Gods word in the heygth is the well of wisdome, and ỹ euer lastyng commandementes are the entraunce of her.) Vnto whome hath ỹ rote of wisdom bene declared? Or who hath knowne her wit? Vnto whom hath the doctryne of wisdom bene discouered and shewed? and who hath vnderstãde the many folde entraunce of her?

nota Almyghty

There is one: euen the Hiest the maker of al thinges, the Almyghtye, ỹ kyng of power (of whom men ought to stande greatly in awe) which sitteth vpon hys trone being a god of dominion: He hath created her thorow ỹ holy goost: he hath sene her: nõbred her, & mesured her: He hath powred her out vpon al his workes, and vpon al flesshe accordynge to his gift: he geueth her richelye vnto them that loue him. The feare of ỹ lord is worshipp and triumphe, gladnesse & a ioyful crowne. The feare of the Lord maketh a merye hart, geueth gladnesse, ioye and long lyfe. Who so feareth the lorde, it shal go wel with him at the last and in the daye of hys deathe he shalbe blessed.

The loue of God is honorable wysdome: loke vnto whome it apereth, them loue it, for they se what wonderous thinges it doth. The feare of the lorde ys ỹ beginninge of wisdome, and was made with the faythful in the mothers wõbe: it shal go with the chosen wemen, & shal be knowe of the righteous ād faythful. The feare of ỹ lord is ỹ right Gods ser-

uice ỹ preserueth ād iustifieth the hert, and geueth myrth and gladnes. Who so feareth the Lord shalbe happye: and when he hath nede of comfort, he shall be blessed. To feare god is the wisdõe that maketh ryche, and bryngethe all good with her. She fylleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wisdome, and geueth plenteous peace and health. He hath sene her and nombred her: knowledge and vnderstanding, of wysdome hath he poured out as rayne: ād them that helde her fast, hath he brought vnto honoure.

G

The feare of the Lord is the rote of wisdome, and her braunches are lõg lyke. In the treasures of wisdom, is vnderstanding and deuision of knowleg but wisdome is abhorred of sinners.) The feare of the lorde dryueth out sinne (for he that is without feare) cãnot be made righteous, and his wilful boldnes is his owne destruccion. A pacyent man wyl sufferr vnto the tyme, and then shal he haue the rewarde of ioye. A good vnderstanding wyll hyde hys wordes for a tyme, and many mẽs lyppes shal speake of his wysdom. In ỹ treasures of wisdome is the declaracyon of doctryne, but the synner abhoreth the worshipp of god. My sonne (yf thou desyre wisdome, kepe the cõmaũdement, and God shal geue her vnto ỹ for the feare of the Lord is wysdome & nurtoure, he hath pleasure in fayth ād louynge mekenes (and he shall fyl the treasures therof. Be not obstynate and vnfaythfull to the feare of the Lorde, and come not vnto hym wyth a double herte. Be not an ypocrite in the syghte of men, and take good hede what thou speakeste.

nota wonderful boldnes

D

Watcke wel these thynges, lest thou happen to faull and bryng thy soule to dyshonoure, and so GOD discouer thy secretes (and caste thee downe in the myddeste of the Congregacyon: Because thou wouldeste not receaue the feare of GOD, and because thy herte ys full of faynednes and dysceate.

He

¶ He exhorteth the seruantes of god to rightuousnes, loue, vndestandig & pacience, and exhorteth hi that feareth God, to beleue, to hope, and to loue: because God neither confoundeth nor forsaketh them, that trust in hym. A curse vpon the subtil, feare ād impacient of herte:

The.ii.Chapter.

A MY sonne, yf thou wilt come in to the seruyce of god, stā de fast in rightousnes and feare, and arme thy soule to tentacyon: settle thine hert and be pacyent: bow downe thine eare/ receaue the wordes of vnderstandyng, and shryncke not awaye, when thou arte entysed. Holde the fast vpon God, ioyne thy self vnto hym and suffre, that thy lyfe maye encreace at the last. Whatsoeuer happeneth vnto thee, receaue it: suffre in heuynesse, and be patiente in thy trouble. For lyke as gold and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersyte. Beleue in God, and he shall healpe the: ordre thy waye a right, and put thy trust in him. Holde fast his feare, and growe therin. O ye that feare the lord, take sure holde of his mercy: shrincke not awaye from him, that ye fall not. O ye that feare the Lord, beleue hym, and your reward shal not be emptie. O ye that feare the Lorde put your trust in him, and mercye shall come vnto you for pleasure. B O ye that feare the Lorde set your loue vppon him, and youre hertes shal be lyghtened. Consydre the olde generacions of men (O ye chyldren) and marke them wel: was there euer eny one confounded, ꝙ put his trust in ꝙ Lord: Who euer continued in his feare and was forsaken: Or whom dyd he euer despyse, that called faythfully vpon him: For God is gracious and mercyful, he forgeueth synnes in the tyme of trouble, and is a defender for all them that seke hym in the truethe. Woo be vnto him ꝙ hath a double hert, wycked lyppes and euell occupied handes, and to the synner that goeth two maner of ways. Woo be vnto them that are loose of herte, which put not their trust in God, and therfore shall they not be defended of him. Woo be vnto them that haue lost pacience, forsaken the ryght wayes and are turned backe in to frowarde ways. What wyll they do, when the Lorde shall begynne to visite them?

They that feare the Lorde, will not mistrust his worde: and they that loue hym, wyl kepe his commaundemente. They that feare the Lord wyl seke out the thynges / that are pleasaunt vnto him: and they that loue hym, shal fulfyl his lawe. They that feare the lord wyl prepare their hertes, and humble their soules in his syght. They that feare the Lorde kepe his commaundementes, and wyl be patient tyl they se him selfe, sayinge: better it is for vs to fall into the handes of the Lorde, then into the handes of men: for his mercye is as greate as him selfe.

To our father and mother ought we to geue double honoure. Of ꝙ blessing and curse of ꝙ father & mother. No man ought ouer curyosly to searche out the secretes of god.

The.iii.Chapter.

THe chyldren of wysdome are a congregacō of the ryghtuous and their exercyse is obedience and loue. Here me your father (O my deare children) and do thereafter, that ye maye be safe. For the Lord wyl haue the father honoured of the children, and loke what a mother commaūdeth her children to do, he wyl haue it kept. A Who so honoureth his father, his sines shalbe forgeuen him: and he that honoureth his mother is lyke one that gathereth treasure together. Who so honoureth his father, shall haue ioye of hys owne children: and whe he maketh his prayer, he shalbe herde. He that honoureth hys Father, shal haue a longe lyfe: & he that is obedyent for the lordes sake/ hys mother shal haue ioye of hī.

He that feareth the lorde, honoureth his father and mother, and doeth them seruyce, as it were vnto the lord B hym selfe. Honoure thy father in dede, in worde, and and in al pacyence, that thou mayest haue hys blessynge: for the blessinge of the father buyldeth vp the houses of the chyldren, but the mothers curse roteth oute the foundacyons. Reioyse not when thy father is reproued, for it is no honour vnto the but a shame. For the worshyppe of a mans father is hys owne worshypp, & where the father is without honoure, it is the dishonesty of the sonne.

My sonne/ make muche of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstādig
B fayle, haue pacience with him, and dyspise him not in thy strength. For the good dede that thou shewest vnto thy father, shal not be forgotten: and when thou thy selfe wantest/ it shal be rewarded thee (and for thy mothers offence ꝑ shalt be recompenced with good, yea it shall be founde for thee in righteousnes) & in ꝑ daye of trouble ꝑ shalt be remēbred: Thy sines also shall melt awaye, like as the yce in ꝑ fayre warme wether

He that forsaketh his father, shall come to shame; and he that defieth his mother, is cursed of god. My sonne, performe thy workes with louynge meknes, so shalt thou be loued aboue other men. The greater thou art/ the more humble thy selfe (in al thynges) & ꝑ shalt find fauour in ꝑ sight of god. For greate power belongeth only vnto god/ & he is honoured of the lowly.

Seke not out the thyngs that are aboue thy capacite, & searche not out ꝑ grou̇nd of such thinges as ar to mightye for ꝑ: but loke what god hath cōmaūded ꝑ, thinck vpō ꝑ al waie, & be not curious i
C many of his workes. For it is not nedful for ꝑ to se with thine eies ꝑ thinges ꝑ ar secret. Make not ꝑ to much search i superfluous thinges, & be not curyous in many of his workes: for many thinges ar shewed vnto ꝑ alredy, which be aboue ꝑ capacite of men. The medlyng with such hath begiled many a mā, & tāgled their wittes i vayne. Nowe he ꝑ loueth parel, shal perish therin. An hard hert shal fare euell at ꝑ last (ā hert ꝑ goeth two waies, shal not prospere: & he ꝑ is frowad of hert, wil euer be ꝑ worse ād worse.) A wicked hert shalbe ladē with sorowes, & ꝑ vngodly siner wil kepe one sine vpō another. The counsel of ꝑ proud hath no helth, for ꝑ plāt of sine shal
D be roted out i thē. The hert of hi ꝑ hath vnderstādig shal perceue hye thinges/ & a good eare wil gladly herkē vnto wisdō, An hert that is wise & hath vnderstādynge/ wyll absteyne from synnes/ and encrease in the woorckes of rightuousnes. Water quencheth burning fyre, ād

mercy reconsileth synnes. God hath respect vnto hym that is thanckefull: hee thynketh vpon hym agaīnste the tyme to come/ so that when he falleth he shall fynde a stronge holde.

Almes must be done with all mekenes. The study of wisdome and her frute. A iudge ought to be mercifull. An exhortacion to eschue euell & to do good.

The.iiii.Chapter.

A

My sonne, defraude not thee poore of hys almes, ād turne not away thyn eyes frō hym that hath nede. Despyse not an hongry soule, and defye not the poore in hys necessite, greue not the herte of him that is helpelesse/ and wythdraw not the gyft frō the nedefull. Refuse not the prayer of one that is in trouble/ and turne not away thy face from the nedy. Cast not thyne eyes aside from the poore that ꝑ geue hī not occasion to speake euel of ꝑ For yf he complayne of thee in the bytternes of hys soule, his prayer shalbe herde: Euen he that made hym, shal heare hym. Be curteous vnto the company of the poore, humble thy soule vnto the elder and bowe downe thy heade to a man of worshippe. Let it not greue ꝑ B to bowe downe thyne eare vnto the poore, but paye thy debte/ and geue hym a frendlye answere/ and that with meknes.

Delyuer hym that suffreth wronge frō the hande of the oppressour and be not fayntherted when thou sittest in iudgemēt. Be mercyfull vnto the fatherles as a father, and be in steade of an husband vnto theyr mother: so shalt ꝑ be as an obedient sonne of the hyest, & he shal loue thee more then thy mother dothe. Wisdome bringeth lyfe into her children, receaueth them that seke her, and wyll go before them in the way of righteousnes. He ꝑ loueth her loueth lyfe: & they that seke her diligentlye/ shal haue greate ioye. They that kepe her, shal haue the heretage of lyfe: for where she entreth in/ there is the blessinge of god. They ꝑ honor her, shalbe ꝑ seruaūts of ꝑ holy one: & they ꝑ loue her: ar beloued of god. who so geueth eare vnto her, shal iudge the heathen: and he that hath re
C spect vnto her, shall dwell safely.

He that beleueth her, shal haue her i possession and his generacion/shal endure: for when he falleth, she shal go w̄ him, before al. Feare, drede & temptacyō shal she bringe vpon him, and trye him in her doctrine: tyl she haue so proued him in his thoughtes, that he committ his soule vnto her. Then shal she stablysh him, bring the right way vnto hi/ make him a glad man/shew him her secretes and helpe vpon the treasures of knowledg, vnderstanding and rightuousnes. But if he go wrong, she shal forsake him, and geue him ouer in to the hād des of his enemie.

My sonne make moche of the tyme, eschue the thinge that is euell/ and for thi life shame not to saie the truth. For there is a shame that bringeth synne ād there is a shame ꝑ bringeth worshippe and fauour. Accepte no person after thi owne wyl, that thou be not confoūded to thyne owne decaye. Be not ashamed of thy neyghbour in his aduersite, and kepe not back thy councel when it maie do good, nether hide thy wysdome i her beuty. For in the tonge is wisdom knowne, so is vnderstanding, knowledg & lerninge in the talkynge of the wyseād D stedfastnesse in the workes of rightuousnes. In no wise speke agaynst ꝑ worde of treuth but be ashamed of the lyes of thyne owne ignorāunce. Shame not to confesse thyne errroure, and submitte not thy selfe vnto euery man because of sinne. Withstād not ꝑ face of ꝑ mighty, and stryue not agaynst the streame. But for the trueth striue thou vnto death, & God shal fight for the agaynst thyne enemies. Be not haltye in thy tōg, nether slack & neglygēt in thy workes. Be not as a lyon in thyne own house, destroyīg thy houshold folckes, and oppressyng them that are vnder the/ Let not thyne hande be stretched out to receaue, & shut when thou shuldest geue.

¶ In riches may we not put any confidence. The vengeaunce of God ought to be feared ād to repē taunce maye we not be slowe.

The.v. Chapter

TRust not vnto thy riches, ād saie not: tush, I haue ynough for mi lyfe. (For it shall not helpe in the time of vengeaunce and temptacion) For lowe not the luste of thyne owne herte in thy strength, and saie not, tush, how haue I had strength/or who wil brige me vnder because of my workes? For doutles God shall auenge it. And saie not: I haue committed no synnes, but what euell hath happened me? For the Almightye is a pacyent rewarder. Because thy sinnes be forgeuen the, benot therfore without feare/neyther heape one synne vppon another. And saye not: tush/the mercy of the lorde is grete, he shal forgeue me my sines, be they neuer so manye. For lyke as he is mercyful/so goeth wrath from him also/ & his indignacion commeth downe vpō synners.

Make no taryenge to turn vnto the Lorde, and put not of from date to B daye: For sodenlye shall hys wrathe come, and in tyme of vengaūce he shal destroi thee. Trust not i wicked riches for thei shal not help i ꝑ date of punish mēt & wrath. Be not caried aboute to euery wynde, and goo not into euerye waye: for so doth the sinner that hath a double tonge. Stande fast in the wate of the Lord, be stedfast in the vnderstā ding, abyde by thy worde, and folow ꝑ worde of peace and rightousnes. Be gentle to heare the worde of god, that ꝑ mayeste vnderstande it, and make a true answere with wisdome. Be swift to heare, but slowe and pacīente in ge uynge answere: If thou hast vnderstandynge/shappe thy neyghboure an answeare. If no, late thine hand vpon thi mouth: lest thou be trapped i C an vndiscrete worde, and so confounded. Honour and worship is in a mās wyse talkinge, but the tonge of the vn discret is his own destruccion. Be not a preuy accuser as long as thou liuest and vse no sclaunder wyth thy tonge. For shame and sorowe goeth ouer the theke, and an euel name ouer hym that is double tonged: but he that is a preuy accuser of other men, shal be hated, enuyed and confounded. See that thou iustifye the small and greate alyke.

¶ It is ꝑ properte of a synner to be euel tonged. The doctrine of good councel of the wise ys to be embraced, Mysdō should be leazched for. The proffet therof.

The.vi. Chapter.

BE not thy neyghbours enemy for thy frendes sake: for who so is euel shalbe ỹ heyre of rebuke & dysl honoure/and whosoeuer beareth enuy and a double tonge offendeth. Be not proude in the deuice of thyne owne vnderstandinge, lest thy leaues wether/& thy frute be destroyed, & so thou be lefte as a dyre tree. For a wicked soule destroyeth hym that hath it, maketh hym to be laughed to scorne, of his enneinyes, (and bringeth him to the porcion of the vngodly.) A swete word multiplieth frendes, & pacifieth thē ỹ be at variaunce, & a thanckfull tonge wylbe plenteous in a good man. Hold fredshyp w̄ many, neuertheles haue but one counceler of a thousand. Yf thou gettest a frend/ proue hym fyrst, and be not hastie to geue hi credence. For some man is a frende, but for attime/and wyl not abyde in the day of trouble. And ther is som fred that turneth to enemyte/ād taketh parte against the: and if he know eny hurt by thee, he telleth it out. A gayne/some frende is but a companion at the table and in the daye of neade he continueth not. But a sure frende wylbe vnto the euenas thine owne self, and deale faithfully with thy housholdfolcke. If thou suffre trouble and aduersitie, he is w̄ thee, and hydeth not hym selfe. Depart from thyne ennemies, yea & beware of thy frendes.

A faithfull frende is a strong defence: who so findeth such one, findeth a noble treasure. A faythfull frende hath no peare, the weyghe of gold ād syluer is not to be compared to the goodnes of hys fayth. A faythfull frende/is a medicin of lyfe, and they ỹ feare the Lorde, find hym. Who so feareth the Lord, shal prosperare with frendes: and as he is hym selfe, so shall hys frende be also. My sone, receaue doctrine from thy youth vp, so shalt thou fynd wysdom tyl ỹ be old Go to her as one ỹ ploweth, & soweth, & wait pacientlye for her good frutes. For thou shalt haue but lytle labour in her worcke, but thou shalt eate of her frute ryghtsone. O how exceadinge sharp is wysdomme to vnlearned men: an vnstedfast body wyll not remayne in her. Vnto such she is as it were a touchstone, and he casteth her from him ryght as he hast: for wisdome is wyth hym but in tyme/there be but few that haue knowledge of her. (But with them that know her, she abideth euen vnto the appering of god.)

Geue eare (my sonne) receaue my doctryne, and refuse not my councel. Put thy fote in her fynckes, and take her yocke vpon thy necke: bowe downe thy shoulder vnder her, beare her paciently, and be not wery of her bandes. Come vnto her with thy whole hert, & kepe her waies w̄ al thy power. Seke after her, and she shalbe shewed the: & when thou hast her/forsake her not. For at the last thou shalt find rest in her & that shalbe turned to thy greate ioye. Then shal her fetters be a stronge defence for the, and her yocke a glorious rayment. For the bewtye of lyfe is in her/and her bandes are the couplinge together of saluacion. Yea a glorious raiment is it/thou shalt put it on, & the same crowne of ioye shalt thou weare.

My sonne, yf thou wylt/take hede/ thou shalt haue vnderstanding: and if thou wylt applye thy mynd, thou shalt be wyse. If thou wilt bow downe thine eare thou shalt receaue doctryne: and yf thou delyt in hearinge, thou shalte be wise. Stand with the multitude of suche elders as haue vnderstandyng/ & consent vnto their wisdome w̄ thine hert: that thou mayest heare all godly sermons, & ỹ the worthy sentences eskape the not. And if ỹ lest a man of discrete vnderstanding/get the soone vnto hi, and let thy fote tread vpon the steppes of hys dores. Let thy mynde be vpon ỹ cōmaundementes of god, and be earnestly occupied in his lawes: so shal he stablishe thy herte/ and geue the wisdome at thine owne desire.

¶ We must forsake euel, & yet not iustify our selues The behaueour of ỹ wise toward his wyfe, his frende, hys chyldrē his seruauntes, hys father & mother, the prestes &c.

¶ The. vi. Chapter

DO no euel/ so shal ther no harme happen vnto the. Depart awaye frō ỹ thinge ỹ is wycked, and no misfortune shal medle w̄ the.

My

My sonne, sow no euel thinges in the forowes of vnrightuousnes, so shalt ÿ not reape them seuen folde. Labour not vnto men for any lordshyp, uether vnto the kyng for the seate of honour. Justify not thy selfbefore God(for he knoweth the hert(and desyre not to be reputed wyse in ÿ presence of the king. Make no labour e to be made a iudge, excepte it so were, that thou couldest myghtely put downe wyckednes: for yf ÿ shuldest stand in awe of the presence of the mightye, thou shuldest fayle in geuyng sentence. Offend not in the multitude of the cite, ād put not thy self amonge the People. Bynde not two synnes together, for in one synne shalt thou not be vnpunyshed. Saye not: such, God wyl loke vpon the multitud of my oblacyons, and when I offre to the hyeste God, he wyll accepte it.

Be not faynt harted when thou makest thy prayer, nether slack in geuing of almes. Laugh no man to scorne in ÿ heuynesse of his soule, for God(which seyth all thinges(is he that can brynge downe, and set vp agayne. Accepte no lesyng agaynst thy brother, nether do ÿ same agaynst thy frend. Use not to make any maner of lye, for the custome therof is not good. Make not many wordes, when thou art amonge the elders: & when thou prayest, make not moch bablynge. Let no laborius worcke be tedious vnto the, nether the housbandry which the Allmyghtie hath created. Make not thy boaste in the Multytude of thy wickednes, but humble thy self euen frō thyne herte: and remembre that the wrath shall not be longe in tarying, and ÿ the vengeaunce of the flesh of the vngodly is a very fyre and wrome. Geue not ouer thy frende for enye good, ner thy faythful brother for the best golde. Departe not from a discrete and good woman, that is fallen vnto the, for thy porcion in the feare of the Lord, for the gyft of her honesty is aboue golde. Where as thy seruaunt worketh truly, intreate him not euell, ner the Hyrelynge that is faythful vnto the. Loue a dyscret seruaunte as thyne owne soule, defraude hym not of his libertie, neyther leaue him a poore mā.

If thou haue catell, loke wel to them: & they be for thy profit kepe them. If ÿ haue sonnes, bring them vp in nortour and lerning, and hold them in awe frō their youth vp. If ÿ haue daughters, kepe their body, and shewe not thy face chereful towardes them. Mary thi daughter, & so shalt ÿ perfourme a weighty matter: but geue her to a man of vnderstanding. If thou haue a wife after thi owne minde, for sake her not: (but commytte not thi selfe to the hateful.)

Honoure thi father from thi hole hert, and forget not the sorowful trauaile that thi mother had with the: remembre that thou wast borne thorow them, ād how canst thou recompence thē the thinges that they haue done for the? Feare the lord with al thi soule, and honoure his ministres. Loue thy maker wyth all thy strengthe, and forsake not his Seruauntes. Feare ÿ lord with al thi soul, & honoure his Prestes. Geue thē their porcion of the first frutes and increase of the earth, like as it is commaunded the: geue them the shoulders, and their appointed offrynges and fyrstlynges. Reache thine hād vnto the poore, that God maye blesse the w plentuousnes. Be liberal vnto all men lyuinge, yet let not but do good, euen to them that are deed.

Let not t' em that wepe be without cōforte, but mourne w sorowe as mourne. let it not greue ÿ to viset the sicke for ÿ shal make the to be beloued. Whatsoeuer thou takest in hād, remembre ÿ end and thou shalt neuer do amisse.

Agaynst thi better is no stryuing. Of ÿ deeth of the enmy mayst ÿ not reioyce, ner dispys thy neyghbores, ner ÿ wordes of ÿ wyse.

The.viii. Chapter.

Striue not with a mightye man, lest thou chaūse to fal in to his handes. Make no variaunce with a rich man lest he happen to bringe vp an harde quarel agaynst ÿ. For gold & siluer hath vndone many a man, yea euen the hartes of kinges hath it made to fall. Striue not w a man ÿ is full of wordes, & laye no stykes vpō his fire:

kepe

kepe no company with the vnlearned, leaſt he geue thy kinred an euel report. Deſpice not a man that turnethe hym ſelfe awaye from ſinne, and caſte hym not in the teeth withall: but remembre that we are frayle euerichone. Thincke ſcorne of no man in his olde age, for we ware olde alſo. Be not gladd of the ¶ death of thyne ennemy, but remembre that we muſt dye all the ſorte of vs (ād fayne wolde we come into loye.) Deſpyſe not the ſermons of ſuch elders as haue vnderſtanding, but acquaynt thy ſelfe wyth the wyſe ſentences of them: for of them thou ſhalt learne wyſdom, and the doctryne of vnderſtandynge/ and how to ſerue great men wythoute complaynte.

Go not from the doctrine of the elders, for they haue lerned it of theyre fathers, for of them thou ſhalt learne vnderſtanding, ſo that thou mayeſt make anſwer in the tyme of nede. Kindle not the coales of ſynners, leſt thou be brēt in the fyre flammes of theyr ſinnes. Reſiſte not the face of the blaſphemer, leſt he laye not wayte for thy mouth. Lend not vnto hym that is mygbtier thē thy ſelfe: If thou lendeſt hym, counte it but loſt. Be not ſuerty aboue thy power: yf thou be, then thynke ſurely to pay it. Go not to lawe with the iudge, for he wyll iudge accordynge to hys own honoure. Trauayle not by the waye with hym that is brayneles, leſt he doo the euell: for he folowith hys owne wylfulnes/ and ſo ſhalte thou periſhe thorowe hys folye.

Stryue not wyth hym that is angrye and cruell, and go not wyth hym in the wyldernes: for bloude is nothīg in hys ſyght/ and where there is noo helpe, he ſhall murther thee. Take no counſell at fooles, for they loue nothinge but the thinges that pleaſe them ſelues. Make no counſell before a ſtraunger, for thou canſt not tell what wyll come of it. Open not thyne herte vnto euery man, leſt he be vnthanckfull of ỹ, and put the to reproke.

¶ The ieopardies of chaſtenes are to beeſchued. An olde frende is to be preferred before a new. The glory and riches of ſynners. Righteous mē ſhuld be bydden to geſt. Labor is ỹ cheefe thing in a Workman, and wyſdome in a prince.

The Boke of

The.xii. Chapter.

BE not gelous ouer the wyfe of thy boſome, that ſhe ſhewe not ſome ſhrewed poynt of wycked doctryne vppon the. Geue not the power of thy lyfe vnto a woman, leſt ſhe come in thy ſtrength, and ſo thou be confoūded. Loke not vpon a woman that is deſyrous of many men, leſt thou fall in to her ſnares. Vſe not the company of a woman that is a player and daunſer, and heare her not, leſt thou periſh thorow her entyſyng. Beholde not a mayde, that ỹ be not hurt in her bewtie. Caſt not thy mynde vpon harlottes in eny maner of thynge, leſt thou deſtroye both thy ſelfe and thyne heritage. Go not aboute gaſynge in euery lane of the cytye, neither wandre thou abrode in the ſtretes ther of. Turne awaye thy face from a beutyfull woman, and loke not vpon the fayrneſſe of other.

Many a man hath periſhed thorow the bewty of wemen, for thorow it the deſyre is kyndled as it were a fyre. (An aduouterous woman ſhalbe trodden vnder fote as myre, of euery one that goth by the waye. Many a mā wonderynge at the bewtye of a ſtraūge woman, hathe bene caſt out, for her wordes kyndle as a fyre. (Syt not wt another mās wyfe by eny meanes, lye not wythe her vpon the bedd, make no wordes with her at the wyne: leſt thine hert conſent vnto her, & ſo thou wt thy bloude fal in deſtruccyō. Forſake not an olde frende, for the new ſhall not be lyke him. forſake not a old frend A new frēde is new wyne: let him be old and thou ſhalt drynk him with pleaſure. Deſyre not the honoure and riches of a ſynner, for thou knoweſt not what deſtruccyon is for to come vpon him. Delyte not thou in the thynge that the vngodly haue pleaſure in, beinge ſure that the vngodly ſhall not be accepted vntyll their graue. Kepe the from the man that hath power to ſlaye, ſo nedeſt thou not to be afrayed of death. And yf thou commeſt vnto him, make no fawt, leſt he happen to take awaye thy lyfe. Remembre that thou goeſt in the middeſt of ſnares, and vpon the bul workes of the cytye.

Be

Be warre of thy neghboure as nye as ȳ canst, and medle with soch as be wyse & haue vnderstandynge. Lett iust men be thy gestes, lett thy myrth be in the feare of God, let the remembraunce of God be in thy mynde and let all thy talkynge be in the commaundementes of the Hyest. In the hādes of craftesmen shal the worckes be commended, so shall the prynces of the people in the wysdom of their talkynge. A mā full of wordes is perlous in his cytie: and he that is temerarious and past shame in his talkynge, is to be abhorred.

Of kynges/ and Judges. Pryde, and couetoulnes are to be abhorred Labour is prayled.

¶ The.x. Chapter.

A wyse iudge will ordre hys people with discrecion. and wher a man of vnderstandinge beareth rule, there goeth it well. As the iudge of the people is him selfe, euen so are his officers: and loke what maner of mā the ruler of the cytye is, soch are they that dwell therin also. An vnwyse kyng destroyeth his people, but where they that be in auctorite are men of vnderstandyng there the cytye prospereth. ¶ The power of the earth is in the hande of God, ād when his time is, he shall set a profytable ruler vpon it. In the hande of God is the power of man, & vpon the Scribes shall he laye his honoure. Remembre no wrong of thy neyghboure, and medle thou with no vnrightuous worckes. Pryde is hatefull before God and man, and all wickednes of the Heathen is to be abhorred. Because of vnrighteous dealyng, wronge blasphemies, & dyuerse disceate, a realme shall be translated from one people to another.

¶ There is nothyng worse then a coueto us man. Why art thou proud, O thou earth and asshes? There is not a more wicked thing, then to loue moneye. And why? soch one hath his soule to sell: yet is he but fylthy dounge whyle he lyueth. And though the phisician shew his helpe neuer so long, yet in conclusion it goeth after this maner, to daye a kynge, to morowe deed. For when a man dyeth, he is the heyre of serpentes, beastes ād wormes. The beginyng of mās pride, is to fal a waye from God: & whi- hys hert is gōe from his maker, for pryde is the orygenal of al sinne. Who so taketh holde therof shalbe fylled wyth cursinges and at thee laste it shall ouerthrow hi. Therfor hath ȳ lord brought the congregacions of the wycked to dishonoure, and destroyed them vnto thee ende.

God hath destroyed thee seates of proude princes, and set vp the meke yn their steade. God hath withered the rotes of the proude heathen and planteds the lowly among them. God hath ouerthrowen the landes of the heathen, ād destroyed them out of the grounde. He hath caused them to wythere awaye, he hath brought them to naught, and made the memorial of them to ceasse from oute of the earth (God hath destroyede the name of the proude, and left the name of the humble of mind.) Pryde was not made for man, nether wrothfulnes for mens children. The sede of men that feareth god, shalbe brought to honour: but the sede which transgresseth the cōmaundementes of the lorde shalbe shamed. He that is the ruler amōg brethrē is houlden in honoure among them ād he regardeth soch as fere the lord. The glory of the riche of the honorable and of the poore is the feare of god.

Despise not thou the poore man, & magnifie not the rich vngodly. Great is ȳ iuge and mightye in honour, yet is there none greater, then he that feareth God. Vnto the seruaūt that is dyscrete shall the fre do seruyce. He that is wise and wel norytured wil not grudg when he is reformed, and an inguorauntbodye shall not come to honoure. Be not proude to do thy work, and despeat not in the tyme of aduersite. Better is he ȳ laboureth, ād hath plenteousnes of all thinges, then he that is gorgeous and wanteth brede.

My soune, kepe thy soule in meckenes & geue her her due honour. Who shall iustify him that sinneth agaynst hi selfe who wil honoure him, ȳ dishonoureth his owne lyfe? The poore is honoured for his faythfulnes & truth but ȳ riche is had in reputacio because of his goodes

Ff

He that ordreth him selfe honestly in po uerte, how moche more shal he behaue him selfe honestly in riches? And who so ordreth hym selfe vnhonestlye in riches, how moch more shal he be haue him sel fe vnhonestly in pouertie.

The prayse of humilitee. After the outwarde appe rannce ought we not to iudge. Of heady ādrasche iud gement. The ryche is not wythout offence. Al thin ges come of God. Al men are not to be broughte in to thine house.

The.xi. Chapter

A THe wisdom of hym that ys brought lowe, shall lyft vp his head, ād shal make him to sit among great men. Cō mende not a man in his bew ty/nether despyse a man in his vtter ap peraunce. The Bee is but a small beast among ỹ foules, yet is her frut exceding swete. Be not proude of thy raiment/ & exalte not thy selfe in the daye of thy ho nour: for the worckes of the Hyest onli are wonderful: ye gloryous, secrete and vnknowne are his worckes. Many ty rrauntes haue bene fayne to syt downe vpon the erth, & the vnlyckly hath wor ne the crowne. Many myghtie men ha ue bene brought lowe, and the honora ble haue ben deliuered in to other mēs hādes. Condemne no man, before thou haue tryed out the matter: and when ỹ haste made enquisycion, then reforme rightuously. Geue no sentence before ỹ hast herd ỹcause but fyrst let mē tel out their tales.

B Striue not for a matter ỹ toucheth not thy selfe, and stand not in the iudg ment of sinners. My son medle not w many matters: and if thou wilt be rich, thou shalt not get it: and though thou rennest thy way afor yet shalt thou not escape. There is some man that labou reth, and the more that he weerieth him selfe, the lesse he hathe. Agayne, some man is slothful, hath nede of helpe, wā teth strength, and hath great pouerte, & Gods eye loketh vpō hi to good, setteth him vp from hys lowe estate, & lyfteth vp his head: so that many men maruel at him, and geue honoure vnto God.

Prosperite and aduersyte, lyfe and death, pouerte and riches, comeal of the Lorde. (Wisdomme, Nourtoure and knowledge of the lawe are with God: lo ue and the wayes of good are whym.

Errour and darknes are made synners: and they that exalte them selues in euel, waxe olde in euell. (The wyll of God C remayneth for the righteous, and hys g ood wyl shall geue prosperyte for euer. Some man is rich by lyuynge nygard ly, and that is the porcyon of hys rewa rde, in that he sayeth: now haue I gotte n rest, and nowwyll I eate and drynk of my goodes my self alone. And yet he co nsyderyth not, that ỹ tyme drayweth nye, that he must leaue all these thinges vn to other men, and dye him selfe. Stan de thou fast in thy couenaunt, and exer cy se thy selfe therein / and remayne in the worcke vnto thy ayge. Continue not in the worckes of synners, but put thy trust in god, and byde in thyne esta te: for it is but ā ealy thyng in the sight of God/ to make a pore man riche, and that sodenly: The blessinge of God ha steth to the rewarde of the rightuous, and maketh hys frutes sone to florysh and prospeare, say not: what helpeth it me: and what shall I haue the whyle: Agayne, say not: I haue ynough, howe can I wante: when thou art in welfa re/ forget not aduersitie: and when it goeth not well wyth thee, haue a good hope, that it shalbe better. For it is but a small thyng vnto God, in the daye of death to rewarde euery man acording to his wayes, the aduersitie of an whos re maketh one to forget all pleasure: & when a man dieth, hys worckes are discouered. Prayse no body before hys death for a man shalbe knowen in hys childeren.

D Bringe not euerye man into thyne house, for the disceatfull layeth wayte dpuerssly. Lyke as a partrich in a mañ de/ so is the hert of the proude: and ly ke as a spye, that loketh vpō the fall of hys neyghbour. For he turneth good vnto euell/ and sclaundereth the chos sen. Of one sparck is made a gret fyer and an vngodly man layeth wayte for bloude. Beware of the disceatful, for he ymagineth wicked thynges to bring ỹ into a perpetual shame. If ỹ take st an aleāt vnto ỹ, he shal destroi ỹ in vnqui etnes, & dryue ỹ frō thyne owne wates.

Vnto whom we ought to do good. Enmies ought to be eschued.

The xii. Chapter.

A WHen thou wilt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked for thy benefites. Do good vnto ỹ righteous and thou shalt fynd great rewarde: though not of him, yet (no doute) the Lord himself shall rewarde the. He standeth not in a good case ỹ is alwaye occupied in euel, and geueth no almes: for the Hyest hateth the synners, and hath mercy vpon them that shewe the workes of repentaunce. Geue thou vnto soch as feare God, and receaue not a synner. As for the vngodlye and synners, he shall recompense vengeaunce vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bred be geuē him, that he be not myghtyer then thy selfe therin. For so shalt thou receaue twyse as moch euell, in al the good that thou dost vnto hym: And why? the Hyeste hateth synners, and shal rewarde vengeaunce to the vngodly.

B In prosperite, a frynd shal not be knowne, and in aduersyte an enemie shall not be hyd. For when a man is in wealth, it greueth his enemies: but in heuines and trouble a man shall know hys frynde. Trust neuer thine enemy, for lyke as an yron rusteth, so doth his wyckednes. And though he make moch crouchyng and knelyng, yet kepe well thy minde, & bewarre of him. Set him not by the nether let him syt at thy right hand: lest he turne hym, gett in to thy place, take thy rowme and seke thy seate, and so ỹ at the laste remembre my wordes, and be pryched at my sayinges. Bynde not two synnes together, for there shall not one be vnpunished.

C Who will haue pytye of the charmer, that is stynged of the serpent, or of all soch as com nye the beastes: Euē so is it with yͤ kepeth cōpanye with a wicked mā, & lappeth hi selfe in hys synnes. For a season wyll he byde with the, but yf thou stomble, he tarieth not. An enemy is swete in his lippes, he can make many wordes and speake many good thinges: Yee he can wepe wyth hys eyes, but in his herte he ymagineth how to throw thein to the pytt: and yf he maye fynde opportunitie he wyl not be satisfyed wyth bloude. If aduersite come vpon thee, thou shalte fynde hym there fyrst and though he pretend to do the helpe, yet shal he vndermine the. He shall shake his head and clappe hys hāndes ouer the for very gladnes and whyle he maketh many woordes, he shal disguyse hys countenaunce.

The companyes of the proude and of the ryche are to be eschued. The loue of god. Lyke do company vnto their lyke.

The xiii. Chapter.

A WHo so toucheth pitch, shal be fyled withall: and he that is familiar wyth the proude, shall clothe hym selfe with pryd. He taketh a burthen vpon hym, that accompanieth a more honorable man then hiselfe. Therfore kepe no familarite with one that is richer then thy selfe. Howe agreethe the kettell and the pot together? for if the one be smytten against the other, it shalbe broken. The rich dealeth vnrighteously and threateneth with all: but the poore beinge oppressed and wrongeously dealte with all, suffreth scarcenes, and geueth fayre wordes. If thou be for hys profit he vseth thee: but if thou haue nothinge he shal forsake the. As lounge as ỹ hast eny thing of thyne own he shalbe a good felow wyth thee: ye he shall make thee a bare man, and not be sory for the, If he haue nede of thee, he shal defraude the B and (with a priuie mocke) shal he put ỹ in an hope and geue thee all good wordes and saye: what wantest thou: Thus shal he shame the in his meate, vntyll he haue supte thee cleane vp twyse or thryse/ād at the last he laugheth the to scorne. After warde when he seth that thou hast nothing, he shal forsak the, and shake his heade at the,

Beware, that thou be not disceaued and brought downe in thy simpleneſſe. Be not to humble in thy wysdome leaſt when thou art brought lowe thou be diceaued thorow folyſchneſſe. If thou be called a mightie man, absente thy selfe so that he call thee to hym the more oft.

preaſe

Preace not ẏ vnto him, that thou be not
shut out: but go not thou farre of, lest he
forget the. Withdraw not thy self from
his speach but beleue not his many wor-
des. For with moch communicacyō shal
he tempte the, and (with a preuy mock)
shal he questiō the of thy secretes. The
vnmercyfull mynde of his shall marke
thy wordes, he shal not spare to do the
hurte and to put the in preson, Beware,
and take good hede to thi selfe, for thou
walkest in parel of thy ouerthrowinge.

Now when thou hearest his wordes,
¶ make the as though thou weren̄t i a dre
ame and wake vp, Loue god al thy life
long, and cal vpon him in thy bed. Eue
ry best loueth his like, euen so let euery
man loue his neyghboure. Al flesh wyl
resorte to their like, and euery man wyl
kepe company with soche as hee is him
self. But as ẏ wolf agreeth w̄ ẏ lambe,
so doth the vngodly w̄ the righteous.
What felishippe should an holy mā ha
ue with a dogge: How can ẏ ryche ād ẏ
ii. Corri. vi. e poore agree to gether: The wilde Asse is the lyons pray in thee wildernesse,
euen so are poore men the meate of thee
riche. Lyke as thee proude maye not a
waie w̄oulynes, euē so doth ẏ riche ab-
horre ẏ pore. If a rich man fal, his fren
des fethī vp again: but whē the pore fal
leth his frendes forsake him. If a rich
man fal in to errour, he hath many hel
pers: he speaketh proud wordes, ād yet
men iustifie him.

But if a poore mā go wrong, he is pu
nyshed: yee though he spake wysely/yet
can it haue no place. When thee riche
man speaketh, euery body holdeth hys
tonge: & loke what he sayth, they praise
it vnto the cloudes. But if the poore mā
D speake, they saye what felow is this: &
yf he do amysse, they shal destroye him.
Ryches are good vntohim that hathno
synne in his conscience/and pouerte is
a wycked thing in the mouth of the vn
godly. The hert of man chaungeth his
countenaunce, whether it bein good or
euel. A chearful countenaunce is atokē
of a good herte, for els is it ā hard thig
to knowe the thought.

The offence of the tong. Man is but a vayne thig
Happy is he that contynueth in wisdome.

The.xiiii. Chapter.

BLessed is the man, that hath not fallen with the word of hys mouthe, and is not pricked with the conscience of synne. Happy is he that had no heupnes in his minde, and is not fallen from his hope. It becōmeth not a couetous man and a nygarde/to be ryche: and what shoulde a nygarde do with golde: He that with al his carefulnes hepeth together vnrighteously, gathereth for other folckes/and another mā shal make good chere with his goodes. He that is wycked vnto hym selfe, howe shoulde he be good vnto other men: How can suche one haue anypleasure of his goodes: There is nothyng worse, then when one dyspauoureth him selfe, and this is a rewarde of his wyckednes. If he do any good, he doth it not knowyng therof, & againste his wyl, and at the last he declareth his vngraciousnes. A nygard hath a wycked eye, he turneth away his face, and despyseth his owne soule. A couetous mans eye hath neuer ynough in ẏ porcyon of wyckednesse, vntyll the tyme that he wyther awaye, and haue loste hys owne soule.

A Eccli. xix. c. & xxv. c, Iacob, iii. a

Pro. xxviii. c. Eccli. i. a

B

A wycked eye spareth bred, & there is scarsnes vpon the table. My sonne/ do good to thy selfe of that thou hast/ and geue the Lord his due offeringes. Remembre that death tarieth not, and how that the couenaunt of the graue is shewed vnto thee: for the couenaūt of this worlde shal die the death. Do good vnto thy frend before thou dye, and according to thy abylite reach out thyne hand, and geue vnto the poore.

Eccli, iiii'. a Tobi. iiii. b. Luc. xvi. b

Be not dispoynted of thy good day, and let not the porcyō of the good day ouerpas the. Shalt thou not leue thy trauailes and labours vnto other mē? In the deuiding of thy heritage geue and take, and sanctify thy soule. Worke thou righteousnes before thy death, for in the hel there is no meate to find. Al flesh shal fade awaie like grasse, & like a florishynge leafe in a grene tre. Some growe, some are caste downe: Euen so is the generacyon of Flesche and bloud: one cometh to an ende, another is borne.

Al

All trancitori thinges shal faile at the last, and the worker therof shal go with al. Euery chosen worke shalbe iustified, and he that medleth wyth al, shall haue honoure therein. Blessed is the man ỹ kepeth him in wisdome, and exercise the him self in vnderstandyng, and withdis crecyon shal he thynche vppon the fore knowledg of God. Which considerithe the wayes of wisdome in his hert, hath vnderstandinge in her secretes, goth af ter her (as one that seketh her out) and contynueth in her wayes. He loketh in at her windowes, and herkeneth at her dores: He taketh his rest beside her house, and fasteneth his stake in her walles: He shal pitch his tent nye vnto her hande, and in his tente shall goode thinge s reste for euermore: He shall set his children vnder her couering, & shal dwell vnder her braunches. Under her couerynge shall he be defeuded from the heate, and in her Glorye shall hee reste.

The goodnes that folyweth him which fereth God God reiecteth and casteth of the sinner, God is not ỹ autour of euel.

The.xv. Chapter

He that feareth God, wil do good: and who so kepethe the lawe, shal optaine wysdome. As an honorable mother shal she mete him, and Mar.xiii.a. as a virgin shal she receue him. Johan.xiii.b. With bread of life and vnderstandyng shal she fede him, and geue him the water of wholsome wisdom to drink. If he be constãt in her, he shal not be moued: and if hee holde him fast by her, he shal not come to confuciõ. She shal bring him to honoure among his neighboures, and in the middest of the congregacion shal she open his mouth. With the spirite of wisdome and vnderstanding shal she fyll him, and clothe him with the garment of glory. She shal hepe the treasure of mirth and ioye vpon him, and geue him B an euerlasting name to heretage. Folish men wil not take holde vpon here, but soch as haue vnderstandinge, will mete her for she is farre from pride and deceate. Men that go aboute with lies wyll not remembre her: but mẽ of truth shalbe founde in her, euen vnto thee beholding of god. Prayse is not semely i th: mouth of the vngodly, for he is not sente of the lorde,

For of God commeth wisdom, and the prayse shall stande by the wisdome of god, and shalbe plenteous in a faithful mouth, and the Lord shall geue her vn to him. Saye not thou: It is the Lordes faute that I am gone by, for thou shalt not do the thing that god hateth. Saye not thou: he hath caused me to go wronge, for he hath no nede of the vngodly. God hateth al abhominacyon of errour, & they that feare god will loue non soch. God made man frõ the begin ning, and lefte him in the hande of his councel. He gaue him hys commaunde mentes and preceptes: yf thou wylt ob seruethe commaundementes, and ke pe aceptable faithfulnes for euer, they shal preserue the. He hath set water ãd fyre before the, reach out thine hand vn to which thou wilt. Before man is life and death, good and euel: loke what hi liketh, shalbe geuen him. For the wysdome of God is greate and mighti in po wer, and beholdeth al men contynually The eyes of the Lord are vpon they in that feare him/and he knoweth al the workes of men. He hath commaunded no man to do vngodlye, nether hath he geuen eny man leaue to sinne.

Geue.i.d.

C

Jeze.xxi.b.

C Of vnhappy and wycked children. How mã can hyde him selfe from god. An exhortacion to the receauing of instruction.

The.xvi. Chapter.

Delyt thou not in the multy tude of vngodly children, and haue no pleasur i thẽ if they fere not god. Trust not thou to their lyfe, & re garde not their labours: for one sonne ỹ feareth God is better, then a thousa nde vngodly. And better it is for a man to dye without children, then to leaue behynd him soch children as are vngo dly. For by one that hath vnderstandi nge, maye a whole citie be vpholden, but though the vngodly be many, yet shal it be walked thorow them. Many such thinges hath myne eye sene, & gre ater thynges then these haue I herde wyth myne eares. In the congregacyon of the vngodly shall a fyre burne, and a monge vnfaithfull people shal the wra th be kindled.

A

B The olde giauntes optaynednogr
Gene.vi.a. ace for their synnes, which were destro
ped/trustyng to their owne strengthe.
Gene.xix.e Nether spared he them among whome
Loth was straūger, but smote them & abhorred them because of pryd of their wordes. He had no pytye vpon them, but destroyed al the people/ that were so stoute in synne. And for so much as he ouersawe not the sixe hundreth thousande/that gathered them selues together in the hardnes of their herte: it were maruel, yf one being hardnecked/ should be fre. For mercy and wrath is wt him: he is mightye to forgeue, and to poure out displeasure. Lyke as hys mercy is greate, euen so is his punysh ment also, he iudgeth a man accordīg to his workes. The vngodly shal not escape in thy spoyle, and the long pacyence of him that sheweth mercye/ shall not byde behinde. Al mercy shal make place vnto euery man according to ỹ deseruing of his workes, and after ỹ vnderstanding of his pylgremage.

¶ Saye not thou: I wyl hyd, my self from god, for who wil thincke vpō me frō aboue: I shal not be knowne in so greate a heape of pepie, for what is my soule amonge so many creatures: Behold, the heauē ye the heauē of heaues, ỹ depe, the earth, & al ỹ therein is, shalbe moued at hys presence: the mountaines, the hilles/ and the foundacions of ỹ earth shal shake for feare, when god visiteth thē. These thiges doth no hert vnderstād, but he vndestandeth euery hert, & who vnderstādeth his wayes: No mā seyth his storme, & ỹ most part of his workes are secrete. Who wil declare ỹ workes of his righteousnes: Or who shalbe able to abid thē: For ỹ couenaūt is farre frō some/ & ỹ strenge out of mē is in fulfillyng. He ỹ is hūble of hert, thinketh vpō such thinges: but an vnwise and erroneous mā casteth his mind vnto folish thinges.

My sonne/ herken ỹ vnto me/ & lerne vnderstāding/ & marke my wordes wt
D thine hert: I wil geue ỹ a sure doctrine & playnly shal I instructe the. God hath set his workes in good ordre frō the beginning, & parte of them hath he sundred from the other. He hath garnished his workes from euerlastyng, and their begynnynges, according to their generacyons. None of them hyndered another, nether was any of them dysobedyent vnto hys worde. After thys. God loked vpon ỹ earth, & fylled it wt his goodes. With al maner of liuing beastes hath he couered the ground, & thet al shalbe turned vnto earth agayne.

¶ The creacion of man and the goodnes that god hath done vnto him. Of aulmous and repentaunce

¶ The.xvii. Chapter A

GOd shope man of ỹ earth/ Gene ii.d.
and turned him vnto erth
againe. He gaue hym the
nombre of dayes and cer-
tayne tyme, yea and gaue
hym power of the thynges ỹ are vpon
eartth. he clothed hym with strength, ād
made hym after hys awne lyckines. He
made all flesh to stand in awe of hym, gene.ii.d
so that he had the domynyon of all beastes and foules. He made out of hym ā
helper lyke vnto hym self, and gaue thē
dyscrecyon and tonge, eyes and eares,
and a herte to vnderstande, and fylled
them with instructyon and vnderstandynge. He created for them also the knowledge of the spyrete, fylled their hertes wt
vnderstandyng, and shewed them good
and euell. He set hys eye vpon their hertes, declarynge vnto them hys greate B
and noble workes: that they shulde pray se hys holy name together, reioise of
hys wonders, and be tellynge of hys
noble actes. Besyde thys, he gaue them
instructyon/ and the lawe of lyfe for an
heretage. He made hym an euerlastyng
couenaunt with them, and shewed thē
his ryghtuousnes and iudgementes.
They sawe hys glory wyth their eyes,
& their eares heard the maiesty of hys
voyce. And he saide vnto them: beware
of all vnryghtuous thinges. He gaue
euery man also a commaūdement cōcerninge his neighbdure.

Their waies are euer before him, and are not hid from his eies. He hath set a
ruler vpon euery people, but Israel is
the Lordes porcion. All their workes are
as the Sunne, in the sight of God, and C
hys eies are alwaye lokinge vpon their
waies. All their vnrighteousnesses are
manyfest vnto him, and all their wikednesses are open in hys syght.

The

Ecle.xxix.b. The mercye that a man shewethe is as it were a purse wyth hym, and a mans good deade preserueth hym as the apple of an eye. At the last shal he awake, and rewarde euery man vpon hys heade as he hath deserued, and shall turne them together into the nethermost partes of the earth/ but vnto them that wil repente, he hath geuen the waye of rightuousnes. As for suche as be weake, he comforteth them, sukreth them and sendeth them the portion of the veritie. O turn then vnto the lord/ forsake thy synnes, make thy prayer before the lord, do the lesse offence, turne a gayne vnto ỹ Lord/ forsake thyne vnrighteousnes, be āyeer enmy to abhominacō/ lern to know the righteousnes and iudgementes of God, stande in the porcion that is set for thee, and in the prayer of the moost hye god. Go into the porcion of the holy world, wyth such as be lyuig/ and geue thanckes vnto god.

Who wyll prayse the Lorde in the hell? Abyde not thou in the errours of the vngodly, but geue him thanckes before death. As for the dead/ thankfulnes perisheth from hym as nothynge. Geue thou thankes in thy lyf, ye whyle thou arte lyuing and whole shalt thou geue thanckes and prayse god and reioyce in hys mercy. O how greate is ỹ louing kyndnesse, of the lorde, and his mercyfull goodnes vnto suche as turne vnto hym? For al thinges maye not be in mā, and why? the sonne of man is not immortal, & he hath pleasur in ỹ vanite of wickednes. What is more clere thē the sōne? yet shal it kayle. Or what is more wicked then the thing that flesche and bloude hath imagined? and the same shalbe reproued. The lorde seyth the power of the hye heauen, and all are but earth and asshes.

¶ The meruelous workes of god, the mystery and wretchednes of man. Against god ought we not to complayne. Pray must we continually.

The. xviii. Chapter.

Gene.i.a A He that liueth for euer more, made all thinges together. God only is righteous, ād remaineth a victorious kinge for euer.

Who shalbe able to expresse the workes of him? Who hath sought out the grounde of his noble actes? Who shal declare ỹ power of his greatnes? Or, who wil take vpon him to telle oute his mercy? As for the wondrous workes of the Lorde, there mate nothing be taken from them/ nothing maye be put vnto them, nether mate the groūd of them be founde out. But when a man hath done his best, he must begin agayne: and when he thinketh to com to an ende, he muste go agayne to hys laboure. What is man? Wherto is he worth? what good or euell can he do? If the nōbre of a mās dates be almost B an hundreth yeare/ it is muche.

Lyke as the droppes of rayne are vnto the sea, and as a grauell stone is in comparyson of the sande: so are these fewe yeares to the date euerlastinge. Therfore is the Lorde patient with the and poureth out his mercy vpō them. He sawe and perceaued the thoughtes and ymaginacyons of their hertes/ ỹ they were euell: Therfore heaped he vp his mercyful goodnes vpon the, and shewed them the waye of righteousnes. The mercy that a mā hath, reacheth to his neighbour: but the mercy of god is vpon al flesh. He chasteneth, he teacheth and nourtoureth: yea euen as a shepard turneth againe his flock, so doth he all them that receaue chastenyng, nurtoure and doctryn. Merciful is he vnto theym, that stande in awe of hys iudgements. My sonne, whē thou doest good make no grudging at it: & what soeuer thou geueste, speke no discomforlable wordes. Shall not the dewe coule the heate? Euen so is a word better then a gyfte. Is not a frndly worde a good honest gyfte? but a gracious mā geueth them bothe.

A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Get the righteousnes before thou come to iudgement. Learne before thou speakest & go to phisyke or euer thou be sycke: examen and iudge thy selfe, before the iudgement come, and so shalt thou fynd grace in the sight of God.

Humble thy selfe afore thou be sycke, &

Iob.xxxiii.c

Psalm.xxxix.c

Prouer.xv.c

in tyme of thy displeasure shew thy conuersacion. Let not to praye alway, and stande not in feare to be reformed vnto death/for the reward of God endureth for euer. Before thou prayest prepare thy soule, and be not as one that tempteth God. Thincke vppon the wrathfull indignacion, that shalbe at the ende, and the houre of vengeaunce, when he shal turne awaye his face. When thou hast ynough, remembre the time of honger, and when thou art rych thinck vppon the tyme of pouertie and scarcenesse.

D From the morninge vntyll the euening the time is chaunged, and al such thinges are done donne in the syghte of God. A wise man feareth God in all thynges, and in the dayes of transgression he kepeth hym selfe from synne.

A discrete man hath pleasure in wisdome/and he that fyndethe her, maketh much of her. They that haue had vnderstandinge/haue dealt wysely in woordes, haue vnderstande the truethe and righteousnes, and haue sought out wyse sentences and iudgementes. Folow not thy lustes, but turne from thyne owne wyll. For yf thou geuest thy soule her desyres, it shall make thy ne enemyes to laugh thee to scorne.

Roma.vi.b. & xiii.b.

Take not thy pleasure in great voluptuousnes/and medle not to much with all. Make not to greate cheare of the thynge that thow haste wonne by aduauntage, leaste thou falle into Pouertye, and haue noothynge in thy purse.

Wyne and whordom bryng men to pouerte. In thy woordes must thou vse discrecyon. The dyfference of wysdom of God & man Wherby ỹ mayest know what is in a mā. Correction must be vsed without anger.

The. xix. Chapter.

A Labouring man that is geuen vnto dronckenes, shall not be rych: and he that maketh not muche of smal thinges, shall fall by lytle and lytle. Wyne and Women make wyse men rennagates, ād put men of vnderstanding to reproche: and he that accompanyeth aduoutrers shal become a wicked man.

nota nota Women

Mothes and wormes shall haue hym to heretage, ye he shalbe set vp to a greter ensample, and his soule shalbe rooted out of the nomber. He that is hasty to geue credence, is lyght mynded/and doth against hym selfe. Who so reioyceth in wyckednes, shalbe punished: he that hateth the to be reformed, hys lyfe shalbe shortened: ād he that abhorreth babelynge of woordes, quencheth wyckednes. He that offendeth against his owne soule, shal repente it: and he that reioyceth in wyckednes, shalbe punyshed.

B

Rehearce not a wicked and churlysh woorde twyse, & ỹ shalt not be hindered. Shew thy secretes nether to frende nether to, and yf thou hast offended, tel it not oute. For he shal herken vnto the, and whē he fyndeth opportunitie/he shal hate the. If thou hast herde a woord agaynst thy neghbour, let it be deed within the: and be sure, thou shalt haue no harme therby. A fole trauayleth with a woorde, lyke as a woman that is payned with bearing of chylde. Like as an arow shot in a dogges thyghe, so is a woorde in a foles hert. Tel thy frend hys faute, lest he be ignorant, and saye: I haue not done it, or yf he haue done it, that he do it nomore. Reproue thy neyghboure, that he kepe his tōg & if he haue spokē, that he saye it nomore. Tell thy neyghboure his faute, for oft tymes an offence is made, & geue not credence to euery woorde. A man falleth somtyme with hys tonge, but not with hys wyll. For what is he, ỹ hath not offended in hys tonge? Geue thy neyghbour warning, before thou threaten him, & geue place vnto ỹ lawe of the Lorde. The feare of God is all wysdome, and he that is a ryght wyse man, kepeth the lawe. As for the doctryne of wyckednesse, it is no wysdome, and the prudence of synners is no good vnderstandyng: it is but wyckednesse & abhominaciō and a blaspheming of wisdome. A symple man of small vnderstandyng that feareth God, is better then one that hath moch wysdom, and transgresseth the lawe of the Hyest. A crafty sotteil man can be wyse, but he is vnrighteous, and with gyftes he wrasteth the open and manyfest lawe.

A wicked man can behaue hym selfe hū bly and can douke wyth hys head, ād
Wath.vi.b. yet is he but a dysceauer within. He hydeth his face/and dysguyseth it: ād because he shuld not be knowne, he pre uenteth the.

And though he be so weake that he can do the no harme, yet when he mate kynde opoztunite/he shal do some euel
Eccle.xxi.c. A man maye be knowne by his face/ a nue that hath vnderstanding, may be perceaued by the loke of his countena
nota A mans garment unce, A mans garment, laughter/and goinge, declare what he is.

¶ Of conuersion and repentaunce. Of the gyfte of the wyse man and of the fole, Of lyinge.

¶ The.xx. Chapter

A Eccle.xxxi.d Some man repzoueth hys neyghboure oft times, but not in due season: Againe some man holdeth his tonge/and he is wyse and discrete. It is muche better to geue warninges to repzoue, then to beare euell wyl: for he that knowledgeth hi selfe openly, shalbe preserued from hurt and destruccion. Like as whe a gelded mā shozow delyze and lust dekyleth a mai den, euen so is it wh hi y vseth violence and vnrighteousnes in y lawe: O how good a thig is it, a man y is repzoued/ to shew openly his repentaunce: for so
Inota repentance shalt thou escape wyful synne.

Some man kepeth sylence, and ys soud: but he y is not ashamed what he sayeth/is hateful. Some man holdeth his tong/ because that he hath not the vnderstandyng of y language: Some man kepeth sylence, waityng a conue-
Eccleci.iii.a Ecclixxxi.a nient tyme. A wise man wyl holde hys tonge tyl he se opoztunite/but a wantō and vndiscret body shal regard no ty-me. He y vseth many wozdes, shal hurt his owne soule: and he y taketh autozi te vpon hym vnrighteously/shalbe ha ted. Some man hath oft time prosperi te i wicked thiges. Agayne, some man getteth much/ hath harme and losse. There is some gift y is nothig wozth: a gaine there is som gift, whose reward is double. Some mā getteth a fall foz beig to proud some cōmeth to wozsh ip frō low estate. Som mā bieth moch foz a litle price must paye foz it seuen fold. A wise mā wh hys wozdes maketh him self to be loued, but the fauours of Eccli.vi.a foles shalbe poured out. The gifte of y vnwyse shall do the no good, foz hys ey es are seuen folde. He shall geue lytle, Eccli.xviii.c and saye he gaue moch: he openeth his mo uth & crieth out, as it were one that cri eth out wine. To date helendeth, to mo zow he asketh it againe, & soch a man is to be hated. The foole saieth: I haue no frende, I haue no thanke foz all mi good dedes: yee euen thei that eate mi bred, speake no good of me. O how oft, and of how mani shall he be laughed to scozne: He taketh a moze perlous fall bi soch wozdes then if he fell vpon the grounde: euen so shal the falles of wick ed men come hastely. In the mouth of hym that is vntaught, are many vnco uenyent and vnmete wozdes. A wyse sentence shall not be alowed at the mou th of the fole, foz he speketh it not i due season. Som man synneth not, because he hath not wherwithall, & i hys rest he shalbe stynged. Some man there is th at destroyeth hys awne soule wyth sha me, & foz an vnwyse bodyes sake destro yeth he it, and wyth acceptynge of per sones shal he vndoo hym selfe. Some man promeseth his frende a gyft foz be ry shame, & getteth an enemye of hym foz naught. A lye is a wycked shame in a man, yet shall it be euer in the mouth of the vnwyse. A theke is better, then a man that is accustomed to lye, but they bothe shall haue destruccyon to herita ge. The condycions of lyers are vnhon est, and their shame is euer wyth them. A wyse man shall bzynge him self to ho noure with his wozdes, and he that ha th vnderstandynge shall be set by amo nge greate men. He that tilleth hys lād shal encrease hys heape of cozne: he y wozcketh rightuousnes/shall be exal-ted / and he that pleaseth greate men, shall escape muche euell. Rewardes
Rewardes and gyftes blynde the eyes of the wyse/and make him dōme, that he cā not tel men their faultes. Wisdō that is hyd/and treasure that is hooz ded vp, what profyte is in them both. Better is he that kepeth his ignozau nce secrete, then a man that hideth hys wysdome.

¶ Of the repentaunce of sin. We may not heape sine vpon synne. The boldnesse of an heretyk. The end of sinners. Of ỹ foole and of the wise man. Of hym that cuylleth ỹ deuell.

The.xxi.Chapter.

Eccli.v.a. vii.a.xiic.

MY sonne if thou shast sined, do it nomoze: but praye foz thy foze sinnes, ỹ they maye be fozgeuen thee. Fle frō sinne, euen as from a serpente: foz yf thou commest to nie her, she wyll byte the. The teeth therof, are as the teeth of a lyon, to sley the soules of men. The wickednes of men is as a sharpe two edged swerde, which maketh such woundes that they can not be healed.

Note

Strife & wzongeous dealing, shal wast awaye a mans goodes, & thozow pride a riche house shalbe bzought to naught: so the riches of ỹ pzoude shal be roted out. The prayer of the poore goeth out of the mouth, and commeth vnto the eares/and his vēgeaunce (oz defēce) shal come, & that hastely. Who so hateth to be reformed, it is a token of an vngodly parsonne: but he that feareth God, wyl remembze him selfe. A mightye man is knowne a farre of bi his tonge, but he that hath vnderstanding, perceueth that he shal haue a fal.

B Who so buyldeth his house wyth other mens cost, is lyke one that gathereth stones in winter. The congzegacyon of the vngodli is like stubble gathered together, their ende is a flamme of fier. The waye of the vngodly is set wt stones, but in their end is hel, darknes and payne. He that kepeth the law, wil holde fast the vnderstandyng thereof/ and the ende of the feare of God is wisdome. He that is not wyse, wyll not bee taught in good: but the vnwise man abundeth in wickednesse: and where bitternes is, there is no vnderstandynge. The knowledg of ỹ wise shal flow like water that renneth ouer, and his councel is like a fountayne of lyfe.

C The harte of a foole is lyke a broke vessel, he can kepe no wisdome. Whē a man of vnderstanding heareth a wyse worde, hee shall commende it and make moch of it. But if a voluptuous man heare it, he shall haue no pleasure therin but cast it behynde hys backe.

The talcking of a foole is like an heui burthen by ỹ waye: but to heare a wise man speake, it is a pleasure. Where a dout is in the congregacyon, yt is asked in the mouth of the wyse / ād they shal pōder his wozdes in their hertes. Lyke as a house that is destroyd, euen so is wisdom vnto a foole: As foz the knowledg of the vnwise, it is but darke wozdes. Doctrine is vnto hym ỹ hath noo vnderstandinge, euen as fetters about hys fete/and lyke mannycles vpon his right hande. A foole lifteth vp hys voyce wt laughter / but a wyse man shal scarse laugh secretly. Eccli.xi.d.

D Lernynge is vnto a wyse man a Jewel of gold, and lyke an armlet vpon his right arme. A foolish mans fote is soone in his neighbours house, but one that hath experience, shalbe ashamed at the personne of the myghtye. A foole wyl pepe in at the window into ỹ house/but he that is wel nurtured, wil stande wout. A foolyshe man standeth herkenynge at the doze/but he that ys wyse/wil be ashamed.

The lyppes of the vnwyse wyl be telling foolish thinges, but the wozdes of suche as haue vnderstanding, shall be weyed in the balaunce. The hert of fooles is i their mouth, but the mouth of the wise is in their hert. Whē the vngodly curseth ỹ blasphemer/he curseth his owne soule. A pzeuy accuser of other mē, shal defile his owne soule, and be hated of euery man: (but he that Levit.xix.a. kepeth his tong & is discrete, shal come to honoure.

¶ The purgacōn of ỹ slouthfull. Of the folysh sonne & daughter, we must haue discretion how ād to whom we ought to preache, of forowyng vpō ỹ deed. A fole is not to be much talked withal. Iniu eyes and wzōges do breake frendshipād amits.

The.xxii.Chapter.

A Slouthfull body is mouled of a stone of claye. He ỹ toucheth hym must shew his handes agayne. A mis-nurtoured sonne is ỹ dyshonoure of the father. A foolysh daughter shalbe lytle regarded. A wyse daughter is an heretag vnto her husband, But she that commeth to dyshonestye/ bryngeth her father in heuines. A daughter ỹ is past shame, dishonoureth both her father & her husbād: ỹ vngodli shal

shal regarde her, but they both shal dispise her, the playnge of Musick is not mete where heupnes is, euen so is the
B correccyon and doctryne of wysdome euer vnpleasaunt vnto fooles. Who so teacheth a foole, is euen as one that
nota hym that glueth a potsherde together: as one that telleth a tayle to hym that heareth hym
Howeth potsherd not, and as one that rayseth a man out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, whych speaketh to one that is a slepe. When he hath tolde his tayle, he saieth: what is the matter? When one dyeth, lamentacion is made for hym, because the lyght fayleth hym: euen so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle wepyng because of the deed: for he is come to rest, but the lyfe of the fole is worse then the deeth. Seuen dayes do men mourne for hym
Eccus.vi.b. that is deed, but the lamentacyon ouer the vnwyse and vngodly shuld endure all the dayes of their lyfe. Talke not
C moch with a foole, & go not with hym that hath no vnderstandyng. Beware of him, lest he turne the to trauayle, and thou shalt not be defiled with his symne. Departe from him, & thou shalt fynd rest, & shalt not be troue back into his folyshnes. What is heuyer then leade? And what shuld a foole be called els but leade. Sande, salt, and a lumpe of
Prou.xxvii. yrō is easier to beare, then an vnwyse, folysh, and vngodly man. Like as the band of wod bōūd together i the foundacīō of the house can not be lowsed, euen so is it wt the hert that is stablyshed in the thought of counceil. The thought of the wyse, shall nether feare ner be offended at any tyme.

D Like as a fayre playstred wall in a wynter house, and an hye buyldig, may not abyde the wynde and storme, euē so is a koles herte afrayde in hys ymagynacion: he feareth at euery thyng/ & can not endure. Lyke that nippeth a mās eye/ bringeth forth the teares, & he that pricketh the hert/ bringeth forth the mynd & thought. Who so casteth a stone at the byrdes/ fraieth thē away: & he that blaspemeth his frende: breaketh the frendshyppe: though that drawest a sweard at thy frend, yet dispayre not, for thou mayest come agayne to thy frend. If he speake lowerly, feare not, for it ye maye be agreed together agayne: except it be that thowe blaspheame hym/ disdayne hym, open hys secretes, and wounde hym traytourlye: for all suche thinges shall dryue away a frende.

Be faythfull vnto thy neighbours in hys powerte/ that thou mayest reioyce with hym also in hys prosperite, Abide stedfast vnto hym in the tyme of hys trouble/ that thou mayest be heyre with hym in his heretage. Lyke as the vapour and smoke goeth oute at the ouen before the fyre, euen so cuell wordes, rebukes & threatenynges go before blodshedding. Be not ashamed to defend thy frende: as for me/ I wyll not hyde my face from hym though he should do me harme. Who soeuer heareth it, shall bewarre of him. Who shall set a watch before my mouth, and a sure seale vpon my lyppes/ that I fall not wyth them, and that my tonge destroy me not.

Psalm.xl.c

¶ A prayer against pryde, lecherye, and glotony. Of othes, blaspheny, and of wyse communicacion. Of the thre kyndes of synnes. Many synnes proceed of aduoutery. Of the fere of God.

The.xxiii. Chapter.

LOrde, father and gouernour of my lyfe/ leaue me not in their generacion, & good counceil. Oh let me not fall into suche reproue. Who wyll kepe my thoughte with the scourge/ and the doctrine of wysdōme in myne herte: that he spare not myne ignorauunce, that I fall not wyth them, lest myne ignorauunces increse/ that myne offences be not many in nombre, ād that my synnes exceade not, least I fall before myne enemyes, and so my aduersary reioyce. O Lorde, thou father and God of my lyfe, leaue me not in their y imaginacyon. O let me not haue a proude loke/ but turne away all wolupteousnes fro me. Take fro me the lustes of the body/ let not the desyres of vnclennes take holde vpon me/ and geue me not ouer into an vnshamefaste and abhomynable mynde. Heare me (O ye chylderen) I wyll geue you a doctryne/ how ye shal order youre mouth: who so kepeth it/ shall not perysh throw his lyps, nor be hurt throw wyked workes

BAs for the synner/he shalbe taken in his owne vanitie: he that is proud and cursed, shall fall therin.) Let not thy mouth be accustomed wyth swearinge/for in it there are many falles. Let not the nammynge of god be continually in thy mouth: for lyke a seruaunt which is ofte punished can not be without some soze, euen so what soeuer he be that sweretheand nameth god, shall not be clean purged from sinne. A man that vseth much swearinge / shall be fylled wythe wickednes, and the plage shal neuer go frō his house. If he begyle hys brother/ hys faulte shalbe vpon hī: if he knoledg not hys synne, he maketh a double offence/ and if he sweare in vayn, he shal not be founde righteous/ for hys house shal be full of plages.

Nota

The wordes of the swearer bringeth death (God graunte that it be not foūd in the house of Jacob.) But they that feare god/ eschue al suche, and lye not welteringe in synne. Vse not thy mouth to vnhoneste & filthy talking for in it is the woorde of synne. Remēbre thy father & thy mother, whē ye art set amōg great mē, lest god forget the in theyr syght, ād lest thou doting in the custom suffre rebuke, and wysh not to haue ben borne/ and so curse the daye of thy natyuite. The mā that is accustomed wyth the wordes of blasphemye, wyll neuer be reformed al the dayes of his lyfe. To synne twyse is to muche/ but the thyrd bringeth wrath and destruction. An hote stommake can not be quenched (euen lyke a burninge fyre) tyll it haue swalowed vp somthing: euen so an vnchast man hath no rest in hys flesshe, tyll he haue kindled a fyre.

All breade is swete to an whoremonDger/ he wyll not leaue of, tyl he haue his purpose. A man that beareth wedlocke, and regardeth not his soule, but sayeth: Tush, who seith me? I am compassed about with darckenes, the walles couer me, nobody seeth me: whom nede I to feare? The hyest wyll not remembre my sinnes. He vnderstandeth not that hys eyes se al thinges/ for al such feare of men dryueth away the feare of god frō him: for he feareth onely the eyes of mē, & cōsyderyth not yͤ the eyes of the lorde are clearer then the Sunne, beholdinge all the wayes of men and thee goundes of the depe, and lokyng euen to mens hertes in secrete places. The Lorde God knoweth al thinges or euer they were made & after they be brought to passe also he loketh vpon them al. The samman shalbe openly punyshed in the stretes of the citie, and shalbe chased abrode lyke a ponge horse foale: and when he thynketh leest vpō it, he shalbe take. Thus shal he be put to shame of euery man because he wolde not vnderstand the fear of the Lorde. And thus shall it go also with euery wife that leaueth her husband, ād getteth an heretaūce by a straūge mariag. First she hath bene vnfaithful vnto the lawe of the Hyest: Secondly, she hath forsaken her own housbād: Thirdly, she hath playd the whore in aduoutry, and gotten her children by another man. She shalbe broughte out of the congregacion, and her cheldrē shall be loked vpon: Her children shal not take rote: and as for frute, her braunches shal bring forth none. A shamful report shal she leaue behind her, and her dishonoure shall not be pout out. And theyr remayne, shal knowe that there is nothing better then the feare of God: ād that there is nothing sweter then to take hede vnto the cōmaundementes of the Lorde. A greate worshippe is yt to folowe the Lorde, for longe lyfe shal be receyued of him.

Exodi.xx.c

E

A pryncipal of wysdom proceading forth of the mouth of god. Of her workes & place where she resteth:

The.xxiiii. Chapter.

WYsdome shal prayse her selfe, and be honoured in god and reioyce in the myddest A of hys people: In the congregations of the hyest shal she ope her mouth, and triūphe in the beholding of hys power: In the myddest of her people shal she be exaltedde, and wōdred at in yͤ holy fulnes: In the multytude of the chosē she shalbe cōmended & among suche as be blessed she shalbe prayled & shal say: I ā cō out of yͤ mouth of yͤ hiest, fyrst borne before al creatures. I caused the light yͤ fayleth not to aryse in the heauen and couered al the earth as a cloude. My dwellinge is aboue in the heyghth, and my seate is in the pyller

of

of ỹ cloud: I haue walked in ỹ floudes of ỹ se, & haue stād i al lādes: my domi nion is in euery people & in euery nacī on, & wt mi power haue I trodē doune the hertes of al/both hie and lowe.

In all these thinges also I soughte rest, and a dwellinge in some enherytaunce. So the creatoz of al thiges gaue me a commaundement: and he ỹ made me, appointed me a tabernacle/& saide vnto me: Let thy dwelling be i Jacob, and thine enheritaunce in Israel, and rote thy self among thy chosen. I was created from the beginning ād before the wozlde, and shal not leaue of vnto ỹ wozld to come. In the holy habitacy- Ozeus.viiii on haue I serued before him, & so was I stablished in Sion. In the holy cite rested I in lyke maner: and in Jerusa Exo.xxxi.a lem was my power, I toke roote i an honozable people, euen in the pozcyon Psa.cxxxvi.b of the Lozde and in hys heretage, and kept me in the fulnes of the saintes. I am set vp on hie lyke a Ceder vpon Li banus, and as a Cypzes tre vppon the mount Hermon: I am exalted lyke a palme tre in Cades/and as a rose plāt in Jericho: Is a fayze olyue tree in the feld/and am exalted lyke as a plantey ne tre by ỹ water side. I haue geuen a smel in the stretes, as ỹ Cinamom and Balme, ỹ hath so good a sauoure: yea a swete odour haue I geuen as it were Myzre of the best.

I haue made my dwellinges to smel as it were of rosyn, Galabaū, of Clow es, & Incense/& as Libanus whē it is ℂ not hewē dowhe/& mine odour is as ỹ pure Balme. Is ỹ Terebi haue I stret ched out mi bzaūches & mi bzaūches ar ỹ bzaūches of honour & louing fauour As ỹ vine haue I bzoght fozth frut of a swete sauor, & my flowers are the frut of honoure & riches. I ām the mother of bewty/of loue, of fere, of knowledg ād of holy hope. In me is al grace of lyfe John.xv.a and treuth: In me is al hope of life ād vertu. O come vnto me, all ye ỹ be de- sirous of me, and fyl your selues wt mi John.xiiii.a frutes: for mi spzete is sweter thē hony, & so is my inheretaunce moze the hony combe: the remembzaunce of me endu- reth for euermoze.

They that eate me, shal haue the more honger: and they that drincke me, shal thirste the more. Who so herkneth vnto me, shall not come to confusion: ād they that worke in me, shal not offend. They that make me to be knowen, shal haue euerlasting lyfe.

All these thinges are the boke of life, the couenaunt of the Hyest, and the kno ledge of the truth. Moses cōmaunded Ecc.xxiiii.b the lawe in the preceptes of righteous- nes for an heretage vnto ỹhoule of Ja cob, and committed the promyses vnto Israel (Out of Dauid his seruaunt ye Psal.cxxxi.b ordened to rayse vp a moste mighty kig, Act.ii.b sittinge in the seate of honour for euer more) Thy is filleth wyth wisdome lyke as the flode of Physon, and as ỹ floud of Tigris, when the newe fruites are a growinge.

This bringeth a plenteous vnder Deutiiii.a standing like Euphrates: and filleth it vp, as Jordan in the time of harueste. D This maketh nourtour to breake fozth Josue.iii.e as the light, ād as the water Gihon in the harueste. The fyrst hath not knowne her perfectly, no moze shal the last se out the ground of her. For her thought is fuller then the se, and her counsel ys profounder then the grete depe. I wisdom haue cast out floudes I am as a great waterbroke out of the riuer. I am as the ryuer Dozix, and as a wa ter condyte am I come out of the gar- dē of pleasure. I saie: I wil water ỹ gar den of my ponge plantes, and fyll thee frut of my birth. So mi waterbroke be came exceadinge greate, and my ryuer approched vnto thee see. For I make doctrine to be vnto al mē as lighte as the fayze mozninge, and I shal make it to be euer the clearer. I wil peatse tho- zow al the lower partes of the earth, I wil loke vpō al soch as be a slepe, and lighten al them ỹ put their trust in the Lozd. I shal yet poure out doctryne, ly ke as prophecy, and leaue it vnto soch as seke after wisdom, and their genera cyons shal I neuer fayle, vnto the holi euerlastynge wozlde. Beholde/ howe ỹ I haue not labourede for my selfe one ly, but for al thē that seke after ỹ truth.

Of thze thinges which please God, & of thze which he hateth. Of.ix. thinges that be not to be suspect & of the tenth cheakely of ỹ malice of a womā.

ℂ The.xxv. Chapter

Thze

A Gene.xliii.b Roma.xii.a.

THre thinges there are, ꝑ my spyrete fauoureth, which be also alowed before God ād men: The vnite of brethren the loue of neyghbours, a men and wife that agree well together.

Thre thinges ther be which my soul hateth ād I vtterly abhorre the lyfe of them: A poore man that is proud. A rych man that is a lyar, and ā olde bodi that doteth and is vnchaste. Eccli.xl.d.

If thou hast gathered nothing i thy youthe/what wylte thou finde then yn thine age? O how pleasant a thing is it, when gray headed men are discrete, & when the elders can geue good coūcel? O how comely a thing is wisdom vnto aged men? ye vnderstanding & councel is a glorious thing. The crowne of old de men is to haue moch experience. and the fere of god is their worshyppe.

B Ther be.ix. thinges whiche I haue iugged in my harte to be happye, and the tenthe, will I tell forthe vnto men with my tonge. A man that while he lyueth, hath ioye of his children/ād seith the fall of his enemyes.

Well is him that dwelleth with an huswyfe of vnderstandynge, and ꝑ hathe not fallen with his tong, and that hath not bene fayne to serue soch as are vnmete for him. Wel is him, that fyndeth a faythfull frende: & wel is him, whiche talketh of wisdome to an hert that heareth hi. O how great is he ꝑ fideth wisdō & knowledge yet is he not aboueht that feareth the Lord. The fear of god hath set it selfe aboue al thinges. Blessed is the man, vnto whome it is grāted to haue ꝑ feare of god. Vnto whom shal he be lyckened that kepeth it fast? The feare of god is the beginyng of his loue, and the begininge of fayth is to cleue fast vnto it. The heuines of ꝑhert is al the punishment, ād the wickednes of a woman goeth aboue al. All punishment and plage is no thing in comparison of the plage of the herte, euen so al wykednes is nothing to the wickedness of a woman. C

Whatsoeuer happeneth vnto amā, is nothinge in comparison of it, that his cruel willers do vnto hym. And all vengeance is no thynge to the vengeaunce of the enemye. There is not a more wicked heade then the head of the serpent, and there is no wrath aboue the wrath of a woman. I will rather dwell wt a lyon and dragon, then to kepe house wt a wicked kyfe. The wyckednesse of a woman chaungeth her face, she shall moffell her countenaunce as it were a Beer, and as a sack shal she shewe it among the neighbours. Her husbande is brought to shame amonge his neighbours, ād whē he heareth it, it maketh him to syghe. All wyckednes is but lyte to the wyckednes of a woman, ꝑ porcyon of the vngodly shal fall vpon her. Lyke as to clymme vp a sandy waye is to ꝑ fete of the aged, euen so is a wyf full of wordes to a styll quiete man. Loke not to narowly vpon the bewtye of a woman, lest ꝑ be prouoked in desyre toward her. The wrath of a woman is dishonoure and greate confusyon. If a woman get the maistrie, then is she contrary to her housbande. A wycked wyfe maketh a sory herte, an heuy countenaunce and a deed wounde. Of the woman came the begynnyng of synne, and thorow her we al are ded. Geue thy water no passage, no not a lytle, nether geue a wicked woman her wyll. If she walke not after thy hande, she shall confounde the in the syght of thy enemies. Cut her of then from thy flesh, that she do not alwaye abuse the. D Eccle.xlii.b. ii.Reg.xi.b. 3.xiii.a

C The praise of a good womā. Of the fere of thre thynges & of the fourth. Of ꝑ Jelouze & wroneken womā. Of two thinges ꝑ cause sorow & of the third which moueth wrath. It is hard to fynde a marchaunt without dyscet, or a tauerner wythous synne in his tong.

C The.xxvi. Chapter

HAppye is the man that hathe a vertuous wife, for the nombre of his yeares shalbe dubble. An honest woman maketh her husband a ioyful man/and she shall fyl ꝑ yeares of his lyfe in peace. A vertuous womā is a noble gyft/whych shalbe geuen for a good porcyon vnto such as fere god. Whether a man be ryche or poore, he maye haue euer a mery hert, and a chereful countenaunce, there be thre thynges that my herte feareth/and my face is afrayde of the fourth. B

Treason

Treason in a citie, a seditious people, and netsome tonges, al these are heuyer then the death. But when one is gelous ouer his wife, it bringeth paine & sorowe vnto the harte: and a woman telleth out al thinges, is a scourge of ỹ tong. When one hath an euel wife, it is euẽ as when ā vnlyke pare of oxẽ muste draw together/he that getteth her, getteth a scorpion. A dronckē woman is a great plage, for she can not couer her owne shame.

nota ỹ gyft of a woman

The whordom of a woman may be knowen in the pride of her eyes and eielidde3. If th' daughter be note shame fast, holde her straytly, lest she abuse her selfe through ouermoch libertie. Beware of al the dishonestie of he eyes, & maruel not if she do against the. Lyke as ōe that goth by the waye and is thirstie, so shal she open her mouth, and drincke of euery next water that she maye get. Bi euery hedge shal she set her downe, ād open her quiuer agaynst euery arowe. A louing wyfe reioyseth her husband, and fedeth his bones with her wisdom. A womā, of few wordes is a gift of god and to a well nourtured mynde maye nothing be compared.

B Ecclesi. xxvi.

Ecclesi. xlii. b

An honest and manerly woman is a gift aboue other gyftes, and ther is no weight to be compated, vnto a mynd that can rule it selfe. Lyke as the sunne when it ariseth, is an ornament in thee hye heauē of the Lord, so is a vertuous wife the bewty of al her house. Like as the cleare sygh̄t is vpon the holy cādel sticke, so is the beuty of the face vpō ā honest body. Lik as the golden pyllers are vpon the sockettes of siluer, so are thee fayre legges vpon a woman that hath a constant minde. Perpetual are ỹ foundacions that be layed vpon a whol stony rocke, so are the commaundements of God vpon an holy woman.

C

Genesis v. d

Here be two thinges that greue mi hert, and in the thirde is a displeasure come vpon me. When an experte man of warre suffreth scarsnesse and pouertee. When mē of vnderstādinge and wisdome are not sette by: & when one departeth frome ryghtuousnes vnto sinne.

D

Who so doth suche, the lorde hath prepared hym vnto the swerde. There bee two maner of thynges, which me thinck to be herde and perilous. A matchaunt can not lyghtely kepe hym from wrong neyther a tauerner hym selfe from synne.

nota a marchaunt from wrong & taūer from synne

☞ Of the poore that wolde be riche, the probacō of the man that feareth god. The vncōstantnes of a fole, the secretes of a frende aze not to be vttred. The wycked imaginith euell which retorneth vpon him selfe.

The.xxviii. Chapter.

A

Because of pouertī haue many one offended, and he that seketh to be rich, turneth his eyes a syde. Lyke as a nayle in the wall sticketh faste betwyxte two stones, euen so doth synne stick betwixt the byer and the seller. If he holde hym not dilygently in the feaze of the lordhys house shal sone be ouerthrowē, Lyk as whē one sifteth the fylthynes remayneth in the seue: So remayneth ther some vncleane thinge in the thought of mā. The ouen proueth the potters vessel/so doth temptacion of trouble trye ryghtuous men.* The tree of the felde is knowen by his frute, so is the thoughte of mans herte knowen by his wordes. Prayse no mā excepte thou haue herd hym, for a man is knowen by hys woordes.

Sapie. iii. a
i. Pet. iii. b.

Math. vii b.

B

If thou folowest ryghtuousnes, thowe shalt get her/and put her vpon thee as a fayre garment. And thou shalt dwell with her, and she shall defende thee for euer, and in the day of knowledg thou shalt fynde stedfastnes. The byrdes resorte vnto theyr lyke, so doth the truth turne vnto them that be occupyed with all. The lyon wayteth for the praye: so do the synnes lurke vpon the workers of wickednes: The talkynge of hym ỹ feareth god, is nothyng but wisdome: as for a foole/he chaungeth as the Mone. If thou be amonge vndiscret/kepe thy worde to a conuenient tyme, but amonge such as be wyse, speake on hardely. The talkynge of fooles is abhominacion, and theyr sporte is volupteousnes and mysnurtoure: Muche swearig maketh the hearre to stand vp/and to stryue with such, stoppeth the eares.

The strife of the proud is bloudshedig, & theyr blasphemig is heuy to heare

nota vrgent nede of vnderstadinge & wisdome are not sette by

who

Eccle.xvi.b. xxii.d. Who so discovereth secretes, loseth his credence, and fyndeth no frende after hys wyll. Loue thy frende, and bynde thy selfe in faythfulnes wyth hi, but if thou bewrayest his secrets, thou shalt not get him agayn: For lyke as the mā is that destroyeth hys ennemye, so is he also that dealeth falsely in the frende shippe of his neyghboure.

D Lyke as one that letteth a byrde go out of his hand, can not take her agaie: Euen so thou, if thou geue ouer thy frēd:, thou canst not get hym agayne: Yea thou canst not com by him, for he is to farre of. He is vnto the as a Roo escaped out of ỹ snare, for his soule is woūded: As for woūdes, they may be boūd vp agayne, and an euell worde may be reconciled: but who so bewrayeth the secretes of a frende, there is nomore hope to be had vnto hym.

Pro.x.b. He that winketh with his eyes, imagineth some euel, and no man shal take hym from it. Whē thou art present, thee shall hastely commende and prayse thy wordes: but at ỹ last he shall turne his tayle, and sclaunder thy saiyng. Many thynges haue I hated, but nothyng so euell: for the Lord him selfe abhorreth such one.

E Who so casteth a ston on hye, it shal fall vpon hys owne heade: and he that smyteth with gyle, woundeth him self. Exod.xxi.b. Who so diggeth a pyt, shal fal therin: & he that layeth a snare, shall be taken in it hym selfe: whoo so geueth a wycked noysome councell, it shall come vpon hi selfe, and he shall not knowe from whēce. The proude blaspheme and are scornefull, but vengeaunce lurketh for thē as a lyon. They that reioyce at the fal of the righteous, shall be taken in the snare, anguish of hert shal consume thē before they dy. Anger and rygorousnes are two abhominable thynges, and the vngodly hath them both vpon hym.

We oughte not so desyre vengeaunce, but to forgeue the offence. Of the vices of the toung, and of the daungers therof

The. xxviii. Chapter.

A Deu.xxxii.c. Rom.xii. C Mat.v.b.vi b.xxii.d. He that seketh vengeaunce, shal fynde vengeaunce of the Lorde / whyche he shall surely kepe hym hys synne.

Forgeue thy neyghboure the hurt that he hath done thee, and so shal thy synnes be forgeuen the also / when ỹ prayest. A man that beareth hatred one agaynst another, howe darre he desyre the forgeuenes of god? He that sheweth no mercy to a man whiche is lyke him selfe, how darre he aske forgeuenes of his synnes? If he that is but flesh, beareth hatred and kepeth it, who wyl itreate for hys sinnes? Remembre the end, and let enmite passe, which seketh deth and destruccion / and abyde thou in ỹ commaundementes. Remembre the cōmaundement, so shalt thou not be rigorous ouer thy neyghboure. B Thynck vpon the couenaunt of the hiest, ād forgeue thy neyghboures ignorāunce. Bewarre of strife, and thou shalte make thy sinnes fewer. For an angry mā kyndleth barsaunce and the vngodlye Eccle.viii.a. dysquyeteth frendes / and putteth discorde amonge them that be at peace The more wodd there is / the more behement is the fyre: and the mightier ỹ men be, the greater is the wrath: and ỹ longer the stryke endureth / the more it burneth. Prou.xxv.c. An hasty braulynge kyndleth a fire, and an hasty stryke sheddeth bloud. C If thou blow the sparke: it shal burne: If thou spyt vpon it it shal go forth, & both these go out of thy mouthe. The Eccli.xxi.b sclaūderer and dubble tunged is cursed / for many one that be frendes setteth he at variaunce. The thirde tong hath disquieted many one, and dryuē them from one lande to another. Strong cyties hath it broken downe, and ouerthrowne the houses of greate mē. The thyrde tonge hath cast out many an honest woman, and robbed theym of their laboure. Who so herkeneth vnto suche, shal neuer fynde rest / and neuer dwel safely. The stroke of the rodd maketh yedders / but the stroke of the tong, smyteth the bones in sunder.

There be many that haue perished wt the swerd, but many mo thorow the tonge.

Well is him that is kepte frō an euell tounge, and commeth not in the D anger therof, whyche drawyth not the yocke of suche / and is not bounde in the

ȳ bandes of it. For ȳ yock therof is yrō, and the bande of it of stele. The deathe therof is a very cruel deth: hell were better for one, then soche a tonge. But the fyre of it, maye not oppresse theim that feare God, and the flamme therof, maie not burne them. Suche as forsake the Lord, shal fal therin: and it shal burne them, and no man shal be able to quech it: It shal fal vpon them as a Lyon, & deuoure them as a leopard. Thou hedgest thy goodes with thornes: why doest thou not rather make dores ād barres for thi mouth: Thou weyest thi golde and siluer: why doest thou not weye thy wordes also vppon the balaunce? Be ware that thou slyde not in thy tōge, and so fall before thyne enemyes/ ȳ laye wayte for the.

How we ought to lend ouze money, & do almes. Of a faythful man answeryng for his frynde. Of lybe ralyte and hospytalyte.

The.xxix.Chapter.

Ecclesiastici 8. Luc.vi.d

WHo so wil shewe mercy, lett hi lēd vnto his neyghboure: and he that is able, lett him kepe the cōmaūdmēt. Lende vnto thy neghbour in time of his nede, and paye thou thy neyghbour agayne in due season. Kepe thy word and deale faithfully with hi & thou shalt alwaye finde the thinge ȳ is necessary for the. There haue bene many, ȳ whē a thing was lent thē, rekened it to be found, & made them trauayle & laboure, that had helped them. Whyle they receaue eny thinge, they kysse the handes of soche as geue them, and for their neyghbours good they humble their voyce. But when they shuld paye agayne, they kepe it backe, and geue euel wordes, and make many excuses, by reason of the time: and though he be able, yet geueth he scarse the halfe agaīne, & rekeneth the other to be foūd. And if he wt holde not his mony, yet hath he ā enemie of him, and that vndeserued. He payeth him with cursing & rebuke & B geueth hī euel wordes for his good dede. Ther be many oe which are not glad for to lende / not because of euell, but they feare to lese the thinge that they lende. Yet haue thou pacience with the symple, and witholde not mercy from him. Helpe the poore for the commaundements sake, and let hym not go empty frō thee, because of his necessitie. Lese thy moneye for thy brother and neyghbours sake/ and bury it not vnder a stone wher it rusteth and corrupteth. Gather thy treasure after the commaundements of the hyest, and so shall it bringe ȳ more profyt then golde. Lay vp thy almes in the hand of the poore/ and it shal kepe the from all euell. A mans almes is a purse wyth hym, and shall kepe a mans fauour as the apple of an eye: and afterwarde shall it aryse, and paye euery man his rewarde vpon hys heade. It shall fyght for thee agaynste thyne enemyes, better then the shyld of a glaunce, or speare of the myghtye. A good honest man is suertie for hys neybour, but a wicked parsōne letteth him com to shame. Forget not the frendshyp of thy suertie, for he hath geuē hys soule for thee. The vngodly despyseth the good deade of hys suertye, and the vnthanckfull and ignoraunt leaueth hys suertye in daunger. Some man promiseth for hys neyghboure: and when he hath lost hys honeste, he shal forsake hi. Suertieshyp hathe destroyed many a richman/ and remoued them as the waues in the se. Mighti people hath it driuen awaye, and caused them to wandre in straunge countres. An vngodly mā trasgressing the commaundement of ȳ Lord/ shall fall into an euell suertishipe: and though he force hym selfe to get oute, yet shall he fal, into iudgemente. Helpe thy neyghbour out after thy power, and beware, that thou thy selfe fal not in suche dett. The cheafe thynge ȳ kepeth in the lyfe, is water and breade, clothyng and lodgynge, to couer the shame.

Ecclesiastici xxix.c.

Better is it to haue a poore lyuinge in a mans owne house, then delycate fare among the strange. Be it lytle or much that thou hast, holde thee content wt all, and thou shalt not be blaymed as a vacabounde, for a myserable lyfe is it, to goo fromme House to House/ and where a man is freinde/ he darre not opē hys mouth. Though one be lodged, and haue lodged, and haue meate and dryncke, yet shall he be taken as vnwor-

D Psa.xxxvi.b i.Tim.vi.b Hebr.xiii.a.

thy, and heare many bitter rough wordes, namely thus: Go thy waie thou straunger, and prepare a table for thi selfe, and fede me also of that thou hast. Awaie thou straunge (so, ꝑ he regardeth hys honoure no more) mi brother cõme ẽ in to mi house, and so he telleth hi the necessite of his house. These thinges are heuy to a man that hath vnderstãding: namely, the forbyddynge of the house, and that the Lender callethe him in the teth.

¶ Of ꝑ correction of children. Of the commodite of health. Death is better thẽ a sorowfull lyfe. Of hyd wysdom. Of the ioye and sorow of the hert.

go so pleaseth
& thy to God doth pay
vnder correction

The. xxx. Chapter.

A Prou. xiii. c and. xxviii b

WHo so loueth hys chylde, holdeth him still vnder correccion, that he maye haue ioye of him afterward/and ꝑ he grope not after hys neyghbours dores. He that teacheth his sonne, shall haue ioye in him, and nede not to be ashamed of him amonge his aquauntauns. Deut. vi. g Who so enfourmeth & teacheth his sonne, greueth ꝑ enemye: and before hys frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is lyke him. In his lyfe he sawe him, & had ioye in him, and was not sory in his deth, nether was he ashamed before the enemyes. For he left behynd hym an auenger agaynste his enemyes, and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes together, and his herte is greued at euery crye. An vntamed horse wilbe hardy, and a wanton chylde will be wylfull. If thou bryuge vp thy sonne delicatly, he shall make the afrayed: and yf thou play with him, he shal bryng the to heuynes. Laugh not wt hi, lest thou wepe wt hym also, and lest thy teth be set on edge at the last.

B Geue him no lyberte in hys youth and excuse not hys foly. Bowe downe hys necke whyle he is younge, hyt him vppon the sydes whyle he is yet but a chylde, least he ware stubberne/and geue no more force of thee and so shalt ꝑ haue heuines of soule. Teach thi chil de, and be diligẽt therin, lest it be to thy shame. Better is the poore beinge whole and strõge, then a man to be riche, and not to haue his health.

Health and welfare is aboue all golde, ãd a hole bodi aboue al treasure. Ther is no riches aboue a sounde body, and no ioy aboue the ioie of ꝑ hert. Deth is better then a wretched lyfe, or continual sickines. The good thinges ꝑ are put in a close mouth, are like as when meate is laide vpon the graue. nota ꝑ good thynges ꝑ are put in a close mouth

What good doth the offering vnto ã Idol? For he cã nether eat, taste, ner smell Euen so is he ꝑ is chased of the Lorde, and beareth the rewardes of iniquitie. He seith with his eyes, and groneth lyke a gelded man, that lyeth wyth a wyrgin and sygheth. Geue not ouer thi mide into heupnes, and vexe not thy selfe in thine owne coũcel. The ioye and cheerfulnes of the herte is the life of man, & a mans gladnes is the prolonginge of his dayes. Loue thyne owne soule, & cõforte thine harte: as for sorow and heuines, dryue it farre frõ the, for heuines hath slayne many a man, and bringeth no profit. Zele and anger shorte ꝑdaies of the life: carfulnes and sorow bringe age before the time. Vnto a mery herte euery thinge hath a goode tast, that he eateth. vnto a mery hert euery thinge

A Rayso a good tast to the mouth

¶ We ought to geue diligẽt hede to honestye. Of ebẽ that take payne to gather riches. The prayse of a eyche man wythout a faute. We ought to flie dãnnesse and folowe soberneste.

The. xxxi. Chapter.

THe rauayle ãd carefulnes for riches taketh awaie ꝑ slepe and maketh the flesh to consume. When one lyeth and A Tymo. vi. B taketh care, he waketh euer by, like as greate sickenes breaketh the slepe. The rich hath great labour in gathering his riches together, and thẽ wt the pleasure of his riches he taketh his rest, and is refreshed. But who so laboureth and prospereth not, he is poore: ãd though he leaue of, yet is he a begger Nye ꝑ loueth riches shal not be iustified: & whoso followeth corrupciõ, shal haue iough therof. Many one are come i greate misfortũe by the reason of gold, ãd haue found their destrucciõ before thẽ.

A

It is a tree of fallynge vnto them that ofire it vp, and all such as be foolysh/ fall therin. Blessed is the rich/whych is founde wythout blemysh/and hath not gone after golde/nor hoped in moneye and treasures. Where is there suchone: and we shall commende hym: and call hym blessed / for greate thynges dothe he among his people. Who so is tryed, and founde perfecte in suche thynges, shalbe commended and praysed. Who myght offende and hath not offended: Who coulde do euell and hath not don it? Therfore shall hys good be stablysshed, and the whole congregation shal declare hys almesses. If thou sytte at a great mans table/open not thy mouth wyde vpō it, and make not many wordes. Remembre, that an euell eye, is a shrewe.

What thynge created is worse thē
B a wycked eye? therfore wepeth it before euery mans face? Laye not thyne hand vpon euery thyng that thyne eye seeth, and stryue not with hym in the dishe.

Math.vii.a. Ponder by thy selfe what thy neyghbor wolde fayne haue/and be discrete in euery poynte. Eate the thyng that is set before thee manerly/as it becomme the a man: and eate not to muche, lest thou be abhorred. Leaue thou of first of all because of nurture, lest thou be he, whō no man maye satysfye, which may turne to thy decay. When ỹ sytteſt among many men/reache not thyne hand first of all. O howe well content is a wyse man with a lytle wyne? so that in slepe thou shalt not be sycke thereof, nor, fele payne. A swete wholsome slepe shall suche one haue, and fele no inward greke. Ha rysech vp betimes in the morowyng, and is well at ease in hym selfe. But a vnsaciable eater slepeth vnquietly, and hath ache & payne of the body. If thou feelest that thou haste eaten to much/a rysse, go thy waye/cast it of thy stomack, and take thy reste.

My sonne, heare me, and despise me
C not/and at the last thou shalt fynde as I haue tolde the: In al thy workes be
Roma.xii.b. diligent and quicke so shal there no sic
Pron.xxii.a nes happē vnto the. Who so is lyberal in dealig out of his meat, many mē shal

lysse hym, and prayse hi w̄ ther lyppes:
and the same is a sure token of his loue and faithfulnes. But he that is vnfaithful in meate, the whole citie shal cō plaine of him: and that is a sure experience of his infidelite & wyckednes. Be not thou a wine bibber, for wine hathe destroyed many a mā. The fire prouethy the hard pyron, euen so doth wine proue the hertes of the proude, when they be droncken.

Wine soberli dronicken, quickeneth
D the life of mā. If thou drinckest it measurably thou shalt be temperate. What life is it, that maie continue without wine? Wyne was made frō the beginning, to make men glad (and not for drō kennes) wine measurably dronkē is a refor singe of the soule and body. But if it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Drōkenes filleth the mind of ỹ folish w̄ shames ruine, myrysheth the strength & maketh woundes. Rebuke not thy neyghboure at the wyne/and despyse him not in his mirth. Geue hi no despytful wordes, ād praysse not vppō him w̄ contrary sayenges.

Of the discrecyon & prayse of a preacher, & of ỹ hea 25. Of the feare, fayth, & confidence of God.

¶ The.xxxii. Chapter.

If ỹ be made a ruler, pryde
A not thy selfe therin, but be Deut.xvii.d
thou as one of the people. Take dilygēt care for thē, and loke wel therto: & when thou hast done al thy dewtye, sette thee downe, that thou mayst be mery w̄ thē/ ād receaue a croune of honoure. Talke wisely and honestly/for wisdome be cōmeth the right wel. Hinder not musyck.

Speake not, where ther is no audyence: and poure not forth wysdome out of tyme at an importunyte. Like as the Carbuncle stone shyneth that is set in golde, so doth a songe gaynysh ỹ wine feast: and as the Smaragde that is set in golde, so is ỹ swetnes of Musick by the mirth of wine.

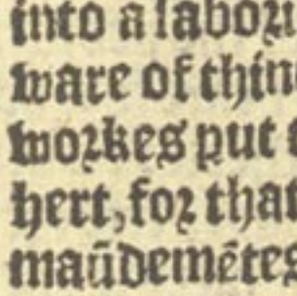
Thou yonge man, speake that becō
B meth the and that is profytable, ād yet scarse when thou art twyse asked. Comprehende moch with fewe wordes. In

manye thynges, bee as one that is Ignoraunt, geue eare, & holde thy tonge withal. If thou be amonge men of hyer auctorytie, desier not to compare thy self vnto them: and when ā elder speaketh, make not thou many wordes therin. Before ỹ thonder goeth lightnyng/ and before nurtour ād shamefastnesse, goeth loue and fauoure. Stand vp by times, and be not the last: but get ỹ hōe soone, and there take thy passime, and do what thou wylt: so that thou do no euell, and defye no manne. But for all thinges geue thanckes, vnto him that hath made the, and replenished the with his goodes.

℄ Who so feareth the Lorde, wil receaue his doctrine: and thei that gett them to him by tymes, shal find grace. Ye that seketh the lawe, shall be filled wyth all: As for him that is but fayned, he wyll be offended therat. They that feare ỹ Lorde, shal finde the iudgment, & righteousnes shalbe kindled as a light. An vngodly mā wil not be reformed, but can helpe him sele with the example of other in his purpose. A mā of vnderstā ding, despiseth no good councell: but a wilde and proude body hath no feare. By sōne, do nothing with out aduisement/ so shal it not repent the after the dede. Goo not in the waye where thou maiest fal/ner wher thou mayest stomble agaynst the stone. Geue not thi self into a laborious slipperye waye, ād beware of thine owne children. In al thy workes put thi trust i god frō thi whole hert, for that is the keppynge of the commaūdemētes. Who so beleueth Gods worde, taketh hede to the commaunde mentes: and he that putteth his trust in the Lord, shal want nothinge.

℄ The delyuerāunce of him that fereth God. The answere of ỹ wise. The littell dyler repon of a kole. Man is in the hāde of God, as ỹ earth is inỹ hād of ỹ potter. We ought not to dyspose oure selues, to be come subiect to other.

The.xxxiii.Chapter.



Yer shal no euel happē vn to him that feareth God: but when he is in temtaciō, the Lord shal delyuer him, A wise man hateth not the lawe, but an ypocrite is as a shype in a raginge water.

A man of vnderstandinge geueth cre-

dence vnto the lawe of god, & the lawe is faythful vnto him. Be sure of the mater, then talke therof: be first wel instruct/ then mayest thou geue answer. The herte of the foolishe is lyke a carte whele, ād hys thoughtes rēne about lyke the axell tre. Lyke as a wylde horse that neyethe vnder euerye one ỹ spytteth vpon him, so is it wyth a stoutnefull frende. Why doth one daye excell another, seynge all the dayes of the yeare come of the Sunne? The wysdome of ỹ Lorde hath so parted them a sunder, & so hath he ordened the tymes and solempne feastes. Some of them hath he chosen and halowd before other dayes. And all men are made of the grounde, and out of the earth of Adam.

B In the multitude of scyence hath the Lorde sundered them, and made their wayes of dyuerse fashyons. Some of thē hath he blessed, made moch of thē, halowed them, and claymed them to hī selfe. But some of them hath he curssed, brought them lowe, and put them out of their estate. *Like as the claye is in the potters hande, and all the ordynge therof at his pleasure: so are men also in the hande of him that made them, so ỹ he may geue them as it liketh him best. Against euell is good, & against death is lyfe: so is the vngodly agaynst soch as feare God. Beholde thus all the workes of the Hyest, and there are euer *two agaynst two, and one sett agaynst another. I am awaked vp last of al, as one that gathereth after in hareste. In the gyftes of God and in hys blessynge I am increased, and haue fylled my wyne presse, like a grape gatherer. Beholde, how I haue not laboured only for my selfe but for all soche as loue nurtoure and wysdome.

Heare me, O ye greate men of the people, and herken with your eares ye rulers of the congregacyon. Geue not thi sōne and wife/ thi brother and frende power ouer the/ while thou lyuest: and geue not awaie thi substaunce and good to another/ lest it repent the/ and thou be fayne to begge therfore thi self. As longe as thou lyuest and hast breth/ let no mā chaunge the: For better it is thy childe to praye ỹ, then that thou shuldest

Romain.16.b

Some reade two agaynst one.

Eccli.xxiiii.d

℄ nota gone not thi sone power over the

dest be fayne to loke in their hãdes. In al thy wozkes be excellente, that thy honoure be neuer stayned. At the time whẽ thou shalt ende thy dayes, and fynysh thy life, destrybute thyne inheretaunce. The fodder, the whyppe, and ỹ burden, belongeth vnto the Asse: Meate, cozrection, and wozcke vnto the seruaunte.

If thou set thy seruaunt to labour thou shalt fynde rest. But if thou let hi go ydel, he shal seke lyberty. The yocke and the whippe bowe downe the neck, but tame thou thy euel seruaunt w̃ bõdes & cozrection. Sende him to labour, that he go not ydle: For ydilnesse bringeth moch euel. Set him to wozke, for that belongethe vnto him and becometh him wel. If he be not obedient, bide hys fete: but do not to much vnto hi in any wyse, and without discretion do nothyng. If thou haue a (faythful) seruaunt, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. If thou haue a seruauute, hold hi as thy selfe, for thou hast nede of him as of thi self. If thou intreatest him euel & kepest him harde, ãd makest him to be proud, and to renne awaye from the thou canst not tel what waye thou shalt seke him.

D note or remark

Eccli. vii.c.

Of dremes, dyuinactions, & enchauntementes. We ought to confute vayne hope, and lyinge, The praise of thẽ ỹ fere god. Of diuers wozkes of men. God dothe not alowe the wozcke of an vnfaythfull man

The.xxxiiij. Chapter.

A VAin wise people begile themselues with vayne and deceatful hope, ãd foles trust in dreames. Who so regardeth dreames/is like him ỹ wil take holde of a shadowe, & folowe after the winde: Euen so is it with the appearinges of dreames. Before the face is the likenes of a face. Who cã be clensed of the vnclene? Or what truth can be spoken of a liar? Sothsayinge, witchcraft, sorcery and dreamige, is but vanite: like as whẽ a womã trauayleth with childe, and hath many fantasyes in her herte. Where as soch visions cõe not of God, set not thine hert vpõ thẽ: For dremes hath disceued many a mã, & they, fayled, ãd put their trust therin.

The lawe shalbe fulfilled without lyes, and wisdom is sufficiẽt to a fayth full mouth. A wyse man that is well instructe, vnderstandeth moch: and he that hath good experience, can talke in wysdome. He that hath no experience, knoweth lytle: and he that erreth, causeth moch wickednes.

When I was yet in erroure, I lerned moch also: yee I was so lerned, that I coulde not expresse it all, and came oft in parell of death therouer, tyll I was delyuered from it. Now I se, that they which feare god, haue the right spyrite: for their hope stãdeth in him, that can helpe them. Who so feareth the Lorde, standeth in awe of no man, and is not afrayed, for the Lorde is his hope and comforte. Blessed is the soule of hym ỹ feareth the Lorde: In whom putteth he hys trust? who is his strength? For the eyes of ỹ Lorde haue respecte vnto them, that loue hym. He is their mighty protection and strouge grounde: A defence for the heate, a refuge for ỹ hote none daye, a succore for stomblyng, & an helpe for fallynge. He setteth vp the soule, and lyghteneth the eyes: He geueth healthe lyfe and blessynge. He that geueth an offering of vnrighteous good, his offeryng is refused: and the scornefull dealynges of the vnrighteous please not God. God hath no delyte in the offerynges of the vngodlye, nether may ye synne be reconcyled in the multitude of oblacyons. Who so bryngeth an offerynge out of the goodes of the poore, doth euen as one that kylleth the sonne before the fathers eyes. The breed of the nedefull is the lyfe of the poore: he that defraudeth him therof, is a man of bloude. Who so robbeth hys neyghboure of hys lyuing/ doth as great synne as though he slewe hym to deathe. He that defraudeth the labourer of hys hyre is a bloudsheder. When one buyldeth ãd another breaketh doune/ what profyt haue they then but labour? When one prayeth ãd another curseth whose voyce the lord wil here? He that washeth him self because of a dead body, and then toucheth the ded agayne, what doth his washing? Sotis it with a mã that fasteth for his sinnes, & doth them agayne: who wil heare his prayer? Or what doth his fasting help hi-

D

C

Deut. xxiiij.c
Eccle. vii.c

Num. xix.b

Prouerbi. c
ii. Pet. ii. b

¶ It is wel done to praye, and to do sacrifice. The prayer of the fatherlesse, and of the widdowe: & that humbleth himselfe.

The. xxxv. Chapter

Jere vii. c

WHo so kepeth the lawe bringeth offeringes enough/he yͤ holdeth fast the commaũdement, offreth the right he alehoffringe. Hey is thãkful and recompenseth/offreth fyne floure

Hebr xiii. c
Philip. iiii. c

* Who so is merciful and geueth almes, that is the right thãckoffrig. God hath pleasure/when one departeth from sinne: and to forsake vnrighteousnes is concyleth vs wyth hym.

Thou shalte not appere emptye before the Lorde/for all such is done because of the commaundement. The offeringe of the righteous maketh the altar fat, and a swete smell is it/before the hyest. The offeringe of the righteous is acceptable vnto god, and shall neuer be forgotten. Geue god hys honoure wyth a chearefull eye/and kepe not backe the fyrstlynges of thy handes. In all thy gyftes, shewe a mery countenaunce, and halowe thy tythes vnto God wyth gladnesse. Geue vnto god, accordinge as he hath enriched & prospered thee, and loke what thyne hande is able, that geue wythe a chearefull eye: for the Lord recompenseth, and geueth thee seuẽ tymes as muche agayn

B Geue no vnrighteous gyftes, for suche wyll he not receaue. Beware of wrongeous offerings, for the lorde is a righteous iudge: and regardeth no mans personne: He accepteth not the person of the poore/but he heareth the prayer of the oppressed. He despiseth not the desyre of the fatherlesse, nor the widdow when she poureth out her prayer before hym. Doth not god see the teares, that runne downe the cheekes of the widdowe? Or heareth he not the cõplaynt ouer suche as make her to wepe? Who so serueth god after hys pleasure/shal be accepted, and hys prayer reachethe vnto the cloudes. The prayer of hym that humbleth hym selfe, goeth thrOw the cloudes, tyll she come nye. She will not be comforted, nor go her waye/tyll the hyghest GOD haue respecte vnto her, geue true sentence, and performe the iudgment. And the lorde will not be

Iudith viii. d
Exodi iii. b

Ecclesi. xxxv. a
Actor. x. b

C slack in comming, nor tary longer: tyll he haue smytten in sonder the backes of the vnmercyful, and auenged hym selfe of the Heathẽ: tyl he haue taken away the multitude of the cruel/and broken the sceptre of the vnrighteous: tyll he geue euery man after his workes, and rewarde them as they haue deserued: tyl he haue deliuered his people, maintayned theyr cause, and reioyced them in his mercy. O how faire a thinge is mercy in the time of angwysh and trouble? It is lyke a cloude of raine that cõmeth in the time of a drouth.

A prayer to God in the persone of al faythful men with the prayse of a good woman.

The. xxxvi. Chapter.

HAue mercy vpõ vs, O lorde A th ou god of al thinges.

Haue respecte vnto vs/ shewe vs the lighte of thy mercyes/& sende thy feare amonge the Heathen and straungers, which seke not after thee: yͤ they maye knowe/how yͤ ther is no god but thou, & that they maye shew the wonderous workes. Lyfte vp thy hand ouer the outlãdish Heathẽ, that they maie lerne to knowe thy mighte and power. Like as thou art hallowed in vs before thẽ, so bringe to passe, that thou maiest be magnified in thẽ before vs: yͤ they may knowthe, like as we knowthe. For ther is none other God, but only yͤ/O lorde

Renewe the tokens, and chaunge the wondrous workes. Shew thine hand and thy right arme gloriously. Rayse vp thy indignacion, and powre out thy wrath. Take awaye the aduersary, and smite the enemye. Make the time shorte, remember thy couenaunte, that thy wonderous workes maye be praysed. Let the wrath of the fire consume them, that lyue so careles/and let them perish that do thy people hurt. Smite in sonder the head of the Princes, that be oure enemies, and say: ther is none other but we.

Gather al yͤ tribes of Jacob together B agayne, yͤ they may know, how yͤ there is none other god but only thou, yͤ thei make shew thy wonderous workes/and be thy people and heritage, lyke as frõ the be gynnynge. O Lorde haue mercy

vpon

vpon the people that hath thy name/& vpon Israel/whō thou haste lykened to a fyrst borne sonne. O be mercifull vnto Jerusalem the cyte of thy Sanctuary/the cyte of thy rest. Fyl Syon w̄ thy vnspeakable vertues/and thi people w̄ thi glorie. Geue witnes vnto thy creature/whom thou madeste from the beginninge, & raise vp the prophecies that haue bene shewed in thy name. Reward thē that wayte for thee, that thy prophetes may be founde faithfull. O Lorde heare ỹ praier of thi seruaūtes, accordinge to the blessing of Aaron ouer thi people: that all thei which dwell vpon the earth, maie knowe, that thou art the Lorde the eternall God, which is from euerlastynge.

Exoliii, e

Num, vi, d

The belly deuoureth al meates, yet is one meate better then another. Lyke as ¶ the tōge tasteth benyson, so doth an hert of vnderstandynge marcke false wordes. A froward hert geueth heuines but a man of experiēce lifteth hym vp agayne. The woman receaueth euery man, yet is one doughter better then another. A fayre wyfe reioyseth her husbād, and a man loueth nothyng better. If she be louynge and vertuous wyth all, then is not her husbande like other men. He that hath gotten a vertuous woman, hath a goodly possessyon: she is vnto hym an helpe & pyller, wherevpō he resteth. Ano her no hedge is, ther the goodes are spoyled: and where no housewyf is, there ỹ frendles mourneth. Lyke as there is no credence geuen to a robber, that goeth from one cytye to another: So is not the man beleued, ỹ hath no nest, & must turne in, where he maye abyde in the nyghte.

4 Corin. ii b

not a woman

How a man shulde kno we frendes ād coūsellers ād search the company of an holy man.

The xxxvii. Chapter.

¶ Euery frende sayeth: I will be frendly vnto hym also. But there is some frende, which is only a frende in name. Remayneth ther not heuines vnto death, when a companyon and frend is turned to an enemye: O most wicked presumpcyon: From whence art thou sprōg vp to couer ỹ earth w̄ falsed & disceipte? Ther is som cōpanyon which in prosperite reioyceth wyth hys frende:

Eccl. vi b.

but in the tyme of trouble, he taketh parte agaynst hym. Ther is some companyon, that mourneth with his frend for the bellyes sake: but when trouble cometh, he taketh holde of the shylde. Forget not thy frende in thy mynd/ād thyncke vpon hi in thy ryches. Euerye counseler bryngeth forth hys counsel: Neuertheles there is some that counseleth but for hys own profyt. Beware of the counseler/ and be aduised afore wherto thowe wylte vse hym, for he wyll counsell for hym self: Let he cast the lot vpon thee, and say vnto thee: Thy waye and purpose is good/ and afterward he stande agaynst thee/and loke what shall become of thee.

B

Aske no councel at hym, that suspecteth thee for an enemye/and hyde thy councel from suche as hate thee. Aske no councell at a woman concerning ỹ thinges that she longeth for: nor at a fearefull and faynthatted body in maters of warre: or at a marchaunt/ how deare he wyl cheape thy wares, towarde hys: or at a byer, of sellynge: Or as an enuyous mā, of thankesgeuynge: Or at the vnmercyful/of louing kyndnes Or at the slouthful, of worckyng: Or at ā hirelyng which hath no house, of pryuate or wealth. (An idle body wold not gladly here speake of muche labour.) Take no such folkes to councel, but be dilygente to seke councell at a vertuous man that feareth god, such one as thou knowest to be a keper of the commaundementes, which hath a mynd after thine owne mynde, & is sorye for thee when thou stomblest.

C

And holde thy councel fast i thyne hert: for there is no man more faithful to kepe it: thē thou thy self. For a mās mynde is somtime more disposed to tel out, thē seuen watchmē ỹ sit aboue i ā hie place loking about thē. And aboue al this, praye the Hiest, ỹ he wyll leade thy wate in faithfulnes and truth. Before al thy worckes aske coūcel first: ād ouer thou doest any thing, be wel aduysed. Ther be four thinges ỹ declare a chaunged hert, wherout there sprynge euel & good, death & life, & a malertful tong ỹ bableth much. Som mā is apte & wel instruct i many thinges/

and

and yet verye vnprofytable vnto hym selfe. Some man ther is, that can geue wyse and prudent counsel, and yet is he hated/and continueth a begger: for that grace is not geuen him of god, to be accepted. An other is robbed of all wysdome, yet is he wyse vnto hym selfe, and the frute of vnderstanding is faythful in hys mouth.

A wyse man maketh hys people wyse/and the frutes of hys wysdome fayl not. A wyse man shalbe plenteously blessed of God/ and all they that see hym, shal speake good of hym. The lyfe of man, standeth in the nombre of the dates/but the dayes of Israel are innumerable. A wyse man shall optayne faythfulnes and credence amonge hys people/and hys name shalbe perpetuall.

My sonne proue thy soule in thy lyfe, & yf thou see eny euell thynge/geue it not vnto her. For al thynges are not profytable for all men, nether hath euery soule pleasure in euery thynge. Be not gredy in euery eating, and be not to hasty vpon all meates. For excesse of meates bryngeth sycknes, & glotony commeth at the last to an vnmesurable heate.

Thorowe glotonye haue many one perysshed: but he that dyeteth hym selfe temperatly, prolongeth hys lyfe.

¶ A Physicien In sickines ought we to praye, and kynde a Physitien whych healeth by prayer. The beweping of the deed. Sadnes. Wisdome. Artificers or craftesmen.

¶ The.xxxviii. Chapter.

Honoure the Physicien: honoure hym because of necessite. God hath created him (for of the hyest cōmeth medicyne) and he shall receaue gyftes of the kynge. The wysdome of the Physicien bryngeth hym to great worshyp, and in the syght of the great men of thys worlde, he shalbe honorably taken. The lorde hath created medecyne of the earth/and he that is wise wyll not abhorre it. Was not the bitter water made swete wyth a tree: that men mighte learne to knowe, the vertu the reof. The Lorde hath geuen men wisdome and vnderstanding/that he mighte be honoured in hys wonderous workes. With suche doth he heale men, and

Exo.xxxbtitd ii.Par.xvi.c

Ecclesiasticus 1.Cor vi.c. and.x.a

Ecclesiasticus xxxi.b.

Exod.xv.d, iiii.Reg.ii.c.

taketh away ther paines: Of such doth the Apotecary make a confeccyon/ yet can no man performe al hys workes. For of the Lorde commeth prosperous wealth ouer al the earth.

My sonne, despyse not thys in thy sicknes, but praye vnto the Lord, and he shal make the whole. Leaue of from synne, and ordre thy handes a right: clense thyne hert from al wickednes. Geue a swete sauoured offring, and the fyne floure for a token of remembraunce: make the offeryng fat, as one that geueth the fyrst frutes, and geue rowme to the Physycien. For the Lorde hath created hym: let him not go from the/ for thou hast nede of him. The houre maye come/that the syck maye be helped thorow them, when they praye vnto the lorde, that he maye recouer, and get healthe to lyue longer. He that synneth before hys maker, shall fal into ye handes of the Physicyon.

My sonne, bryng forth the teares ouer the deed: and begynne to mourne, as yf thou haddest suffred grete harme thy selfe: and then couer his bodye after a conuenyent maner, & dyspise not his buryal. Enforce thy selfe to wepe/ and prouoke thy selfe to mourne and make lamentacion expediently, and ye a daye or two, lest thou be euel spoken of: and then comforte thy selfe because of the heuynes. For of heuynes commeth death/the heuines of the hert bereaketh strength. Heuynes and pouertie greueth the hert in temptacion and offence. Take no heuynes to hert, dryue it awaye, and remembre the last thinges. Forget yt not, for there is no turnige agayne. Thou shalte do no good, but hurt thy selfe. Remembre his iudgmēt, thyne also shalbe lyke wyse: vnto me yester daye/vnto the to daye. Let the remembraunce of the deed ceasse in hys rest, & cōfort thy selfe agayne ouer him, seyng hys spyrete is departed from hi. The wisdome of the scrybe is at cōuenient time of rest: and he that ceasseth from exercyse and labour/shalbe wise. He that holdeth the ploughe, and hath pleasure i proddyng and dryuinge the oxen, and goeth about wyth suche worke, he can speake of oxen.

C

Eccl.xxii.c.

i.Esd.iiii.d

Prou.xii.d. and xvii.d. Eccl.xxx.c

ii.Reg.xii.c.

D

He

He setteth his hert to make kowowes/& is dilygent to geue the kyne kodder.
So is euery carpenter also and wozk master,that laboureth styl nyghte and daie: he carueth,graueth and cutteth out,and his desire is in soudry cõning thinges,and his hert ymageneth/how he mate conyngly caste an image,hys dilygence also and watching perfourmeth the wozcke.The pzon smith i like maner bydeth by his stithye, and doth his dyligence to labour the pzon.The vapoure of the fyze bzenneth hys flesh, and he must fyght wyth the heate of ỹ fornace.The noyse of the hammer soũdeth euer in his eares,& his eyes loke styl vppon the thinge that he maketh. He hath set his mynde therupon, that he wil make out his wozcke, and therfoze he watcheth/ howe he maye set yt out/and bzyng it to an ende.

So doth the potter syt by his wozcke,he turneth the whele aboute wyth his fete/he is dilygent and carefull in al doinges,and his labour and wozke is wout nombze.He fashioneth ỹ clate wt his arme/and wt hys fete he tempereth it. His hert ymageneth howe he may make it pleasant,and his diligẽce is to clense the ouen.All these hope in their handes/& euerye one thinketh to be cõning i his wozke.Without these maye not the cytes be maintened,inhabited ner occupied:yet com thei not nie in the congregacion:they vnderstand not the couenauut of the lawe:they cã not declare equyte and iudgment:thei can not fynd out the darke sentences: But thzow them shal the creature of the wozlde be mayntened:their pzaier concerneth onely the wozke and laboute of connynge.

A wyse man. The wozckes of god. Unto the good, good thynges do pzofyte: but vnto the euell euen good thinges are euyll.

¶ The.xxxix.Chapter.

He that applyeth his mind to vnderstãd ỹ law of god, doth dylygently seke oute the wysdõ of the of the olde tyme,& exercyseth him self i ỹ Pzophetes.He kepeth ỹ sayinges of famous mẽ,& pzesseth to ỹ vnderstandyng of darke sẽtences of wysdome. He seketh out the mystery of secrete sayinges, and exercyseth hym selfe therin continually. He dothe seruice amonge great men,and apeareth before the pzĩce.He goeth into a straunge contre and traueleth thzowe it:loke what good oz euell is amonge men,he pzouith it and seketh it oute.He purposeth in his hert, to resozte early vnto the lozde that made hym,and to pzaye before the Hyeste God.He openeth his mouth in pzayer, and pzayeth foz hys synnes.When the greate Lozde wyl, he shalbe fylled with the spzet of vnderstanding,that he may then poure out wyse sentences, and geue thanckes vnto the Lozde in hys pzaier.He shall ozdze hys deuice, and leade hys knoweledge aryght/and geue him vnderstandinge of secrete thynges. He shall shewe fozth the science of hys learnynge/and reioyce in the couenaunt of the lawe of the lozd. The whole congregatyon shall commende hys wysdome, and it shall neuer be put out. The remembzaunce of hym shall neuer be foz gotte/ & hys name shal cõtynue frõ one Generaciõ to an other. His wysdõ shal be spoken of & the whole congregatyon shal openly declare hys pzayse whyle he lyueth he hath a greater name thẽ a thousand besyde and after hys death the same name remaynyeth vnto hym. Yet wyll he speake of mo men of vnderstandinge,foz I am ful as the Moone.

Herken vnto me (ye holy vertuous chyldecen)bzynge fozth frute,as the rose ỹ is plãted by the bzokes of the feld, and geue ye a swete smel as Libanus, Flozysh as the rose garden,singe a songe of pzayse.O geue thankes vnto god ouer all hys wozkes.Geue glozy ãd honour vnto the lozd, shewe his pzayse wt your lyppes.Ye euẽ wt the song of your lippes,wt harpes & playing,& in geuig thãkes vnto hi/saye after thys maner: Gene.i.,31.
All ỹ wozkes of the lozde are exceedinge good/& al hys commaundementes are mete & conuenient in due season.A̅ nẽ nede not to saye:what is ỹ: what is ỹ: foz at tyme conuenient they shall be sought.At hys commaundment ỹ water Gene.vii.,d
was as a wall/& at the wozd of his mouth the waters stode styl.In hys commaũdment is euery thyng acceptable & recõciled,& his helth cã not be minished

The

The wozkes of all flesh are before him, and there is nothing hyd from his eyes. He seyth from euerlastyng to euerlastyng, and there is nothing to wōderful oz hye vnto hym. A man nede not to saye then, what is this, oz that? Foz he hath made al thinges to do good vnto mā. His blessing shall renne ouer as the streame, and moisture the erth like a flode of water. Like as he maketh ỹ water foz drouth, so shal his wzath fall vpon the Heathen.

¶ His wayes are playne and ryght vnto the iust, but the vngodly stomble at them. Foz the good, are good thinges created from the begynnynge, and euel thinges foz the vngodly. All thinges necessary foz the lyfe of man/are created from the begynnyng: water, fyze, yron & salt, meel, wheate and hony, milke & wyne, oyle & clothinge. All these thinges are created for the best to be faythfull: But to the vngodly ꝯ al all these thinges be turned to the hurte and harme. ¶ Here be spzetes that are created foz vengeaunce, and in their rygozousnes haue they fastened their tozmentes. In the tyme of ỹ ende they shall poure oute their strength, & pacyfye the wzath of him that made them. Fyze, hayle, hōger and death: all these thinges are created foz vengeance.

The teeth of wylde noysome beastes, the scozpions, serpentes, and the swerde are created also foz vengeaunce, to the destruccyon of the vngodly. They shall be glad to do his cōmaundementes: and when nede is, they shal be ready vpon earth: and when their houre is come, they shall not ouerpasse the commaundement of the Lozde.

Therfoze haue I takē a good cozage vnto me from the begynnynge, and thought to put these thynges in wzyting, & to leaue them behynde me. All the wozkes of the Lozde are good, & he geueth euery one in due season, & whā ue de is, so that a mā nede not to say: thys is wozse then that. Foz in due season they are all pleasaūt and good: And therfoze prayse the Lozde wyth whole herte and mouth, and geue thankes vnto his name.

The Boke of

¶ Many miseries light in a mās lyfe. All thinges passe away, but a fyzme & stable faith remayneth. Of the blessyng of the rightuous, & pzerogatyue of the stocke of God.

The.xl. Chapter.

A Greate trauaile is created foz al men, and an heuy yoke vpon al mens childzen/ from the daye that they go out of their mothers wombe/tyl they be buried in(the earth) the mother of all thynges: namelye, their thoughtes and immaginacyons/feare of the hert, councell, meditacyons, longinge and desyze/the daye of deth: frō the seate that syteth vpon the glozyous seate, vnto the lowest and most sīple vppon the earth: from him that ys gozgeously arated, ād wereth a croune, vntyl him ỹ is but homely and simply clothed. There is nothing, but wzath, zele, fearefulnes, vnquietnes/ and feare of death, rigozous anger and strife. And in the nyght when one should rest and slepe vpon his bed/the slepe chaūgethe his vnderstanding and knowelege. A lytle as nothing is his rest, in the slepe as well as in thee daye of laboure.

B He feareth & is disquieted in ỹ vysyon of his hert, as one that tēueth out of a battell: ād in the tyme of health he awaketh/ and marueleth that the fere was nothinge. Such thinges happen vnto al flesh, both man and beast: but seuēfold to the vngodly. Moreouer, deth/bloudshedinge, strife and swerd/oppzession, honger, destruccion & punishment: these thinges ar al created agaīst the vngodly, & foz their sakes came ỹ floude also. Al that is of the earth, shal turne to earth againe: & al waters eb again ito ỹ sea. All bzibes & vnrighteousnes shalbe put awaye/but faithfulnes & treuth shal endure foz euer. The substaunce ād goodes of ỹ vngodly shall be dzied vp and synck awaye as a water floude/and they shal make a soūde lyke a greate thunder in the rayne. Lyke as the rightuous retoyseth whē he openeth hys hande/so shall the transgressours be fayne, when their goodes vanysh and consume awaye. The childzen of the vngodly shal not obtayne many bzaunches: and the vnclene

Eccli. xxxix. a
Gene. vi. d.
viii. d.

Eccle. xli. b

rotes

rotes vpon the hie rockes shalbe rotid out before the gras by the water syde, & vpon the ryuer bankes.

Frendlynes and liberalitie in the encrease and blessing of God, is lyke a paradice and garden of pleasure: such mercye also and kyndnes endureth for euer. To labour and to be content wyth that a man hath, is a swete pleasaunte lyfe: and that is to fynde a treasure above all treasures. To beget chyldren and to repayre the cyte, maketh a perpetual name/but an honest woman is more worth then they both. Wyne and mirth reioyce the hert, but the loue of wysdome is aboue them both.

Pyping and harpinge maketh a swete noyse/but a frendly tonge goeth beyond them both. Thyne eye desyreth fauoure and bewtie, but a grene sede tyme rather then they both. A frende and companyon, come together at opportunitie/but aboue them bothe, is a wyfe that agreeth wyth her husbande. One brother helpeth an other in the tyme of trouble / but almes shall delyuer more then they bothe. Gold and syluer fasten the fete, but a good counsel is more pleasaunte then they bothe. Temporall substaunce and strengthe lyfte vp the mynde: but the feare of the Lord, more then they both. The feare of the Lorde wanteth nothinge, and nedeth no helpe. The feare of the Lorde is as a pleasaunte garden, of blessinge, and nothing so bewtifull as it is. My sonne, leade not a beggers lyfe/for better it were to dye then to begge. Who so loketh to an other mans table/taketh no thoughte for hys owne lyuinge, howe to vpholde hys lyfe, for he fedeth hym selfe with other mens meate. But a wyse and well nurtured man, wyl beware therof. Beggyng is swete in ỹ mouth of ỹ vnchamfast, but in his bely ther burneth a fyre.

Timot. vi. b
Philip. iiii d

nota

nota

to geue gyftes vnto

Of the remembraunce of deeth. Death is not to be fered. A curse vpon them that forsake the law of god. Good name and fame. Exhortacyon to geue hede vnto wysdom. Of what thynges a man ought to be ashamed.

The.xli. Chapter.

O Deth how bitter is the remembrãce of ỹ, to a mã ỹ leueth rest & cõfort/ in hys substaũce ād ryches, vnto ỹ mã ỹ hath nothig, to hym hi, & ỹ hath prospered in al thinges, yea vnto hi ỹ yet is able to receaue meate.

O death, howe acceptable and good is thy iudgment vnto the nedefull, ād vnto him whose strength fayleth, and that is now in his last age, and that in al thinges is ful of care & fearfulnes: vnto him also that is in dispayre, and hath no hope nor pacyence. Be not ỹ afraide of death: remembre then that I haue bene before the: and that come after the: this is the iudgment of ỹ lorde ouer al flesh. And why woldest thou be agaynst this pleasure of the Hyest? Whether yt be ten / an hundreth/ or a thousand yeare: death asketh not how long one hath lyued.

Gene. vbi.

The chyldren of the vngodly are abhominable chyldren, and so are theye ỹ kepe company with the vngodly. The inheritaunce of vngodly chyldrē shal com to naught, and ther posterite shal haue perpetual shame and confusion. The chyldren complaine of an vngodly father: and why? for his sake theye are rebuked and dyspysed. Woo be vnto you (O ye vngodly) which haue forsaken the lawe of the hyest God: yf ye be borne, ye shal be borne to cursyng: yf ye dye, ỹ curse shal be your porcyõ.

Eccli. xl. ē

All that is of the earth, shal turne to earth agayne: so goo the vngodly also out of the curse into destruccion. The sorow of men is in their bodye: but the name of the vngodly shalbe put out/ for it is nothing worth. Labour to get the a good name, for that shal continue lenger by the, then a thousād grete treasures of gold. A good lyfe hath a nõber of dates, but a good name endureth for euer. My chyldrē, kepe wisdom i peace: for wysdom ỹ is hid, & a treasure ỹ vs not sene/what profyt is in them both?

Eccli. xli. a

A man that hideth his foolyshnes, is better then a mã ỹ hideth his wisdõ. Therfore be ye turned at my wordes: for it is not good, i al thiges & alwaye to be ashamed. True faith must proue & measure it. Be ashamed of whordõ before father & mother: Be ashamed of lesynge before ỹ prince & mẽ of auctorite: Of sinne, before ỹ iudge & ruler: Of offẽce, before ỹ cõgregacion ād people: of vnrighteousnes, before a cõpanio & frẽd:

Eccli. xli. b

Of

Of theft, before the neyghboures. As for the treuth of god & his couenaũt, be not ashamed therof.

Roma.i.b. Be ashamed to lye with thine elbowes vpon the bred: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende. Be ashamed to take and not to geue: Be ashamed also to loke vpõ another mãs wyfe, and to make many tryflyng wordes with her mayden, to stande by her bedsyde. Be ashamed to vpbrayde thy frende: When thou geuest anye thyng, cast hym not in the teth withal.

¶ Secretes maie not be opened. The lawe of god must be taught. A daughter. A womã. God knoweth al thinges, ye euen ỹ secretes of the hert.

¶ The .xlii. Chapter.

Reherse not a thing twyse, ãd disclose not ỹ wordes/ that thou hast herde in secrete. Be shamefast & well manered in dede, so shall euery man fauoure the. Of these thinges be not thou ashamed, and accepte no persõ to offend. Namely, of these thinges be not ashamed: Of ỹ lawe of god, of the couenaunt/ of iudgmẽt: to bring the vngodly from his vngodlynes to righteousnes, and to make him a good man: to deale faythfully with thy neyghboure and companion: to distribute the heretage vnto the frendes: to be diligent to kepe treue measure & weight, to be content, whether ỹ gette much or lytle: to deale truly with tẽporal goodes, in byenge and sellynge: to bryng vp children wyth dylygence: to correcte an euel seruaunt: to kepe that thine is from an euell wyfe: to sett a locke where many handes are: what thou delyuerest and geuest out to be kept, to tell it/ and to wepe it: to write vp al ỹ out geuig & receuige: to enfourme the vnlerned and vnwyse: Of the aged, that are iudged of the ponge. Yf thou be diligente in these thynges, truly thou shalt be lerned and wyse and accepted
B of all men.

The daughter maketh the father to watch secretly: and the carefulnes that he hath for her/ taketh away his slepe: yea in the youth, lest she shoulde ouergrow hym: And when she hath an husbande, lest she shoulde be hated: lest she

shoulde be defyled or rauished in her virginite/ or gotten with chylde in her fathers house: Or (when she commeth to the man) leaste she behaue her selfe not ryght or cõtynue vnfrutefull. Yf thy daughter be wanton, kepe her straytely, least she cause thyne enemyes to laugh thee to scorne, & the whole cyrie to geue the an euel reporte/ & so ỹ be faine to beare thy chare of euery man/ ãd be confounded before all the people. Behold not euery bodyes bewtye, and haue not moch dwellynge amonge weinen. For lyke as ỹ worme and moth commeth oute of clothynge, so doth wickednes come of wemen. Ecclesiasticus xxv.b

Ecclesiasticus xxv.b

Genesis iii.d

It is better to be with an euell man, then w a frendly wyfe ỹ putteth one to shame and rebuke. I will remembre the workes of the Lorde, & declare the thyng that I haue sene. In the wordes of the Lord are his workes. The Sunne ouerloketh all thynges with his shyne, and all his workes are full of the clearenes therof. Hath not the Lord brought to passe, that his sayntes shuld tell out all his wonderous workes, which the Almightye Lorde hath stablyshed? All thynges endure in his glory. He seketh out the grounde of the depe and the hert, and he knoweth all their ymaginacyon and wysdome. For the Lorde knowe
D th all science, and he loketh in to the token of the tyme. He declareth the thynges that are past and for to com, & dysclo seth thynges ỹ are secret. No thought maye escape hym, nether maye eny worde be hyd from hym. He hath garnyshed the hye excellent workes of hys wysdome, and he is from euerlastyng to euerlastynge. Vnto him maye nothyng be edded, nether cã he be minished, he hath no nede also of eny councel. O how amiable are all his workes, and as a sparke to loke vpon! They lyue al, and endure for euer: and whensoeuer nede is, they are al obedient vnto him. They are al dubble, one against another: he hath made nothyng ỹ hath fawt or blemysh. He hath stablyshed ỹ goodes of euery chone: and who may be satysfied wyth his glory, when he seeth it?

Job, xxiiii, & Esa. xxix, c.

Deu. xxxii, a

¶ The summe of ỹ creacyõ of ỹ workes of God.

The .xliii. Chapter.

The

A
a Calm.fr,a

THe glory of the heygth, is ỹ fayre and cleare firmament, the bewtye of the heauē yn his glorious clearenes. The sunne when it appeareth, declareth ỹ daye in the goinge out of it, a maruelous worke of ỹ hiest. At noone it burneth ỹ earth, and who maye abyde for ỹ heate therof? Who so kepethe an ouen when it is hoote, thre times more doth ỹ Sunne burne vpon ỹ mountaynes, whē it bretheth oute ỹ fyrie beames and shinethe: with the brightenes of it, blindeth the eyes. Greate is the Lorde that made it, and in his cōmaundemēt, he causeth it to renne hastely.

The Moone also is in al, and at cō
Gene.1.b. uenient season it sheweth the times, & is
Exo,xii.a a token of the time. The token of the solempne feast is taken of the Moone. A lyght that minisheth and increasethe a-
B gayne. The Moneth is called after ỹ, Moone, it groweth wonderously in her chaungynge.

The armie of heuen also is in the Heygth, in the firmament of heauen, yt geueth a cleare & glorious shine: This is the clearnes of the starres, the bewtifull apparel of heauen, the apparel ỹ ỹ Lorde lyghtenethe in the Heygth. In his holy worcke they continue in theyr ordre, ād not one of them fayleth in his watch. Loke vpon the rayne bowe, & prayse him that made it: very bewtifull
Gene.1.c,b is it in his shyne. He compaseth the heauen aboue with his clearnes and glori, the handes of the Hyest haue bente it. Thorow the cōmandement he maketh the snow to fal, and the thonder of hys iudgment to smyte hastily. Thorow his commaundemente the treasures ar opened, and the cloudes flee as the foules. In his power hath he strengthened ỹ cloudes, and broken the hayle stones.

The mountaynes melt at the sight of him, the winde blowethe accordinge to his wil. The sounde of his thonder beateth the earth, and so doth the storme of
C the northe: the whyrle winde also lighteth downe as a fethered foule, casteth oute and spreadeth the snow abrode: & as the grashoppers that destroye al, so falleth it downe, the eye marueleth at the bewtye of the wytnesse therof, & the herte is afrayed at the rayne of it.

He poureth out the frost vpon earth, lyke salt, and when it is frosen, it is as sharpe as ỹ pricke of a thistle. When ỹ colde Northwynde bloweth, harde Christall cōmeth of the water. He lyghteth downe vpon al ỹ gatheryuges together of water, and putteth on the wa-
D ters as a brest plate. He deuoureth the mountaynes, and burneth the wylder-nesses: and loke what is grene, he putteth it out like fyre. The medycine of al these is, when a cloude cōmeth hastely: and when a dew commeth vpon the heate, it shalbe refreshed agayne.

In his worde he stilleth the wynde. In his councell he setteth the depe, & (ỹ Lorde) Iesus plantede it. They that sayle ouer the see, tell of his perels and harmes: & when we heare it with our eares, we maruell therat. For there be straunge wonderous workes, dyuerse maner of nyce beastes & whalfyshes. Thorow hym are all thynges sette in good ordre and perfourmed, and in hys worde all thynges endure.

I speake moch, but I can not sufficientlye attayne vnto it, for he him selfe onely is the perfeccyon of all wordes. We shulde prayse the Lord after al our power, for he is greate in al his workes. The Lord is to be feared, yee very
Psal.cxlv,a greate is he, and maruelous is hys po-
E wer. Prayse the Lord, and magnifye him as moch as ye may, yet doth he far
Psal.cxlv,a excreade all prayse. O magnifie him with all youre power, and labour earnestly, yet are ye in no wyse able sufficientlye to prayse him. Who hath sene him, that he myght tell vs? Who can magnifye him so greatly as he is? For there are hyd yet greater thynges then these be: as for vs/ we haue sene but few of his worckes. For the Lorde hath made all thinges, and geue wysdome to soche as feare God.

¶ The prayse of certen holy men, Henoch, Noe, Abraham, Isaack and Jacob:

The .xliii. Chapter.

LEt vs commend the noble famous men, and the generacō of our fore elders. ād fathers. Many more glo-
rious actes hath the lorde done, and shewed hys greate power

euer sins the beginning. The noble famous mē rayned in theyr kingdomes, and bare excellent rule. In theyr wysdome ād vnderstanding/they folowed the counsel shewed in the prophecyes. They led the folcke thrōw the counsell and wysdome of the scribes of the people. Wyse sentences are found in their
B instruction. They soughte the swetenes and melody of Musick/& brought forth the pleasaunt songes in scripture They were rich also, and coulde comforte and pacify those that dwelt with them. All these were very noble and honorable men in theyr generacions, and were well reported of in theyr tymes. These haue left a name behynde them so that theyr prayse shall alway be spoken of. Afterwarde there were some/ whose remembraunce is gone. They came to naught & perished, as though they had neuer bene: and became as though they had neuer bene borne, yea and theyr children also wyth them.

C Nevertheles these are louyng men, whose righteousnes shall neuer be forgotten, but continu by theyr posterites Theyr children are an holy good heritage: Theyr sede endureth fast in the couenaunt. For theyr sakes shall their children and sede continue for euer, and theyre Prayse shall neuer be putt downe. Theyr bodies are buryed in peace, but theyr name lyueth for euermore. The people can speake of theyre wysdome, and the congregation can talke of theyr prayse. Enoch walked right and acceptably before the lord. therfore was he translated for an exāple of amendemente to the generacyons. Noe was a stedfaste and righteous man: and in the tyme of wrath he became a reconcylynge. Therfore was he left a remnaunt vnto the earth, whē the floude came. An euerlastinge couenaunte was made wythe hym, that all flesh shoulde perysh no more wyth the water. Abraham was a great father of
D many people, in glorye was there none lyke vnto hym. He kepte the lawe of ỹ hyest, and cam into a couenaunt with hym. He set the couenaunt in hys flesh and when he was tēpted/he was foūd faythful, therfore swore god vnto him with an oth e, that he wolde blesse, all people in hys sede, ỹ he wold multiply and increse him as the dust of ỹ earth/ and to exalt his sede as the starres: yea and that his sede shulde haue the possessyon and inherytaunce of the lande from sea to sea, and from the ryuer vnto the borders of the lande.

With Isaac dyd he stablish ỹ same couenaūt, for Abrahās his fathers sake. Yea that gracyous blessig and healthy of al men/& couenaunt did he stablish with Jsack, and made it to rest vpō ỹ head of Jacob. He knew him, in that he prospered him so wel and tychely, and gaue him an heretage, & sundered hys porcion by it self/and parted it amōg ỹ twelue tribes. Mercyful mē brought he out of him, which feinde fauour before al flesh. Genesis xxvi, c

Genesis xxviii, xxix.

¶ The prayse of Moses, Aron, & Phinehes.

The xlv. Chapter.

A Moses beloued of god and mā/ whose remembraunce is i Hye prayse: hym that ỹ Lord made like in the glory of the saintes and magnified him so that the enemies stode in awe of hi, thrōw his wordes he dyd greate wonders. He made hym greate in the sight of kynges, gaue hi commaundement before hys people, & shewed him his glorious power. He stablisshed hym with faithfulnes and meknes, and chose him out of all men. For he herde hys voyce, and led him in the darck cloude/and there he gaue hi the commaundementes/yea the law of lyfe and wysdome that he myght teache Jacob the couenaunt/and Jsrael his lawes. Exodi xxxiii, c Exodi vii, c

Numeri xii

B He chose Aaron ỹ hys brother also out of the trybe of Leui, exalted him, & made him suche lyke. An euerlastynge couenaunt made he with hym/& gaue hi the prīsthod i the people. He made hi glorious in bewtifull araye, & clothed him wt the garment of honoure. He put perfect ioye vpon him, and girded him wt strengthe. He decte hym wt syde clothes/and a tunycle, wt an ouer body cote also and a girdel. Rounde about made he hym belles of golde/& that many: ỹ when he wente in/ ỹ soūd myght be herd, that they myght make

a noyse in the sanctuary, and geue the people warninge. The holy garmente was wrought and broderd with gold, palow spicke and purple. And in the brestlappe there was a goodly worcke wherin was fastened lyghte & perfectnes. Uppon the same also there was a
Exoxxviii,c worke fastened, and set wyth costly precious stones, all bound wyth golde: and thys he brought in hys ministracion. The stones were fastened for a remembraunce, after the twelue tribes of Israell. Upon his myter there was a plate of pure gold, a grauen Image of holy stones, a famous & noble worke, garnished and pleasaunt to loke vpon. Before hym were there sene no suche fayre ornamentes, and these it behoued hym alwaye to vse: There myght none other put them on, but only hys childre perpetually. Dayly performed he hys
Leuitici.a brētofferings, ii. times. Moses fylled his handes, & anoynted hi w holy oyle.

This was now confyrmed to him w
D an euerlastynge couenaunt, ād to his sede, as the dayes of heauen/namelye: ye hys children should alwaie ministre before hi, and performe the Office of the preasthod, & wtch the people good in hys name. Before al men lyuing chose he him, that he shoulde offer before the lord/and make odoures for a swete sauour and remembraūce/ye he should reconcyle the people of the lord w hym a
Deutxvii,c gayne. He gaue him auctorite also in
exxi,a his cōmaūdementes ād i the couenaūt,
Malaci.ii.a that he shold teach Jacob the statutes and testymonies, ād to enforme Israel i his lawe. Therfore there stode vp certayne againſt hi, ād had enuy at hi i the
E wylderne: namely, ye they were of da-
Numexvi.a than/ād Abirams side, & the furious cōgregatyō of Chore. This the lord saw, & it displeased hi, ād in his wrothful i dygnacyō were they cōsumed. A gret wonder dyd he vpon thē/ād cōsumed
Exode xxv,f them w the fyre. Beside thys, he made
Leu xxiiii.b Aaron yet more honorable and glorious. He gaue him an heretage, and parted the first frutes vnto him. Unto hi specially he appointed the bred of suste naunce (for ye Preistes did eat of ye offeringes of the lord) this gaue he vnto hi & hys sede, Els had he no heretage nor
portyon i the land and w the people. For the Lord him selfe is his portyon and enheritaunce.

The third noble and excellent mā
F Numxv,c is Phinehes the Sonne of Eleazer/ which pleased ye god of Israel, because he had the zele and feare of the Lorde. For when the people were turned back he put him selfe forth rysht soone, ād that w a good wyl, to pacyfy ye wrath of the lord toward Israel. Therfore was there a couenaunt of peace made w him/that he should be the principal among the righteous and the people, that he and his posteritee shoulde haue the Office of the preasthode for euer (Lyke as there was made a cou-
naunt w Dauid of the tribe of Juda/ B that from among his sōnes only there should be a kyng: And that Aaron also and his sede shold be the heretage, to geue vs wisdome in our hert, to iudge hys people in ryghtuousnes: that his goodes should not come into forgetfulnes, and ye their honoure might endure for euer.

The prayse of Josue, Caleb, and Samuel.

The.xlvi. Chapter.

MAnly and strong in battel was
I Josuerite Nu,xxvii.d De xxxiiii, Josue.i.a Jesus the sonne of Naue/which in stede of Moses the prophet was geuen to be captayn of the people which according vnto his name was a greate sauoure vnto the electe of god, to punish ye enemyes that rose vp agaynst Israel, that Israel myght optayne their inheritaunce. O how greate, noble and excellent was he, whē he lyft vp his hande, and drewe out his swerde againſt the cytees? Who stode so manly before him? For ye lord himselfe brought in the enemyes.
Josuex. Stode not the Sunne stil at his commaūdement/& one daye was as longe as two? He called vpon the Hyest and most myghty, when the enemies preased vppon him on euery syde: and the lorde herde him with the hayle stones. They smote the Hethenish people mighty, & i fallyng downe they slew al the aduersaries/so ye the heathē knew his hoost, & al his defence, ye the Lord himselfe foughte agaynste them, for he loked vpon the myghty men of them.

B In the tyme of Moses also he and Caleb the sõne of Jephune, did a good worcke, which stode against the enemies, withheld the people from sinne, ãd stilled the wicked murmuringe. And of sixe hundreth .M. people of foote, they two wer preserued, yͤ they were broughte into the heretage, namelye a lãd yͤ floweth w̃ milk & hony. The lord geueth strength also vnto Caleb which Iosu. xiiii. remayneth with him vnto his age: so that he went vp into the hye places of the lande, and hys sede conquered the same for an heritage: yͤ all the childere of Israel myght se/how good a thige it is, to be obedient vnto the lord. And the iudges or rulers (euerye one after his name) whose hert went not a whorying, nor departed from the lorde, and that forsake not the lord vnfaithfullie, whose remembraunce hath a good report: Yea their bones florish oute of their place, and their name shal neuer be chaunged. not pngood

C Samuel the prophet beloued of the lorde, ordeyned a king/and anointed the princes ouer the people. In yͤ lawe of the lorde ruled he, and iudged yͤ congregatiõ, ãd the lord had respect vnto Jacob. The prophet was found diligent in his faithfulnes: yea i his faithfulnes was the faithfulnes of the vision knowne. He called vpon the lord the myghty, when the enemies preſsed vpõ hi on euery syde/what tyme as he offred the sucking lãbes. And the lorde thõdred frõ heuẽ, & made his voyce to be herd w̃ a grete noise. He discõfited i.Reg.xii.a. yͤ princes of Tire, al yͤ rulers of yͤ philistines. Before his laste ende he made protestaciõ i yͤ sight of yͤ lord, & hys anoited, yͤ he toke nother substaũce nor good of any mã/no not so much as a shue: ãd no mã might accuse hi. After this he tolde/yͤ his ende was at hãde, & shewed yͤ kinge also his ende ãd death: & frõ yͤ erth lift he vp his voice i yͤ prophecy, yͤ yͤ vngodly people should perish

The prayse of Nathan, Dauid, and Salomon.

The .xlvii. Chapter.

A i.Reg.xii.a

After ward in the time of kinge Dauid, there rose vp a prophet called Nathã: For lyke as yͤ fat is taken awaye frõ the offering/so was Dauid chosen out of the children of Israel. He toke his pastyme with the lions and with hyddes and with beres like as with lambes. Slew he not a giaunte when he was yet but younge. and toke away the rebuke from his people i.Reg.xvii.f what time as he toke the stone in his hãde, and smot downe the proude goliath w̃ the slinge: For he called vpõ the hieste Lorde, which gaue him strength in his right hand, so that he ouerthrew yͤ myghtygyaunt in the battel that he myghte set vp the horne of his people agayne Thus brought he him to worshype abo B ue all princes and made him to haue a i.Re.xviii.b good reporte in the prayse of the Lorde that he shulde weere a crowne of glory For he destroyed the enemies on euery side roted out the Philistines his aduersaries, and brake their horne in sunder like as it is broken yet this daye. In al ii.Reg.xxi. his worckes, he praysed the heyest and holiest, and ascribed the honoure vnto him. With his whole hert did he prais not a and loue him that made him He set singers also before the alter, & in their tune pngood he made swete songes. He ordened to kepe the holy dayes worshipfully, and that the solempne feastes throwe the whole yeare should be honorably holden, w̃ preysing the name of the lorde and with his synging by tymes in the morning in the Sanctuary.

The Lord toke awaye his synnes, & i.Para.xxvi exalted his horne for euer. He gaue hi the couenaunt of the kingdom/ãd the trone of worship in Israel. After hym there rose vp a wyse sonne called Salomon/and for his sake he drowne the enemies awaye farre of. This Salomõ reigned w̃ peace in hys tyme (for god gaue him rest from hys enemyes on euery syde, that he myghte buylde hym a howse in hys name/and prepare the Sanctuary for euer) lyke as he was well instructe in hys youthe and fylled w̃ wysdome and vnderstandynge, as it were wythe a water floude. He couered and fylled the whoole Lande wyth symplytudes and wyse prudent sentences.

Hys name went abrode in the Iles because of his peace he was beloued.

Al

All landes marueled at his songes, prouerbes, similitudes and at his peace, & at the name of the lorde god, whych is called the god of Israel. He gathered golde as tynne/ and he had as muche siluer as leade. He was moued in vnordynate loue towarde wemen/ and was ouercom in affectiõ. He stayned his honoure and worshyp/yea hys posterytie defiled he also, in bryngyng the wrath of the lord vpon his children, & sorowe after his ioye: so that his kyngdõ was deuyded, and Ephraim became an vnfaithful, and an vnconstant kyngdom. Neuertheles god forsoke not his mercy, nether was he vtterly destroyed because of his woorckes, that he shoulde leaue him no posterite.

1.Regvi.e
iii,Regvi.a
xii,Reg.xii,e
xi,Reg.vii.e

As for the sede ỹ came vpõ hi, whych he loued, he brought yt not vtterlye to naught, but gaue yet a garment vnto Jacob & a rote vnto Dauid out of hi. Thus rested Salomon wt his fathers and out of his sede he lefte behynd him a very foolishnes of the people, & such one as had no vnderstãdyng: namely Roboã whych turned awaye ỹ people thorow his coũcel, & Jeroboã ỹ sonne of Nabat, which caused Israel to sine & shewed Ephrai ỹ wai of vngodlines

xii.Reg.xiib
xii,Reg,xiid

In soo muche that theyre synnes and mysdeades had the vpperhande so sore that at the last/ they were dryuen out of the lande for the same. Yea he sought out ãd brought vp all wyckednes: tyll ỹ vengeaunce came vpon them.

The praise of Eliah. Helyzeus, Ezechiah, and Esay

The.xlviii. Chapter.

xlii.Reg.vi.a

Then stode vp Eliah the prophet as a fyre, and his worde brente lyke a creshet. He brought an honger vpon thẽ, and in hys zele he made them few in numbre, for they myghte not awaye with the commaundementes of the lorde. Thorow the woorde of the lorde he shut the heuen, and thre tymes brought he the fyre down. Thus became Eliah honorable in hys wonderosdedes Who maye make his boost to be lyke hi?

xlvii.Reg.xlvii.c
xlii,Reg.i,c.

One that was ded rayled he vp frõ death, and in the worde of the hyghest he brought hym out of the graue agayne.

He cast downe kynges and destroyed them, and the honorable from their seate. Vpon the mount Syna he herd ỹ punyshment, and vpon Horeb the iudgement of the vengeance. He prophecied recompensing vnto kynges, and ordeyned prophetes after hym. He was taken vp in the storm of fyre in a charet of horses of the Lorde. He was ordyned in ỹ reprouynges i time to pacyfye the wrath, to turne the herts of the fathers vnto the chyldren/ and to sett vp the trybes of Jacob agayn. Blessed were they that saw the, and were garnyshed in loue: for we lyue in lyfe.

Eliah was couered in the storme, but Helyseus was fylled with his mouth. Whyle he lyued he was afrayed of no prynce, and no man myght ouer come hym. Ther could no word disceaue hi, & after his death his body prophecied. He did wounders in his lyfe and in deathe were his workes maruelous. For all this, the people amended not nether departed they from ther sinnes: til thei were caried awaie Prisoners oute of the land, ãd were scatred abrode in al countrees, so that of theym there remained but a veri litle people, & a prince vnto the house of Dauid. Howbe it some of them did right. & some heaped vp vngodlines.

Hezekiah made his citie strong, cõueied water in to it, digged thorow the stoni rock with yron, and made vp a well by ỹ water side In his time came Sennaherib vp, and sent Rabsaketh, lift vp his hande against Sion, and defied them wt gret pride. Then trimbled ther hertes and handes, so that thei sorowed like a woman trauailing with childe. So thei called vpon the Lord, whi che is merciful, and lift vp their handes before him. Immediatli the Lord herd them out of heauen, and deliuered thẽ by ỹhãd of Esai. He smote the hoost of the Assirians, and his angell destroied them.

iii.Par.xxxii.a

For Hezekiah had done the thing that pleased the Lorde, and remained stedfastly i the waye of Dauid his father. Which Esay was greate & faithful i his visiõs. In his time ỹ Sũne went backward, & he lẽgthened ỹ kinges life

wyth a ryghte spyrete prophesyed he, what shulde come to passe at the last: & to soch as were sorowful in Sion hega ue consolacion, wherwhith they might cō forte them selues for euermore. He shew ed thinges that were for to come & secre tes/or euer they came to passe.

Of Josiah, Hezekiah, dauid. Jeremy, Ezechiel, Zo robabel, Jesus, Nehemiah, Enoh and Joseph.

The.xlix. Chapter.

A iiii. Reg. xxii. & xxiii. 2. Par. xxxiii.

THe remembraunce of Josiah is like as whan the Apote cari maketh many precious swete smellinge thinges to gether. Hys remembraunce shalbe swete as hony in all mouthes, & as the playenge of Musyck by the wi ne. He was appoynted to turne the peo ple agayne, and to take awaye all abho mynacyons of the vngodly. He dyrected hys hert vnto the Lorde, and in the ty me of the vngodly he sett vp the wor shyp of God agayne. All kynges (excep te Dauid, Ezekiah and Josiah (cōmit ted wyckednes: for euen the kynges of Juda, also forsoke ỹ lawe of God. For they gaue their horne vnto other. their honor & worshyp also to a straunge peple

Therfore was the electe cytie of the Sanctuary brent with fyre, and the stre tes thereof laide desolate and waste: for they intreated Jeremi euel, which neuertheles was a Prophete ordeined from his mothers womb, that he might rote oute, breake of, and destroie: and ỹ he might builde vp, and plante againe. Ezechiell sawe the glory of the Lorde in a vision which was shewed him vpon C charett of the Cherubins. For he thou ght vpon the enemies in the raine, to do good vnto soch as had ordred their wais a right. And the bones of the twel ue prophetes florische from out of their place: for thei gaue comforte and conso lacion vntoo Jacob, and deliuered the faithfully. How shal we praise Zorobabel, which was as a king in ỹ right hān dee So was Jesus also the sonne of Josedec: these men in their times build did the house and set vp the Sanctua rye of ỹ Lorde againe, whiche was pre pared for an euerlasting worshyp.

D And Nehemyah is all waye to be cōmen ded, which set vp for vs the walles that were broken downe, made the yates

Gene. v. k Eccle. xlvi. b Hebr. xi. a

and barres agayne/and buylded our houses of the new. But vpon earth is there no man created lyke Enoch/for he was taken vp from the earth. And Joseph/which was lord of his brethrē, and the vpholder of his people: his bones were couered and kept. Seth and Sem were in greate honoure amōge the people: and so was Adam aboue al the beastes when he was created.

Of Simon the sonne of Oniah.

The.l. Chapter.

A iii. Mach. iii, iiii

SYmon the sonne of Onyah the hie prest, whiche in his lyfe set vp the house a gayne, and in hys dayes made fast the temple. The heyghte of the temple also was foun ded of him, the double buylding/and ỹ hye walles of the temple. In his dates the welles of water flowed out, & were exceading ful of the sea. He toke care for his people, and deliuered thē from destruccion. He kept his cytie ād made it stronge, that it shoulde not be besie ged. He dwelt in honoure ād wor shyp emong his people, and enlarged ỹ intraunce of the house, and the court. He geueth light as the mourning star in the myddest of the cloudes, and as the moone when it is full. He shyneth as the sonne in the temple of god. He is as brighte as the rayne bow in the rayre clouges, and florisheth as ỹ flow res and roses in the spryng of ỹ yere, ād as the lyles by the riuers of water Like as the braunches vpon the mount Libanus in the tyme of Sommer: as a fyre and incence that is kyndeled: Lyke as an whole ornamente of pure gold, set wt al maner of precyous stones: as an olyue tree that is fruitful, ād as a Cypres tre which groweth vp ō hie.

When he put on the garmēt of ho noure, and was clothed with all bew- B tye: when he wente to the holye aulter to garnysh the couertinge of the San tuary: when he toke the porcyōs out of the prestes hand, he hi self stode bi the harth of the aulter/& his brethrē roūd about in ordre. As ỹ braūches of cedre tre vpō the moūt of Libanus, so stode they roūd about hi. And as the braun ches of ỹ olyue tre so stode al the sōnes of Aaron in their glory. And ỹ he might

luk

sufficiētlye perfourme his seruice, vpō
ỹ alter, & garnisly ỹ offring of the hyest
God, he stretched out hys hand and to-
ke the drincofferinge and poured in of
the wyne. So he poured vpō the bottō
of ỹ altar a good smel/vnto ỹ hiest price

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ces, so there was a pleasaūt noyse in ỹ
greate house of the lorde. And the peo-
ple in their prayer besought the lorde
the hyest, that he wolde bee mercyfull,
till the honoure of the lorde were per-
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stretched out his handes ouer the who
le multitude of the People of Israel, ād
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kes out of their lyppes vnto the lorde
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yet ones also to praye that he myght o-
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se and thankes (yea all) vnto the lord
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oure dayes from our mothers wombe
and dealte wyth vs accordinge to hys
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ioyfulnes of hert, & peace for oure time
in Israell. which faythfullye kepethe
hys name for vs euermore, and alway
deliuereth vs in due season.

There be two maner of people that
I abhorre from my hert: as for the third
whom I hate/it is no people: They ỹ
syt vpon the mountayne of Samaria,
the philistines, and the folysh People/
that dwell in Sichimis.

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zarus of Jerusalem haue tokened vp
these informacions and documentes of
wisdomme and Understandinge in thys
boke, & poured out ỹ wysdō of my hert.
Blessed is he ỹ exercyseth hī selfe in the tin, &
who so taketh such to hert shalbe wyse.
Yf he do these thinges, he shal be strong
in al, For the lyght of the Lorde leadeth hī

The prayer of Jesus the sonne of Strach.

The.li. Chapter.

I Thanke the/O Lord and
king, & prayse the, O god
my sauioure. I will yelde
prayse vnto thy name: for
thou art my defender and
helper, and hast preserued my body frō
destrucciō, from the snare of traitrous
tonges, and from the lippes that are oc
cupyed wyth lyes. Thou hast bene my
helper from such as stode vp agayn me
me/ād hast delyuered me after the mul
titude of thy mercye, and for thy holye
names sake. Thou hast delyuerd me
from the roaringe of them that prepa-
re them selues to deuoure me, out of ỹ
handes of such as sought after my soū
le: From the multitude of them that
troubled me, ād went about to set fyre
vpō me on euery syde, so that I ā not
brent in the myddest of the fyre.

From mine the deappe of hell: from
an vncleanne tounge: from mine lyenge
wordes, from the wycked kinge, & frō
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shall prayse the Lord vnto deathe/ for
my lyfe drewe nye vnto hell.

They cōpassed me round about frō
euery syde, and ther was no man to hel
pe me. I loked about me, if there were
any man ỹ would succour me: but ther
was non. Then sought I vpō thy mercy
O Lord and vpon the actes yͤ yͤ hast dō
euer of old namly, that ỹ delyuerest such
as put their trust in thee and ydelest
them out of the handes of the heathen.
Thus lyft I vp my praier from ỹ ear
he, and prated for delyueraunce frō
death. I called vpon ỹ lord my father
ỹ he would not leaue me without help
in the daye of my trouble & in the time
of the proude. I prayed thy name cō-
tynually, yeldinge honoure and thā-
kes vnto it: ād so my praier was herd
Thou sauedst me from destruction, &
delyueredst me from the vnrighteous
time. Therfor will I acknowledg & pra-
se ỹ, & magnifye ỹ name of the lorde.
whā I was yet but yōg, or euer I went
astraie, I desired wisdō openly in my
praier. I came therfore before ỹ temple, &
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My

My hert reioyced in her the went my fote the ryght waye/yt from youth vp soughte I after her: I bowed downe myne eare and receiued her. I found me much wisdom, and prospered greatly in her. Therfore will I ascribe the glory vnto hym, that giueth me wisdom: for I am admitted to do therafter. I wyl be gelous to cleue vnto yͤ thing yͤ is good, so shall I not be confounded. My soule hath wrestled wyth her/ād I haue bene dyligente to be occupyed in her. I lift vp myne handes on hygh thē was my soule lightened thorow wisdome/that I knowleged my folyshnes, I ordred my soul after her/she ād I were one hert from the beginning, and I founde her in clennes: And therfore shall I not be forsaken.

My hert longed after her, and I gat a good treasure. Thorow her the Lorde hath geuen me a newe tonge, wherwith I wyl prayse hym. D come vnto me ye vnlerned and dwel in the house of wisdome: withdraw not your selues from her, but talke and commen of these thinges, for your soules are very thyrstye. I opened my mouth, and spake: D come and bye wysdome without money bowe downe your necke vnder her yocke and your soule shall receyue wysdom She is harde at hande and is contēt to be founde. Beholde wyth your eyes howe that I haue had but lytle labour and yet haue founde muche rest. D receaue wysdome/and ye shall haue plēteousnes of syluer and gold in possession. Let your mynde reioyce in hys mercy/and be not ashamed of hys prayse.

Worcke hys worcke betimes/and he shal geue you your reward i due time

¶ The ende of the boke of Jesus the sonne of Sirach, which is called in Latine Ecclesiasticus.

¶ The boke of the Prophet Baruch.

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fasted & prayed

water

his sonne of yͤ lord

Deu. xiiii, c, Iere xxix, b i, Timo, ii, a

My hert reioyced in her the went my fote the ryght waye/yt from youth vp soughte I after her: I bowed downe myne eare and receiued her. I found me much wisdom, and prospered greatly in her. Therfore will I ascribe the glory vnto hym, that giueth me wisdom: for I am admitted to do therafter. I wyl be gelous to cleue vnto yͤ thing yͤ is good, so shall I not be confounded. My soule hath wrestled wyth her/ād I haue bene dyligente to be occupyed in her. I lift vp myne handes on hygh thē was my soule lightened thorow wisdome/that I knowleged my folyshnes, I ordred my soul after her/she ād I were one hert from the beginning, and I founde her in clennes: And therfore shall I not be forsaken.

My hert longed after her, and I gat a good treasure. Thorow her the Lorde hath geuen me a newe tonge, wherwith I wyl prayse hym. D come vnto me ye vnlerned and dwel in the house of wisdome: withdraw not your selues from her, but talke and commen of these thinges, for your soules are very thyrstye. I opened my mouth, and spake: D come and bye wysdome without money bowe downe your necke vnder her yocke and your soule shall receyue wysdom She is harde at hande and is contēt to be founde. Beholde wyth your eyes howe that I haue had but lytle labour and yet haue founde muche rest. D receaue wysdome/and ye shall haue plēteousnes of syluer and gold in possession. Let your mynde reioyce in hys mercy/and be not ashamed of hys prayse.

Worcke hys worcke betimes/and he shal geue you your reward i due time

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to thys daye is not hys wrath turned
yet awaye from vs. and se that ye reade
thys boke (which I haue sēt vnto you
to be reherled in the temple of the lord)
vpon the hye dayes, & at time cōuenīēt.
Thus shal ye saye: The Lorde our god
is rightuous, but we are worthy of con-
fusion and shame: lyke as it is come to
passe thys daye, vnto all Juda and to
euery one that dwelleth at Jerusalem
to our kinges, princes, prestes/prophe
tes and to oure fathers. We haue syn
ned before the Lord our god, we haue
not put our trust in hī/nor geuen hym
credence, we haue not obeyed hym/ we
haue not herkened vnto the voyce of
the Lorde our god to walcke in the com
maundementes that he gaue vs. Sēs
the daye that he brought oure forefa-
thers out of the lande of Egipte vnto
thys presente daye we haue bene euer
a misbeleuinge, and vnfaythfull
people vnto ỹ lord our god: destroui
our selues vtterly, and shrincking bac
ke, that we should not heare hys voyce

Baru, ii b, Dan. ix. a

Wherfor there are come vpon vs
great plages & dyuerse curses/lyke as
the lord dyuised by moses hys seruaūt
whych brought our forefathers oute
of the lande of egypte to geue vs a lā-
de that floweth wyth mylke and hony
lyke as it is to se thys daye, Neuer-
theles, we haue not herkened vnto the
voyce of the lorde oure god according
to all the wordes of the Prophets, whō
he sente vnto vs and to oure rulers:
but euery man followed hys owne min
de and wycked ymagination: to offre
vnto straunge goddes, and to do euel
in the syght of the lorde our god.

Leu, xxvi, Deute. xxviii,

¶ The Jewes confesse that they suffre Justly for their sinnes. The cōfessiō of ỹ Christen. Their wes desire to haue the wrath of God turned frō the. The Lorde wyl that we obeye vnto princes altho ugh they be euel. He promiseth that he wil cal agayn the people from captyuytie, god geue them a newes euerlasting testament.

The, ii, Chapter.

For the which cause ỹ Lo
rd oure God hath perfour
med his deuyce, wherof he
certifyed vs/and oure hea
de: that ruled i Jerusale:
yee and oure kynges, princes, & al Is
rael and Juda. And soch plages hath ỹ
lord brought vpon vs, as neuer came
to passe vnder the heauē like as it is ful
filled in Jerusalem, according as it is
writtē in the law of Moses: ỹ a man
shulde eate ỹ flesh of his owne sonne,
& the flesh of his owne daughter. Mor
eouer, he hath delyuered them vnto the
handes of all the kynges, ỹ are round
aboute vs (to be confounded and desol
ate (and scatred them abrode in all lan
des and nacyons. Thus are we brou
ght beneth and not aboue, for we haue
sinned against the Lorde our God, and
not bene obedient vnto his voice. Ther
fore the Lorde our God is rightuous
& we & our fathers (as reason is) are
brought to open shame, as it is to se th
ys daye. And as for these plages that
are come vpon vs allready, the Lorde
had deuysed them for vs: yet wolde we
not praye vnto the Lorde oure God, ỹ
we myght euery man turne from his vn
godly wayes. So ỹ Lord hath caused
soch plages to come vpon vs: for he is
rightuous in al his workes. which he
hath comaunded vs: wherych we also ha
ue not done, ner harkened vnto his voi
ce, for to walke i the comaundementes
of the Lorde, that he had geuen vnto
vs.

Deut. xxviii, xxix, xxx, Reg. viii, Esrem. viii, b

B

And now O Lorde God of Israell
thou that hast brought thy people out
of the lande of Egypte wyth a mightie
hande, with tokens and wonders, with
thy greate power and out stretched ar-
me: and hast gotten thi selfe a name, as
it is com to passe this dai. O Lord our
God, we haue sinned, we haue done wic
kedli, we haue behaued oure selues vn-
godly in al thi rightousnesses.

Deut. xxxi, xxxii, xxxiii, ix

C

Turne thy wrath from vs (we beseche
thee) for we are but a fewe lefte among
the heathen, where thou hast scatred vs
Heare oure prayers (O Lorde) and our
petitions, bringe vs out of captiuitie,
for thyne owne sake: get vs fauoure in
the syghte of theym, whyche have ledde
vs awaye, that all landes maye knowe
that thou arte the Lorde oure God and
that Israel and hys generacion calleth
vpon thy name.

O Lorde, looke downe from ỹ holy hou
se vpon vs: enclyne thyne eare, and hea
re vs. For the deed/that be gone doune

Daniel, ix: b

to their graues, and whose soules are
Deut xxvi.c out of their Bodies/ascribe vntoo the
Esa.xliii.c Lorde neither prayse nor righteousma
kyng: but the soule that is vexed for the
multytude of hir synnes, whi.h goeth
on heauely & weakelye, whose eyes be-
gynne to fayle: ye suche a soul ascribeth
prayse and righteousnes vnto ꝑ Lord
O Lorde, we poure out prayers before
thee/ and requyre mercie in thy sighte,
O lord our God: not for eny godlynes
D of oure forefathers, but because thou
haste sente out thy wrath & indygn acy
on vppon vs: accordynge as thou dyd
dest threaten vs, by thy seruaunte the
prophetes, saiynge.

Thus sayeth the Lorde: Boue
downe your shulders and neckes, and
serue the kynge of Babylon, so shall ye
remayne still in the lande/ ꝑ I gaue
Jere xxvii. vnto youre fathers. Yf ye wyll not do
thys/ nor heare the voyce of the Lorde
youre God, to serue the kynge of Babi
lon: I shall destroye you in the cities of
Juda, wyth in Jerusalem wyth out.
I wyll also take from you the voyce of
myrth & the voyce of ioye, the voyce of
the bridegrome and the voyce of ꝑ bryde/
and there shal no man dwel more i
the land. But they wolde not herken vn
to thy voyce, to the king of Babylon
seruyce: and therfore hast thou per four
med the wordes, that thou spakeste by
thy seruaũtes, ꝑ prophets: namely, ꝑ the
bones of our kinges & the bones of our fa
thers shuld be traslated out of ther place
And lo, now are they layde out i the
heate of the Sonne, and in the colde of
the nyght, and dead in greate myserie: wt
hũger, wt swearde, with pestilence and
are clene cast forth. As for ꝑ temple wher
in thy name was called vpon thou haste
laide it waste/ as it is to se thys daie: & ꝑ
for the wickednes of the house of Isra
el and the house of Juda. O Lorde our
God, thou hast intreated vs after al thi
goodnes and according to al that great
louinge mercie of thine, like as thou spa
keste by thy seruaunt Moses, i the daie
whan thou dyddest commaunde hym, to
wryte thy lawe before the chyldren of
deute.d xiii.d Israell/ saiynge.
Yf ye wyll not herken vnto my voyce,
then shall thys great multitude be tur
ned into a very smal people, for I will
scater them abrode. Notwithstãding
I am sure/ ꝑ thys folck wyll not heare
me: for it is an hardnecked people. But
in the land of their captiuitie, they shal
remembre them selues and learne to
knowe/ that I am the lorde their god
when I geue thẽ an hert to vnderstãd
& eares to heare. Then shal they praise
me, in the lande of their captiuitie, ãd
thincke vpon my name. Ther shall
they turne them from their hard bac-
kes, and from their vngodlynes: Thẽ
shall they remembre the thynges that
happened vnto ther forefathers: which
sinned against me. So wil I bringe
them againe into the land, which I pro
mised wt ãoth vnto their fathers: Abra
ham, Isac, and Jacob and they shalbe
lordes of it, yea, I wyll increase them/ Hebr.viii.c
& not mynisch them. And I wyll make Zach viii.b.
an other couenaunt wyth them: suche Apoc.xxi.b.
one as shall indure for euer: namely/ ꝑ
I wylbe their god, and they shalbe my
people: and I wyll nomore driue my
people/ the chylderen of Israell, out of
the lande that I haue geuen them.

¶ The people continueth in their prayer begonne, for their deliueraunce. He prayseth wisdom vnto the people, shewyng ꝑ so grete aduersatyes came vn to thee for the despysing thereof. Only god was the finder of wisdome: Of the nearnacyon of Chryst.

The iii. Chapter.

AND now O Lorde almigh
tie/ thou God of Israell: I
out soul that is in troble,
and our spyrete that is ver
ed cryeth vnto thee: heare
vs (O Lord) and haue pytie vpon vs,
for thou arte a mercyfull god/ be gra-
cious vnto vs for we haue synned be-
fore thee, thou endurest for ever/ shold
we then vtterly perysshe O Lorde al- Ephesi.
myghtie, thou God of Israell, heare
now the prayer of the dead Israelytes Daniel.iiii.c
and of their chylderen whych haue si- Jere ii.g.iiie
ned before thee and not harkened vn & vi.
to the voyce of the lord their God, for
the whyche cause/ these Plages hange
now vpon vs. O lord remẽbre not the
wickednesse of oure forefathers / but
thyncke vpon thy power ãd name now
at this time: for thou art the Lord our
God, ãd thee (O Lorde) wyl we prayse
For thou hast put thy feare in our her- Humiliate
kes Psal xxxvii.a

tes, to the intent that wr should cal vp on thy name, and prayse thee in oure captyuytee: and that we myght turne from the wickednes of our forefathers that sinned before thee.

B Behold, we are yet this dayt in our captyuytee, whet as thou hast scatered vs, to be an abhomnacion, curse, and synne: lyke as yt hath happened vnto our fathers also, because of al thet wickednes and departynge from thee.

O Israel, heare the cõm aundmẽtes of lyfe: ponder them wel wt thyne eares yt thou mayst learne wysdõ. But howe happeneth it Israel, yt yt arte in thyne enemyes lande? yt arte waxen olde in a straunge countre, & defyled wt ye dead. Jere.ii.b. Why art thou become lyke them, that go downe to theyr graues? Euen because thou hast forsaken the wel of wisdõ. For yf yt hadest walked in the way of god, truely thou shuldest haue remained styl safe in thine owne lande.

C Learne then where discretion is, Proner.i.a where vertu is, wher vnderstandinge is, yt yt mayest knowe also frõ whence cõmeth longe lyfe, a necessary lyuinge the lyght of the eyes & quietnes, who Psal.xxxvi.b, xxxix.c euer found out of her place? or who cãe euer into her treasures.

Where are the prynces of the heathen become and suche as ruled the beastes vpon the earth? They yt had theyr paistime with the foules of the ayr, thei yt hoorded vp siluer & golde (wherin mẽ truste so moche) & made no ende of their gatheringe? What in worth of thẽ yt coyned siluer, and were so carefull, & could not bringe theyr workes to passe? Thei be roted out, & gon doune to hel, & other mẽ are cõ vp in theyr sted: yõg mẽ haue sene light, & dwelt vpon erth: but yt waie of reformacio haue they not knowe nor vnderstãd yt pathes therof: nether haue their children receaued it, yea right far is it from them. It hath not bene herde of in the lande of Canaan, nether hath it bene sene at Theman.

What is become of the riches they coyned

The Agarenes sought after wysdom, but that which is erthly, like as yt marchauntes of the lande do. They of Theman are conuynge also, and they laboure for wysdome and vnderstanding: but yt way of true wysdõ they knowe not, nether do they thinke vpõ yt pathes therof. O Israel, how greate is yt house of God: and how large is the place of hys possessio? Greate is he, and hath non end: high & vnmeasurable. What is become of those famous giaũtes, yt were so great of bodies, and so worthymẽ of warre? Those had not yt Lord chosen neither haue they founde the waye of reformacyon, therfore were they destroyed: and for so moch as they had no wysdome, they perished because of their foolishnesse. Deuter.ii.d Jere.xxii.d Psal.cxlv.a.

E Who hath gone vp in to heauen, to take wysdome there, and brought her down frõ the clowdes? Who hath gone ouer the see to finde her, and hath chose her aboue golde, and so brought her hyther? No man knoweth the wayes of wysdome, nether is there eny that can seke out her pathes. But he that woteth al thynges, knoweth her, and he hath founde her out with his forknowledge. This same is he which prepared the earth at the begynnyng, and fylled it with all maner of foules and beastes. When he sendeth out yt light, it goeth: and when he calleth it agayne, it obeyeth him wt feare. The starres, kepe their watch, and geue their lyght, yee and that gladly. When he calleth them, they saye: here we be. And so wt cheerfulnes they shewe lyght vnto him that made them. This is oure God, & there shall none other be compared vnto hym: It is he, that hath found oute all wysdome/and hath geuen her vnto Jacob his seruaũt, and to Israel his beloued. Afterward dyd he shewe him self vpon earth, and dwelt amonge men. Genesis & Josu.i.r. Psa.xxx.b Eccl.xxiv.a

The reward of them that kepe the law: the punishment of them that despyse it. A comforting of yt people beyng in captiuitee. A complaynt of Jerusalem vnder the figure therof: of the church. A consolacio and comfortynge of the same.

The.iiii. Chapter.

THis is the boke of the commaundementes of God, & of the lawe that endureth for euer. All they that kepe yt shall come to lyfe: but soch as forsake it, shal come to deth. Turne thee (O Jacob) and take holde of it: walke by this waye, thorow his brightnesse and shyne.

geue

Geue not thine honoure to another / and thy worshipp to a straunge people.
Psal.xciiii.b O Israel, how happy are we, seynge ỹ God hath shewed vs such thinges as are plesaunt vnto hi: Be of good chere, thou people of god, O thou auncīēt Israel. Now are ye solde amonge the Heathen / howbeit, not for verye vttre destruccyon: but because ye prouoked god the Lord to wrath and displesure, therfore were ye delyuerd vnto youre enemies: for ye dispised the euerlastig god that made you, offeringe vnto deuels ād not to god. Ye haue forgotten him that brought you vp / & your norsle haue ye greued / O Jerusalem.

B When she sawe that the wrathe of god was comming vppon you: she sayde: harken, O ye that dwell aboute Sion / for god hath brought me into greate heuynes: and why? I se the captiuyte of my people / of my sonnes and daughters, which the euerlasting god wyl bringe vpon them. Wyth ioye do I norish them, but now muste I leaue them with weppynge and sorow.

Let no man reioyce ouer me wyddowe and forsaken: which for my chyldren am desolate of euery man. For why? they departed from the lawe of God: they wolde not knowe his righteousnes, ner walke in the wate of hys commaundmentes: and as for the pathes of the treuthe and godlynes, they had no lust to go in them.

C O ye dwellers aboute Sion: com, and let vs cal to remembraunce ỹ captyuite, that the euerlasting God hathe brought vppon my sonnes and daughters. He hath brought a people, vpon them from farre, an vncurteous peple of a straunge language: which nether regard the olde, nor pytie the yong.
Deu, xxviii.c Jerem, v, c:

These haue caried awaye ỹ deare beloued of my widdowes / leauing me alone / both desolate and childlesse. But alas, what can I help you? Now he that hath brought these plages vpon you, delyuer you also from the handes of your enemies.

Go your waye (O my children) go your way: for I am desolate and forsaken, I haue put on the clothig of pece, and put vpō me ỹ sack cloth of prayer /
Deut.iiii,e, xxx.a

& for mi time I wil cal vpō ỹ most hiest. Bar, xxx, 1
Be of good cheare, O my chyldren / crye vnto the lorde, and he shal delyuer you from the power of the prynces your enemyes.

For verely, I haue euer a good hope of your prosperous helth: ye a very gladnes is come vpon me, from the holy one, because of the mercy that ye shal haue of our euerlastynge sauiour.

With mourning and wepyng dyd I let you go fro me, but wyth ioye and D perpetuall gladnes, shal the Lord bringe you agayne vnto me. Lyke as the neyghbours of Sion sawe your captiuite from god. Euen so shall they also se shortely your health in God / why che shall come on you, with greate honour and euerlasting worshipp.

O my chyldren, suffre pacientlye the wrath that shall come vpon you. For ỹ enemye hath persecuted the / but shortely thou shalt se hys destruction, & shalt treade vpon hys necke. My derlinges haue gone rough hard wayes, for they are led away as a flocke that is scatered abroade from the enemyes. But be of good comforte (O my children) and crye vnto the Lorde: For he that led you awaye, hath you yet in remembraunce: and lyke as ye haue bene minded to swarue from youre god, so shall ye now endeuoure your selues ten tymes more, to turne agayne, and to seke him. For he that hath broght these plages vpon you, shall bryng you euerlasting ioye agayne, wyth youre health. Take a good herte vnto thee. O Jeru salem: for he which gaue thee that name, exhorteth the so to do.
Eccl, lv v. Jere, i, a b, c

The wicked doers that now put the to trouble, shall perysshe: and suche as haue reioyced at thy fall, shalbe punisshed. The cities whome thy children serue, and that haue caryed awaye thy sonnes / shalbe couered. For lyke as they be now glad of thy decaye, so shal they mourne in theyr owne destruccō. The ioye of theyr multitude, shalbe taken away, and theyr cheare shalbe turned to sorowe. For a fyre shall fal vpon them from the euerlastinge god / longe to endure: and it shalbe inhabyted of deuelles for a greate season.

Jerusalem

¶ Jerusalem is moued vnto gladnes for the retourne of her people, and vnder the figure thereof, the church.

The.v.Chapter

A O Jerusalem/loke aboute toward the east, and behold the tope that commethe vnto the from god. For lo, thy sonnes (whoome thou hast forsaken/and that were scattered abrode) come gathered together from the east and west, reioicing in the word of the holye one / vnto the honoure of God.

Put of thy mourninge clothes (O Jerusalem) and thy sorowe, and decke thee wyth the worschyppe and honoure that commeth vnto thee from god, w euerlasting glory. God shal put the cloake of rightuousnes vpon the, and sett a crowne of euerlasting wyst om vpō thyne heade: for vpon the wyll god declare hys brightenes, that is vnder the heauen: Ye an euerlastinge name shall be geuen thee of god/wyth peace of rightuousnes / and the honoure of Goddes feare.

B Aryse O Jerusalem, stande vp on hye/loke aboute thee towarde the easte and beholde thy chyldren gathered frō the east, vnto the west, which reioyce in the holy worde, hauing god in remembraunce. They departed from the enemyes/and were led away of theyr ennemyes, but now shall the lorde bring thē caryed wyth honoure, as chylderen of the kyngdome. For God is purposed to bryng downe al stoute mountaynes yea and all hye rockes / to fyll the valleyes, and so to make them eauen with the grounde/that Israell maye be duly gent to lyue vnto the honoure of God. The woddes and all pleasaunte trees, shal ouershadowe Israell at the commaundemente of God. For bether shal God bryng Israel wyth toyfull mirth and in the light of hys magesty, wyth the mercy and rightuousnes, that commeth of hym selfe.

¶ A copy of the epistle that Jeremy sent vnto ỹ Jewes, which were led awaye prysoners by the kynge of Babylon: where in he certifieth them of the thig that was commaunded him of God.

¶ The.vj. Chapter

A Because of the synnes that ye haue done against God ye shal be led awaie captiue vnto Babylon, euen of Nabuchodonosor the kinge of Babylon. So whan ye are come in to Babilon, ye shall remayne there many yeares, and for a longe season: namely vii. generacyons: and after that wyll I bringe you awaie peaceably from thence. Now shal ye se in Babylon, goddes of golde, of siluer, of wod & of stone: borne vpon mens shoulders, to cast out a fearfulnes before the Heathen. But loke ỹ ye do not as the other: be not ye afraid, and lett not the feare of them ouercome you. A Jere xxv, ab

B Therfor whā ye se the multitude of people, worshipinge them behinde & before, say ye in your hertes: O Lord, it is thou, that oughtest only e to be worshipped. Mine Angel also shal be with you, and I my selfe will care for your soules, Deut, vi c. As for the tymbre of those goddes, the carpēter hath polyshed them: yee gilted be they, and layed ouer wyth siluer/yet are they but vaine thinges, and cannot speke. Like as a wēch that loueth peramours is trimly decke, euen so are these made and hanged with golde. Crownes of gold verely haue their goddes vpon their heades: so the preistes themselues take the golde and syluer from them, and put it to their owne vses: yee they geue of the same vnto harlottes, & trymme their whores withall: anone, they take it from the whores, and decke their goddes therwith. Yet can not these Goodes delyuer theym selues from ruste and mothes. And when they haue couered them with clothing of purple, they wipe their faces for the dust of the temple, wherof ther is moch amonge them. One hath a sceptre in his hand, as though he were iudge of the countre: yett can he not slaie soch as offende him. Another hath a sword or an axe in his hande, for all that, is he neither able to defende him selfe from battayll, ner from murtherers. Jerex.a. C

By this ye maye vnderstande, that they be no goddes: therfore se that ye neither worshipe them, ner feare them.

For lyke as a vessel that a man vseth, is nothing worth when it is broke, euē so ts it wyth theyr goddes. When they be set vp in the tēple, their eyes be full of dulte thorowe the fete of those that com in. As dust as the dores are shut in rounde about vpon him, that hathe offended the kynge: Or as it were a deed body kepte beside the grauc: Euē so the prestes kepe the dores wt barres and lockes, lest their goddes be spoiled with robbers. They set vp candels before them (yea verely and that manye) wherof they can not se one, but euen as blockes, so stande they in the temple. It is sayde, that the serpentes ād wormes which com of the earth, gnaw out their hertes, eatyng theym and their clothes also, and yet they fele it not. Their faces are black thorow the smoke that is in the temple. The oules, swalowes, and bydes fly vpon them, yea and the cattes runne ouer their heades.

By this ye maye be sure, that they
D are not goddes, therfore feare them not
The gold that they haue, is to make thē bewtiful: for al that, except some body dyghte of their ruste, they will geue no shine: and when they were caste into a fourme, they felt it not: they are bought for money, and haue no breth of life wt in them. They must be born vpon mennes shulders, as those that haue no fete whereby they declare vnto mē, that they be nothing worth. Confounded be they then, that worship them. For if they fal to the grounde, they can not rise vp againe of them selues.

Yea thoughe one heape theim vp and set them tighte, yet are they not able to stande alone: But muste haue proppes set vnder them like deed men

As for the thinge that is offered vnto them, their preystes sel it, and abuse it: Yea the Prestes wyues take therof, but of it the women with childe and the menstruous laie handes of ther offrinnges. By this ye maie be sure, that they are no Goddes, therfore be not ye afrayde of theim. From whence commeth it then, that they be called goddes? The Women sytt before the Goddes of syluer, golde, and wodde, and the Prestes syt in their tēples, hauing open clothes, whose hedes and berdes are shauen, and haue nothing vpō their heades: roaringe and cryeng vpō their goddes, as menne do at the feast, when one is feed.

The prestes also take awaie the garmētes of ỹ images, & decke their wyues & chyldren withall. Whether it be good or euel that any man doth vnto theim, they are not able to recompence it: they can neyther sett vp a Kynge nor putt hym downe. In lyke maner they maie neyther geue ryches, nor reward euell.

Thoughe a man make a vowe vnto them and kepe it not, they wyll not require it. They can not restore a blind man to his syghte, nor helpe any man at hys nede. They can shew no mercye to the wyddowe, nor do good to the fatherles. Their goddes of wodde/ stone, gold, & syluer, ar but euē as other stones, that be hewen of the mountaine. They that worshippe theim, shalbe confounded. How shoulde they then be taken for goddes? yea how darre men cal them goddes?

And though the Caldees worshipped them not, hearinge that they were but domme and coulde not speake. Yet they them selues offre vnto Bell, and wolde fayne haue made hym to speke, as who saye, they coulde fele, that maye not moue. But whan these men come to vnderstandinge, they shall forsake theym for theyr goddes haue no helpyng. A greate sort of women, gyrde with coardes, syt in the stretes, and burne olyue berryes. Now if one of them be conueyed away, and lye with anye suche as comme by: shee casteth her Neighbouresse in thee teethe, because she was not soo worthe lye reputed, nor her coarde broken. What soeuer is done for them, it is but in vayne, and loste, howe maye it then be thought or sayde that they are goddes? Carpenters and goldesmythes make them, nether be they anye other thynge, but euen what the worcke men wyll make of them. Yea the golde smythes them selues that make them, are of no longe continuaunce.

Eccles. 9 nota

How

How shulde then ỹ thinges ỹ are made of thẽ/be goddes? Ma ne therfore are the thynges yee very shame is it(ỹ thei leaue behinde them for their posterite. For as soone as there cõmeth enye war re or plage vpon them,theu the prestes ymagyn,where they maye hide them sel ues with thẽ. How cã men thynk then ỹ they be goddes/whych nether maye de= fend them selues from warre,ner deliuer them fro myssortune: For seyng they be but of wod, of stone, of syluer and of gol de: all people and kynges shall knowe hereafter,ỹ they be but vayn thinges:ye it shalbe openly declared,that they be no goddes: but euen the very workes of mens handes/and that God hathe noo thing to do wyth them. They can set no kynge in the lande ner,geue rayne vnto men, They cã geue no sentẽce of a mat= ter,nether defende the lande from wron ge: For they are not able to do so moch as a crowe/that flyeth betwixte heauen and earth.

When there happeneth a fyre i to ỹ house of those goddes of wodde, of syl= uer and of golde,the prestes wyl escape and saue them selues,but the goddes burne as ỹ balkes therin They can not wythstande eny kynge or batel: how ma ye it then be thought or graũted,ỹ thei be goddes? Wherefore,these goddes of wodde,of stone,of gold and syluer,ma ye nether defend them selues from the= ues ner robbers: yee ỹ very wicked are stronger then they. These stripe them out of their apparell,ỹ thei be clothed wal,these take their gold & siluer from them,and so get thẽ awaie: yet can thei not helpe them selues. Therfore it is moch better for a man,to be a kyng and to so shewe his power: or els a profita= ble vessel in a house,wherin he that oweth it,might haue pleasure: yee or to be a dore in a house,to kepe soch thinges safe as be therin,then to be soch a vain god. The Sunne,the Mone and all ỹ starres whan thei geue their shine and light,are obedient, & do mẽ good: whã the lightninge glistreth, all is cleare, the wid bloweth i euery countre & whã God cõmaunded the cloudes to go roũd about the whole worlde they do as thei are bydden: whã the fire is set down frõ aboue & cõmanded,it burneth vp hylles and woddes: But as for those goddes they are not lyke one of these thinges, nether in bewtye nor in strenght. Wher= fore men shoulde not thincke, nor saye, that they be goddes,seing they can nei= ther geue sentence in iudgement,ner do men good. For so much as now ye are sure that they be no goddes,then fea= re them not: For they can nether speake euell nor good of kynges. They can ¶ shewe no tokens in heauen for the hey= then,nether shyne as the sunne/nor ge ue lyght as the moone: yea the vnreson able beastes are better then they, for they can get them vnder the rofe,& do them selues good, So can ye be certifi ed by no maner of meanes: therfore fea re them not, For lyke as a frayebog= garde in a garden of Cocũbers keperh nothinge,euen so are their Goddes of wood,of syluer and gold: and lyke as a whyte horne in an orcharde,that euerye byrde sytteth vpon,ye lyke as a deedbo dy that is cast in the darcke. Euen so is it wyth those goddes of wodde, syluer and golde. By the purple and scarlette wt ich they haue vppon them, and sone fadeth away,ye maye vnderstand, that they be no goddes: ye they them selues shal be consumed at the last, whyche shalbe a greate confusion of the lande. Blessed is the godlye man, that hath no ymа= ges,and worship= peth none, for he shal be farre from reprofe.

¶ The ende of the prophet Baruch, which is not in the Canon of the Hebrewe.

How shulde then ỹ thinges ỹ are made of thẽ/be goddes? Ma ne therfore are the thynges yee very shame is it(ỹ thei leaue behinde them for their posterite. For as soone as there cõmeth enye war re or plage vpon them,theu the prestes ymagyn,where they maye hide them sel ues with thẽ. How cã men thynk then ỹ they be goddes/whych nether maye de= fend them selues from warre,ner deliuer them fro myssortune: For seyng they be but of wod, of stone, of syluer and of gol de: all people and kynges shall knowe hereafter,ỹ they be but vayn thinges:ye it shalbe openly declared,that they be no goddes: but euen the very workes of mens handes/and that God hathe noo thing to do wyth them. They can set no kynge in the lande ner,geue rayne vnto men, They cã geue no sentẽce of a mat= ter,nether defende the lande from wron ge: For they are not able to do so moch as a crowe/that flyeth betwixte heauen and earth.

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The songe of the thre children

¶ The songe of

the three children, whych were put into the hote burning ouen. The common translacion readeth this songe in the. iii. Chap. of Daniel.

AND they walked in the middest of the flamme, prayſig God and magnifienge the Lord. Asariah stode vp, & prayde on this maner. & he in the middest of the fyre opened he his mouth, and saide: Blessed be thou (O Lorde God of our fathers) ryght worthy to be prayſed ād honoured is that name of thyne for euermore: for thou art righteous in all the thynges that ꝑ hast done to vs: Yea faithful are all thy workes, thy waies are ryght, & thy iudgementes trew. In all the thynges that thou hast brought vpon vs, ād vpon the holy cyties of our fathers (euen Jerusalē) thou hast executed true iudgment: yea according to right and equitie hast thou brought these thynges vpon vs, because of our synnes.

For why: we haue offended, and done wickedly, departing from thee: In all thynges haue we trespassed, and not obeyed thy cōmaundementes, nor kept them, nether done as thou hast bydden vs, that we might prospeare. And herfor all that thou hast done to vs, thou hast done them in true iudgement: as in delyuering vs into the handes of oure enemyes, among vngodlye, and wicked abhominations, ād to an vnrighteous kinge, ye the most froward vpon earth and now we may not opē our mouthes, we are become a shame and reproche vnto thy seruauntes, and to them that worſhippe thee. Yet for thy names sake (we beseech the) geue vs not vp for euer, breake not thy couenaunt, and take not away thy mercy from vs, for thy beloued Abrahams sake, for thy seruants Isaacs sake, and for thy holye Israels sake: to whom thou hast spoken and promysed that thou wouldeste multiplye their sede as ꝑ starres of heauen, and as the sande that lyeth vpon the see shore.

Daniel. ix. a.

Baruch. ii. b

Jere. ii. b.

Gene. xv. c. xxii. c. xxvi. a Deute. x. d.

For we (O Lord) are become lesse then any people, ād be kept vnder this daie in al the worlde, because of oure sinnes So that now we haue neyther prynce, duke, prophet, burnt offering, sacrifice, oblacion, incence, nor Sanctuarye before thee.

Neuertheles, in a contrite hert and an humble sprete lett vs be receaued ꝑ we maie optayne thy mercy. Like as ī ꝑ burntoffering of rammes ād bullokes, and lyke as the thousande of fat lambes: so let our offrig be in thy sight this daye, that it maye please thee, for there is no confusyon vnto them, ꝑ put their trust in the. And now we folow the with al our herte, we feare the, and seke thy face. Put vs not to shame, but deale wt vs after thy louing kyndnes, and according to the multitude of thy mercyes. Delyuer vs by thy miracles (O Lord) get thy name an honoure: that all they which do thy seruauntes euel, maye be confounded. Let them be ashamed thorow thy almyghtye power, and let their strength be brokē: that they mai know, how ꝑ thou only art the Lord god, and honoure worthy thorowe oute all the worlde.

1. Pete. ii. a Roma. x. a Esa. xxviii. b Rom. ix. c

And the kynges seruauntes that put them in, ceassed not to make the ouen hote wyth wylde fyre, drye strawe, pitche and fagottes: so that the flamme went out of the ouen vpon a. xlix. cubites: yea it toke awaye, and brente vp those Caldees, that it gat hold vpon be syde the ouen. But the angel of ꝑ lorde came downe into the ouen to Asaryah and hys felows, and smote the flamme of the fyre out of the ouen, and made ꝑ myddest of the ouen, as yt were a cold wynd blowing: so ꝑ the fyre nether touched them, greued them, nor dyd them hurte. Then these thre (as out of one mouth) prayſed, honoured, and blessed God in ꝑ fornace, sayinge.

Blessed be thou, O lord God of our fathers: for thou art praise and honour worthy, yea & to be magnified for euer more. Blessed be the holy name of thy glory, for it is worthy to be prayſed, & magnified ī al worldes. Blessed be thou in the holy tēple of thy glory, for aboue all thynges thou arte to be prayſed, ye and

i. Mach. xiiii. b

Psal. lxxii. a

pea and more then worthy to be magnified for euer. Blessed be thou in ỹ trone of thy kingdom, for aboue al ỹ art wor thy to be wel spoken of, and to be more then magnified for euer. Blessed be thou, that lokest thorow the depe, ād sittest vpon the cherubins: for ỹ art worthye to be praysed, and aboue all to be praysed. Blessed be ỹ in the firmament of Heauen, for thou art prayse and honoure worthy for euer.

O al ye workes of the Lord, speake good of the lord: praise him, and set him vp for euer.

Psal, cii, c, v. exlix, a. O ye angels of the lord, speke good of the lorde: prayse hym, and set him vp for euer.

O ye heauens, speake good of the lord: praise him, and set him vp for euer.

O all ye waters, that be aboue ỹ firmament, speke good of the lord: praise him, and set him vp for euer.

O al ye powers of the lorde, speake good of the lord: prayse him, and set hi vp for euer.

Psal, exlviii. O ye sonne & Moone, speake good of the lorde: prayse hym, and set him vp for euer.

Psal, exlviii. O ye starres of heauen, speake good of the lorde: prayse him, and set hym vp for euer.

O ye showers and dew, speake good of the Lord: prayse hym and set hym vp for euer.

O al ye windes of God, speake good of the Lorde: prayse him, and set hym vp for euer.

O ye fyre and death, speake good of the Lorde: Prayse hym, and set hym vp for euer.

O ye Winter and Sommer, speake good of the Lorde: Prayse him, and set him vp for euer.

O ye dewes and frostes, speke good of the Lorde: Prayse him, and set hym vp for euer.

O ye frost and colde, speake good of the Lorde: Prayse him, and set hym vp for euer.

O ye yce & snow, speake good of the Lord: prayse him, & set him vp for euer.

O ye nightes & days, speake good of the Lorde, Prayse him, and set hym vp for euer.

O ye lyght and darckenesse, speake good of the lorde: praise him, and set hī vp for euer.

O ye lyghtenynges & cloudes, speke good of the lorde: praise him, and set hī vp for euer.

O let the earthe speake good of the lorde: yea let it prayse him/and set him vp for euer.

O ye mountaines and hilles, speke good of the lorde: prayse him, & set him vp for euer.

O al ye grene thinges vpō the earth, speake good of the lorde: prayse hym, & set him vp for euer.

O ye welles, speake good of ỹ lord: prayse him, and set hi n vp for euer.

O ye sees and floudes, speake good of the lorde: prayse him, and set him vp for euer.

O ye whalles and al that lyue in the waters, speake good of the lord: prayse him, and set him vp for euer.

O al ye foules of ỹ ayre, speake good of the lorde: praise him, and set hym vp for euer.

O all ye beastes & catel, speake good of the lord: prayse hym, and set hym vp for euer.

O ye children of men, speke good of the lord: prayse him, and set hym vp for euer.

O let Israel speke good of the lord: prayse him, and set him, vp for euer.

O ye prestes of the lord, speke good of the lorde: prayse him, and set him vp for euer.

Psal, cxiii, a cxxxv, and cxxxiii. a Apoc xix, a O ye seruauntes of the lorde, speke good of the lorde: praise hym, and set hi vp for euer.

O ye spretes and soules of ỹ righteous, speake good of the lorde: praise him, and set him vp for euer.

O ye holy and humble men of hert, speake good of the lorde praise him ād set him vp for euer.

Jeremy, xix, a Ecclesiasti, a Psal, cxlii, a O Ananias/Asarias & Misael, speke ye good of the lord: praise ye him, ād set him vp for euer. Which hath deliuered vs from the hel, kepe vs frō the hād of death, ridde vs frō the middest of ỹ burning flamme, & saued vs euē in the middest of the fire. O geue thākes therfore vnto the lorde: for he is kynde herted

pea and more then worthy to be magnified for euer. Blessed be thou in ỹ trone of thy kingdom, for aboue al ỹ art wor thy to be wel spoken of, and to be more then magnified for euer. Blessed be thou, that lokest thorow the depe, ād sittest vpon the cherubins: for ỹ art worthye to be praysed, and aboue all to be praysed. Blessed be ỹ in the firmament of Heauen, for thou art prayse and honoure worthy for euer.

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O al ye grene thinges vpō the earth, speake good of the lorde: prayse hym, & set him vp for euer.

O ye welles, speake good of ỹ lord: prayse him, and set hi n vp for euer.

O ye sees and floudes, speake good of the lorde: prayse him, and set him vp for euer.

O ye whalles and al that lyue in the waters, speake good of the lord: prayse him, and set him vp for euer.

O al ye foules of ỹ ayre, speake good of the lorde: praise him, and set hym vp for euer.

O all ye beastes & catel, speake good of the lord: prayse hym, and set hym vp for euer.

O ye children of men, speke good of the lord: prayse him, and set hym vp for euer.

O let Israel speke good of the lord: prayse him, and set him, vp for euer.

O ye prestes of the lord, speke good of the lorde: prayse him, and set him vp for euer.

Psal, cxiii, a cxxxv, and cxxxiii. a Apoc xix, a O ye seruauntes of the lorde, speke good of the lorde: praise hym, and set hi vp for euer.

O ye spretes and soules of ỹ righteous, speake good of the lorde: praise him, and set him vp for euer.

O ye holy and humble men of hert, speake good of the lorde praise him ād set him vp for euer.

Jeremy, xix, a Ecclesiasti, a Psal, cxlii, a O Ananias/Asarias & Misael, speke ye good of the lord: praise ye him, ād set him vp for euer. Which hath deliuered vs from the hel, kepe vs frō the hād of death, ridde vs frō the middest of ỹ burning flamme, & saued vs euē in the middest of the fire. O geue thākes therfore vnto the lorde: for he is kynde herted

and his mercy endureth for euer. O all deuoute men, speke good of the Lorde euen the god of all goddes: O prayse hym, and geue him thanckes / for hys mercy endureth worlde without ende.

The ende of the songe of the three children.

¶ The story of

Susanna which is the xiii. Chapter of Daniel, after the laten.

A

There dwelt a man in Babilon, called Joachi that toke a wife, whose name was Susāna, the daughter of helkiah, a very fayre woman, and suche one as feared God. Her father & her Mother also were godly people, & taught their daughter acordig to ỹ law of Moses. Now Joachi (her husband) was a greate rich man, and had a fayre orcharde ioyning vnto hys house, And to hym resorted the Jewes comenly, because he was a mā of reputation amōg them. The same yeare were there made two iudges, such as the Lord speaketh of: All the wickednes of babylon, commeth from the elders (that is from the iudges, which seme to rule the people, these came oft to Joachyms house ād all such as had eny thynge to do in the lawe came thyther vnto them.

Now when the people came agayne at after none, Susanna went into her husbandes orcharde, to walke. The elders seing thys that she wente dayly, ād walked: they burned for lust to her, yea that
B were almoost oute of theyr wyttes, and they cast downe theyer eyes, that theye shoulde not se heauen, nor remembre / ỹ god is a righteous iudg. For they were both wounded wyth the loue of her / neither durst one shewe another hys grefe And for shame, they durst not tel her theyr inordinat luste, ỹ they wolde fayne haue had to do with her.

Yet they layed wayte for her earnestly from daye to daye, that they myght (at the leest) haue a syght of her. And ỹ one sayde to ỹ other Up, 'ett vs goo home, for it is dyner time. So they went their waye from her.

When they returned agayne, they came together, enquiryng out the mater betwixt them selues: ỹ e the one tolde the other of hys wicked lust. Then appoynted they a tyme / when they might take Susanna alone.

It happened also, that they spyed oute a conuenient tyme, when she went forth to walke (as her maner was) and no body with her, but two maides, and thought to wash her selfe in the garden / for it was an hote season: And there was not one person ther, except ỹ two elders that had hyd theym selues, to beholde her. So she sayde to her maydens: Go fet me oyl and sope, and shut the orchard doore, that I may wash me. And they dyd as she bad them / and shut the orchard doore, and went out them selues at a back dore, to fet the thing that she had comaunded: but Susanna knewe not, that the elders laye there hyd within: Now whē the maydēs wer gone forth, the two elders gat them vp: and ranne vppon her, sayinge now the orchard dores are shut, that no mā can se vs: we haue a lust vnto ỹ, therfore consent vnto vs, and lye wyth vs.

If thou wylt not, we shall bringe a testemoniall agaynst the: that there was a yonge felowe with the, and that thou hast sent awaye thy maydēs from ỹ for the same cause. Susanna sighed, and sayde: Alas. I am in trouble on euery side. Thoughe I folowe youre mynde, it will be my death: and yf I consente not vnto you, I can not escape youre hāD
des. Well, it is better for me, to fall in to your handes without the dede doynge / then cō spynne in the syght of the Lorde: and with ỹ, she cryed out with a loude voyce: ỹ elders also cryed out agaynst her.

Then ranne there one to ỹ orcharde doore, & smote it open. Now when ỹ seruauntes of the house herde the crye in the orcharde, they russhed in at ỹ backe doore, to se what ỹ matter was. So when the elders tolde the ỹ seruauntes were

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Now Sulsanna was a tender person and maruelous fayre of face, Therfore the wycked men commaunded to take of ỹ Cloths from her Face (for she was couered) that at the least they might be satisfyed in her bewty, Then her frendes & all they that knewe her, began to wepe.

These two elders stode vp in the middest of the people, and layed theyr hãdes vpon the heade of Sulsanna: whych wepte, and loked vp towarde heauen, for her hert had a sure trust in the Lord.

Leui.xviii.c And the elders sayde: As we were walkyng in the orchard alone, this woman came in wyth her two maydens: whome she sẽt awaye from her/and sparred the orchard dores. With that, a yong felow (which there was hyd) came vnto her, and laye with her. As for vs, we stode in the corner of the orchard. And whẽ we sawe this wyckednes, we ranne to her: and perceaued, that they had meddled together. But we coulde not holde him for he was stronger then we: thus he opened the dore, and gat him awaye. Now when we had takẽ this womã, we asked her, what yonge felow this was: but she wolde not tel vs. This is the mater, & we be witnesses of the same. The comẽ sorte beleued them, as those that were ỹ elders and iudges of the people & they condemned her to death. Sulsanna cryed out with a lowde voice, and sayd: O euerlasting God, thou cercher of secretes thou that knowest all thinges afore they comme to passe: thou wottest that they haue borne false wytnes against me: & behold, I muste die, wher as I neuer dyd any such thinges, as these men haue maliciously inuented against me. And the Lord herd her voice. For when she was led forth to death, ỹ lord rayled vp the spyrite of of a yong child whose name was Daniel, which cryed wt a loude voice: I am cleane frõ this bloude. Then all the people turned thẽ toward him, and saide: what mene these wordes ỹ ỹ hast pobẽ Daniel stode ỹ middest of thẽ, & saide. Are ye such fooles, O ye childzen of Israel, that ye can not discerne? ye haue here cõdemned a daughter of Israel vnto death/ and know not the treuth wherfore: Go syt on iudgment againe, for they haue spoken falle wytnes against her. G ii. Mc. iiii. Actu. xxiii

Therfore the people turned againe in all the haste. And the elders (that is, the principal heades) sayde vnto him: come sit downe here among vs, & shew vs this matter, seyng God hath geuen the as greate honour as an elder. And Daniel said vnto them: Put these two aspyde one from another, and then shall I heare the. When they were put asũder one from another, he called one of them, and saide vnto him: O thou olde canckerde carle, that hast vsed this wickednes so long: thine vngracyous dedes which ỹ hast done afore, are nowe come to light. For thou hast geuẽ falle iudgmentes, thou haste oppressed the innocent, and letten ỹ giltey go fre: where as yet the Lorde sayeth: The innocẽt and righteous se thou slaie not. Well than, yf thou hast sene her, tel me vnder what tre thou sawest thẽ talkig together. He answered: vnder a molbe rye tree. And Daniel saide: very wel, now thou lyest euen vpon thine head. Lo now the messanger of the lord hath receaued the sentence of him/to cut the in two. Thã put he him aspyde, and called for the other, and saide vnto hym: O thou sede of Canaan, but not of Juda: Fairenes hath dysceaued thee, and lust hath subuerted thyne herte. ii. Reg. iii. d. Exo. xxiii. a. Prou. xvii. c

Thus dealt ye afore wyth the daughters of Israell, and they ye (for fcare) consented vnto you: But the daughter of Juda woulde not abyde youre wyckednesse.

Nowe tell me than vnder what tree dyddeste thou take them, speakynge together? He answered: Vnder a Pomgranate tree,

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Then sayde Daniell vnto hym: Ucrye weil,now thou lyelt also euen vpon thine heade.The messenger of the Lorde standeth wayting wyth the swerd to cut thee in two,and to slaye you both.

With that all the whole Multitude gaue a great shoute,and praysed god, whych alway delyuereth them that put theyr trust in him.And they came vpon Psal,xxxi.a. the two elders (whome Daniell hadde conuicte vp theyr own mouth: that they Deute.xix,d. Prouer,xixa had geuen false witnes)and delt wt them cuen lykewyse as they wolde haue don wyth their neighbour:yea, they did according to the lawe of Moses,and put them to deth.Thus the innocent bloud was saued the same daye.

Then Helchiah and his wyfe praysed God,for their daughter Susanna,with Joachim her husbande,and all the kinred:that there was no dishonestie found in her.From that day forthe,was Daniell had in greate reputacion in the syghte of the people.

¶ The ende of the story of Susanna.

d

¶ The story of

Bell,and of the dragon, which is in the xiiii. Chapter of Daniell, after the Latin.

There was at Babylon an image,called Bel:and there were spente vppon hym, euery day.xii.cakes xl.shepe,and vi great pottes of wine.

Him dyd the kyng worshyp him selfe and went daily to honour him:but Daniell worshypped his owne God.And the kyng saide vnto him Why doest not thou worshippe Belle He answered and said: Because I may not worshippe thynges that be made wt handes,but the lyuynge god which made heauen and earthe,& hath power vpon all flesh.

The kyng sayde vnto him:thinckest thou not,that Bell is a lyuyng God? Dost thou not howe moche he eateth and drynketh euery day? Daniel smyled,& sayde:O kyng disceaue not thy selfe:this is but made of claye within,and of metal without,nether eateth he euer any thynge. Deu,xiii,c,& v. Exod,xx,a Mat,iiii,a

Then the kynge was wroth,and called for his prestes,and sayd vnto them: If ye tell me not whoo is this,that eateth vp these expenses,ye shal die:but yf ye can certifie me,that Bel eateth them, then Daniel shall die,for he hath spoken blasphemi against Bel. And Daniel said vnto the kyng:let it so be,according as thou hast saide. The Prestes of Bel were.lxx.beside their wyues and children.And the kinge wente with Daniel in to ỹ temple of Bel. So Bels prestes sayd:Lo,we wil go out,and set ỹ meate there (O king)and poure in the wine:then shutt ỹ doore fast,and seale it with thine owne signet:and to morow when ỹ commest in,yf thou findest not,ỹ Bel hath eaten vp all,we will suffre death:or els Daniel,that hath lyed vpon vs.The prestes thought them selues sure inough,for vnder the altar they had made a priui intraunce,and there went they in euer,and ate vp what there was. B

So when they were gone forth,ỹ kyng set meates before Bel. Now Daniel had commaunded his seruantes to bringe ashes and these he sifted thorow out al the tẽple,that ỹ kinge might see. Then went they out,and barred the doore,sealing it with the kinges signet,and so departed.In the night came the prestes with their wiues and childrẽ (as they were wonte to do)and ate and droncke vp all.In ỹ morning be times at ỹ breake of ỹ daie, ỹ kinge arose/ād Daniel wt him.And the king said:Daniel are ỹ seales whole yet? He answered:Ye,O king,they be whole.Now as soone as he had opened the doore,the king loked vnto the aultare,& cryed with a loude voyce:Great art thou,O Bel, and with the is no disceate. C

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Then laughed Daniel/& helde ỹ kyng that he shulde not go in and sayde: Behold the pauement, marcke wel, whose fotesteppes are these? The kyng saide: I se the fotesteppes of men, wemen and chyldren.

D Therfore the kynge was angrye, & toke the prestes, with their wyues and chyldren, and they shewed him the preuy dores, where they came in, and ate vp Jeremy ii, g. Esay, xlvi. a. Jeremy, l, a l such thynges as were vpon the aultar. For the which cause the king slew thē, and delyuered Bel in to Daniels power, which destroyed him and his temple. And in that same place ther was a great Dragon, whiche they of Babylon worshypped. And the kyng sayde vnto Daniel: sayest thou, that this is but a God of metall also? lo, he lyueth, he eateth & drinketh: so that thou canst not saye, ỹ he is no lyuynge God, therfore worship him. Daniel sayde vnto the kyng: Daniel, vi, c I wyll worshipe the Lorde my God, he is the true lyuynge God: as for thys, he is not the God of lyfe. But geue me leaue (O kyng) and I shall destroye this Dragon with out swearde or staf. The kynge sayde: I geue ỹ leaue. Then Daniel toke pitch, fatte and heartye woll, & dyd seth them together, and made lompes therof: this he put in the Dragons mouth, and so the dragon barst in sonder: and Daniell sayde: lo, there is he whom ye worshiped. Wher they of Babylon herde that, they toke greate indignacion/ and gathered them together agaynst the kyng, saying: The kynge is become a Jewe also, he hath destroyed Bel, he hath slayne the dragon, and put the prestes to death. So they came to ỹ kyng, and sayde: let vs haue Daniel, or els we wyll destroye the & thyne house.

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ii, Re, xxiii

Upon the seuenth daye, the kynge went to bewepe Daniel, and when he came to the denne/ he loked in. And beholde, Daniel sate in the myddest of the lyons. Then cryed the kyng wyth a lowd voyce, saiyng: Great art thou O Lord god of Daniell, and he drewe him oute of the denne. As for those that were the cause of his destruction, he dyd cast thē into the denne, and they were deuoured in a moment before his face. Jere, xxxviii Hester, viii, b

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Esa. xliii. d
Osee. xiii, b,
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The .i. boke

¶ The prayer of Manasseh kynge of Juda, when he was holden captyue in Babylon.

O Lorde Almyghtye, God of our fathers Abraham, Isack and Jacob, and of the ryghteous sede of theym: which hast made heauen & erth wt al ẏ ornamẽt therof, which hast ordened the sea, by the worde of thy cõmaundement: which haste shutt vp the depe, for thy fearful ād laudable name, which al men feare, and tremble before the face of thy vertu, and for the anger of thy threatning, the whiche is importable to sinners: but ẏ mercy of thy promes is grete & vnsearchable: for ẏ art ẏ Lorde God moste hyghe, aboue all the earth/longe sufferynge, and exceadig mercyful, and repentaunte for ẏ malice of mẽ: thou lord after thy goodnes hast promesed repentaunce of the remission of synnes: and thou that arte the God of the ryghteous, haste not putt repentaunce to the righteous, Abraham Isaac, and Jacob/vnto them that haue not synned agaynste thee: But because I haue sinned aboue the nombre of the sandes of the sea, and that manye iniquities are multyplyed, I am humbled wyth many bandes of yron, and ther is in me no breathing. I haue prouoked thyne anger, ād haue done euel before ẏ, in committyng abhomynacyons, & multyplyeng offences. And now I bowe ẏ knees of my hert, requyringe goodnesse of the, O Lorde. I haue synned, Lorde I haue synned, and know myne iniquitye. I desyre the by prayer, O Lord, forgeue me: forgeue me and destroye me not wt mine iniquites, nether do thou alwaies remembre mine euels to punysh thẽ/but saue me (which am vnworthy) after thy grate mercye: & I wyl prayse the euerlastynglye, all the dayes of my lyfe, for all the vertue of heauen prayseth thee, and vnto thee belongeth glorye, worlde with out ende Amen.

¶ The fyrst boke of the Machabees.

¶ After the deeth of Alexander the Kinge of Macedonia, Antiochus taketh the kingdom, Many of ẏ children of Israel make couenaunt wyth the gentiles. Antiochus subdueth Egypte and Jerusalem vnto his dominion. Jerusalem beinge burnt maketh lawes, of her owne and for byddeth to kepe Godes lawes. Antiochus setteth vp an Idole ouer the aulter of God.

The .i. Chapter.

AFter that Alexander the sõne of Philyp, kinge of Macedonia wente forth of the lãd of Cethim ād slew, Darius kinge of the perciens & Medes: It happened ẏ he toke great warres in hand, wan very many strõge cyties, and slewe many e kinges of the earth: going thorowe to the endes of ẏ worlde and gettynge many spoiles of ẏ people: In so moch that the worlde stode in gret awe of him and therfore was he proude in his herte.

Now when he had gathered a myghty stong holt and subdued the landes, ād people with their princes, so that thei became tributartous vnto him he fell sick. And when he perceaued that he must nedes dye, he called for his nobul estates (which had bene brought vp with him of children) and parted his kingdom amõge them while he was yet aliue. So Alexander raygned .xii. yeare/and then dyede.

Dan. vii, & v. viii, b

After hys death fell the kingedom vnto hys princes, and they optayned it euerye one in hys rowme, and caused theim selues to be crowned as kynges and so did their children after them many yeares, and muche wickednes increased in the worlde. Out of these came the vngracious rote, noble Antiochus the sonne of Antiochus the kinge (whiche had ben a pledge at Rome) & he raygned in the C. xxxvii. yeare of the raygne of the Grekes.

Wach. viii.

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In those dayes went there out of Israel wiked men/which moued much people in thei counsell, saieng: Let vs go and make a couenaunt with the hethen, that are rounde about vs: for sens we departed from them, we haue had much sorow.

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So thys deuice pleased them well, and certayne of the people toke vpon them for to go vnto the king, which gaue thē licence to do after the ordinaunce of the Heathen. Then set they vp an open sale (at Jerusalem) of the lawes of the Heathen, and were nomore circumcised: but forsoke the holy testament, and ioyned them selues to the Heathen, & were cleane solde to do mischefe. So when Antiochus beganne to be mighti in his kingdome, he wente aboute to optaine the lande of Egypte also, that he might haue the dominion of two realmes. Upon this entred he in to Egipte, w a stronge hoost with charrettes, elephantes, horsmen and a greate nombre of shippes, and beganne to warre against Ptoloni the kinge of Egipte. But Ptoloni was afraied of him, and fled: and mani of his people were wounded to death. Thus Antiochus wāne many strong cities, and toke awai grett good out of the lande of Egypte.

And after that Antyochus had smitten Egipt, he turned again in the xliii yeare, and wente towarde Israel, and came vp to Jerusalem with a migh ye people: & entred proudli in to the Sanctuarie, and toke awaie ỹ golden altare, ỹ candilsticke and all ỹ ornaments therof, ỹ table of the shewebred, the pouring vessel, the chargers, ỹ golden spones the vale, ỹ crownes and golden apparell of the temple, and brake downe all. He toke also the siluer and golde, ỹ precious Jewels and ỹ secrete treasures that he founde. And when he had taken awaye all together, caused a great murthur of men, & so fulfilled his malicious pryde. He departed in to his owne lande.

Thus there arose greate heuynesse and misery in al ỹ lande of Israel, The princes and ỹ elders of ỹ people mourned, ỹ yonge men and the maydens were defyled, and ỹ fayre beutye of wemen was chaunged: ỹ brydegrom and ỹ bryde toke them to mournynge: the lande and those that dwelte therein was moued: for all the House of Jacob was brought to confusion.

After two yeares ỹ king sent his chefe treasurer vnto ỹ cite of Juda which came to Jerusalem with a great multitude of people speking peacyble wordes vnto them, but all was disceate: for whan they had geuen him credence, he fell sodenly vpon the citie, and smote it sore: and destroied much people of Israell. And when he had spoyled the cite he set fyre on it, castinge downe houses and walles on euery syde. The wemen and theyr chylderen toke they captiue, and led awaye theyr cattel. Then buylded they the castell of Dauid with a greate and thick wal, and with mighty toures/ and made it a stronge holde for them. Besyde all thys, they set wicked people and vngodly men to kepe it, stored it with weapens and vitayles: gathered the goods of Jerusalem, and laid them vp ther: thus became it a theuish castel

And this was done to laye wait for the people that wente into the Sanctuary, and for the cruell destruction of Israell. Thus they shed innocent blonde/ on euery syde of the sanctuary, and defiled it. In so much, that the citesyns were fayne to departe, and the citie became an habytacion of straungers, being desolat of her owne sede, for her owne natyues were faine to leaue her. Her sanctuary was cleane waste/ her holi dayes were turned into mourninge her sabbathes were had in derision, and her honoure brought to naught. Loke howe great her glory was afore, so gret was her confusion, and her ioye turned into sorow.

Antiochus also the king sent out a cōmission vnto all his kingdome, ỹ al the people shulde be one. Then they lefte euery man hys lawe and all the heathē agreed to king Antiochus: Yea many of the Israelytes consented ther vnto, offering vnto idoles, and defyling the Sabath. So the kinge Antiochus sett hys messaungers with his commission vnto Jerusalem, and to all the cities of Juda, that they shoulde folowe the lawes of the heathen, and forbad eyther burntoffering, meateoffring, or peace offringe to be made in the Temple of god: and that there shoulde no Sabath nor hye feall daye be kept: But commaūded, that the sanctuary and the holy people of Israell shoulde be defyled.

Dan. viii. a
1. Mach. i. b
1. Mach. i. c
1. Mach. i. d
Tobi. ii. a. Amos. viii. a
1. Mach. i. e

Ye

He commaunded also that there should beset vp other aulters/temples, and Idoles: to offre vp swynes flesh ād other vncleane beastes, that men shuld leaue theyr chyldere vncyrcumcised, to defyle theyr soules wyth al maner of vnclennesse and abhominacions: That they myght so forget the lawe, and chaunge all the holy ordinaunces of god: and ye whosoeuer wolde not do accordinge to the commaundment of king Antiochus should suffre death. In lyke maner cōmaunded he thorowe all hys realme, ād set rulers ouer the people, for to compell them to do these thinges/commaūdinge the cyties of Juda, to do sacrysifice vnto Idoles.

Then wente the people vnto the heathen by heapes, forsoke the lawe of the Lord/ and committed much euell in ye lande: ye and chaced out the secrete Israelytes, which had hyd them selues in corners, and pryuy places. The .xv. daie of the moneth Casleu, in the .cxlv. yere, sett k inge Antiochus an abhominable Idol of desolacion vppon the altar of God, they buylded altars thorow oute al the cytyes of Juda on euery syde, before the dores of the houses, and in the stretes: where they brente incense, and dyd sacrifyce. And as for the bokes of the lawe of God/ they brent them in ye fyre/ and rent them in peces. Whatsoeuer he was that had the booke of the testament of the Lord founde by hym, yea whosoeuer endeuored him selfe to kepe the lawe of the lorde, the kynges commaundement was, that they shuld put him to deth. And thorow his auctorite he executed these thinges euery moneth, vpō the people of Israel that were found in the cyties.

Exod. xxxvi. c

The fyue and twentye daye of the moneth what tim as they did sacrifice vpon the altare (which stode in the stede of the altare of the lorde) accordyng to the commaundement of kinge Antyochus/ they put certen womē to death, which had caused her chyldre to be circumcysed: Not onely that, but they hāged vp the chyldren by the neckes thorow out al their houses, and slewe the circumsisers of them.

G

ti. Mac vi. b

Yet were there many of the people of Israel/ which determed in themselues, that they woulde not eate vncleane thinges: but chose rather to suffer death, thē to be defyled w vncleane meates. So because they colde not breake the blessed law of god, they were cruelly slain. And this great tyrranny increased be ryght sore vpon the people of Israel.

¶ The mournyng of Mathathiah & his sōnes, for the destruccyon of the holy cite. They refuse to doo sacrifice vnto Idoles. The zele of Mathathiah for the lawe of god. They are slayne & wil not fighte agayne, because of the Sabboth daye. Mathathiah dyinge commaūdeth his sonnes to stryk by ỹ word of God after the example of the fathers.

¶ The .ii. Chapter.

IN those dayes there dyd stande vp one Mathathyah, the sonne of Symon the prest (out of the kinred of Joaris) from Jerusalem, and dwelt vpon the mount of Modin, and had .v. sonnes: Jhon called Goddis: Simeon, called Thasy: Judas, other wise called Machabeus: Eleazar, otherwise called Abaron: & Jonathas/ whose surname was Apphus These sawe the euel, that was done among the people of Juda and Jerusalē. And Mathathias had sayd: Wo is me, alas that euer I was borne, to see this misery of my people, and the piteous destruccion of the holy cyte: and thus to syt so styll, it beynge delyuered into the handes of the enemyes. Her Sanctuary is come into the power of straungers, her temple is/ as it were a man that hath lost his good name. Her precyous ornamentes are caryed awaye captiue, her olde men slayne in the stretes/ and Her yonge menne are fallen thorowe the swearde of her enemyes.

1 Mach i, b.

What people is it, that hath not some porcyon in her kyngdome? Or who hath not gotten some of her spoiles? Al her glory is taken awaie. She was a Quene, and now she is become an handmaide. Behold our Sanctuary, our bewty and honoure is wasted awaie, and defyled by the Gētils: what helpeth it vs then to liue? Mathathyah rent hys clothes, he and hys sonnes/ and put sacke cloth vpon thē, and mourned very sore.

Then

B Then came the men thether whiche were sent of king antiochus, to compel suche as were fled in the citye of Modin, for to do sacrifice and to burne incence vnto Idoles, and to forsake the lawe of God. So, many of the people of Israell consented and enclyned vnto them/ but Mathathiah and his sonnes remayned stedfast. Then spake the commissioners of king Anthiochus/ & sayde vnto Mathathiah: thou art a noble man, of hye reputacion, and greate in thys citie, hauing fayre chylderen ād bretheren. Come thou therfore fyrst/ād fulfyll the kinges commaundemente, like as all the heathen haue done, ye and the men of Juda, and such as remayne at Jerusalem: so shalt thou and thy children be in the kinges fauoure, and enriched wyth golde, syluer and greate rewardes.

Mathathiah answered, and spake with a loud voice: Though al nacions obeye the kinge Antiochus, and fall awaye euery man from kepinge the law of theyr fathers: though they consente to hys commaundementes, yet will I and my sonnes and my Bretheren not fall from the law of our fathers. God forbid we shuld. ẏ were not good for vs, ẏ we shuld forsake ẏ lawe & ordinances of God, and to agree vnto the commaundement of kinge Antiochus. Therfore we wyll do no suche sacrifice, nether breke the statutes of oure lawe, to go another way. And when he had spoken these wordes, there came one of the Jewes which openly in the sighte of all dyd sacrifice vnto the Idols vpon the aultar in the citie of Modin, accordyng to the kinges commaundement.

When Mathathiah sawe thys, it C greued hym at the herte, so that hys reines shoke withal, and hys wrath kindled for very zeale of the lawe. Wyth that he gaue a skippe forth, and kylled the Jewe beside the aultare: ye and slewe the kinges commissioner, that compelled hym to do sacrifice, and destroyed the aultar at the same tyme/ such a zele had he vnto the law of god. Lyke as Phinehes did vnto zambry the sonne of Salomi. And Mathathiah cryed wt a loude voyce thorowthe citie, saiynge: Who so is feruent in the lawe and wil kepe ẏ couenaunt, let hī folowe me. So he and hys sonnes fled in to the mountaynes and left all that euer they had i ẏ citye. Many other godly men also departed in to the wildernesse wyth their chyldren, their wyues and their catel, & remayned there: for the tyrāny increaced so sore vpon them. 1. Macc. 2.

D Nowe when the kynges seruauntes, and the host, which was at Jerusalem in the cytie of Dauid herde/ that certeyne men had broken ẏ kynges commaundement and were gone their waie to the wylderneſſe in to secrete places, & ẏ ther wer many departed after thē. they folowed them to fyghte agaynste thē in the Sabbath daye and sayde: Wyll ye yet rebell? Get you hence and do the cōmaundement of kynge Antiochus, and ye shal liue. Thei answered. we wil not go forth, nether wyll we do the kynges commaundement, to defile the Sabbath daie. Then begāne thei to fight against them, neuertheleſſe thei gaue them none other answere, nether cast thei one stone at them nor made fast their preuie places, but saide. We will die al in our innocency, heauen ād earth shall testifie with vs. that ye put vs to deth wrongeously. Thus they fought against thē vpon the Sabboth, and slewe both men and catell their wiues and their childrē, to the nombre of a thousand people. Josu. 1. c

When Mathathiah and his frēdes herde this thei mourned for them right E sore, and saide one to another: If so be that we all do as our brethren haue done/ & fight not for our liues & for our lawes against ẏ hethē then shal thei the sooner rote vs out of the erth. So they concluded amonge them selues at the same, saiynge: Whatsoeuer he be that cōmeth to make battaille with vs vpon the Sabbath daie, we will fight against him, and not die al, as our brethren that wer murthred so haynously. Upon this came the Synagoge of the Jewes vnto thē strong men of Israel, also such as were feruent i ẏ lawe. And all they that were fled for persecucyon, came to help them and to stand by them: In so moch ẏ they gathered an hooste of men, and slewe the wicked doers in their gelousi, and

the vngodly men in their wrath. Some of the wicked fled vnto the Heathen, & escaped.

Thus Mathathias and his frends wente about, and destroyed the aulters and Circumcysed the Chyldren, that had not yet receaued circumcisiõ: as many as they founde within the costes of Israel: and folowed mightely vpon the chyldren of pryde, and this acte prospered in their handes: In so moche, that they kept the law agaynst the power of the Gentiles and the kinges/ and gaue not ouer their domynyon vnto wycked doers.

If After this when ỹ tyme drewe on fast that Mathathias shulde dye, he sayde vnto his sonnes: Now is pryde & persecucyon increased, now is ỹ tyme of destruccyon & wrathful displeasure: wherfore (O my sonnes) be ye feruent in the lawe/ & ioparde your lyues for ỹ Testamẽt of the fathers: & to remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honour and an euerlastinge name. Remember Abraham, was not he founde fayth full in tentacyon, and it was reckened vnto him for rightuousnes? Joseph in tyme of hys trouble kepte the commaundement, and was made a Lorde of Egypte. Phineches our father was so feruent for the honoure of God, that he optayned ỹ couenaunt of an euerlastynge prest hode. Josue for fulfillinge ỹ worde of God, was made the captayne of Israel. Caleb bare recorde before the congregacion, and receaued an heretage. Dauid also in hys mercyfull kyndnesse, optayned the trone of an euerlastynge kyngdom. Elias being gelous and feruent in the lawe, was taken vp into heauen. Hananias, Asarias and Misael remayned stedfast in fayth, & were deliuered out of ỹ fyre. In lyke maner Daniel beynge vngiltie, was saued from the mouth of the Lyons.

Jacob. xl. c
Rome. iiii. d
Gene. xxii. e

And thus ye mate consydre thorow out all ages sence the worlde beganne that who soeuer put their trust i God, were not ouer come. Feare not ye then the wordes of an vngodli man, for hys glorye is but dounge and wormes: to daye is he set vp, and to morowe is

Hebre. xi. b

he gone: for he is turned into earth and his memorial is come to naught. Wherfore (O my sonnes) take good hertes vnto you, and quite youre selues lyke men in the lawe: for if ye do the thynges that are commaunded you in the lawe of the lorde your god, ye shall optayne greate honour therin.

And beholde, I knowe that your brother Simon is a manne of wisdome: se that ye geue eare vnto hym alwaye, hee shalbe a father vnto you. As for Judas Machabeus, he hathe euer bene myghtye and stronge from hys youthe vp: let hym be your captayne, and ordre the battell of your people: thus shal ye bringe vnto you all those that fauoure the lawe, and se that ye auenge the wrõge of youre people, and recompence the heathen agayne, and apply your selues wholy to the comaundement of the lawe. So he gaue thẽ his blessinge, and was layd by hys fathers & died in the, C, and xlvi. yeare at Modin, where his sonnes buried him in his fathers sepulcre, and all Israel made great lamentacion for hym.

Judas is made ruler ouer the Jewes, He killeth Appolonius Sezoa the pryce of Syria. The confidence of Judas towarde God, Judas determeneth to fight agaynst Lisias whome Antiochus had made captayne ouer his host. The prayer of the Israelites,

The. iii. Chapter

A Josephus cap. viii, xi. li, xii, Antiq.

Then stode vp Judas Machabeus in his fathers stede, and all his brethren helped hym: and so dyd all they that helde with hys fathers/ and fought wyth cherefulnes for Israell. So Judas gat hys people greatte honour: He put on a brest plate as a gyaunte, and arayde hym selfe wyth hys harnes, and defended hys hoste: wt hys swearde. In his actes he was lyke a lyon, and as a lyons whelpe roaringe after hys praye.

He was an enemye to the wickedde and hunted thẽ out: and brent vp those, that vexed hys people: so that his ennemyes fled for feare of him, and all the workes of vngodlynes wer put to trouble: suche lucke & prosperitie was in his hande. Thys grened diuerse kynges/ but Jacob was greatlye reioyced thorowe hys actes, and he gat him selfe a great name for

B for euer.

He wente thorow ỹ cytyes of Juda, destroyenge the vngodly out of them/ turnyng awaye ỹ wrath from Israell, and releauyng soch as were oppressed: and the fame of him went vnto ỹ vtter most parte of the earth. Then Appollonius (a prince of Sirta) gathered a migh tye greate hoofte of the Heathen & oute of Samaria, to fyght agaynst Israell.

Whych when Judas perceaued, he wente forth to mete him, fought w̄ him: slewe him, and a great multitude with hym, the remnaunte fled, & he toke their substaunce Judas also toke Appollonius owne swearde, and foughte with it all his lyfe longe,

B Now when Seron (another prince of Siria) herde saye/ ỹ Judas had gathered vnto hym the congregacyon & church of the faythfull, he saide: I will get me a name and a praise thorow out ỹ realme: for I will go fight with Judas, and them that are with him as many as haue despised the kiges commaundemēt.

So he made him ready, and there wente with him a grete myghtie hoost of the vngodly, to stande by hym, and to be auenged of ỹ children of Israel. And when thei came nie vnto Bethoron, Judas went forth against thē with a small compani. And when his people sawe soch a great host before them, thei sayde vnto Judas: How are we able (beynge so fewe) to fyghte against so grete a multitud and so stronge? seing we be so weery/ and haue fasted all this daie?

But Judas sayde: It is a small matter for many to be ouercome w̄ fewe: ye there is no difference to the God of heauen, to deliuer bi a great multitude or bi a small compani: for the victori of ỹ battel standeth not in the multitude of the hoost, but the strength cōmeth from heauen. Beholde, thei come against vs withe a presumptuous, and proude multitude, to destroie vs, oure wiues & oure children, and to robbe vs. But we wyll fight for oure lyues, and for oure lawes, and the Lorde him selfe shall destroie them before our face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes he leapte sodenly vpon them. Then was Seron smiten and his host put to flyght and Judas folowed vpon them beyonde Bethoron vntoo the plain felde, where ther were slayne, viii hundred men of them, and the residue fled into the lande of the philistines. Then all the heythen on euery syde were afrayd for Judas and his brethere: so that the rumoure of hym came vnto the kings eares, for al ỹ gentyles could tell of the warres of Judas.

So when kinge Antiochus hearde these tydinges, he was angry in his minde: wherfore he sent forth and gathered an host of hys whole realme very strōg armies, and opened hys treasurye, and gaue his hoost a yeares wagies in hād commaundinge them to be redye at all times. B

Neuertheles when he saw that there was not money enough in hys treasuries/ and that thorow the discorde āde persecution, which he made in the land (to put downe the lawes that had bene of olde times) his customes and tributes of the lande were minished: he feared that he was not able for to beare ỹ costes and charges any longer/ nor to haue suche giftes, to geue so lyberallye as he dyd afore, more then the kinges that were before hym.

Wherfore he was heuy in his minde, and thoughte to go into Persydes/ for to take tributes of the lande, and so to gather much moneye. So he left Lisias (a noble man of the kynges bloud) to ouersee the kinges businesses, from the water Euphrates, vnto the borders of Egipte: and to keepe well his sonne Antiochus tyll he came agayne. 1. Mac. vi. a

Moreouer, he gaue hym half of his hoofte and Elephantes committed vnto him euery thynge of hys mynde, concerninge those whyche dwelte in Juda and Jerusalem: that he shoulde sette oute an armye against them to destroy and to roote oute the powere of Israell, and the remnaunt of Jerusalem, to put out theyr memorial from that place, to set strangers for to inhabit al theyr quarters, and to part theyr land amonge them. Thus the king toke the

1. Mac. xiii. a

nota

1. Par. xxv b

nota

Josephus capit. lib xii. Antiq.

other parte of the hoost, and departed from Antioch (a citie of his realme) ouer the water of Euphrates, in the hundreth and. xlvii. yeare, and went throw the hye countrees.

i. Ma vii. a

And Lisias chose vnto hym Ptolomy the sonne of Dorimimus, Nicanor and Gorgias myghtie men, and the kinges frendes. These he sent with. xl. thousand fote men, and. vii. thousand horsmen, for to go into the lande of Juda, & to destroye it, as the kinge commaunded. So they went forth with all their power, and came to Emmaus into the playne feilde. When the marchauntes herd the rumour of them, they and their seruauntes toke very muche syluer and golde, for to bye the chylderen of Israeli to be theyr bondmen. Ther came vnto them also yet mo men of warre on euery syde, out of Siria and from the E Palestines.

Nowe when Judas and hys brethren sawe that troubble encreased, and the hoost drew nye vnto they: borders, considering the kinges wordes whych he commaunded vnto the people: namely, that they shoulde vtterly waste and destroye them: They sayde one to another: Let vs redresse the decaye of oure people/let vs fighte for oure folcke, and for oure Sanctuary. Then the congregation were sone ready gathered together to fyght, to praye and to make supplication vnto God for mercye & grace.

i. Ma. i. b

As for Jerusalem, it laye voyde, & was as it had bene a wyldernes, Ther wente no man in nor oute at it, and the sanctuary was trodden down. The aleauntes kepte the castell, there was the habitacion of the heathen. The mirthe F of Jacob was taken awaye, the pype & the harpe was gone from amonge the.

The Israelytes gathered them together and came to Maspha, before Jerusalem: for in Maspha was the place wher they praied afore time. So they fasted ye day, & put on saccloth & asshes vpon their heads: rent theyr clothes, and layde forth the bokes of the lawe (Wherout the heathen sought the lykenesse of their ymages) and brought the prestes ornamentes, the fyrstlynges & the tithes. They sette there also the abstayners whyche had fulfylled theyr dayes) before god, and cryed with a loude voice towarde heauen saying: what shall we do wyth these? and whether G shal we cary them awaye? For ye Sanctuary is troden downe and defyled, thy prestes are come to heuynesse and dyshonour: and beholde, the Heathen are come together for to destroye vs. Thou knowest what thinges they ymagin agaynst vs. How may we stande before them, excepte thou (O GOD) be oure helpe?

Num. vi. d

They blewe out the trompette also wyth a loude voyce. Then Judas ordened captaynes ouer the people: ouer thousandes, ouer hundredes / ouer fyftye, and ouer ten. But as for soch as buylded them houses, maryed wyues, planted them vyneyardes, and those that were fearfull: he commaunded them euery man to go home, accordynge to ye lawe. So ye hoost remoued, and pytched vpon ye southlyde of Emmaus.

Deut. xx. a,

And Judas sayde: Arme youre selues, be stronge (O my chylderen) make you ready agaynst to morow in the morynge, that ye may fyght wyth these people, whych ar agreed together to destroy vs and oure sanctuarye. Better is it for vs to dye in battayll, than to se our people & our sanctuary in soch a mysera ble case. Neuertheless, as the wyll is in heuen, so be it.

Math. vi. b Luc. xi. a

Judas goeth agaynst Gorgias whych lyethe in wayte. He putteth Gorgias and his host to flyght. Lisias inuadeth Jewrye, but Judas driueth hym out. Judas purifieth ye temple and dedicateth ye aulter.

The. iiii. Chapter.

THen tok Gorgias fyue thousand men of fot, and a thousande of the beste horsmen: and remoued by night, to come nye where ye Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chefe and pryncipall of the kynges Hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyght in to Judas tentes: and when he founde no man there he sought them in the mountaynes, and thought they had bene fled awaye because of him.

A

but

But when it was daye, Judas shewed hym selfe in the feld wyth thre thousande men only, whyche hath nether harnesse ner swearde to their myndes.
But on the other syde, they sawe that ỹ Heathen were myghtie and wel harnessed, and their horsmen aboute them/& all these well experte in fettes of warre: Then sayde Judas to the men ỹ were with him: Feare not ye the multitude of them, be not afrayed of their violente rummynge: remembre how oure fathers were delyuered in ỹ reed see, when Pharao threatened them with a great Host. Exo. xiiii. f. Euen so lett vs also crye now towarde heauen: and the Lorde shall haue merci vpon vs, and remembre the couenaunt of oure fathers, yee and destroye this Host before oure face this date: And all the Heathen shal know, that it is God hym selfe, which delyuereth and saueth Israel.

Then the Heathen lyft vp their eies: and when they sawe that they were comynng agaynst thẽ, they went out of ther tentes in to the battayll. and they that were wyth Judas, blewe vp the trompets. So they buckled together, and ỹ Heathen were discomfyted and fled ouer the playne felde: but the hynmost of them were slayne For they folowed vpõ them vnto Allaremoth, and in to ỹ feldes of Idumea towarde Azot & Jamnia: so that ther were slayn of them vpon a thre thousande men. So Judas turned agayne wyth his Hoste, & saide vnto the people: Be not gredy of spoyles, we haue yet a battayll to fyght: for Gorgias and his host are here by vs i the mountaynes, but stande ye fast agaynst oure enemyes, and ouer come the: then maye ye safely take the spoyles.

As Judas was speaking these wordes there apeared one parte of them vpon the mount. But whan Gorgyas sawe that they of his partye were fled/& the tentes brente vp (for by the smoke they might vnderstand what was done (they perceauynge this, were very sore afrayed: and when they sawe also ỹ Judas and hys hoost were in the felde ready to stricke batayll, thei fled euery choue in to the laude of the Heathen.

So Judas turned agayne to spoyle the tentes where they gat muche golde and syluer, precious stones: purple & greate riches. Thus they went home and songe a Psalme of thankesgeuing and prayed god in heuen: for he is gracious, and his mercy endureth for euer. And so Israell had a great victorye in that daye.

Now all the heathen that escaped, cam ād told Lisias euerithig as it is apoited. Wherfor Lisias was sore afrayde and greued in his mynde, because Israel had not gotten such misfortune as he woulde they shoulde. nether as ỹ kinge commaunded. The nexte yeare folowing: gathered Lisias three score thousande, chosen Menne of fote, and fyue thousād horsmen, to fyght agaiste them.

So they came into Jewry, and pitched theyr tents at Bethoron wher Judas came agaīst them withe ten thousande men, And when he sawe so greate myghtie an host, he made hys prayer & sayde: Blessed be thou (O sauioure of Israell) which diddest destroy the vyolent power of the giaunte/in the handē of thy seruaunt Dauid, and gauest the host of the hethen into the hande of Jonathas (the sunne of Saul) and of hys weapen bearer. 1. Reg. vii. g. iiii. Re. viii.

Put this hoost nowe into the hande of thy people of Israel, and let them be confounded in theyr multitude of horsemen. Make them afrayde and discomfort the boldnes of theyr strenght that they may be moued throw theyr destruction Cast them downe thorow the swerde of thy louers, then shall all they that knowe thy name, prayse the with thanckesgeuinge,

So they stroke the battell, and there were slayne of Lisias host fyue thousand men, Then Lisias seinge the discomfeting of hys men, and the manlynes of the Jewes, howe they were redi ether to lyue or to dye lyke men: He wente vnto Antioche and chose out men of warre: that when they were gatherede together they might comme agayne in to Jewry.

Then sayde Judas and hys brethren: beholde, our enemyes are discomfited:

Let vs now go vp/to clense and to repayre the Sanctuary.

Upon this,al the hoost gathered thē together,ād wente vp vnto mount Sion. Now when they sawe the Sanctuary layed wast,the alter defiled ẏ dores brent vp,& the shrubbes growinge in ẏ courtes,like as in a wode or ẏ pō moūtaynes,yee and that the prestes Celles were broken downe:They rente theire clothes,made greate lamentacion cast asshes vpō their heades,fell downe flat to the grounde,made a greate noyse w the trompetes, and cryed towarde heauen.

Then Judas apoynted certayne mē, to fyght agaynst those,which were in ẏ castel til they had clensed ẏ Sāctuary. So he chose prestes that wer vndefiled: such as had pleasure in the lawe of god/ and they clensed the Sanctuarye/ and bare out ẏ defyled stones into an vnclene place.And for so much as the aulter of burntoffrigs was vnhalowed,he toke aduisement,what he might do with al: so he thought it was best to destroye it (lest it shoulde happen to do theym any shame)for the heathen had defiled it,& therfore they brake it downe.As for the stoones they layde theym vp vpon the moūtain by ẏ house in a cōuenięt place til there came a prophet to shewe, what shulde be done with them.

So they toke whole stones acordig to the lawe,and buylded a newe aulter such one as was before,and made vp ẏ Sanctuary w̄in and w̄out,ād halowed the courtes.They made new ornamētes,and brought the candelstick the aulter of incence,ād the table into the temple.The incence laied they vpō ẏ alter, and lyghted the lampes which wer vpon the candelsticke,that they myghte burne in the temple. They set the shewbread vpon the table and hanged vp ẏ vale,and set vp the temple,as it was afore and vpon the xix day of the ix moneth,which is called the moneth of casleu in the cxlviii. yeare they rose vp by times in the morninge for to do sacrifyce accordīng to the lawe vpon the new burnt offeringeaulter that they had made: after the tyme and season that the Heathen had defyled it.

The same daye was it set vp againe w̄ songes,pypes,harpes and cimbales.

And al the people fel vpon their faces,worshipping and thancking ẏ god of heauen,which had geuen thē the victory. So they kept the dedicaciō of the aulter viii.daies offring burnt sacrifyces and thankes geuinge w̄ gladnes. They decte the temple also with crownes and shyldes of golde, and halowed the portes and celles,and hāged dores vpon them.Thus ther was very grete gladnes among the people,because the blasphemy of the Heathen was put awaie. So Judas and his brethren w̄ the whole congregacion of Israel,ordened,that the tyme of the dedicacyon of the aulter shulde be kepte in his season from yeare to yeare,by the space of viii daies from the.xxv.daye of the moneth Casleu:yea and that wyth myrthe and gladnes.

And at the same time builded they vp the mount Sion with hie wales ād stronge towres rounde aboute:lest the Gentils shoulde come & treade it doune as they did afore.Therfore Judas set men of warre in it,to kepe it:and made it strong,for to defend Bethsura: that the people might haue a refuge agaīst the Edomites.

¶ Judas vaynquished ẏ Heathen that go about to destroye Israel and is helped of his brethren Simō and Jonathas he ouerthroweth the kyng of Ephrō, because they denied him passage thorow it.

¶ The.v.Chapter.

IT happened also that whe the heathen rounde aboute herd,how that the aulter & the Sanctuary were set vp in their olde estate:it displesed them very sore,wherfore they thought to destroy the generacion of Jacob that was amonge them: In so much that they begaune to slaye and to persecute certayne of the people.

Then Judas fought agaynste thee chyldren of Esau in Idumea, and agaynst those wiche,were at Arabathane(for they dwelt rounde about the Israelytes where he slew & spoiled a grete multitude of them,He thought also vpon the malyce and vnthanckfulnesse of the children of Beon,how they were a snare & stopp vnto ẏ people & howthey

layd wayt for the in ye hye way: wherfore he shut the vp into towers & came vnto them, condempned them, and b sent vp theyr towres, with all that were in them

Afterwarde went he agaynst the chyldren of Ammon, whereof he founde a mightye power, and a greate multitude of people, with Timothye theyr captaine. So he stroke many batels with the which were destroyed before hym. And when he had slayne them, he wan Gazer the citie with the townes belonginge ther to, and so turned agayne into Jewrye. The heathen also in galaad gathered them together against the Israelytes that were in theyr quarters to slaye them: but they fled to the castell of Dathema n, and sent letters vnto Judas & his brethren, sayeng: The heathen are gathered against vs on euerye syde, to destroye vs, and now they make theym for to come, and laye syege to the castell, whervnto we are fled: And Tymothi is the capteyn of theyr hoost: come therfore, and delyuer vs out of theyr hands for there is a greate Multitude of vs slain already: yea & our brethern that were lefte at Tubin, ar slayn and destroid (well nye a thousand men) and theyre wyues, theyr childrezen, & theyr goodes haue the ennemyes led away captyue.

Exod. xiiii. k.

Whyle these letters were yet a redig, beholde, theare came other messengers from Galilee, with rente clothes: which tolde euen the same tidynges, and sayd that they of Ptolomaus, of Tirus and of Sidon were gathered against them, and that all galyle, was fylled with enemyes to destroy Israel. When Judas and the people herde thys, they came together (a great congregacion) to deuise, what they might do for their brethern /that were in troubble and besieged of theyr enemyes. And Judas saye de vnto Simon his brother: chose the out certayne men, and goo delyuer thy brethren in Galile. As for me and my brother Jonathas, we wyll go into galaadithim. So he left Josephus the sonne of zachary, & Asarias to be captaynes of the people and to kepe the remnaunt of the hoste in Jewry, and comaū ded the sayig: take ye ouerlight of thys people & se ye make no war against ye Heathen, vntyll the tyme that we come agayne, And vnto Simō he gaue thre thousande men for to goo into Galilee, but Judas hym selfe had eyght thousande in Galaadithim.

C

Then went Symon in to Galile, & stroke diuerse batelles with the Heathen: whom he discomfyted, and followed vpon them vnto the porte of Ptolomais. And there were slayne of the Heathen allmost .iii. thousande men. So he toke the spoyles of them, and caried awaye ye Israelites, that were in Galilee & Arbatis, wyth their wyues, their childrzen & all that they had, and brought them in to Jewry with greate gladnesse, Judas Machabeus also and his brother Jonathas, wente ouer Jordane, and trauailed .iii. dayes iourney i the wylderneese: where the Nebutheos met them, and receaued them louyngly, and tolde the euery thynge that had happened vnto their brethren in Galaadithim, & how ye many of the were beseged i barasa Bosor, Alimis, Casphor, Mageth & Carnaim (al these are strong walled and myghte greate cyties (and that they were kept in other cytyes of Galaad also: and to morow they are apoynted to bringe their host vnto these cities, to take them & to winne them i one daye.

D

1. Mac. xii. g.

1. Mac. v. c.

So Judas and his host turned i all the haste in ye wylderneese towarde Bosor, and wonne the cytie, sleweal ye males with the swearde, toke all their goodes/and sett fyre vpon the cytie And in ye nyght they toke their iournaye from thence, and came to the castell. And by tymes i the morynng whē they loked vp, beholde, there was an innumerable people bearynge laders and other instrumētes of warre, to take ye castellano to ouercome them.

When Judas sawe that ye battaill beganne, and that the noyse therof went vp and range in to the Heauen and ye there was so greate a crye in the cytie: He sayd vnto his host: fyght this daye for your brethren. And so came behinde their enemyes in thre companyes, and blewe vp the trompettes, and cryed in their prayer to God.

But

But as soone as Timotheus hooste perceaued that Machabeus was there they fled from him, and the other slewe them doune right sore: so that ther wer killed of them that same daye, al moste eyght thousande men. Then departed Judas vnto Maspha, laied sege vnto it, wanne it, slewe al the males in it, spoiled it, and set fyre vpon it. From thence went he & toke Casbon, Mageth Bosor and the other cyties in Galaad.

After this gathered Timothy an other hoste, which pitched their tentes before Raphon beyonde the water. Judas sent to spy the hoost, and they brought him worde agayne, sayenge: All the Heathen that be round abboute vs are gathered vnto him, and the hoste is very greate: Yea they haue hyred thee Arabians to helpe theym, and haue pytched their tentes beyonde the water, and are readye to come and fighte agaynste thee. So Judas wente on to mete them.

And Tymothy sayde vnto ỹ captaynes of hys hoost: when Judas and hys hoost come vpe the riuer: yf he goo ouer fyrste, we shal not be able to withstande him: for why, he wyl be to strōg for vs. But yf he darre not come ouer so that he pytche hys tente beyonde the water: then wyll we goo ouer, for we shalbe stronge ynough agaynste hym,

Now as soone as Judas came to the ryuer, he appoynted certayn scrybes of the people, and commaunded them, saienge: se that ye leaue none behynd vpon thys syde of the ryuer, but let euerye man come to the battayll. So he wente first ouer vnto them, and his people after him

And all the Heathen were discomfited before him, and let their weapons fal, and ranne into the temple that was at Carnai. Which cytie Judas wanne, and brent the temple with al that were in it: So was Carnaim subdued, and myght not withstande Judas. Then Judas gathered al the Israelytes that were in Galaad ythym, from the leest vnto the most, with their wyues and their childzen (a very greate hoost) for to cō into the land of Israel.

So they came vnto Ephron, which was a myghtye greate and stronge cytie, and laye in their way. For they could not go by it, nether of the ryghte hande nor of the lyfte, but must go thorowe yt. Neuertheles they that were in the citie, wolde not let them go thorowe, but wal led vp the portes wyth stones. And Judas sent vnto them w̄ peacible wordes, sayinge: Let vs passe throw your land, that we maie go into our own countre: ther shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Wherfore Judas commaunded a proclemacion to be made throw out the hoost, that euerye man shulde kepe his ordre: and so they did their best lyke valiaunte men.

And Judas beseged the cyte al that daie and al that nighte, and so wan it: where they slewe as many as were males, and destroyed the citie, and spoyled it, and wente thorowe all the cytie ouer them that were slayne. Then went they ouer Jordan in the playn felde, before Bethsā. And Judas helped those forwarde that came behinde, and gaue the people good exhortacyon al the wai thorowe tyll they were come into the lande of Juda.

Thus they wente vp vnto the mounte Sion, where they offred with mirth ād thankesgeuinge: because there were none of them slayne, but came howe againe peaceably.

Now what teme as Judas and Jonathas were in the lande of Galaad ād Simon their brother in galylee before Ptolomays. Then Josephus the sōne of zacharye and Azariah the capteynes hearinge of the actes that were done & of the battels that were stroken, sayde: Let vs get vs a name also and go fight agaynst the hethen that ly round about vs.

So they gaue their hoost a commaū dement, and wente toward Jamniah. then came Gorgiah and hys men oute of the citte to fyghte agaynste them, Josephus also & Assirtah were chased vnto the borders of Jeuwry and there were slayne that daye of the people of Israel iii. M. men so that there was a great misery amonge the people, and al

because

nota dat brent hys temples w̄ al ỹ ther in yt

because they were not obedyente vnto Judas and his brethren but thoughte they shoulde quite them selues manfully. Neuertheles they came not of the sede of these men, by whom Israel was helped. But the men that were with Judas, were gretly cõmended in the sight of all Israel and al Heathen, whereso-euer their name was herde vpon, and the people came vnto theym byddynge them welcome.

After this went Judas forth wyth hys brethren, and foughte againste the childzen of Esau, in the land that lieth towarde the south, where he wanne the citie of Hebon and the townes that lie beside it, and as for the walles and towres round aboute it, he brente them vp. Then remoued he to go into the lande of the Philistines, and went thorow Samaria. At the same time were many prestes slaine in the battail, which wilfully and without aduisement, went out for to fight, to get them honoure. And whe Judas came to Azot in the Philistines lande, he brake downe theyr aulters / brent the images of their Idols, spoyled the cities, and came agayne into the land of Juda.

¶ Antiochus wyllig to take the citie of Elimas for a praye is driuen awaye of the Cytezins. He falleth into sechenes and dyeth. His sonne Antiochus is made kynge. The beseege of the tower of Sion, Eupator commeth in to Jewry with a great army. The boldenesse of Eleazar.

The vi. Chapter.

Now when kinge Antiochus trauailed thorow the hie countrees, he herd that Elymas in Persia was a noble and plenteous citye in siluer and golde and þ there was in it a very rich temple: where as were clothes, cote armours and shildes of gold, which Alexander the sonne of Philippe king of Macedonia had left behind hi. Wherfore he went about to take the cytie and to spoile it, but he was not able: for þ citizis were warned of it, & fought whi. And so he fled & departed wt grete heuines, & rã againe into Babilõ. Now recouer, there cã one which brought hi tydinges i Perside, þ his hostes whyche were i þ lãd of Juda, were driuẽ awaie and how þ Lisias went forth firste wt a greate power, & was driuẽ awaie ofþ Jewes: how þ they had wonne the vic-

A Josephus. cap. xiii. lib. xii. antiq.

Machabei, i. iiii

torye & gotten greate goodes out of the hoostes that perysshed: howe they had broken downe the abhominacion, which he set vp vppon the aultar at Jerusalẽ, and fenced the sanctuary with hye walles, lyke as it was afore tyme and Bethsura hys cytie also. i. Machab. vi.

Soit chanced that when the kinge had herde these wordes, he was afraid ãd greued very sore. Wherfor he layd hym downe vpon his bedde, and fell sycke for very sorowe and al because it had not happened as he had deuysed. And there continued he longe, for his greke was euer more and more, so that he sawe, he must nedes dye. Therfore he sent for hys frendes and sayde vnto theym: the slepe is gone fro myne eyes for the very sorow and veration of herte that I haue: for when I consydered in my mynd / the greate aduersitie that I am come in, where as afore tyme I was so merry, and so gretly set by (by reason of my power) Againe consydering the euel that I haue donne at Jerusalem, from whence I toke all the riches of golde & siluer that were in it, and sent to fetch awaie the inhabiters of Jewry wythout any reasõ why: I know, that these troubles are com vpon me for þ same cause. And beholde, I must dye wt greate sorow in a straung lande. Then called he for one Philyppe a frende of his, whõ he made ruler of al his realme, ãd gaue him the croune, his roabe and his ring: that he shuld take his sonne Antiochus vnto him, and bringe hi vp, til he might raigne him selfe. So the king Antiochus died ther, in the. cxlix. yeare. Whe Lisias knewe that the kinge was deed, he ordened Antiochus his sonne (whõ he had brought vp) to raigne in his fathers sted, & called him Eupator. Now they that were in the castel (at Jerusalẽ kepte in the Jewes rounde aboute the Sanctuary, and sought euer still to do them harme / for the strenthening of the Heathen.

B

C

i. Machab. vi. ã. b. c. d. e

Wherfore Judas thought to destroy thẽ, and called al the people to gether, þ they might laie syege vnto them. So they came together in the. cl. yeare, ãd beseged them layinge, forth their ordynaunce and instrumentes of warre.

Then

Then cer'tayne of them that were beſe-
ged wente forth(vnto whom ſome vn-
godly men of Iſraell ioyned them ſel-
ues alſo(and went vnto the king, ſay-
enge: How longe wyl it be,or thou pu-
nyſh and auenge our brethren? We
haue euer bene minded to do thy father
ſcrupce,to walke in his ſtatutes,& to o-
bei his cõmaundements: Therfore our
people fell from vs, and whereſoeuer
they founde any of vs,they ſlew them:
ād they haue not only medled with vs/
but with al our countrees:and beholde
thys daie are they beſegyng the caſtell
at Ieruſalem, and haue made vp the
ſtronge hold in Bethſura: And if thou
Mach.iiiig doeſt not preuēt them right ſoone,they
wyl do more then theſe,and thou ſhalte
not be able to ouercome them.

When the king herde thys he was
D very angry,and called al his frendes,
Mach,xiii c the captaines of his fote men and of al
his horſe men together. He hyred men
of warre alſo out of other realmes ,ād
out of the Iles of the ſea,whyche came
vnto him,and the nombre of his hooſte
Mach iiii,g was an hundreth thouſand fote men,&
s,vi f, twentie thouſande horſemen,and .xxxii
Elephantes wel exerciſed to battayll.
Theſe came thorow Idumea vnto Be
thſura,and beſeged it a long ſeaſon, ād
made diuers inſtrumentes of warre a-
gaynſte it. But the Iewes came out ād
brent them,and fought lyke men. Thē
departed Iudas from the caſtel at Ie-
ruſalem,and remoued the hoſt toward
Bethzacaran ouer againſt the kynges
armye.

So the kynge arose before ỹ daye,
and brought the power of his hoſt into
ỹ waie to Bethzacaran,where ỹ hoſtes
E made them to the batyll, blowynge the
trõpettes. And to prouoke the Elephā
tes to fyght,they ſhewed them the reed
grapes and mulberies. And deuyded
the Elephantes amonge the hooſte ſo
that by euery Elephant there ſtode a.
M. men wel harneſſed,and helmets of
ſtele vppon their heades: Yea vnto eue
ry one of ỹ Elephātes alſo were ordē-
ned, v. hundred horſe men of the beſte/
whyche wayted of the Elephantes, go-
ynge where ſo euer he wente, and depar
ted not from hym.

Euery Elephante was couered wyth a
ſtronge Tower of wodde, where vppon
were .xxxii. valyaunte men wyth wepõs
to fyghte,and within yt was a man of
Inde to rule the beaſte.

As for the remnaunte of the horſe-
men,he ſet them vppon bothe the ſydes
in two partes wyth trompettes, to pro
uoke the hooſt,and to ſtere vp ſuch as
were ſlowe in the armye. And when
the ſonne ſhone vppon their ſhyldes of
golde and ſtele/the mountaynes glyſte
red agayne at them,and were as bryghs
as the creſſettes of fyre. The kinges
hoſt alſo was diuided one part vpō the
hye mountaynes, ỹ other low beneth: ſo
they went on, takīg good hede, & kepīg
their ordre, & al they that dwelt in ỹ lād
were afrayed at the noyſe of their hoſt
when the multitude wente forth, and
when the weapens ſmot together, for ỹ
hoſt was both great & myghti. Iudas
alſo, & his hoſt entred into ỹ battel,and
ſlew .vi. C. men of ỹ kiges armye. Now
when Eleaſar, the ſonne of Saura did
ſe one of the Elephāts decket wt ỹ kigs
badge,and was a more goodlye beaſte
then the other: he thoughte the kynge
ſhulde be vpon him, and ieoparde hym
ſelfe to deliuer his people,and to get hī
a perpetuall name.

Wherfore he ranne with a corage
vnto the Elephante in the middeſt of ỹ
hooſt,ſmytynge theym downe of both
the ſydes,and ſlew many aboute hym.
So went he to the Elephantes fete, &
gat hī vnder him,and ſlew him: then fel
the Elephant doune vpon him,ād there
he dyed. Iudas alſo and his men ſeing
the power of the king and the myghtye
violence of his hoſt,departed from thē.
And the kinges armye went vp againſt F
theym towarde Ieruſalem, and pyt-
ched their tentes in Iewrye beſyde the
mounte Syon. Moreouer,the kyng
toke truce wyth them that were in Be-
thſura.

But when they came out of the cite i,Ma,iiii.g,
(becauſe they had no vytayles wythin, vi,d.
and the lande laye vntilled)the kynge ii.Ma,xi.a,
toke Bethſura,and ſet men to kepe it, xii a
and turned his hooſt to the place of the
Sanctuary/& layde ſege to it a greate
while.

whyle. Where he made all maner ordynaunce, handbowes, fyre dartes, rackettes to cast stones, scorpyons to shute arowes, and slinges. The Jewes also made ordinaūce against theirs, & fought a longe season.

But in the cytie there were no victayles, for it was the seuenthe yeare of the warres, and those Heathen that remayned in Jewry had eaten vp al our store And in the sanctuary were few mē lefte for the hunger came so vpon them, that they were scatered abrode euery man to his owne place.

So when Lysias herde that Philippe (whom Antiochus the kyng whyle Mach.vi.b he was yet liuing, had ordened to bring vp Antiochus his sonne, that he might be kyng) was come againe out of Persia and Medea with the kynges hoost, and thought to optaine the kyngdome: He gat him to the kynge in al the haste and to the captaynes of the hoost, and saide: we decrease daylye, and oure victayles are but small: Agayne, the place that we laye sege vnto, is very strong, & it were our parte to se for the realme. Let vs agree wyth these men and take truth with them, and wyth al their people. and graunt them to lyue after their lawe as they dyd afore. For they be greued and do al these thinges against vs because we haue dispysed their lawe. So the kyng and the prynces were content, ādsēt vnto thē to make peace/ and they receaued it. Now when the kynge and the princes had made ā othe vnto them, they came oute of the castell, and the kyng went vp to mounte Syon. But when he sawe ỹ the place was well fenced/ he brake the othe that he made, and commaunded to destroie the wall rounde about e. Then departed he in all the hast, and returned vnto Antioch where he founde Philippe hauyng dominion of the cytyes. So he foughte against him, and toke the cytie agayne into hys hande.

Demetrius raygneth after he had killede Antyochus & Lysias. He troubleth the childrē of Israel tho row the counsel of certen wicked persons. The prayer of the prestes agaynst Nicanor. Judas killeth Nicanor, after he had made his prayer.

The vii Chapter.

In the. cli. yeare came Demetrius the sonne of Seleucus frō the cyte of Rome A wyth a small companye of mē, vnto a cytie of ỹ se coste and there he bare rule. And it chaūched that when he came to Antioch the citye of hys Progenetours, his hoost toke Antiochus and Lysias, to bryng them vnto him. But when it was told him, he said: let me not se their faces. So the hooste put them to death: Nowe when Demetrius was set vpon the trone of his kingdome, there came vnto him wicked and vngodly menne of Israell: whose captayne was Alcimus, that woulde haue bene made hye preste.

These men accused ỹ people of Israel vnto the kynge, sayinge: Judas & his brethren haue slayne thi frendes, & dryuen vs out of oure owne lande. Wherfore sende now some man (to whom ỹ geuest credence) that he may go and se all the destruccion, which he hath done vnto vs and to the kinges lande, and lett him be punished with all his frendes and fauourers.

Then the kinge chose Bachides a frend B of hys, which was a man of greate power in the realme (beyond the great water) and faythful vnto the kyng and sete hym to see the destruction that Judas had done: and as for that wycked Alcymus he made him hye preest, and commaunded hym to bee aduenged of the chylderen of Israell. So they rode vp and came with a greate hoste into the lande of Juda, sending messaungers to Judas and hys brethren, and speakige vnto them with peacible wordes: but vnder disceate. Therfore Judas and hys people beleued not theyre sayinge, for they saw that they wer com wyth a great hoost.

After thys came the scribes together vnto Alcimus and Bachides. trusting the best vnto them: And fyrst the Assideans required peace of them, saynge Alcimus the preest is come of the sede of Aaron, howe can he disceaue vs? so they gaue them louinge wordes, and swoore vnto theym, and sayde: we wyll do you no harme, nether your frendes, Psa.lxxix.a

and

and they beleued them. But the very same daye toke they xl. men of them, and slewe them accordinge to the wordes ỹ are written: They haue cast the flesh of thy sainctes, and shed their bloud rounde aboute Jerusalem, and there was noo
¶ man that wolde bury them. So there came a greate feare and drede amonge the people, seing: ther was nether truth nor righteousnes in thē, for they haue broken the appointment of other that they made. And Bachides remoued his hoost from Jerusalem, ād pytched his tēt at Bethzecha: wher he sēt forth and toke many of them that had forsaken him: He slew many of the people also, and cast them into a greate pyt.
Thē committed he the lande vnto Alcimus, and lefte men of warre wyth hym to helpe hym, and Bachydes hym selfe wente vnto the kynge. And thus Alcymus defended hys hye presthod, and all such as vexed Israel, resorted vnto hi: In so muche that they optayned ỹ land of Juda, and dyd muche euell vnto the Israelites.

Nowe when Judas sawe al the mischefe ỹ Alcimus and his companye had done (yea more then the Heathen theym selues) vnto the Israelites: He wente forth round aboute the borders of Jewrye, and punished those vnfaithful runnagates, so ỹ they cam nomore out into the countre. So whē alcimus saw, that Judas and hys people had gotten the vpperhande, and that he was not able to abyde theym: he wente againe to the kynge, and saide al the worst of them ỹ he coulde. Then the king sent Nicanor one of his chefe princes (which bare euell wyll vnto Israell) and commaunded him, that he should vtterly destroie the
¶ people.
ii, Mac. xv. a
So Nicanor came to Jerusalem with a greate hoost, and sent vnto Judas his brethren with frendlye wordes (but vnder disceate) sayenge: there shal be no warre betwyxte me and you: I wyl come wt a fewe men, to se how ye do with frendship. Upon thys he came vnto Judas, and they saluted one another peaceably: but the enemies were apointed to take Judas by violence Neuerthelesse it was told Judas, that he came vnto hym but vnder disceat: wherefore he gat hym awaye from hym, and wolde se hys face no more. When Nicanor perceaued that his councell was bewraied, he went out to fight against Judas, besyde Caparsalama: Where there were slayne of Nicanors hoost, v. M. men: the residue fled vnto ỹ castell of Dauid.

After thys came Nicanor vp vnto ỹ mount Sion: and the prestes with the elders of the people wente forth to salute him pacifently and to shewe hym the burnt sacrifices that were offered vnto the kyng. But he laughed thē to scorne mocked them, defiled their offeringes, and spake disdaynedlye, yea and fore in his wrath, sayenge: If Judas and his hoost be not delyuered now into my hā- ¶
des, as soone as euer I came agayne (ii, Mac, xiv
fayre wel) I shal burne vp thys house. With ỹ, went he out in a greate anger.
Then the prestes came in, and stode before the aulter of the temple/ weppynge and sayenge: For so muche as thou (O Lorde) hast chosen thys house, that thy name myght be called vpon therī, and that it shoulde be an house of prayer and petition, vnto thy people. Be auenged of thys man and hys hoost and let them be slayne with the swerd, remembre the blasphemies of them ād suffre them not to continue eny longer.
ii. Par. viii
iii, Re, viii. f
Esa. lvi, b
Mat. xxi, b
note
house of prayer

When Nicanor was goue from Jerusalem, he pitched his tent at Betharon and there an hoost met him out of Syria. And Judas came to Adersa withe iii. M. men and made hys prayer vnto God sayeng: O Lorde because themessaungers of king Sennaherib blasphemed the, the aungel went fourth & slewe ā C.xxxv. thousannd of them: Euen so destroy thou this hooste before vs thys daye, that other people may know, how that he hath blasphemed thy sanctuari and punish him, according to his malyciousnes.
Esa, xxxvii. f
ii, Ma, viii. d
and, xv. d
iiii, Re, xix. g

And so the hooste stroke the felde ỹ thirtenthe daye of the Moneth Adar and Nicanors hooste was discomfited and he hym selfe, was fyrst slayn in the battell. When Nicanors men of warre saw ỹ he was killed, thei cast awai their weapons and fled, but the Jewes folowed

wed vppon them an whole dayes tour-
ney, from Adazer vnto Gazara, blow-
ynge with the trompettes, and making
tokens after them. So the Jewes cam
forth of al the tounes there about, and
blew out their hornes vpon them, and
turned against them: Thus were they
al slaine, and not one of them left.

Then they toke their substaūce for
a praie and smote of Nicanors heade &
hys right hand (whiche he helde vp so
proudly) and brought it with them, and
hanged it afore Jerusalem. Wherfore the people were exceadyngly re-
ioysed, And passed ouer that daye in
greate gladnesse. And Judas or-
deyned, that the same daye (namelye,
the .xiii. daye of the moneth Adar)
should be kepte in myrth euery yeare.
Thus the lande of Juda was in rest a
lytle whyle.

¶ Judas considring the power & goodly policy of the romaines maketh peace with thē. The rescript of the romaynes sent vnto the Jewes.

¶ The .viii. Chapter.

JUdas hearde also the fame of the Romaynes, that thei were mightye and valeant menne, and agreable to all thynges that are required of them, and make peace with all men, which come vnto them, and howe they were doughtie men of strength.

Besides that it was tolde hym of theyr battels and noble actes which they did in Galacia, how he conquered them, ād brought them vnder trybute: and what greate thinges, they had done in Spaine, how that wyth theyre wysdome and sober behaueoure, they had wonne the Mines of siluer and golo that are ther, and optayned all the land, withe other places farre from them: how they hadde discomfited and slayne downe the kynges that came vpon them, from the vtter mooste parte of the earth, and how other people gaue them trybute euerye yeare: How they had slayne and ouercome Philyppe and Perses kynge of Cethi, & other more (in battel) whiche had brought their ordinance against thē: howe they discomfited great Antiochus kyng of Asia (ẏ wouldnedes fight wyth thē) hauing an hundred & .xx. Elephantes, with horsmen/charettes, & a very great hoost: how they toke hi selfe alyue, & ordened hym (with such as shulde raigne after him (to paye them a greate trybute, yee and to fynde them good suertyes and pledge: beside all thys, how they had taken from him India, Media, and Lydia (his best landes) & geuen them to kynge Eumenus. Agayne, how they perceauyng that Grekes were commynge to vexe them: sent agaynst them a captayne of an hoost, which gaue thē battayl, slew many of them, led away their wyues and Children captyue, spoyled them, toke possession of their lande, destroied their strong holdes, and subdued them to be their bonde men, vnto this daye: Moreouer, how that as for other kyngdomes and Iles, whych somtyme with stode them, they destroyed them, & brought thē vnder their dominyō: But helped euer their owne frendes and those that were confederate with them, & conquered kyngdomes both farre and nye: and that who so euer herde of their renowne, was afrayed of them: for whō they wolde helpe to their kingdomes, those raigned: and whom it lyked not them to raigne, thei put him down: And howthei were come to great preeminēce, hauinge no kinge amonge them, nether eni man clothed in purple, to be magnified there thorow but had ordened them selues a parlament/where i there sat iiii. C. and xx. Senatours daylie vpon the councel, to dispatch euer the busi nesse of the people, and to kepe good order: And how that euer i yeare they chose a Maire, to haue the gouernaunce of al their lande: to whome euerye man was obediente, and that there was neyther euell wil ner discencion amonge them. ¶

Then Judas chose Eupolemus the sonne of Jhon the sonne of Jacob, and Jason the sonne of Eleazar, & sent thē vnto Rome for to make frendshype ād a bonde of loue withe theym: that they might take from thē the bondage of the Grekes, for the Jewes sawe that the Grekes wolde subdue the kingdom of Israell. So they went vnto Rome (a very great iourney, and camein to the Perlament, and sayde: Judas Machabeus with his brethren & the people of the

Jewes hath sẽt vs vnto you to make a
bãde of frendship and peace wythe you,
and ye to note vs as your louers & frendes, And the matter pleased the romaines right well, wherfore it was writen vp: of the which the romaynes made a writing in tables of laten ãd sent it to Jerusalẽ: ẏ they might haue by thẽ a memorial of ẏ same peace & bõd of frẽdship, after thys maner: God saue ẏ romaynes & the people of ẏ Jewes bothe by see, and by land, & kepe ẏ swerde, ãd enemye frõ thẽ for euermore. Jf ther cõ first any warre vpon the Romaynes or any of theyr frendes throw out all their dominion, the people of the Jewes shal help thẽ (as ẏ time requireth) & ẏ w̃ all their hertes. Also they shall nether geue nor send vnto their enemyes, vitayles, weapons, money nor shippes: but fulfil thys charge at the Romaines pleasure, & take nothing frõ them therfore. Agaĩ if the people of the Jewes happen first to haue warre, the romaines shal stande by the w̃ a good wil, acordig as ẏ time wyl suffre. Nether shal they geue vnto the Jewes enemyes, vitails, wepõs mo nye ner shippes. Thus are the Romaynes contẽt to do, & shal fulfil theyr charge w̃ our dilceat. Accoyding to the articles, the romaynes made the bonde w̃ the Jewes . Nowe after these articles (sayd they) if any of ẏ parties wil put to theym, or take anye thinge from them: they shall doo it w̃ the consente of both: & whatsoeuer they adde vnto thẽ or take frõ thẽ, it shal stãd fast. And as touching ẏ euel, ẏ Demetrius hath don vnto the Jewes we haue writẽ vnto hi saying: wherfor layest ẏ thy heuy yocke vpon the Jewes our frends & louers: yf they make any complaynte of the agaynst vnto vs / we shall defende them, and fyght with thee, by see and by lande.

After the death of Nicanor Demetrius sendeth his armi agaynst Judas Judas is slayne. Jonathas is put in steade of his brother The strife betwene Jonathas and Bachides, Alcimus is taken withe the palsie and dyeth Bachydes retourneth agayne vnto the kinge. He commethe vpon Jonathas by the councell of certen wicked personnes. is ouercom The truce of Jonathas with Bachydes.

The.ix. Chapter.

A 1 Mach. viii. Jose ca. xviii li. xii.

In the meane season, when Demetrius herde that Nicanor and hys hoost was slayn in the felde, he proceaded further to sende Bachydes and Alcymus agayne into Jewry, & those that were i ẏ right wynge of his hoost, with them. So they wente forth by the waye that ledeth vnto Galgala, & pitched their tentes before Mesaloth which is in Arbellis, and wanne the citie, & slewe moch people. In the first moneth of ẏ C.lii. yeare, they brought their hoost to Jerusalẽ / arose vp & came to Berea, w̃ xx. M. fote men, and .ii. M. horsmen.

Now Judas had pitched his tente at Laisa, with thre thousande chosen men. And when they sawe the multytude of the other army that it was so great, they were sore afrayed, and manye conueyed them selues out of the hoost, Jnso moch that there abode no mo of thẽ but viii. C. men. When Judas sawe ẏ his hoost fayled him, and that he must nedes fight: it brake his hert, that he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuerthelesse he sayde vnto them, that remayned with hym: Up, let vs go agaynst our enemyes, paraduentur we shall be able to fighte wyth them. But they woide haue stopped him, sayinge: we shal not be able, therfore let vs now saue our selues, and turne agayne to our brethren and then wyl we fight agaynst them, for we are here but fewe. And Judas sayde: God forbyd, that we shulde fle from them. Wherfore yf oure tyme B be come, lett vs dye manfully for oure brethren, and let vs not stayne our honour. Then the host remoued out of ẏ tentes, & stode agaynst them. The horsmen were deuyded in two partes: the slyng casters and the archers wente before the hoost, and all the mightye men were formest in the feld. Bachides himself was in the right wyng of the battel and the hoost drewe nye in two partes, and blew the trompettes. They of Judas syde blewe the trompettes also, and the earth shoke at the noyse of the hoostes, and they stroke a felde from ẏ morning til nyght. And when Judas sawe that Bachides hoost was strongest of the right syde, he toke with hym all the hardy mẽ, and brake the right wynge of their ordre, and folowed vpõ the vnto the mount Azot

Now when they whych were of the left wynge, sawe that the righte side was

dyscomfited, they persecuted Judas & them that were with hym. Then was there a sore battayll, for many were slayne and wounded of both the partyes/ Judas also hi self was kylled, and ỹ rẽ naunt fled: so Jonathas & Symon toke Judas their brother, and buried him i his fathers sepulcre in the cytie of Modin. And all the people of Israell made greate lamentacion for him, & mourned longe, sayenge: Alas, that thys worthy shulde be slayne, which delyuered ỹ people of Israel. As for other thinges pertayning to the battayles of Judas, the noble actes that he did ād of his worthinesse: they are not written, for thei were very many.

nota Judas was buried in his fathers sepulcre

¶ Joseph. cap. xii. lib. xii. Antiq.

And after ỹ deth of Judas, wicked men came vp in al the coastes of Israel, and there arose all soch as worke vngodlynesse. In those dayes was there a great dearth in the lande, and all the countre gaue ouer them selues and theirs vnto Bachydes. So Bachydes chose wicked men and made thẽ lordes i ỹ land. These sought out and made search for Judas frendes, and brought thẽ vnto Bachides: which auenged him self vpõ thẽ with greate despite. And there came so great trouble in Israell, as was not sens the time that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For lo moche as thy brother Judas is deade, ther is non lyke him to go forth against oure ennemies, agaynst Bachides/ and soch as are aduersaries vnto our peple. Wherfore thys daye we chose the for him, to be oure prynce and captayne to ordre oure battell. And Jonathas toke the gouernaunce vpon hym at ỹ same tyme, and ruled i steade of hys brother Judas. When Bachydes gatt knowlege therof, he sought for to slee hi: But Jonathas & Symon his brother, perceauyng that, fled into ỹ wildernes of Thecua wyth all their compani, & pytched their tentes by the water pole of Asphar.

Which when Bachydes vnderstode, he came ouer Jordan wyth all hys host vpon the Sabbath daye. Now had Jonathas sent his brother John (a captayne of ỹ people, to praie his frẽdes ỹ Nabuthites, that they wolde sende thẽ their ordynaunce, for they had moch. So the chyldren of Jambry came out of Madaba, and toke John and all that he had, and wente their waye wyth al. Then came worde vnto Jonathas/ and Symon his brother, that ỹ childrẽ of Jambry made a greate maryage, and brought the bride fro Madaba with greate pompe: for she was daughter to one of the noble princes of Canaan. Wherfore they remenbred the bloude of John their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lyft vp theyr eyes, and loked: and beholde, thet was moch a do: ād greate repayre: for the brydegrome cam forth, & his frẽdes & his brethren met them wyth tympanes, instruments of musick, and many wepons. Then Jonathas and they that were with hym, rose out of their lurking places against them and slew many of them. As for the remnaunt, they fled into the mountaynes, & they toke al their substaunce. Thus the marriage was turned to mourning, and the noyse of their melody into lamentacion. And so when they had auenged ỹ bloude of their brother/ they turned agayne into Jordan.

Bachydes hearinge this, came vnto the very border of Jordan with a great power vpon the Sabboth daye. And Jonathas sayd to hys company: let vs get vp, and fight agaynst our enemies: for it standeth not wyth vs to daye, as in times past: Beholde, our enemyes are in oure waye, the water of Jordane vpon the one syde of vs, with bankes, fennes and wods on ỹ other syde, so that there is no place for vs to departe vnto. Wherfoore crye nowe vnto heauen, that ye maye be delyuered from the power of youre enemyes. So they stroke the battell. And Jonathas stretched out his hands to smite Bachides, but he fled backward. Then Jonathas and they that were with him lepte into Jordane, and swymmed ouer Jordane vnto him, and there were slaine of Bachydes syde that daye, a thousãde men.

¶

Therfor Bachides with his hoost turned agayn to Jerusalem/& buylte vp the castels and stronge holdes ẏ were i Jewry, Jericho, Emaus, Bethorō, Bethel, Thamnata Phara and Topo/ẇ hye walles, wyth portes and with lockes: and set men to kepe them, that thei mighte vse their malice vpon Israell. He walled vp Bethsurah, Gazarah & ẏ castell at Jerusalem also, & prouyded them ẇ men and vitales: He toke also, the chefeste mens sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

After warde in the C.xliii. yeare in ẏ second moneth/ Alcimus commaunded, that the walles of the inmost Sanctuary shulde be destroyd, & ẏ buyldinges of the prophetes also. And when he begane to destroy them the thinges ẏ he wente about, were hyndred for he was smytten ẇ a palsey, & hys mouth shut, so that he coulde nomore speake ner cōmaunde eny of his house cōcerning his busynesse. Thus dyed Alcimus in great mysery at the same tyme. And when Bachides sawe ẏ Alcymus was deed, he turned agayne to the kinge, and so the lande was in rest ii. yeares. Then all the vngodly men helde a councell, sayeng: Beholde, Jonathas and his company ar at ease, and dwel without care. Wherefore lett vs bringe Bachides thither, And he shal take them al in one night.

So they went and gaue Bachides thys councel, which arose to come ẇ a great hoost, and sent letters priuely to his adherentes which were in Jewry/ to take Jonathas and those that were wyth hym: but they myght not, for the other had gotten knoledge of theyr deuice. And Jonathas toke .L. men of the countre, (which wer the ryngleaders of them) and slew them, Then Jonathas and Symon with their company departed vnto the cytye Bethbessen whiche lieth in the wildernes, and repaired ẏ decaye therof, and made it strong. When Bachydes knewe thys he gathered all hys hoost, and sent worde to them that were of Jewry. Then came he and layed sege to Bethbessen & fought against it a long season, & made instruments of warre: now Jonathas left hys brother Simō in ẏ cite, & wēt forth hī selfe into the countree, and came with a certayne numbre, and slew Odares and his brethren and the children of Phaseron in theyr tentes: so that he beganne to bee stronge, and to increace in power.

As for Simon and his companye, they went out of the citie, and brent vp the instrumentes of warre, and fought against Bachides, ād discomfited him. And bachides was sore vexed, because hys councell and trauayl was in vain. Wherfore he was wroth at the wicked men (that gaue hym councell to come in to theyre lande) and slew many of them Then purposed he with hys companye to go awaye vnto hys owne countree: wherof when Jonathas had knowledge, he sent embassadours vnto hym, for to make peace ẇ him and that he shuld delyuer hym his prisoners againe. To the which Bachides consented gladlye/ and did acording to hys desyre: yea and made an oth, that he should neuer do hi harme all the dayes of hys lyfe. So he restored vnto hym al the prisoners that he had taken out of the lande of Juda, and then turnede and wente hys waye into his owne lande, nether proceaded he any further to come vnto the borders of Juda. Thus Israel had no mor warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israell.

¶ Demetrius desireth to haue peace ẇ Jonathas Alexander moueth warre against Demetrius, Demetrius is slayne. The frendshipp of Ptolomeus and Alexander.

¶ The .x. Chapter.

A Iose. cap. ii. in. lib. xiii.

In the .c. xlyear came Alexander ẏ sonne of noble Antiochus, & toke Ptolomais whose citesens receaued hi and ther he raygned. Wherof Demetrius herde therof, he gathered a exceading greate hoost, and went forth agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathas with louing wordes, and praysed him greatly. For he sayd, we wyl first make peace with hym/ before he bynde hym selfe ẇ Alexander against vs, els he shal remēbre the euell that we haue done against hym

hym,his brother ād his people. And so he gaue Jonathas leaue to gather an hooſt,to make weapons and to be confederate wyth hym, and commaunded the pledges that were in the caſtel to be delyuered vnto hym.

Then came Jonathas to Jeruſalē, and red the letters in the audience of al the people,and of them that were in the caſtel and therfor were they ſor afeerd, because they hearde,that the kinge had geuen hym lycence to gather an hooſt. Thus were the pledges delyuered vnto Jonathas,whyche reſtored them to theyr elders. Jonathas alſo,dwelte at Jeruſalem,and beganne to buylde vp
B and to repayre the citie:commaundinge the workemen,to wal it,and the mount Sion round aboute wyth free ſtone to be a ſtronge holde/and ſo they dyd.As for the heathen that were in the caſtels, which Bachides had mad vp,thei fled, ſo that euery man left the place,& went into hys owne countree.Only at Bethſura,remayned certayne of the Jewes, whych had forſaken the law and commaundementes of God, for Bethſura was theyr refuge.

Now when kinge Alexander hearde of ỹ promyſes that Demetrius had made vnto Jonathas,& when it was told him of the battayles and noble Actes, whiche he and hys bretheren had done, ād of the great trauailes that they had taken:he ſayd:where ſhal we fynd ſuch a man?well,we wyl make him our frēd and be confederate with him,vpon this he wrote a letter vnto hym,withe theſe wordes:Kinge Alexander ſaluteth his brother Jonathas. We haue herde of thee,that thou art a valeaunt man,ād mete to be our frend:wherfore this day we ordene thee to be the hye preſt of thy people,and to be called the kinges frēd. (Upon this,he ſent hi a purple clothig & a crowne of golde) ỹ ỹ mayeſt cōſyder what is for oure profyt,& kepe frēdſhip toward vs.So in ỹ. vii.moneth of ỹ
C ir yeare vpon the ſolēpne feaſt day of ỹ tabernacles, Jonathas put the holi raiment vpon hym. Then gathered he an hoſt,and made many weapons.Which when Demetrius herde,he was meruel? ſory,& ſayd:alas,what haue we done, ỹ Alexander hathe preuented vs in getynge the frendſhyp of the Jewes,for his owne defence?Yet wyll I write louynglye vnto them alſo,yee & promyſe them dygnytyes and rewardes, ỹ they maye be of mi ſyde.Wherupō he wrote vnto them theſe wordes:Kyng Demetrius ſendeth greting vnto the people of the Jewes.Where as ye haue kepte your couenaunt toward vs,and cōtynued in our frendſhyp,not enclyning to oure enemyes we were glad, when we herde therof, Wherfore remayne ſtyl & be faythfull to vs:and we ſhall well recompenſe you for the thinges,that ye haue done on oure partye:we ſhall releaſe you of many charges,ād geue you rewardes.And now I dyſcharg you & all the Jewes from tributes,I forgeue you the cuſtomes of ſalt,ād releaſe you of the crowne taxes,of the thirde parte of lede,and half of ỹ frute of trees,which is myne owne dewty. Theſe I leaue for you,from this daye forth:ſo ỹ they ſhall not be taken of the lande of Juda ner of the three cities whiche are added ther vnto out of Samaria ād Galilee/ D
from this day forth for euermore. Jeruſalem alſo with all thinges belonging therto,ſhal be holy and free,ye the tithes and tributes ſhall pertayne vnto it.
As for the power of the caſtell which is at Jeruſalem. I remitte and geue it vnto the hye preſt,that he mai ſet in it ſuch men,as he ſhall chooſe to kepe it. I frely deliuer all the Jewes that are preſoners thorow out all my realme:ſo that euery one of them ſhalbe free from paying any trybute yee euen of their catell. All the ſolēpne feſtes,Sabbathes,newmones,the dayes appoynted,& thre dayes before and after the feaſt ſhalbe free for all the Jewes in mi realme:ſo that in them no man ſhal haue power to do eni thing,or to moue any buſines agaīnſt ani of thēi ani maner of cauſe.There ſhall.xxx.M. alſo of the Jewes be written vp in the kinges hoſt,ād haue their wages payed,as all other men of warre of the kinges ſhulde haue:and of them ſhalbe ordened certaine,to kepe ỹ kinges ſtrong holdes:yee and ſome of thē ſhalbe ſet ouer the kinges buſines ỹ they may faithfully deale with ỹ ſame,

The Jewes also shal haue prynces of
their awne, & walke in their owne lawes, as the king hath commaunded in ỹ
lande of Juda.

And the thre cytyes that are fallen
vnto Jewry from the countre of Samaria and Galilee: shalbe taken as Jewry/ād be vnder one: nether be subiect
E to anye straunge Lorde/ but to the hye
prest. As for Ptolomais and the lande
pertenynge therto, I geue it vnto the
Sāctuary at Jerusalem, for the necessary expences of the holy thinges. Moreouer, I wyl geue euery yere xb. thousand Sycles of syluer out of the kynges cheker (whych pertaineth vnto me)
to the woorcke of the temple: yee & loke
what remayneth (which they that had
our matters in hande in tymes past, haue not payed) that same shall they geue
vnto them also. And besydes all thys, ỹ
.v. M. sycles which they toke yearly of
the rentes of the Sāctuary, shal belonge vnto the preastes that do seruice.
Item, whosoeuer they be that fle vnto
the temple at Jerusalem or with in the
liberties therof, where as they are fallen into the kings daunger for eny maner of busynes, they shall be pardoned,
and all the goodes that they haue i mi
realme, shalbe fre. For the buyldynge
also and repayrynge of the woorke of ỹ
Sanctuari/ expenses shalbe geuen out
of the kinges Checker: Yee and for the
makinge of the walles rounde aboute
Jerusalem, for the breakinge downe of
the olde, and for the settinge vp of the
stronge holdes in Jewri, shal the costes
and charges be geuen out of the kinges Checker.

1.Mac.vii.b But when Jonathas and the people
herde these wordes, they gaue no credēce vnto thē, neyther receaued them: for
they remembred the greate wyckednesse
that he had done vnto Israel, and how
sore he had vexed them. Wherfore thei
agreed vnto Alexander, for he was a
prince that had dealt frendly wyth thē
and so thei stode by him allwaie. Then
gathered kyng Alexander a great host,
and broughte his armie against Demetrius. So the two kinges stroke bat
Jose.cap:vt lib.xiii, taill together, but Demetrius host fled,
and Alexander followed after & fell vp-
on them. A mightie sore feelde was it,
continuing till the Sunne wente downe, and Demetrius was slayne the same day.

And Alexander sent embassitoures
vnto Ptolomy the kinge of Egipte w F
these wordes, saying: For so much as I
am come agayne to my realme, and am
set in the trone of my progenitors, and
haue gotten the dominion, ouercomed
Demetrius, conquered the lande, and
striken a felde with him, so that we haue discomfited both him and hys host,
and syt in the trone of hys kingdome:
Let vs nowe make frendshyp together,
geue me thy daughter to wyfe, so shal I
be thy sonne in lawe, and both geue the
rewardes, and her dignitie. Ptolomy ỹ
the kinge gaue answere, sayinge: Happye be the daye wherin thou arte come
agayne to the land of thy progenitours
and set in the trone of theyr kingdome.
As now wyll I fulfyl thy writting: but
mete me at Ptolomais / that we maye
se one an other, and that I maye marye
my doughter vnto thee acording to thy
desyre. So Ptolomy wet out of Egipt,
with his doughter Cleopatra, and came
vnto Ptolomais in the. Clxii. yere: where
the kinge Alexander mette hym, and he
gaue Alexander his daughter Cleopatra, and maried them at Ptolomais w
greate worshippe, lyke as the maner of
kinges is to be. Then wrote kinge Alexander vnto Jonathas that he shuld
come and mete hym. So he went honorably vnto Ptolomais and ther he met
the two kinges, and gaue them greate
presentes of gold and syluer, and foude fauoure in theyr sight. And there came together against Jonathas certayn
wicked men and vngracious persons
of Israell, making complaintes of hym
but the kinge regarded them not.

As for Jonathas the kynge commaunded to take of his garmentes, & to
clothe him in purple: & so they did. The
the kinge appointed hym to syt by hym
and sayde vnto his princes: Go wythe
hym into the myddest of the citie, & make a proclamacio, that no mā complaine agaynst hym of any mater, and that
no man trouble him for aye maner of
cause.

So

So it happened that whē hys accusers saw the worshipp which was proclaimed of him: & that he was clothed in purple, then fledde euerichone. And the kynge made much of hym/ wrote him amonge his chefe frendes, made him a duke, & partaker of his dominion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the C. lxv. yere came Demetrius the Sonne of Demetrius from Creta into hys fathers lande: wherof when Alexander herde tel he was rypght sorye/ and retourned vnto Antioche. And Demetrius chose Appollonius (which had ꝑ gouernaūce of Celosyria) to be hys captayn.

Joseph. cap. 2 lib. xiii, anti

1, Mac, iii, a

So he gathered a greate hoofte and came into Jamnia, & sēt word vnto Jonathas the hye prieft, sayeng: Darest ꝺ̄ wilt and vs thy selfe alone: As for me/ I am but laughed to scorne ād shamed because thou prouoste thy strengthe against vs in the moūtaines. Now therfore yf ꝺ̄ trustest in thine owne strēgth come downe to vs in the plaine feelde and there let vs proue our strength together: thou shalte fynde, that I haue ꝺ̄ valeaunte men of warre with me: and shalt know whom I am, and the other ꝺ̄ stand bie me. Which saie, ꝺ̄ your fote is not able to stāde before oure face, for thy fathers haue bene twyse chased into their oune lād. And now, how wilt ꝺ̄ be able to abyde so great ā hoft of horsmē and fotemen in the feld, wher as is nether rocke stone nor place, to fle vnto.

When Jonathas herde the wordes of Appolonius, he was moued in hys mynde: wherfor he chose. x. thousand mē and went oute of Jerusalem, and Symon hys brother met him for to help him And they pitched theyr tentes at Joppa, but the citie kept hym forth, for Joppa was an holde of Apollonius. Then Jonathas layd sege to it, and they that were in the citie, for verye feare let them in: and so Jonathas wanne Joppa. Appollonius hearing of thys brought thre thousād horsmen with a great hoste of fotemē, & went as though he woldo go to Azotus and came immediatlye into the playne felde, because he had so manye horsmen, and put hys trust in them. So Jonathas folowed vppon hym to Azotus, and ther they stroke a battail. Now had Appollonius left a thousāde horsemen behinde thē, preuelye in their tentes. And when Jonathas knew that such waite was laied behinde thē, they went roūde aboute the enemies hooſt, and shot dartes at the people from the mornynge to the euenynge. As for Jonathas people, they kepte their order as he had cōmaunded thē, ād the enemies horses were euer labouring.

Then brought Simō forth his hoft & set them against the fotemen. For the horsemen were wery alredy. So he discomfited them, and they fled. And they that were scatered in the felde, gat thē to Azotus, & came into the tēple of Dagon their Idol, ꝺ̄ they might ther saue their liues, but Jonathas set fyre vpon Azotus, and al the cities round aboute it, and toke their goodes and brent vp the tēple of Dagon w̄ al thē that were fled into it.

Thus were slaine and brent welnie. viii. M. men. So Jonathas remoued ꝺ̄ hoft from thence, and brought them to Ascalon: where the men of the citie cam forth, and met them w̄ greate worshipp. After thys wente Jonathas and hys hoft againe to Jerusalē, w̄ greate substaunce of good. And when kinge Alexander herd these thinges, he thought to do Jonathas more worshipp/ and sente him a coler of golde, as the vse is to be geued vnto such as ar the kinges nerr bloude. He gaue him also the cytie of Accaron (w̄ the landes belonging therto) in possession.

1, Mac, x, b

The dyssencyon betwirt Ptolomeus & Alexander. his sonne in lawe, The death of Alexaunder. Demetrius raigneth after the death of Ptolomeus. Symō is beleged of Jonathas, Demetrius, seing ꝺ̄ no mā resisted him, sent his army againe, Triphō moueth Antiochus agaīft Demetrius, Demetrius is deliuered by the succor of Jonathas. After his deliueraunce he breaketh his couenaunt ꝺ̄ he had made.

The. xi. Chater

AND the king of Egypt gather an hooſt (like ꝺ̄ sand ꝺ̄ lieth vpon ꝺ̄ sea shore) & was ny shippes: & went a boute thorow diſceate to optaine the kyngdomme of Alexander, and to ioyne it vnto hys owne realme.

A Joseph, cap vii, lib. xiii.

Upon thys he toke hys iourneye vnto Syrya, and was letten into the

the cities, and men came forthe to mete him: for king Alexãder had cõmaũded thẽ so to do, because he was his father in Lawe. Nowe when Ptolomy entred into eny citie, he left mẽ of warre to kepe it, and thys he did thorow all the Cities. And when he came to Azotus, thei shewed him the temple of Dagon and Azotus that was brent vp, w the other thynges, which were destroyed, the deed bodies caste abroade, and the grauesy they had made by the way side, for such as were slayn in ẏ feld: And told ẏ king that Jonathas had done all these thinges to the intente they might get hym euel wyl. But the king said not a word therto. And Jonathas met the kyng w greate honoure at Joppa / where theye saluted one another, and toke ther rest. So when Jonathas had gone wyth ẏ kinge/ vnto the water that was called Elutherus, he turned againe to Jerusalem. Now Ptolomy had gotten the dominion of ẏ cyties vnto Sekucia vpon the sea coast imagenig wicked coun
B cels against Alexander, and send embassetoures vnto Demetrius, saieg cõ let vs make abond betwixt vs, so shal I gyue ẏ my daughter that Alexander hathe/ and thou shalt raygne in thi fathers kyngedome. I repente that I gaue Alexander mi daghter/ for he goeth aboute to slee me. And thus he sclaundred Alexander, because he wold haue had his realme.

Thus he toke his daughter from him, gaue her vnto Demetrius, ãd forsoke Alexander, so that his malice was opẽly knowẽ. And Ptolomy cam to Antioche, where he set two crownes vppon his owne hed* ẏ crowne of Egypte and of Asia: In the meane season was kynge Alexander in Cilicia, for they that dwelte in those places, had rebelled agaynste him. But when Alexander herde of this, he came to warre agaynst him, So kyng Ptolomi brought forth his host and met him with a myghtye power, and chased him away. Then fled Alexander into Arabi, ther to be defended, and kynge Ptolomis honoure increased. And zabdiel the Arabian smote of Alexanders head, and sente it vnto Ptolomy.

But the thyrd daye after, dyed Kynge Ptolomy him selfe: and they whome he had set in the strong holdes, wer slaine of those that were w̃in the cyties. And Demetrius raigned in the hundreth & seuen and syxtie yeare.

At the same time gathered Jonathas them that were in Jewry to laye sege vnto the castel which was at Jerusalem, and so they made many ĩuremẽtes of warre against it. Then wente there certaine vngodly persons (which hated their owe people) vnto kyng Demetrius, and told him, that Jonathas beseged the castel. So when he herde it, he was angrie, and Immediatlye came vnto Ptolomais / ãd wrote vnto Jonathas, that he shoulde not late sege to ẏ Castel, but come and speke with hym in al the haste. Neuertheles when Jonathas herde this he commaunded to besege it. He chose also certayne of the elders and prestes of Israel, and put himselfe in the parel, and toke w̃ him gold, siluer, clothing and diuers presentes: & went to Ptolomais vnto the king, and founde him gracious.

And though certain vngodly men of his owne people made complaintes vpon him, yet the kinge intreated hym, like as his predecessours had done before: & promoted hi i the sight of al his frendes, confirmed hi i the hye prelthod with al the worshipp ẏ he had afore, and made him his cheke frende. Jonathas desired ẏ king also that he wold make Jewry fre, w̃ the thre head cities of Samaria and the landes parteinyng therto: vpon this did Jonathas promise hi thre. C. talentes. Wherevnto the kyng consented, and gaue Jonathas writig of the same, conteyninge these wordes. King Demetrius sendeth greting vnto his brother Jonathas ãd to the people of the Jewes. We sende you a copy of the letter which we did write vnto our elder Lasthenus, concernig you that ye shuld know it.

D kyng Demetrius sendeth gretinge vnto Lasthenus his elder. For ẏ faithfulnes ẏ oure frendes the Jewes kepe vnto vs, and for the louyng kyndnesse which they bare toward vs: we are determed to do them good.

Wherfore

Wherfore we ordeyne all the coastes of Jewry with the three cyties, Lyda and Romatha (whiche are added vnto Jewry and from Samaria) and al the landes pertaining ther vnto, to be frely separated for such as do sacrifice in Jerusalem: both concerninge the paimentes which ỹ king toke yearly afore time, and the frutes also of the earth and trees. As for other tithes ād tributes that belonged vnto vs, we discharge theym therof from this time forth. In like maner we graunt vnto them al the custōes of salte & countaxes which wer brought vnto vs. And this fredome shall they haue firme and stedfast, from this time forth for euermore. Therfore se that ye make a copy of our letters, and deliuer it vnto Jonathas: that it maie be kepte vpon the holy mounte in a conuenyent place.

After thys, when Demetrius the kynge sawe that his lande was in rest, and that no resistaunce was made hym, E he sent awaye al his hoost euery man to his owne place, except an army of straūgers, whome he brought from the Iles of the Heathen, wherefore all his fathers hoost had euel will at him. Now was there one Triphon (that had bene 1.Mac.xii.e of Alexanders parte afore) whiche whē he sawe that all the hoost murmured agaist Demetrius: he went to Emalcuel the Arabiā (that brought vp antiochus the sonne of Alexandria) and laie sore vpon him, to delyuer hym thys ponge Antiochus: that he might reigne in his fathers steade. He tolde him also what greate euel Demetrius had done, and how his men of warre loued him not: & so remained there a longe season.

And Jonathas sēt vnto king Demetrius, to driue thē out which wer i ỹ castel at Jerusalē & in the other refugyes for they did Israel grete harme. So Demetrius sent word vnto Jonathas, saiēg: F I wil not only do these thinges for the & thy people, but at time conueniēt I wil do both the & thy people great worship. But nowe ỹ shalt do me a pleasure, if ỹ wilt send me mē to help me: for al mine army is gone fro me. So Jonathas sent hi.iii.M. strong mē vnto Antioch, & they came vnto the kyng, wherfore ỹ kinge was very glad at their cōmynge But they ỹ were of ỹ citie (euen an. Cxx M. men) gathered them together, and wolde haue slaine ỹ king, which fled into hys courte: & the cytyens kepte the stretes of the citie, & be ganne to fyght. Then the kynge called for the Jewes help, which came vnto hym altogether and wente abroade thorowe the cytye, and slewe the same daye an C. M. mē: set fire vpon the cytie, gat many spoyles in that daye, and delyuered the kynge. So when the cytesins sawe that the Jewes had gotten their wil of the cytye, and they them selues dysapoynted of their purpose the made their supplicacion vnto the kyng sayeng, Graunte vs peace, and lette the Jewes ceasse from troublynge vs and the cytie, and vpon thys they cast awaye their wapens. Thus they made peace, and the Jewes gat great worship in ỹ sight of ỹ kig, & in ỹ sight of al ỹ wer in his realme, & wer spokē of thorow out the kyngdom: and so they came agayne to Jerusalem with greate goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lande. Neuertheles he dissem- G bled in al that euer he spake, and withdrewe him self from Jonathas, nether rewarded him accordynge to the benefites which he had don for him, but troubled hym verie sore. After thys came Cryphon agayne ỹ ponge Antiochus whiche raygned and was Crowned kynge. Then there gathered vnto hym all the men of warre whom Demetrius had put awai, these fought against Demetrius, which fled and turned his backe. So Triphon toke the Elephantes, and wanne Antioche: And yong Antiochus wrot vnto Jonathas sayinge: I confirme the in thy prestihod and make the ruler, ouer .iiii. countrees, ỹ thou mayst be a frende of the kinges.

Upon thys he sent him golden vessels to be serued in, and gaue hym leaue to drinke in golde, to be clothed in purple and to weere a coller of golde. He made his brother Simon also captayne / frō the coastes of Tirus vnto ỹ borders of Egipt. Then Jonathas toke his iourney, and wente thrōw the cities beyond

the

the water (of Iordane) and all the men of watre of Siria gathered them vnto hym for to helpe hym. So he came vnto Alcalon, and they of the citye receaued hym honourablye, and from thence went he vnto Gasa, but they would not let hym in: wherfore he layde sege vnto it burnynge vp and spoylynge the places that were about the cytie.

¶ And the citesins of Gaza, submitted them selues vnto Jonathas which made peace with them, but toke of theyre sonnes to pledge, sent thē to Jerusalem, and wente thorowe the countree vnto Damascus. Now whē Jonathas herd that Demetrius princes were come into Cades (which is in Galyle) with a great hoste, purposinge to put Demetrius out from medling of the realme: he came against them, and lefte Simon hys brother, in the lande which came to Bethsura, and layed sege to it a longe season, & discomfited them. So they desyred to haue peace with him, whiche he graunteth them, and afterward put them out from thence, toke the citie, and set men to kepe it. And Jonathas & hys hoste came to the water of Jenesar, and bytimes in the morninge gat them to the playn felde of Asor.

And behold, the hoostes of the heathen mette theym in the felde, and layde watche for them in the mountaynes: so that when Jonathas cam against thē, the other (which were layde to watche) rose out of theyre places, and fought, & they that were of Jonathas syde, fled euery man, and there was not one of thē left, excepte Mathathias the sonne of Absalomus, & Judas the sonne of Chalphi the captayn: of the hoost. Then Jonathas rente his clothes, layed earthe vpō his hed, made his prayer, & turned again to thē in ỹ feld: wher thei fought together, & he put them to flyght. Now whē his owne mē ỹ were fled, saw thys they turned againe vnto hi, & helped hi to folow vpō al ther enemies vnto ther tentes at Cades. So ther were slayn of the heathen the same daye. iii. M. men, & Jonathas turned again to Jerusalē.

¶ Jonathas sendeth imbassitores to rome + to the people of Sparta to renue thēre couenaunte of frēdship. Jonathas putteth to flight the Princes of Demetrius, Tryphon taketh Jonathas by deceate.

¶ The. xii. Chapter.

Jonathas seinge that ỹ tyme was mete for him, chose certē men āde sent them vnto Rome for to stablish and to renue the frendshyp with them. He sente letters also vnto Sparta, and to other places in lyke maner. So they wente vnto Rome, and entred into the coūcel and sayd: Jonathas the hye preste and the people of the Jewes sente vs vnto you, for to renue the olde frendshyp and bonde of loue: Upō this the Romaines gaue thē fre pasp ortes/that men shuld leade them home into the land of Juda peceably. And this is the copy of the letters that Jonathas wrot vnto ỹ Spartcians. A

Jonathas the hie prest with the elders, prestes, and the other people of ỹ Jewes, sende greting vnto the Spartcyans ther brethren. Ther were letters sent long ago vnto Onias the hye prest from Arius, which than raigned amōg you: that ye are our brethren, as ỹ wrytinge made therupon/specyfieth. And Onias intreated the embassatour, that was sent, honorably, and receaued the letters: wherin there was mencyon made of the bonde of loue āde frendship. But as for vs, we nede no such wrytynges: for why, we haue the holy bookes of scripture in our handes to oure comforte. Neuertheles we had rather sende vnto you, for the renuing of the brotherhode and frendshyp/leste we shoulde be straunge vnto you/for it is long, sence the tyme that ye sent wordes vnto vs. B

Wherfore in the sacrifices that we offer & other ceremonies vpō ther solempne daies āde other, we alwaie remembre you wout ceasing (lyke as reason is/and as it becometh vs to thinke vpon our brethren) yea and are ryght glad of your prosperous honoure.

And thoughe we haue had greate troubles and warres, so that the kynges about vs haue foughten againste vs: yet wolde we not be greuous vnto you nor vnto other of oure louers and frēdes i these warres. For we haue had help from heauen, so ỹ we are defiled, & oure enemies subdued. Wherefore we chose Numenyes the sonne of Antiochus

chus and Antipater the sonne of Jasō and sent them vnto the Romaynes, for to renue the olde bonde of frendshyppe and loue with them. We commaūded thē also to com vnto you, to salute you, and to deliuer you oure leters, concernyng the reputacō of our brotherhod. And now ye shal do right well, to geue vs answere therunto.

And this is the copy of the wrytig, which Arius the kynge of Sparta sent vnto Onias: Arius king of the Spartians sendeth greting vnto Onias the hye prest. It is founde in writinge, that the Spartians and Jewes are brethrē and come out of the generacion of Abraham. And now for so muche as thys is come to our knowleg, ye shal do wel, to write vnto vs of our prosperite. As for vs, we haue writtē our mīd vnto you: Oure cattell and Goodes are yours, and youres oures. These thynges haue we cōmaūded to be shewed vnto you. When Jonathas herde, that Demetrius prices were come forth to fight against hym wt a greater hoost then afore, he went from Jerusalem, and met them in the land of Hemath, for he gaue them not space to come into hys owne countre. And he sent spies vnto ther tētes, which came agayne and tolde hym that they were appointed to come vpon him in the night season. Wherfore whē the sunne was gone downe, Jonathas commaunded his men to watch all the nyght, and to be ready wt weapons for to fyghte: and set watche men round aboute the hoost. But when the aduersarys herd that Jonathas was ready wt his men in the battayl, they feared and were afraide in their hertes, and kindled fyres in their tentes, brake vp, and gat them awaie. Neuertheles Jonathas ād his company knew it not tyl the mornig, for they sawe the fyresburnig.

Then Jonathas folowed vpon thē but he myghte not ouertake them, for they wer gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (whiche were called Zabadei) slewe them, and toke their goodes. He proceded further also, & came into Damascus/ and went thorow al that coūtre. But Simon his brother toke his tourney and came to Ascalon and to ye nexte stronge holdes: departing vnto Joppa, and wanne it. For he herd yt they wolde destroie Demetrius partie: wherfore he sent men of warre in the cyte to kepe it. After this came Jonathas home againe, and called the elders of the people together: and deuised wt them for to builde vp the strōg holdes in Jewry, and the lawes of Jerusalem, to set vp an hye wal betwyxt the castel and the cytie, for to separate it from the cytie, that it myght be alone, and that men should nether bye nor sel in it.

Upon this they cam together for to buylde vp the citie: and for so muche as the wal vpon the broke of the west syde (called caphethetah) was fallen down, they repayred it. And Symon set vp Adiadah in Sephilah, and made it strōg settinge portes and lockes vpon it.

Now when Triphon purposed to raigne in Asia, to be crowned, and to slaye kinge Antiochus: he was afrayede that Jonathas wold not suffre hī, but fight against him: wherfore he went about to take Jonathas, and to kyll hym. (E) (Mach. xi. f. Joseph. cap. xi. lib. xiii.

So he departed, & came vnto Bethsan. Then went Jonathas forth against hym to the battell with fourty thousād chosen men, and came vnto Betsan also. But when Triphō sawe that Jonathas came wt so great an hoost to destroy him, he was afrayed: and therfore he receaued hym honorably, commended him vnto his frendes, and gaue hym rewardes, commaūded his mē of warre to be as obedient vnto him as to him selfe. And sayde vnto Jonathas: why hast thou caused thys people to take soche trauayle/ seyng there is no warre betwyxte vs? Therfore send them home agayne, and chose certayn men to wayte vppon thee, and come thou wt me to Ptolomais: for I wyll geue it the, wt the other stronge holdes, men of warre and their officers: As for me, I must departe, thys is onlye the cause of my cōmynge. Jonathas beleued him/ ād did as he sayde, puttinge awaye his hoost, which went in to the lande of Juda. He kepte but .iii. M. by him, wherof he sente .ii M. into Galilee, āno on M. wente with him selfe. (F)

Now

Now as soone as Jonathas entred into Ptolomais, the cytisens sparred the gates of the cittie, and toke him, & slewe al them with the swerde, that came in with him. Then sente Typhon an hoost of fote men and horsmen into Galilee ād into the greate plaine felde, to destroie al Jonathas company. But whē they knewe that Jonathas was taken, & al they slaine that waited vponhym: they toke councel together, and came forthe ready to the battaill. So when they whiche folowed vpon them, sawe that it was a mater of lyfe, they turned backe againe. As for the other/ they went into the land of Juda peaceably, ād bewayled Jonathas, and theym that were with him ryghte sore. And Israell made greate lamentacion. Then all the heathen that were round about thē sought to destroie them. For they saide: nowe haue they no captain, nor anye man to helpe them. Therfore let vs ouercome them, and rote oute their name from amonge men.

¶ After Jonathas was taken Simon is chosen captayne, of whom Typhon takyng hys childzen & mony for the redempcyon of Jonathas, kylleth him & his childzem The graue of Jonathas Tryphō kylleth Antiochus and possesseth the realme. Demetrius taketh truce wyth Simon. Simon winneth Gaza. He possesseth the tower of Syon. He maketh hys sonne John Captayne.

¶ The. xiii. Chapter.

A Now when Simon herde y Typhon gathered a great hoost to come into y lande of Juda, and to destroy it: and sawe y the people was in greate fearfulnes and care: he cam vp to Jerusalem, and gathered the people together, ād gaue them exhortacyō, saying: ye know what grete battailes I and my brethren & my fathers house haue stryken for the lawe of the Sanctuary, and what maner of troubles we haue sene, thorowe occasion wherof all my brethren are slaine for Israels sake, and I am lefte alone. And nowe let not me spare myne owne lyfe in any maner of trouble, for I am no beter thē my brethren: but wyl auēge my peple & y Sānctuary, our childzen and our wyues: for all the Heathen are gathered together, to destroye vs of very malice.

t. Ma. vi. (x. b. xiii. b.

At these woordes the hertes of the people were kindeled together, so that they cryed with a lowde voyce, saying: Thou shalt be oure captayne in steade of Judas and Jonathas thy brethere. ordre thou oure battel and what so euer thou commaundest vs, we shall do it. So he gathered all the men of warre, making hast to finisshe all the walles of Jerusalē, which he made strong round aboute. Then sent he Jonathas the sōne of Absalomus with a freshe hoste vnto Joppa, which droue thē out that were in the castell, and remayned there hym selfe. B

Typhon also remoued frō Ptolomais, wyth a great army, to com into the land of Juda, and Jonathas with him inward: And Simon pitched hys tentes at Adus before the playne felde.

But when Tryphon knewe that Simon stode vp in steade of his Brother Jonathas, and that he wolde warre against hym: he sente messengers vnto hym, saynge: where as we haue kepte Jonathas thy brother, it is for money that he is owyng in the kinges accōpte, concernynge the busynes that he had in hande. Wherfore sende nowe an C. talentes of syluer/ād hys two sonnes for suertie, that when he is letten forthe he shall not forsake vs, and we shall sende hym agayne. Neuertheles Simon knewe, that he dissembled in hys woordes: yet commaunded he the money and childeren to be delyuered vnto him: least he shulde be the greater enemy against the chyldren of Israell/ and saye: because he sent him not the mony and the chylderen, therfore is Jonathas dead.

So Simon sent him the chyldren and an hundreth talētes, but he dissembled, and wolde not let Jonathas goo. Afterward came Typhon into y lād to destroy it, & wēt round about by y way, y leadeth vnto Ador, but whersoeuer they went thyther went Simō & hys hoste also. C

Now they that were in the castell sent messengers vnto Typhon, y he should make hast to come by the wildernesse/ and to sende them vitayles: & Typhon made ready al hys horsmenne to come that same night, Neuertheles it was a verye greate snowe, so that he came

came not in Galaadithim. And when he drewe nye Baschama, he slewe Joathas and his sonnes there, and then turned forto goo home in to his awne lande.

Then sent Symon for to fet his brothers deed coarse/and buried it in Modin his fathers cytie. So all Israel bewayled hym with greate lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulcre of his father and his brethre a buyldynge hye to loke vnto of fre stone behynd and before: and sett vp seuen pyllers, one against another (for his father, hys mother and foure brethren (and set greate pillers round about, with armes vppon theym for a perpetuall memory, and carued shippes beside the armes: that they might be sene of men saylyng i the sea. This sepulcre which he made at Modin, standeth yet vnto this day. Now as Tryphon went forth to walke with the ponge kyng Antiochus/he slew him trayterously, & raigned in his stede, crowned him self kyng of Asia, and dyd moch euell in the lande. Symon also buylte vp the castels in Jewry, makynge them stronge wyth hye towres, great walles, portes and lockes, & layed vp vytales i the stronge holdes. And Symon chose certayne men, and sent them to kyng Demetrius: to desyre him, that he wolde discharg the land from all bondage, for Tryphon had spoiled it very sore. Wherupon Demetrius the kinge answered him, & wrote vnto him after this maner,

Josep. cap, x lib. xiii.

Demetrius the king sendeth gretinge vnto Simon the hie preest his frende, with the elders and people of ỳ Jewes. The golde crowne and precious stone that ye sent vnto vs, haue we receiued: & are ready to make a stedfast peace with you, ye and to wryte vnto our officers, for to release you, concerning the thynges wherin we made you free: and the appoyntmēt ỳ we make with you, shalbe fyrme and stable. The stronge holdes which ye haue buylded, shal be youre awne. As for eny ouersyghte or fawte commytted vnto this daie, we forgeue it, and the Crowne Tare that ye ought vs also. And where as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are mete among you to be in our courte, let them be written vp, that there maie be peace betwixte vs.

Thus the yocke of the heathen was taken from Israel, in the hundreth and seuenti yeare. And the people of ỳ Jewes beganne to wryte in their letters and actes on thys maner. In the firsl yeare of Symon the preest, and prynce of the Jewes. 1. Ma. xiii. d

In those daies wente Symon vnto Gaza, and besieged it rounde about, where he set vp ordinaūce of warre. And wan a towre which he toke. So they ỳ gatt into the towre leapte in the cytie, which was in a greate feare: In so much that the people of the citie rent their clothes, and clymmed vp vpon the walles wyth their wiues and children besechīg Symon to be at one with them: sayenge.

Deale not after our wyckednes, but be gracious vnto vs/ & we shal do the seruice. Then Symon for very pyte, wolde fight nomore against them, but put them out of the citye, and caused the houses (wherin the Images were) to be clensed: and so entred the cytie wyth Psalmes of prayse, geuynge thankes vnto the Lorde. So when he had cast al abhominacyons out of ỳ cytye, he set suche men in it as kepte the lawe of God and made the cyte strong, and buylded a dwellynge place for him selfe.

Now when they in the castel at Jerusalem were kepte so streatlye, that they coulde not come forth nor into the countre/ & might neither bie nor sel: they were very hongry, and many of them famyshed to death: In so muche that they besought Simon to be at one with them, which he graunted them. So he put them out from thence, & clensed ỳ castel from filthines. And vpon the xxiii. daie of the second moneth in the. C. lxxi. yeare they entred into it with thākesgeuing and braūches of palme trees, wharpes, crowdes, cimbales, & lutes syngīg psalmes and sōges of praise vnto god, for that the greate enemye of Israel was ouercome.

And Symon ordened that the same

daye shulde be kept euery yeat in gladnes, and made strong the hil of the tẽple that was beside ẏ castel, wher he dwelt hym selfe with hys company. Symon also perceauinge that Jhon hys sonne was a mighty man of armes, made hi captaine of al the hoštes, and caused hi to dwell at Gaza.

Demetrius is ouercome of Arsaces. Simon being captaine there is great quietnes in Israel. The couenaunt of frendshyp with the Romanes & with ẏ people of Sparta is renued.

¶ The.xiiii. Chapter.

In the .Clxxii: yeat, gathered kinge Demetrius hys hoošte and departed vnto Media, to get hym helpe, for to fight againšte Triphon. Nowe when Arsaces the kinge of Persia and Media herd, that Demetrius was entred with in hys borders, he sent one of his Princes to take hym alyue, and to bringe hym vnto hym. So he wẽt & slew Demetrius hošt, toke him selue/brought hym to Arsaces, which kepte hym in warde. And all the lande of Juda was in rešt, so longe as Simon lyued for he sought the welthe of his people, therefore were they glad to haue hym for there ruler, and to do him worshippe all waye. Symon wãne the city of Joppa also for an hauẽ toune, and made it an intraunce in to the Jles of ẏsee. He enlarged the borders of his people, & conquered them more lande: He gathered vp many of theyr people that were prisoners: he had the dominion of Gasa, Bethsura and the castel, whych he clensed from fylthynes and there was no man that resisted hi: So that euery man tylled his grounde in peace, the lande of Juda and the trees gaue theyr frute and encrease. The elders sate all in iugement, & toke theyr deuice for the wealthe of the lande: the ponge men put on worshyp and harnes vppon them. He prouided vitalles for the cities, and made goodly strõge holdis of thẽ: so that the fame of hys worshyp was spokẽ of vnto ẏ ẽd of ẏ world. For he made peace thorow out the lande. and Israell was full of myrth and ioye. Euery man sat vnder his vyne and fyge trees and ther was no man to fray thẽ awaye.

Leui.xxvi.a. iii.Re,xiii.b

There was none in the lande to fyght agaynst them, for then the kynges wer ouercome. He helped those that were in aduersyte amonge his people, he was diligent to se the law kepte: as for soch as were vngodly and wycked he toke them away. He set vp the Sãctuarye, and encreased the holy vessels of the temple. nota

When the Romaynes and Sparcians had gotten worde, that Jonathas was deed, thei were right sory. But whẽ they herde that Symon his brother was made hye prest in his steade/and how he had wonne the lande agayne with the cyties in it: they wrote vnto hi in tables of latyn, to renue the frendshyppe, and bonde of loue/whiche they had made afore with Judas and Jonathas his brethren. Which wrytynges were redde before the cõgregacyon at Jerusalem.

And thys is the copy of the letters/ that the Sparcians sent: The Senatours and citezins of Sparta send greting vnto Simon the great prest w ẏ elders, prestes/and the other people of ẏ Jewes their brethren: When youre embassytours that were sent vnto oure people/certified vs of youre worshippe honoure & prosperous welth: we were glad of their comynyng, and haue wrytten the earand which they spake before the councell of the people: namely, of Numenius the sonne of Antiochus, & Antipater the sonne of Jason the Jewes embassitours are come vnto vs for to renue the old frendshyppe w vs: Upon this the people consented that the men shulde be honorably intreated, and that the copi of their earande shulde be writen in the special bokes of ẏ people for a perpetuall memory vnto ẏ Sparcians: yee and that we shulde sende a copi of the same vnto Symon ẏ great Preste.

i:Mac,xiii.c and,xii.a

¶

After this did Symon sed Numenius vnto Rome, with a golden shilde of a thousaund pounde weight to confirme the frendshyp with them: which when the Romaynes vnderstode, they saide: what thanckes shall we recompence again vnto Simon and his children? For he hath stablished his brethren, & ouercome the enemies of Israel.

wher

Wherfore they graunted hym to be fre And all this wrote the Jewes in tables of latine, and nayled it vnto the Pillers vpon the mounte Sion. The copy of ỹ writinge is thys: The .xviii. daye of the moneth Elul in the Clxxii. yeare in the thirde yeare of Simon the hyghe preast in the great congregation of the prestes, rulers of the people, and elders of the countree at Jsarame, were these wordes openly declared:

For so much as ther was much warre in our lande, therfore Simon the sũne of Mathathiah (come of the chyldren of Jareb) and his brethren, put thẽselues in parel and resisted the enemies of theyr people, that theyr sanctuarye & lawe might be maintayned & dyd theyr people greate worshyppe. Jonathas in lyke maner, after that he had gouerned hys people and bene theyr hye preste did, and lyeth buried besyde hys elders.

After that wold theyr enemyes haue troden theyr holy thynges vnder foote, destroyed theyr land ād vtterly wasted theyr sanctuary. Then Simon withstode them, and fought for his people, spẽt muche of hys owne moneye, weapened the valeaunte Menne of hys people. Gaue them wages, made strong the cyties of Juda with Bethsurah that lieth vpon the bordeys of Jewry (wher the ordinaunce of theyr enemyes laye sometyme) and set Jewes there for to kepe it.

He made fast Joppa also which lyeth vpon the se, & Gaza ỹ bordreth vpon Azotus (where the enemyes dwelt afore) ether he set Jewes to kepe it, ād what soeuer was meate for the subduinge of the aduersaryes, that layed he therin.

Now when ỹ people saw ỹ noble actes of Simon, & what worshyp he purposed to do for thẽ, his godly behaueour, & kaythfulnes which he kepte vnto thẽ/ & how he sought by al wayes ỹ wealth of hys people, because he dyd all thys, therfore they chose hi to be theyr prince and hye preest: and in hys time they prospered well by hi, so ỹ the heathen were takẽ out of their land: & they also which were in the citie of Dauid at Jerusalẽ in the castel (wher they wente oute and defyled al the thynges ỹ were aboute ỹ Sanctuary, & dyd greate harme vnto clenlynes) and Symon put men of the Jewes in it, for the defence of ỹ lande and the cytie, and set vp the walles of Jerusalem.

And kynge Demetrius confirmed him in his hie prestlhode, made him his frende, and dyd him greate worshipe. For he herde that the Romayns called the Jewes their frendes, louers & brethren: how honorably they receued Simons embassytours: how the Jewes and prestes consented that he shulde be their prynce and hye preest perpetually (tyll God rayled vp the true prophet) & that he shuld be their captayne, to care for the Sanctuary, and to sett officers vpon ỹ workes therof ouer the land, ouer the wepẽs/ ouer the houses of defẽce to make prouision for the holy thinges, and to be obeyed of euery man, & all the wrytynges of ỹ lande to be made in his name, that he shuld be clothed in purple and golde, and that it shulde be laufull for none of the people nor prestes to breke eny of these thynges/ to wythstande hys wordes, ner to call eny congregacyon in the land without him: that he shuld be clothed i purple, and weare a colar of gold: And yf there were eny which disobeyed or brake this ordinaunce, that he shuld be punished.

So all the people consented to alow Simon, and to doo accordynge to these wordes. Symon also him selfe toke it vpon hym, and was contente to be ỹ hye preest, the captayne and prynce of ỹ Jewes and prestes, and to gouerne thẽ all. And they commaunded to make this wrytynge in tables of latyn, and fasten it vnto the compas of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon ād hys posterite migh haue it.

¶ Antiochus maketh acouenaunt of frendship w Simon. Tryphõ is percequuted, The Romayns write lettres vnto kinges & nacions in ỹ defence of the Jwes. Antiochus refusing ỹ helpe that Simon sente him, breketh his cõuenaunt

¶ The .xv. Chapter.

Moreouer, kyng Antiochus the sonne of Demetrius sente letters from the Jles of the se, vnto Symon the hye preste and prince of

the Jewes, and to al the people, contey nyng these wordes: Antyochus ꝑ kyng sendeth greting vnto Symon the hye prest and to the people of the Jewes.

For so muche as certayne wicked men haue gotten the kyngedom of our progenytoures, I ā purposed to chalēg ꝑ reame agai, & to reūoreit to ꝑ old estate

Wherfore I haue gathered a greate host & made shyppes of warre: that I maye goo thorowe the countre/ and be auenged of thē whiche haue destroyed oure lande, and walled many cityes in my realme. And therfore now I make thee free also from al the tributes, wher of all kynges my progenitours haue discharged the, and from other custo= mes (wher frō they haue releled thee) whatsoeuer they be: yee I geue thee lea ue to smyte money of thyne awne with in thy lande. As for Jerusalem/ I wil that it be holy and free: and al the we= apens and houses of defence whiche ꝑ hast builded and kepelt in thyne hādes shall bee thyne. Where as eny thyng is or shall bee awynge vnto the kynge. I forgyue it thee, from thys tyme forth for euermore. And when wee haue ob= tayned our kyngdome we shall do thee, thy people and the temple great worsh= yppe: so that youre honoure shall bee knowen thorow out the whole worlde.

In the. CLxxiiii. yeare went Antioch⁹ in to his fathers lande, & al the men of warre came together vnto him, so that fewe were left with Tryphon. So the kyng Antiochus folowed vpō him, but he fled vnto Doza, which lyeth by the see syde: for he sawe that there was mis chefe commynge vnto hym, & that his host had forsaken hi. Thē came Antio= chus vnto Doza w̄ an hūdreth & twen tye thousand men of armes vpon fote, and eyght thousand horsmen. So hecō passed the citie rounde about: and the shippes came by the see. Thus they ver ed the city by lād & by water, in so much ꝑ thei suffered no man to go in nor out.

1.Mo.xiiii.d In the meane season came Numeny us (and they that had bene with hi frō the cytte of Rome, haupnge letters writ ten vnto the kynges, and prouynces / wherin were conteined these wordes: Lucius the Mayr of Rome sendeth gre tyng vnto Ptolomy the king. The em= bassitours of the Jewes oure frendes beynge sent from Symon the hye prest and from the people of the Jewes. cāe vnto vs, for to renue the old frend shyp pe. and bonde of loue/ and brought a shylde of golde, weyenge a thousande pounde/ which we were content to rece ue of thē. wherfor we thought it good to wryte vntoo the kynges and Pro= uinces, to do thē no harme, nor to take part agaynst them, their cytes ner cōu trees nether to mayntayne their enemi= es agaynst them. If there be eny wyck= ed persones therfor fled from their cōu tree vnto you/ deliuer theym vnto Sy= mon the hye prest: that he maye punysh them accordynge to their owne lawe.

The same wordes wrote the Romay nes also vnto Demetrius the kyng, to Attalus, Araba, Arsaces, & to all regy ons: as Samsanes, to them of Spar ta, Delo, Mido, Sydon, Carta, Sam= os, Pamphilia, Lycia, Halicarnassum, and to ꝑ Rhodes, to Faselis, Coo, Sy da, Arado, Gortina, Gnydum / to Cy= pres and to Cyzen. And of euery lettre they sent a copy to Symō the hye prest and to the people of ꝑ Jewes. So An tiochus ꝑ kyng brought his host vnto Doza the seconde tyme, to take it: whe re he made diuerse ordinaunce of war re/ and kepte Tryphon in that he shuld not come forth. Then sent Simon An= tiochus two thousande chosen men to helpe hym with gold, syluer and other pleteous geer: Neuertheles he wold not receaue them, but brake al the coue= naunt which he made w̄ Symō afore, and withdrewe him self from him.

He sent Athenobius also a frende of hys vnto Symō, for to reason wyth him sayynge: Ye withholde fro me Jop pa and Gaza (with the castell that is at Jerusalem) which are cyties of my real me, whose borders ye haue destroyed and done greate euell in the lande, ha = uing the dominacion in many other pla ces of my kyngdome. Wherfore delyu= uer now the cyties which ye haue taken w̄ the tributes of the places that ye ha ue rule vpon wout ꝑ borders of Jew ry: Or els geue me. v. hundreth talētes, if no we shal come & fight against you

So Athenobius the kinges frende came to Jerusalem and when he sawe the greate worshyp and honour of Simon, in golde / Syluer, and so greate plenty of ornamentes he marueled and told Simon as the king commaunded hym. Then answered Symon and sayde vnto hym: As for vs we haue nether taken other mens lande, nor wytholden them, but onelye oure fathers heretage, which oure enemies had vnrightuously in possession a certayn tyme, Thys heritage of our fathers haue we chalenged in processe of time. And where as thou complaynest concernynge Joppa and Gaza, they dyd great harme to our people and in oure lande, yet wyll we geue an. C talentes for them.

Judic.xi.c,d

Neuertheles Athenobius answered hym not one worde, but turned agayne wrothfully vnto the kinge, and tolde hi all these wordes, and the greate dignite of Simon wyth al that he had sene and the king was very angry. In the meane tyme fled Tryphõ by shippe vnto Orthosayda. Then the kinge made Cendebeus captayn of the sea coast, and gaue hym an hoste of fotemen and horsemen, commaundyng hym co remoue the hooste towarde Jewrye, and to buylde vp the citie of Cedron, to make vp the portes, and to warre agaynst the people of the Jewes. As for the king hym selfe, he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, and began to vexe the people to treade downe Jewry, to take the people prisoners, to slay them ād to buylde vp Cedre, where he set horsmē and other men of warre, that they might comefoorth and go thorow the stretes of Jewrye / lyke as the king had commaū ded hym.

Cendebeus the Captaine of Antiochus hoste is put to flight of the sonnes of Simon Ptolomeus the sõne of Abobus killeth Simon, his two sõnes at a bāket. John killeth them & lye in wayte for hys lyfe.

The.xvi. Chapter

Then came, Jhon vppe from Gaza, and told Simon hys father what Cēdebeus had done among theyr people. Upon thys called Simon. ii of hys elde sonnes Judas and John & sayde vnto thē. I & my bretheren & my fathers house, haue euer frō our youth vp vnto this daye, foughten agaynste the enemyes of Jsrael, and God gaue vs good fortune to delyuer Jsrael ofttymes. And now for so moch as I am olde, be ye in steade of me and my brother, to goo forth and fyghte for oure people, and the helpe of God be with you. So he chose. xx. M. fyghtinge men of the countre, w horsmen also, which wente forth against Cendebeus and rested at Modin.

In the morynge they arose, & went to the playne felde: & beholde, a mighty great hoste came agaynst thē, both of fote menne and horsmen. Now was there a water broke betwyxte them, & Jhon remoued the hoste towarde them. And when he sawe that the people was afrayed to goo ouer the waterbroke / he wente ouer fyrst him selfe: & ỹ men seynge this, folowed him.

Then Jhon set his horsmen and fote men in ordre, the one by the other, for their enemyes horsmen were very mani. But when they blewe vp ỹ prestes trō pettes, Cendebeus fled wyth hys hoste, whereof many were slayne, and ỹ remnaunt gat them to their stronge holde. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed styll vpon the enemyes, tyll he came to Cedron which he buylded. The enemyes fled also vnto ỹ towres that were i the feldes of Azotus, and those did Jhon burne vp. Thus ther were slaine. ii. M. men of thē, and Jhon turned agayne peceably in to Jewry.

And in the felde of Jericho was Ptolomy the sonne, of Abobus made captayne: which because he had aboundaūce of syluer and gold (for he had maried the daughter of Symon the hie preste) waxed proud in his minde, and thought to conquere ỹ londe, ymagenyng falsched against Symon & his sonnes, to destroye thē. Now as Symon was going aboute thorow the cyties, that were in the countre of Jewry, and caryng for them: he came downe to Jericho, w Mathathiah and Judas his sonnes, in the Clxxvii. yeare i the. xi. moneth called Sebat. Then Ptolomi the sonne of Abobus receaued them (but w dyscea-

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ito a ſtrong houſe of his called Doch, whiche he had buylded, where he made them a banckett.

So when Symon and hys ſonnes were merye and had dronken well Ptolomy ſtode vp with hys men (whoome he had hyd there) and toke theyr weapons, entred into the banckett houſe, and ſlewe Simon with hys two ſonnes ād certen of his ſeruauntes. Such great vnfaithfulnes dyd Ptolomy in Iſrael and recō penced euell for good. Then wrote This Ptolomy the ſame vnto king Antiochus, requyring hym, that he ſhoulde ſende hym an hooſt to helpe him: and ſo ſhoulde he delyuer hym the lande, with the cities and trybutes of the ſame. He ſent other men alſo vnto Gaſa, for to take Iohn, and wrote vnto the captaynes to come to him, and he ſhould geue them ſyluer golde and rewardes. And to Ieruſalem he ſent other, to take it & the ſanctuarye.

Then ranne there one before, and toulde Iohn in Gaſa, that his Father and hys bretheren were ſlayne and how that Ptolomy had ſent to ſlaye hym alſo: When Iohn herde thys, he was ſore abaſhed, and layd handes vpon them that were come to deſtroye him and ſlewe them: for he knewe, that they wente aboute to kyll hym.

As for other thinges concernynge Iohn, of hys warres, of hys noble actes (wherin he behaued hym ſelf manfully) of the buylding of walles which he made: other of hys dedes: they ar written in the cronicles of hys preſthode, from the tyme forth that he was made hye preſt after his father.

¶ The ende of the fyrſte booke of the Machabers;

The ſecond boke

Of the Machabees.

¶ An Epiſtle of the Iewes ỳ dwelt at Ieruſalē ſende vnto them whiche dwelt in Egypte where in they'r horted them to geue thanckes for the deth of Antiochus Of the fyre that was hyd in the pyt The prayer of Nehemiah.

¶ The.firſt. Chapter

THe brethren of the Iewes which be at Ieruſalem and in the land of Iewry, wiſh vnto thoſe brethren of the Iewes that are thorow out Egipte: good fortune, healthe and peace.

God the Lord be gracious vnto you, and thinke vpon his couenaūt that he made with Abrahā, Iſaac, and Jacob, his fathfull ſeruauntes: and geue you all ſuch an hert, that ye maye loue and ſerue him, yea and performe his wyl w an whole hert & a of wylling mynd: He open your hertes in his lawe and i his commaundementes, ſende you peace: heate youre prayers, be at one w you, and neuer forſake you in tyme of trouble. ¶ Thys is here oure prayer for you.

What tyme as Demetrius raigned in the. cliii. yere, wee Iewes wrote vnto you in the trouble and vyolense that came vnto vs. In thoſe yeares after ỳ Jaſon departed out of the holy lande & kyngdome, they breme vp the portes & ſhed innocent bloude. Then made wee oure prayer vnto the Lord, & were herd, wee offred, and lyghted the candels, ſettynge forth cakes and bred. And nowe comeye into the feaſt of tabernacles, i the moneth caſleu.

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For as he was in Perlis (namely, the Captayne with the greate host, he pere shed in the temple of Naneas, beynge disceaued thorow ỹ deuice of Naneas preistes. For as he was purposed to ha ue dwelte there, Antiochus and hys frendes came thyther, to receaue much money for a dowry. So when Naneas prestes had layed forth the moneye, he entred wyth a small company into the compas of the temple, and so they shut ¶ the temple.

Nowe when Antiochus entred by openig the preuepe intraunce of ỹ temple, the prestes stoned the Captayne to death, hewed them in peces that wer wt hi, smote of theyr heades, and threw thē out i al thinges. God be praysed, which hath deliuered ỹ wicked i to our hādes.

Where as we now are purposed to kepe the purifycacion of the temple vpon the .xxv. daye of the moneth Casleu we thoght necessari to certifie you ther of: that ye also myght kepe the taberna cles feast daye, and the daie of the fyre, which was geuen vs when Nehemiah offred, after that he had set vp the tem ple and the aulter. For what tyme as our fathers were led awaie vnto Persis, the prestes (whiche then sought the honoure of god) toke the fire preueli frō the aulter, and hyd it in a valley, where as was a greate depe drie pyt: ād there in they kepte yt, because the place was vnknowne to euery man. Nowe after many yeares when it pleased god, that Nehemiah should be sent from ỹ kyng of Persia: he sente the childers childzen of those prestes (which had hid the fire) to seke it. And as they told vs, they fo unde no fire, but thicke water. Then cō ¶ maunded he them to drawe it vp, ād to bringe it him & ỹ offertinges wt al. Now wher the sacrifyces were laied on & or dered, ỹ prest Nehemiah cōmaūded to sprinckle thē & ỹ wod wt ỹ water. Wher this was done, & ỹ time come ỹ ỹ Sunne shone, which afore was hid in ỹ clo ude: where was a greate fire kidled. In so much ỹ euery mā marueled: now al ỹ prestes prayed, whyle the sacrifice was a making. Jonathas prayed first, ād ỹ other gaue answere.

And Nehemias prayer was after this maner: O Lord God maker of all thin ges, thou fearfull and stroung, ỹ rygh tuous and mercyfull, thou that art on ly gracyous kynge, onely lyberall, on ly iust, Almightie & euerlastynge, ỹ that delyuerest Israel frō all trouble, ỹ that hast chosē the fathers and halowed thē, receauinge the offerynge for the whole people of Israel/ preserue thyne owne portyon, and halowe it. Gather those together that are scatred abrode from vs: delyuer them that ar vnder the Hea thens bondage, loke vpon them whych are despyled ād abhorred/ that ỹ Hea thens may know and see, how that thou art oure God: Punysshe them that op presse, ād proudly put vs to dishonour. Set thy people agayne in thy holy pla ce, like as Moses hath spoken. Exod. xxx. ¶

And ỹ prestes song Psalmes of thā kesgeuynge, so longe as the Sacrifice endured. Now when the sacrifyce was brent, Nehemiah commaunded the gre ate stones to be sprynckled with the rest due of ỹ water. Which whē it was do ne, there was kyndled a flāme of them also: but it was consumed thorowe the lyght, that shyned from the aulter. nota principlyng of ponds

So when this matter was knowen, it was tolde the kynge of Persia, that in the place where the prestes, which were led awaye, had hyd fyre, there apeared water in steade of fyre, and that Nehe mias and his company hadde purified the sacrifices withal. Then the kyng e consyderynge and ponderynge the mat ter dyligētly, made him a temple to prō ue the thynge that was done. And whē he founde yt so in dede, he gaue the prestes many giftes ād dyuerse rewar des: yee he toke theym wyth hys owne hand/ and gaue them. And Nehemias called ỹ same place Nephtar, which ys as moch to saye as a clensynge: but ma ny men call it Nephi.

¶ How Jeremy hidde the tabernacle ỹ Arcke, and the aultare in the hil Of the, v. bokes of Jason cōtai ned in one.

¶ The. ii. Chapter.

¶ Is found also in ỹ writin ges of Jeremi the prophet that he commaunded them whiche were caried awaye to take fire, as it is sayde a fore. He commaunded them also that ii. Ma. iii. ¶

they shoulde not forget the lawe & commaundementes of ỹ lord, & ỹ they shuld not in their myndes, wher they see images of siluer & gold wt their ornamẽts. These and such other thinges cõmaunded he them, & exhorted hi, ỹ they shuld not let the lawe of God go oute of their hertes.

It is written also, howe the prophete (at the cõmaũdemẽtes of god) charged thẽ/ to take the tabernacle & the arke wt them: & he went forth vnto ỹ moũtaine where Moises clymed vp, and saw the heretage of god. And whẽ Jeremy came there he founde an open caue, wherei he laid the tabernacle, the arke and ỹ aulter of incence, and so stopped the hole. There came certayn men together also
B folowing hi, to marke ỹ place, but they coulde not finde it.

Wherch when Jeremy perceaued, he reproued them saiyng: As for that place, it shalbe vnknowne, vntyll the tyme ỹ God gather his peple together agayn,
Exod, xiii, d and receaue them vnto mercy. Then
iii, Re. viiib shal god shew them these thinges/ and the maiesty of the Lord shal appeare, & ỹ cloud also, lyke as it was shewed vnto Moises: and like as when Salomon desired that the place might be sãctified as it was shewed him.

For he beynge a wyse man, handled honorably & wysely offeryng vnto God i ỹ halowyng of the temple, when it was finished. And lyke as whẽ Moises prayed vnto the Lorde, the fyre came downe from heauen, and consumed ỹ burnt
Leui. ix. d offeryng: Euen so prayed Salamõ also, ãd the fyre came downe from heauẽ and consumed ỹ burnt offeryng. And Moises sayde: because the synofferynge was not eaten, therefore it is cõsumed. In lyke maner Salamon kepte ỹ dedycacion (or halowinge) eyght dayes.

C Some reade Nehemias, In the Annotacions & wrytinges of * Jeremy, were these thinges put also, & how he made a lybrarye, & how hee gathered out of all countres ỹ bookes of ỹ prophetes, of Dauid, the epystles of ỹ kynges, & of ỹ presentes. Euen so Judas also, loke what he lerned by experiẽce of warre, & soch thinges as hath happened vnto vs/ he gathered them all together, and so wee haue them by vs.

If ye now desyre to haue the same, sende some body to fetch them vnto you. Whereas we then are about to celebrate the puryficacyon, wee haue written vnto you. Therfore ye shall do well, & ye kepe the same dayes. We hope also, ỹ the God (which delyuered his people/ and gaue them all the heretage, kyngedom, prestood and Sanctuary that he Deute. xxi, a
promised them in the lawe) shal shortly haue mercy vpon vs, and gather vs together frõ vnder the heauẽ in to his holy place: for he hath saued vs frõ greate parels, and hath clensed ỹ place.

As concernynge Judas Machabeus & his brethren, the purification of ỹ D
greate temple, the dedicaciõ of the aulter, yee and of the warres that concerne noble Antiochus and Eupator his sõne, of ỹ chynynges that came down frõ
i. Mac, vi. a heauen vpon those, which manfully defended the Jewes. For though they were but few, yet defeded they the whole lande, droue awaye ỹ enemyes hoost, recouered agayne the temple, that was spoken of thorowe out all the worlde/ delyuered the citie, doynge their best. ỹ the law of ỹ Lord which was put doune, might with all tranquilyte be restored agayne vnto the Lorde, that was so mercifull vnto thẽ. As touchyng Jason also of Cyren, we haue vndertaken compendiously to bring in to one boke, the thinges that were comprehended of him in fyue. For we consyderyng ỹ multitude of the bokes, and howe harde it E
should be for theym that woulde medle wt storyes and actes (ãd that because of so diuerse matters) haue vndertaken so to comprehende the storyes: ỹ soch as are disposed to reade, myght haue pleasure and pastyme therin: and that they which are dilygent in soch thinges, myght the better thinke vpon them: yee and that whosoeuer readeth them, might haue profit therby.

Neuertheless we oure selues that haue medled with this matter for the shortenynge of it, haue taken no smal laboure, but great diligence, watchyng and trauailig. Lyke as they that make a feaste, wolde fayne to other men pleasure: Euẽ so we also (for many mens sakes (are very wel content to take the

laboure

labour, where as we maye shortly comprehende/ ỹ thynges ỹ other men haue truly written.

For he ỹ buyldeth an house anewe/ must prouyde for many thinges to ỹ whole buyldynge: but he that paynteth it afterwarde, seketh but only what is comly/mete and conuenient to garnysh it withall. Euen so do we also in lyke maner. And why: He that beginneth to wryte a story for ỹ fyrst, must with his vnderstandynge gather ỹ matter together, set hys wordes in ordre, and dilygently seke out of euery parte: But he ỹ afterward wyl shorte it, vseth few wordes, and touchethe not the matter at ỹ largest. Let thys be sufficient for a Prologe, nowe will we begynne to shewe ỹ matter: for it is but a folysh thinge to make a longe Prologe, and to be shorte in the story it selfe.

¶ Of the honour done vnto the temple by the kynges of ỹ Gentyles, Symō vttereth what treasury is in the temple, Heliodorus is sent to take them away. He is strycken of God, and healed at ỹ prayer of Onias.

¶ The.iii. Chapter.

A

When tyme as the holye cyte was inhabyted i al peace and wealth, and when the laws were yet veri wel kepte. (For so was it ordened by Onias the hye prelate and other godly men/ that were enemyes to wickednesse) It came therto/ that euen ỹ kynges ād princes thē selues did ỹ place greate worshippe, and garnished the temple with great gyftes: In so moch ỹ Seleucus kynge of Asia of his awne rentes bare al ỹ costes belonging to the seruyce of the offringes. Then Symon of the tribe of Ben Jamin a ruler of the temple, laboured to worcke some myschefe in the cite: but ỹ hye prest resisted him.

Neuertheles when he might not ouercome Onias, he gat him to Appolonius the sonne of Thersa (which then was chefe lord in Celosiria and Phenices) and tolde him that the treasurie in Jerusalem was full of innumerable money, and how that the comons goodes (wich belonged not vnto the offeringes) were exceadinge greate also: ye and howit were possible, that all these might come vnder the kinges power.

Now when Appolonius had shewed the king of the money, as yt was tolde him: ỹ kyng called for Heliodorus his steward, ād sent hi w a cōmaundemēt, to bring hi n the same mony. Immedyatly Heliodorus toke his iourney, but vnder a colour, as though he wolde go to Celosiria & Phenices to viset the cityes, but his purpose was to fulfill the kynges pleasure: so whē he came to Jerusalem, and was louingly receaued of the hye prestes into the citie: he tolde what was determened concerninge the mony, he asked also, yf it were so i dede. Then the hie prest tolde him that there was such money laid vp for the vp holding of widdowes, & fatherles childre, and how that a certaine (f it belonged vnto Hircanus Tobias a noble mā & ỹ of al ỹ mony (which ỹ wiked mā Symō had bewraied) there were. iiii. C, talentes of syluer: a. ii. hundreth of goulde, yea and that it were vnpossible for those mens meaninge, to be disceaued, that had laide vp theyr moneye, in the place and temple (which is had in great worshyp throw ỹ whole worlde) for the maintenaunce and honoure of the same

Whervnto Helyodorus answered, that the kinge had commaunded hym in aupe wyse to bringe him in the money.

So that day appoited, Helyodorus entred into the temple to prdre this mater but ther was no smal feare throw out ỹ whole citie. The preistes fell downe before the aultare in theyr vestimentes, & called vnto heauen vpon hym wich had made a lawe concerning stuffe geuen to kepe, that they shoulde be safely preserued, for such as committe them vnto kepinge. Then whoo so had loked the hye prest in the face it wold haue greued his herte. For hys countenaūce and ỹ chaūging of hys colour declared the inwarde sorow of hys mynde. The man was all in heupnes, and hys body in fear: wherby they that loked vpon him might perceaue the greke of hys herte. The other people also came out of theyr houses by heapes vnto the comen prayer, because the place was lyke to come into confusyon. The wemen came together throw the streates with heary clothes aboute theyr breistes.

The virgyns also that were kepte in, ranne to Onyas, some to the walles, other some loked out of ỹ wyndows: ye they all held vp theyr handes towarde heauen, and prayd. A mysserable thinge was it to loke vpon the comen people, ād ỹ hye prest beynge i̇ suche trouble. But they besought almyghty God that the goodes whiche were cōmytted vnto them, myght be kepte whole, for those that had deliuered thē vnto their keppynge. Neuertheles the thynge ỹ Helyodorus was determed to do, ỹ perfourmed he in the same place, he himselfe personally beyng about the treasurye wyth his men of warre. But the spirite of almyghty God shewed hym selfe openli, so ỹ all they whcih presumed to obeye Heliodorus, fell thorow the power of God into a greate fearfulnesse ād drede. For there apeared vnto them an horse, w̄ a terryble man sittyng vpō hi deckte i̇ goodly aray, and the horse smote at Heliodor⁹ w̄ his fore fete. Now he ỹ sat vpō the horse had harnesse of gold vpon hi. More ouer there appeared. ii. faire ꝛ beutifull pōge mē i̇ goodly araie which stod by him, scourged hi of both the sides, and gaue hi many stryppes w̄ out ceassing. With ỹ fel Heliodorus sodēly vnto ỹ ground. So they toke him vp (being cōpassed about w̄ grate darknes) ꝛ bare hi out vpō a beare. Thus he ỹ cam w̄ so many rūnners ꝛ men of warre into ỹ saide treasury was borne out, were as no man might helpe hi: ād so the power of god was manifest and knowne. He laie stil dōme also by ỹ power of God, destitute of all hope ꝛ life. And they praised ỹ lord, ỹ he had shewed hys power vpō hys place ād temple, which a lytle afore was ful of feare and trouble, ꝛ ỹthorow the reuelacion of the almightie lord it was kylled w̄ ioye and gladnes. Then certayne of Helyodor⁹ frendes prayed Onias, ỹ in all haste he wolde call vpon God, to graunte hi his life, which was geuig vp the goost. So the hye prest consydered the matter, ād lest the king shold suspecte ỹ the Jewes had done Heliodorus some euell he offered an healthoffering for hym.

Now when the hye preist had optained hys peticion, the same yong men in the same clothing appeared, and stode beside Heliodorus, sayēg: Thancke Onias the hie prest, for his sake hath the Lord graunted thee thy lyfe: therfore seing ỹ God hath scourged the, geue him prayse and thanckes, and shewe euerye man hys myght and power. And when they had spoken these wordes they appeared nomore.

So Heliodorus offered vnto God, made great vowes vnto hi, whych had graunted hi his life, thāked Onias, toke hys hoose and wente agayne to the king. Then testifyed he vnto euery man of the greate worckes of God, that hee had sene wyth hys eyes. And when the kyng asked Helyodorus who were mete to be sent yet ones agayne to Jerusalē/ he sayde if thou hast anye enemye or aduersarye vnto thy realme/ sende hym thether, and thou shalt haue him punished, yf he escape with hys lyfe: for in ỹ place (no doubt) there is a speciall power ỹ working of god. For he that dwelleth in heauē, visiteth and defendeth ỹ place: ꝛ al ỹ come to do it harme/ he punysheth ꝛ plageth them. Thys is now the mater cōcerning Helyodorus, ꝛ the kepinge of the treasury at Jerusalem.

¶ Simon reporteth euel of Onias Jason desyring the office of the hye Preest corrupteth the king with rewardes. the wicked intent of Jason.

The.iiii.Chapter.

This Simon now of (whom we spake afore) being a bewrayer of ỹ money ꝛ of his owne natural cōtre, reported the worste of Onias as though he had moued Heliodorus vnto this, ꝛ as though he had ben a bringer vp of euel. Thus was he not ashamed to cal hi an enemy of ỹ realme, that was so faythful an ouerseer ꝛ defender of ỹ citie ād of hys people: yea and so feruēt in the law of god, but whē the malice of Simon encreased farre, that thorow his frendes there wer certayn manslaughters cōmitted: Onias consydered ỹ parell ỹ myght come thorow thys stryfe ꝛ how ỹ Appolonius (namely ỹ chef lord in Celosyria and Phenices) was all set vpon tyrauny, and Symons malyce increaced ỹ same: He gat hi to the kynge not as an accuser of the cytesins, but as

as one that by hym selfe intended ꝑ cō-
mon wealth of the whole multitude.
For he sawe it was not possible to lyue i
peace. nether Symon to leaue of from
his folyshnesse, excepte ꝑ kynge dyd lo-
ke therto. But after the death of Se-
leucus, when Antiochus(which is cal
led the noble) toke the kyngdome: Ja
son the brother of Onias laboured to
bee hye preest: For he came vnto the kyn
B ge, and promised him three hundreth
e. lx talentes of syluer, & of the other rē
tes. lxxx. talentes. Besydes this he pro
mysed hym yet an. C. & L. if he myght
haue the schoole of the chyldren, & that
he myght call them of Jerusalem Anti
ochians. Which when the kynge had
graunted, and he hadgotten the superi
orite, he beganne immediatli to drawe
his kynsmen to the customs of the hea
then, put downe ꝑ thynges that ꝑ Je-
wes had set vp of loue, by John ꝑ fa-
ther of Eupolemius / whych was sent
embassytoure vnto Rome, for to make
the bonde of frendshyppe and loue. He
put downe all the Jewes and Lyberti-
es of the Jewes / and set vp the wic ed
statutes. He durst make a fyghtynge
schole vnder the castel, and set fayre yō-
ge men to learne the maners of whores
and brotheles.

C Thys was now the begynninge of ꝑ
heathenysh and straunge conuersacy-
on, brought in thorow the vngracious
& vnherd wickednes of Jason, whych
shall not be called a Preste, but an vn-
godly person. Insomuch that ꝑ prestes
were now no more occupied about the
seruice of the alter but despised ꝑ tēple,
regarded not the offeringes: yea gaue
their diligence to lerne to fight, to wre-
stel, to leape, to daunce, and to put at ꝑ
stone: not settinge by the honour of the
fathers, but lyked the glory of ꝑ Gre-
kes best of al: for the which they stroue
perelously & were gredy to folow their
statutes ye they lust ws in al thinges
to be lyke them which afore wer theyre
enemies and destroyers. Howbeit to do
wickedly against the lawe of god shall
not escape vnpunished: but of thys wee
D shal speake here after.

*These were kept euery fif ys yeare.

What time as the * Olimpadies spor-
tes were played at Tyrus (the kynge
him selfe beinge present) this vngraci
ous Jason sent wicked men, bearyng
from them of Jerusalem (whych now
were called Antiochyans) iii. C. drach-
mas of syluer for an offerig to Hercu-
les. These had they that caryed them,
desyred vnder soch a fashiō, as though
they shoulde not haue bene offred, but
bestowed to other vses. Neuertheles
he that sent them / sente them to the in-
tēte that thei shuld be offred vnto Her-
cules. But because of those that were
present, they were geuen as to the ma-
kyng of shyppes. And Appolonius the
sonne of Nesteus was sent into Egyp-
te, because of the noble men of kynge
Ptolomy Philometor. Now when An-
tiochus perceaued that he was put out
from meddelynge in the realme he sou-
ghte hys owne profyte, departed from
thence, camme to Joppa, and then to
Jerusalem: where he was honorably
receaued of Jason and the cite, & was
brought in wt torch lyght and with gre
ate prayse: and so he turned his hoost
vnto Phenices.

After iii. yeare Jason sent Menela E
us, the forsayde Symons brother, to ii. Ma. iiii.
beare the money vnto the kyng, and to
bringe him answere of other necessary
matters. But he (when he was prayed
of the kinge for magnyfying of his po
wer (turned the Preshode vnto him
selfe, layinge vp. iii. C. talētes of syluer
for Jason. So when he had gotten cō
maundementes from the kynge, he cāe
hauinge nothinge that becommethe a
preest but bearing the stomack of a cruel
tyraunt, and the wrath of a wylde bru-
te beest. Then Jason (which had dysce-
aued his awne brother) seinge that he
him selfe was begyled also, was fayne,
to flee into the lande of the Ammonites
and Menelaus gat dominyon. But as
for the money ꝑ he had promysed vnto
the kynge, he dyd nothing therin / whe
Sostratus the Ruler of the Castell re-
quyred it of him. For Sostratus was
the man that gathered the customes:
wherefore they were both called before
the kinge. Thus was Menelaus put
out of the preshode, and Lysimachus
his brother cam in his stead. Sostra-
tus also was made lord of ꝑ Cyprias.

It happened in the meane season, ỹ the Tharsians and Mallocians made insurrection, because they wer geuẽ for a presente vnto kynge Antiochus concubine. Then came the kynge in all the haste/to still them againe, and to pacify the matter, leauinge Andronicus there to be his debyte, as one mete therfore. Now Menelaus supposing that he had gotten a ryght cõuenient time, stole certaine vessels of golde out of the temple, & gaue thẽ to Andronicus for a present and some he solde at Tyrus and in the cyties therby.

Which when Onias knewe of a certye, he reproued him: but he gat him i a Sanctuary beside Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus/and prated hi ỹ he wolde slaye Onias. So when he cã to Onias, he coũcelled hym craftely to come out of the Sanctuary, geuyng hi his hand w an othe (how be it he suspect him) and then he slew Onias, without any regarde of righteousnes. For the which cause not only ỹ Jewes, but other nacions also toke indignacyon, & were displeased for ỹ vnrighteous deth of so godly a man.

And when the king was com againe from Cilicia, and the Jewes ãd certayn of the Grekes went vnto him, cõplaynyng for the vnrighteous deth of Onias. Yea Antiochus him selfe was sory in his mind for Onias, so ỹ it pitied hi and he wepte, remembrig his sobernes and manerly behauiour. Wherfore he was so kyndled in his mynd, that he cõmaũded Andronicus to be stripped out of his purple clothinge, and so to be led thorow out al the citie: yea and the vngracious man to be slayne in the same place, where he committed his wyckednes vpon Onias. Thus the lord rewarded him his punishment, as he had deserued. Now whẽ Lysimachus had done many wicked dedes in ỹ temple thorow the councel of Menelaus, and the voyce came abrode: ỹ multitude gathered them together against Lisimachus for he had caried out now much golde.

So when the people arose, and wer full of displeasure, Lysimachus armed iii M vnthryftes to defende him: a certayne tyraunt kynge theire captayne, which was growen bothe in age & wodnesse. But when the people vnderstod ỹ purpose of Lysimachus/ some gat stones, some good stronge clubbes, & som cast ashes vpon Lysimachus. Thus there were many of them wounded, some beynge slayne, and al the other chaced away. But as for the wiked church robber him selfe, they kylled him beside the treasury. Of these maters therfore ther was kepte a courte agaynst Menelaus. Now when the kynge came to Tyrus, they made a cõplaynte vn to hi of Menelaus, concernynge this busines, and the embassitours were three. But Menelaus went apromised Ptolomy to geue him moche money, if he wolde persuade ỹ kynge. So Ptolompye went to the kinge into a courte (where as he was set to cole him) and brought hym out of that mynd. Insomuch that he dyd discharged Menelaus from the accusacions that notwithstanding was cause of all mischefe: and those poore mẽ which if they had tolde theyr cause ye before the Scithians they shuld have ben iudged innocent, them he condempned to death.

Thus were they soone punished, which folowed vpon the matter for the cytie, for the people, and for the holy vessel. Wherfore they of Tyrus toke indygnacyon, and buried them honorably. And so thorow the couetousnesse of them that were in powre, Menelaus remayned stylll in authorite, increasinge in malyce, to the hurte of the cytesins

Of the sygnes and tokens sene in Jerusalem. Of the ende ãd offence of Jason, The pursute of Antiochus against the Jewes. The spoiling of ỹ temple

The.v. Chapter.

At the same tyme Antiochus made hi ready againe to Egypte. Then were there sene at Jerusalem. xl dayes longe/ and horsmen running to and fro in the ayre/ whiche had raiment of golde, and speres. Ther were sene also whole hostes of men weaponed, and horses running in an ordre howe they came together, how thei held forthe theire shyldes, how ỹ harnessed menne drewe oute their swordes/and shot their dartes.

The

The shyne of the golden weapens was sene, and of al maner of armure. Wherfore euery mā prayed, that those tokens might turne to good. Now whē there was gone forth a false rumour, as though Antiochus had ben deed: Jasō toke a .M. men, and came sodenly vpō the citie. The citisins came vnto ỹ walles, at the last was ỹ citie taken, & Menelaus fled into the castel.

As for Jason he spared not his owne cytisyns in the slaughter, nether consydred he what greate euell it were to destroie the prosperite of his owne kynsmen: but dyd as one that had gootten the victory of his enemies, and not of his frendes. For al this gat he not the superiorite, but at the last receaued confucyon for his malyce, and fled agayne lyke a vagabunde into the lande of the Ammonites.

1. Mac. xiii. c

Fynally, for a rewarde of hys wyckednes, he was accused before Aretha ỹ king of the Arabians: In so much that he was fayne to flie from cytie to cytye/ beyng despysed of euery man as a forsaker of the lawes, and an abhompnable person. And at the last (as an open enemy of his owne natural cōūtre ād of ỹ cytisins) he was dryuē away into Egipt.

Thus he that afore put many oute of their owne natyue land, perished frō home him selfe. He wente to Lacedemon, thynking there to haue gotte succour by reason of kindred. And he ỹ afore had casten many out vnburyed, was throwne out hī selfe, no mā mourning for him, nor puttynge him in hys graue: so ỹ he nether enyoied the buryal of a straunger, nether was he partaker of his fathers sepulcre.

¶ Now when this was done the king supecte, ỹ the Jewes wold haue fallen frō him: Wherefore he came in a greate displeasure out of Egipt, and toke the

2. Mach. i. c

cytie by violence. He commaunded hys mē of warre also ỹ they shuld kyl ād not spare, but slaie downe suche as wstode them, or clymmed vpon ỹ houses.

Thus was there greate slaughter of yong men, olde men, wemen, childrē and virgines. In. iii. dayes were there slayne, lxxx. M. fourthy thousand put in prison, and no lesse sold. Yet was he not content with this, but durst go in to the most holi temple (Menelaus that traytoure to the lawes and to hys owne naturall countree, bringe hys gyde) and with his wicked handes toke thē Holye vessell, whych other kynges and Cyties had geuen thether for the garnishing ād honour of the place: them toke he in his handes vnworthely, and defyled them.

So mad was Antiochus, that he cōsydered not, howe that God was a lytle wroth for the sinnes of them that dwelte in the citie, for the whiche suche confusyon came vpon that place. And wyp-yf it had not happened thē to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shut out for hys presumption, lyke as Helyodorus was, whome Seleucus the king sēt to robbe the treasury. Neuertheles god hathe not chosē the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but after warde shall it enioye the wealth of them. And like as it is nowe forsaken in the wrath of almyghtie God, so when the greate God is recōsiled it shalbe set vp in hye worshyp agaī.

Judith. v. & ii. Mac. iii. b

So when Antiochus had taken a M. viii. C. talentes out of the temple he gat hym to Antioch in al the halte, thynkig in hys pryde, that he myght make men sayle vpon the drye lande, and to go vpon the see such an hye mynde had he. He lefte debities there to vexe the people: At Jerusalem left he Philyppe a Phrygian in maners more cruel then hī selfe ỹ set hi ther: At Garisim he left Andronicꝰ & Menelaus: whych wer more greuous to ỹ citesins then other. Now as he was thus set in malyce agaīst ỹ Jewes, he sēt Appolonius an hated prince, M. xxii. M. cōmaunding hi to slay al those ỹ wer of perfect age and to sell the women, maydes and chylderen. When he came nowe to Jerusalē he fayned peace, & kepte hi styl vnto the Sabboth day: & thē he cōmaūded his mē to take thē to theyr wepēs (for ỹ Jewes kepte holy day) & so he slew althē ỹ wer gon forth to ỹ opē play running here and there thorow ỹ cytye, wt his men weapened, and murthered a greate nombre. But Judas Macha-

beus

be⁹ which was the tenche, fled into the wildernes, led his life there with his cõpany amonge the wylde beastes & vpõ the mountaines, dwellynge there, and eating grasse/lest they should be pertakers of the faithfulnes.

¶ The Jewes are compelled to leaue ꝑ law of god The temple is defiled The readers are monished ꝑ they shal not abhorre ꝑ aduersite where vᵗ the Lord afflicteth them, The greuous payne of Eleazerus.

The .vi. Chater

ANOt longe after this, sent ꝑ kinge a messaũger of anty oche, for to cõpell ꝑ Jewes to altre the ordinaũces of ꝑ fathers & ꝑ lawe of god, to defile ꝑ tẽple ꝑ was at Jerusalẽ, & to cal it ꝑ tẽple of Jupiter Olimpius: & ꝑ thei shuld be in Gazarim, as those which dwel at the place of Jupiter ꝑ herberous. This wiked sedicõ of ꝑ vngodly was heuy vpõ al ꝑ people: for ꝑ tẽple was full of voluptuousnesse, bibbinge & bolling of ꝑ hethẽ/of tribaudes & harlottes together. The wemẽ wẽte into the holy place, & bare in ꝑ was not laufull. The alter also was ful of vnlaufull thĩges which ꝑ lawe forbiddeth to laie vpon it. The Sabbothes were not kept, ꝑ other solẽpne feastes of ꝑ lãde were not regarded. To be plaine, there durst no mã be a knowne ꝑ he was a Jewe. Inꝑ daie of ꝑ kinges birth they were cõpelled perforce to offer: & when ꝑ feaste of Bachꝰ was kept, they wer cõstrained to weer garlãdes of yuy, & so to go about for ꝑ honour of Bachꝰ. Moreouer thorow ꝑ coũcel of Ptolomy, there wẽt out a cõmaũdemẽt in ꝑ next cities of ꝑ Heathẽ, ꝑ they shuld intreat ꝑ Jewes i like maner: namely, to cõpel thẽ for to do sacrifice after ꝑ law of ꝑ Gẽtiles: ãd who so wolde not, to put thẽ to death. A pyteous thing was it to se. There were .ii. wemẽ accused to haue circũcised theyr sonnes, whõ whẽ they had led roũde about ꝑ citie (ꝑ babes hãgig at their brestes) they cast thẽ doune headling ouer ꝑ walles. Some ꝑ wer crept into dẽnes ãd had kept ꝑ Sabboth, were accused vnto Philip, ãd brent in ꝑ fire: be cause ꝑ for ꝑ feare of god they kept ꝑ cõmaũdemẽt so stifly, & wold not defẽd thẽ selues Now I beseech al those which reade this boke, that the refuse it not for these falles of aduersite: & iudge ꝑ thynges (that are happened) for no destruccion, but for a chastenyng of oure people, And why: whẽ God suffred not sinners longe to folowe theyr owne mynde, but shortly punished them, it is a token of his greate loulnge kyndnes. For thys grace haue we of God more then other people, that he suffreth not vs longe to sinne vnpunished like other nacions that when the Daye of Judgemente commethe, he maye punish them in the fulnes of their synnes. Jf we synne, he correcketh vs, but he neuer withdraweth his merci from vs: and though he punish vᵗ aduersite, yet doth he neuer forsake his people. But lette this ꝑ we haue spoken now vᵗ few wordes, be for a warnyng and exortacion of ꝑ Heathẽ Now wil wee come to ꝑ declaryng of ꝑ matter. Eleazar one of the principall Scribes, an aged man & of a welfauored contenaũce, was constrayned to gape vᵗ open mouth & to eate swinesflesh But he delitig rather to dye gloriously then to liue vᵗ shame, offred hi self willigly to the marterdõ. Now whẽ he saw ꝑ he must nedes go to it, he toke it pacyently: for he was at a poynte vᵗ hi selfe ꝑ he wold consent to no vnlawful thig for any pleasur of lyfe. They ꝑ stode by brig moued vᵗ pitie (but not aright) for ꝑ old frẽdshyp of ꝑ mã, toke hi aside priuely, & praied hi ꝑ he wold let such flesh be brought hi as were laufull to eate, & thẽ to make a coũtenaũce as though he had eatẽ of ꝑ flesh of ꝑ sacrifice lyke as ꝑ king cõmaũded, for so he might be delyuered from death, ãd so for the olde frendshyp of the man, they shewed hym thys kindnes. But he beganne to consyder his dyscrete and honorable age, hys noble and worshyppfull stocke, and howe that from his youth vp he had be of an honest & good conuersacion: yea & how constantly he had kepte the ordynaunces and Lawes Commaunded by god, wherfore he gaue thẽ thys answer and sayde: Yet had I rather first be layde in my graue. For it becometh not mine age (sayd he) in anye wyse to dissemble, wherby many yong persons myghe thinke, that Eleazar being .lxxx. yere old ãd .x., were now gone to a straunge lyfe

and

¶ Prouer. iii.,b

nota eleazar

Leuitic. xi.,a

D

i. Thessa. 5 c

and so thorow myne ypocrysy (for a lytle tyme of transitorye lyfe) they might be disceaued by thys meanes, also shuld I defyle myne age, and make it abhomynable: For though I were nowe delyuered from the tormētes of men yet shuld I not escape the hand of almyghty god nether alyue nor dead. Wherfore I wil E dye manfully, and do as it becommethe myne age: wherby I may peraduenture leaue an exāple of stedfastnes for suche as be yonge, yf I with a readye mynde and manfully dye an honest deathe, for the moost worthy and holy lawes.

When he hadde sayde these wordes immediatlye he was drawen to the torment. Now they that led hym and were mylde a lytle afore, beganne to take displeasure because of the wordes that hee sayde, for they thoughte he had spoken thē of an hye mynde. But when he was in hys martirdomme, he mourned and sayd: Thou (O Lord) which hast the holy knoweledge, knoweste openlye: that where as I myghte be delyuered from death, I suffre these sore paynes of my body: but in my mynde I am well content to suffre them because I feare the. Thus thys man dyed, leauing the memorial of his death for an example, not onely vnto yonge men, but vnto all the people to be stedfast and manly.

The punishmēt of .vii. brethren & of their mother

The .vii. Chapter

It happened also that ther were .vii. brethren (with theyr mother) taken and compelled bye the kinge against the lawe to eate swynes flesh: namely with scourges ād lethren whyppes. And one of thē which was ye chefe said, what seekest ye, & what requirest ye of vs? As for vs we are redy rather to suffre deathe thē to offēd ye lawes of god & ye fathers Thē was ye kīg angry, & bad heate cau drons & brasē pottes. Which whē they were made hot, imediatly he cōmaūded ye tong of hym that spake first to be cut out, to put the skinne ouer hys head, to pare of ye edges of his hādes & fete: yea & ye in ye sight of his mother & the other of his brethren. Now whē he was clean marred he cōmaunded a fire to be made & so (whyle ther was anye brethe in hī) to be fried in the caudron. In ye whiche when he had bene longe payned/the other brethren with their mother exhorted him to dye manfully, sayinge: The Lorde God shal regarde the treuth/ād comfort vs, lyke as Moses testifyeth Deut, xxxii a and declareth in hys songe, sayenge: and he wyll haue compassion on his seruauntes. B

So when the fyrste was deed after this maner, they brought the second to haue him in derision/pulled the skynne wt the hearre ouer his head/& asked hī if he wolde eate swines flesh, or he were pained in the other mēbres also thorow out hys body. But he answered boldly and saide: I wyl not do it. And so was he tormented lyke as the fyrst/and whē he was euen at the geuing vp ye goost he saide: Thou most vngracious persō puttest vs now to death, but the kynge of the world shal raise vs vp (which die for his lawes) in the resurrectiō of euerlastinge lyfe.

After him, was the third had in derision: as when he was required, he putt out his tonge, and ye right soone, houldyng forth his handes manfullye, and spake wt a stedfast faith: These haue I of heauen, but nowe for the lawe of God I despyse them, for my truste is, ye I shall receaue them of him againe. In so much that the king and they whyche were with him, marueyled at the yonge mans boldnesse, that he nothing regarded the paines. C

Now when he was deed also, they vexed the fourth with tormentes in lyke maner. So when he was now at his death, he said: It is better, that we be slayne put to death of men, haue our hope and truste in god, for he shal rayse vs vp againe. As for thee, thou shalt haue no resurrectiō to life. And whē they had spoken to ye fifth they tormented hym. Then loked he vnto the kyng, & said: ye hast power amōg men, for ye art a mortal man also thy selfe, to do what ye wilt but thinke not ye God hath forsakē our generacion. Abide thee, tary stil a while, and thou shalt se ye great power of God how he wil punish thee and thy sede. After him they brought ye fifte, whiche beinge, at the point of death, sayd: Be not

A Gene, xi, a

disceaued

disceaued) O kynge(for this we suffre for our owne sakes, because we haue offended our God, & therfore maruelous thinges ar shewed vpon vs. But thinke not thou, whiche takest in hand to stryue agaynst God, that thou shalt escape vnpunished. This excellent mother(worthy to be wel reported of, and had in remembrance) saw her seuen sonnes dye in one daye/ and suffered it patientlye, because of the hoope that shee had in God: yee she exhorted euery one of them in especyall, and that boldely & stedfastly w perfite wisdome, wakynge vp her wyuish thought with a manly stomake/ and sayde vnto them: I can not tell howe ye came in my wombe, for I nether gaue you breth ner soule, nor life. Je is not I that ioyned ỹ membres of your bodies together, but the maker of ỹ worlde, wich fashioned the birthe of man, & beganne all thinges. Euen he also of his owne mercy shal geue you breathe and life agayne lyke as ye now regarde not your owne selues for his lawes sake. Now thought Antiochus that she had despised him, therefore he let her go with her reproues, & beganne to exorte the yongest sonne(whych yet was left) not only w words but swore vnto him w an ooth, that he shoulde make him a ritche and welthye Manne, (if hee woulde forsake the lawes of his Fathers.) yea and that he shoulde geue hym what soeuer were necessary for hym. But when the younge man wolde not be moued, for all these thynges, he called hys mother, and counceled her to saue her Sonnes lyfe.

And when he had exhorted her w many words, she promised him that she shoulde speake vnto her sonne.

So she turned her vnto him(laughing the cruel tiraunt to scorne) and spake w a bolde voyce: O my sonne, haue pytie vppon me, that bare the .ix. monethes in my wombe, that gaue the socke, norysshed thee and brought thee vp vnto thys age.

I beseche the (my sonne) loke vpon heauen and earth and al that is therin, and consider that God made them and mans generacion of naught: so shalte thou feare this hāgmā: but suffer deth stedfastly like as thy brethre haue done it, ỹ I mai receue the agayn in the same mercy with thy brethren.

Whyle she was yet speaking these words the yong man sayd: whome loke ye for? Wherfore do ye tary? I wyl not obeye the kinges commaundement, but the lawe that god gaue vs by Moises. As for thee that imaginest all mischeafe against the Jewes/ thou shalt not escape the hande of god, for we suffre these thinges because of oure sinnes. Leuit.xi.m. Deut.xiiii.e F

And though god be angrye with vs a lytle wyle (for oure chastening and reformacion) yet shall he be at one agayn with his seruauntes. But thou (O shameful and moost abhominable person) Pryde not thy selfe throwe vayne hope in bring so malycious vpon the seruantes of god: for thou hast not yet escaped the iudgemēt of ỹ god which is almighty, and seeth all thinges. My brethern that haue suffred a lytle paine are now vnder the couenaunt of euerlasting lyfe: but thorow the Judgemente of god, thou shalt be punished ryghteously for thy pride.

As for me (lyke as my bretheren haue done) I offre my soule and my bodie for the lawes of our fathers calling vpon God, that he wyll sone be mercyfull vnto oure people: yea and wyth payne and punishment to make the graunte, that he onely is God. In me nowe and my Brethren the wrathe of almighty God is at an ende, which righteously is fallen vpon oure people. ii. Mach.xi

Then the kinge being kindled in anger was more cruell vpon him then vpon all the other, and toke indignacion, that he was so lyghtly regarded.

So this ponge man dyed vndefiled, & put his trust styll in the Lorde. Last of al after the sonnes, was the mother put to death also. Let this now be ynough spoken concerning the offeringes and extreame cruelnes.

Judas gathered to gether his host Nicanor is sent agaynst Judas. Judas exorteth his souldears to cō stātnes. Nicanor is ouercom. The Jewes geue thākes after they had put their enemise to flyght, dyuyding the spoyle vnto the fatherless & vnto ỹ wydowes. Nicanor fleeth vnto Antiochus.

The.viii. Chapter

A WHen Judas Machabeus, & they that were wythe hym, went preuilye into the townes, called theyr kinsfolkes and frendes together, toke vnto them all suche as continued yet in the fayth & law of the Jewes, & brought forth vi.M.men.

So they called vpon the Lorde, that he would haue an eye vnto hys people which was troden downe of euerye manne to be gracious vnto the temple, that was defyled of the vngodly, to haue compassion vpon the destruction, of the citty, which was shortly like to be laied waste, to heare the voyce of the blonde that cryed vnto him: to remeimember the moste vnrighteous deathes of yong innocēt childrē, ỹ blasphemyes also don vnto his name, and to punysh them.

nota

the temple that was defyled

1.Ma.ii.a. Now when Machabeus had gathered thys multitude together, he was to mightye for the heathen (for the wrath of the Lorde was turned into mercy) he fel vpon the townes ād cities vnawares, brent them, toke the moost commodious places/and slew many of the enemies. But specialli he made much chases by night, in so much that his manlynesse was spoken of euery where.

B So when Phylippe sawe that the manne encreased by lytle and lytle, and that the Matter prospeared wyth hym for the moost parte he wrote vnto Ptolomy (which was a captayne in Celosyria and Phenices) to help hī in the kinges busynes. Thē sent he Nicanor Patrocly (a specyal frende of hys (in all ỹ haste, and gaue hym of the comen sorte of the heathen no lesse then xx.M. harnessed men, to route oūt ỹ whole generacyon of the Jewes, hauing to help hī one Gorgias, a man of warre, which in matters concerning battels had greate experiēce. Nicanor ordened also ỹ tribute (which the Romaynes shulde haue had) to be geuen vnto the kinge, out of the captiuitye of the Jewes, namelye ii M. Talentes. And immedyatly he sent to the cytees of the see coast requiringe them for to bye Jewes to be theyr Seruauntes & bondmen, promysing to sell them, lxxx. and ten for one talent: but he considred not the wrath of almightye god that was come vpon hym.

C When Judas knew of this, he told the Jewes that were wyth hym of Nycanors commynge. Now were there some of them fearfull/not trustinge vnto the righteousnes of God and redde their waie.

But the other that remayned, came together and besought the Lord to delyuer them from that wicked Nicanor, which had solde theym or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenaunt that he made with their fathers, and because they called vpon hys holy & glorious name. And so Machabeus called his men together, namely about vi.M. exhorting them not to agre vnto theyr enemyes nether to be afraid for ỹ multitude of their aduersaries comming agaynst thē vnrighteously, but to fight manly, considering the reproffe ỹ they had done to the holy place wt out cause how they had dispised and oppressed ỹ cytye, yea and destroyed the Lawes of the fathers. For they (saide he) trust in their weapons and boldnesse, but oure cōfidence is in the almighty lord which in the twincklyng of an eye maye bothe destroie them that come against vs/& al the worlde.

nota the Reproffe they had to the Gode

Jere.xvii,b. Psalm,xx.b

He exorted them also to cal to remēbraunce the help, that God shewed vnto their fathers: as when there perished an C. and lxxxv.M of Sennacherybes people: And of the batail that they had in Babilon against ỹ Gallacians: how ỹ al the Macedonyans ỹ came to helpe them, stode in feare: and how they beīg but onely, vi.M. slewe an C and xx.M thorow the help that was geuen theym from heauen, wherby they also had receaued many benefites.

D iiii.re,xix.g. Esa.xxxvii,f i,Mac,vii,c

Thorow these wordes the men toke good hertes vnto them, ready to die for the lawe and the countre. So he set vpon euery company a captaine, one of his owne brethren: Simon, Joseph ād Jonathas: geuinge ech one xv.C men. He caused Esdras also to reade the holy boke vnto them/and to geue them a token of the helpe of god. 1,Ma,iiii,b

Then he him selfe being captayne in

the fore fronte of the battail, buckled wt Nicanor. And God was their helpe, in so much yt they slew aboue. ix. M men and cõpelled yt more parte of Nicanors host to flee, they were so wounded and feable. Thus they toke ymoneye from those yt came to bye them, and folowed vpon them on euery side. But when the tyme came vpõ them, they returned, for it was the Sabbath/ & therfor they folowed nomore vpon thẽ. So they toke their weapons and spoyles and toke yt Sabbothes, geuing thãckes vnto the Lord, which had delyuered them yt day, and shewed them his mercy. After the Sabbath they distributed yt spoyles to the sycke, to the fatherles and to wyddowes, and the residue had they theim selues wt theirs. When this was done, and they al had made a general prayer: they besought the mercyful Lord to be at one with his seruauntes.

Num, xxxi: d
ii, reg, xxx, c
Deut, xx, b,

Of those also that were wt Timotheus and Bachides, which fought against them, they slewe. xx. M wãne hie & strong holdes, & destroied moo spoyles: euer geuing an equal portion vnto the sicke, to the fatherles to widdowes & to aged persons. And when they had diligently gathered their weapens together, they laied them all in conuenięte places, and the remnaunt of the spoiles broughte they to Jerusalẽ. They slew Philarches yt wicked persõ, which was wt Timotheus/ a had vexed many Jewes. And when they held yt thanckesgeuinge, at Jerusalem for yt victory they brent those that set fire vpon the portes of the tẽple: namely Callisthenes, whych was fledde into an house: & so they gat a worthy rewarde of their wickednes. As for that moost vnworthy Nycanor which had brought a M. marchauntes to bye the Jewes, he was throwe the help of the Lord brought downe, euen of them whõ he regarded not: i so much yt he put of his glorious rayment/ fled by sea, and came alone to Antioch wyth greate shame and dyshonoure, whych he gat throw yt destruccion of his host. Thus he yt promised the Romaines to paie theym their trybute, when he toke Jerusalem: began now to saye plainely that god was the defender of the Jewes, and therfore not possible to wounde them, because they followed the lawes whych god had made.

nota
of fyckes and
god persons

If

Antiochus willyng to spoyle Perlopolys is driuen to flyght. As he persecuteth the Jewes, he is stryken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

The ix. Chapter.

At the same tyme came Antiochus agayne with dishonour out of Persis: for whẽ he came to Persepolys, and vndertoke to robbe the temple, and to subdue the cytie, the People ranne together and defended themselues, in so muche that he and hys were fayne to flie with shame. And so after yt flyght it happened, that Antiochus came agayne wt dishonour. But when he came to Eghbathana, he gat knowledg what was happened vnto Nicanor and Timotheus. Now as he was aduauncynge hym selfe in hys wrath, he thought he was able to aduenge the iniury that was done to them, vpon the Jewes: & therfore comaunded to make readye his charet, hasting in hys iourney wythout ceassinge, the iudgement of god prouoking hi because he had spoken so proud y, that he wolde come to Jerusalem, and make it a graue of the Jewes. But the lord god of Israel that seeth all thinges, swote him with an inuisible plage, which no man coulde heale.

A

i, Mac, vi

For as sone as he had spokẽ these wordes there came vppon hym an horrybie payne of his bowels, and a sore greife of the charmes. And that was but ryghte: for he had martyred other mẽs bowels with dyuerse and straunge tormentes, howbeit he wolde in no wyse ceasse frõ his malyce. Yea he was yet the prouder and more malicious against the Jewes. But while he was commaunding to make haste in the matter, it happened that he fel down violentlye from the charet so that it brosed hys body, and dyd him great payne.

B

And so he that thought he myght commaunde the floudes of the see (so proude was he beyond the condition of mã) and to weye the hye mountaynes in a

nota the plage of antiochus

paine of stoales, was now brought doune to the grounde, and caryed vppon an horslitter, knowledgig the manyfest power of god vpon him: so that ỹ wycked bodye of hys was full of wormes, which in his paine fel quick out of hys flesh: In so muche that his hoolste was greued with the smel and stinke of him. Thus he that a lytle afore thought he might reache vnto the starres of heuē, him might no mā now abide nor heare, for the vehemence of stynche.

Actes.xii.d

Therfore he beyng brought from his great pryde, beganne forto cometo knowleg of hi selfe: for the punishment of god warned him, and hys paine increased euer more and more. And when he hi selfe might not abyde his owne stinche, he saide these wordes: It is reason to be obedient vnto god, and that a mā desire not to be like vnto him. Thys wicked person prayed also vnto ỹ lord of whom he shoulde haue optained no mercy. And as for the citte that he came vnto so hastely, to bring it downe to the groūd, and to make it a graue for deaed men: Now he desyreth to delyuer yt free.

nota the promyse of antiochus

And as touching the Iewes, whome he had iudged not worthy to be buried, but wold haue cast thē out for to be deuoured of the foules & wild beastes, sayenge, that he wold haue destroyed both olde & yōg: Now he promiseth, to make them lyke the citizins of Athens. And wher as he had spoiled the holy temple afore, nowe he maketh promyse to garnysh it wt greate giftes, to increase the holi ornamentes, and of his owne rētes to beare the coastes, and charges belōging to the offerynges: yea and that he wolde also become a Iewe him selfe, to go thorow euery place of the world, ād to preache the power of god.

nota

But when hys paynes wold not ceasse (for the righeous iugmēt of God was come vppon hym) oute of a verye dyspaire he wrote vnto the Iewes a letter of intercession/conteynig these wordes: The kyng and prince Antiochus wysheth vnto ỹ vertuous citesins of ỹ Iewes, much health and good prosperyte.

If ye and your children fare well, and yf al thinges go after youre mynd:

D

wee geue great thanckes.

In my syckenesse also doo I remembre you louigly: for as I came out of Persia, and was taken wyth sore disease: I thought it necessarye to care for the cōmen wealth. Neyther despayre I in my selfe, but haue a good hoope to escape thys sickenes.

But consydering that my father led an hoost somtime in the hyer places, ād shewed who shoulde raygne after hym, that (yf there happened any controuersye, or any harde thing were declared) they in the lande myghte knowe theyre chefe Lord, that there shoulde be no insurrection: Agayne, when I pondre by my selfe, how that all the myghtye men & neyghbours rounde aboute, are laynge wayte, and loke but for oportunitie to do harme: I haue ordeyned that my sonne Antiochus shal raygne after me, whome I often commended to many of you, when I was in the hyer kingdomes, and haue written vnto hym as it foloweth here after. Therfore I pray you and require you, to remēber the benefittes that I haue done vnto you generally and in especyall. For I hope ỹ he shalbe of sobet/ & louing behaueour, and yf he folowe my deuice, he shalbe indifferent vnto you.

C

Dani.viii.c.

Thus that murtherer and blasphemer of God was sore smytten: and lyke as he had entreated othermen/ so he died a miserable death in a straunge cōtree vpon a mountaine. And hys bodye dyd Philyppe (that went wyth hym) cary awaye: which fearing the sonne of Antiochus, went into Egipte to Ptolomy Philometor.

¶ Judas Machabeus taketh the citie & the temple. He beginneth to shewe ỹ actes of Eupator. Thē Iewes fyght agaynst the Idumeans: Timotheus iudeth Iewry, wt whome Judas ioyneth battel. A, mē apeare in the ayre, to the helpe of the Iewes. Timothy is slayne.

The.x. Chapter.

A

Machabeus now ād hys compayny (thorow the help of the lord) wanne the temple and the citye agayne, destroyed the aulters and chapels that the heathen had buylded thorow the stretes: clensed the temple, made an other aulter of bryche stone, and after two yeares they offered sacrifices, set forth the incence, the lyghtes & shew

i.Mac.iiii.e

Exodyer.d:

dread. Whē that was don, they fel dowe flat vpon the grounde, and besought the Lorde, that they myghte come no more in to soch trouble: but yf they synned eny more agaynst him, he him self to chasten thē w̄ mercy, & not to come in ỹ handes of ỹ aliaūtes ād blasphemus men.

B Nowe vpon the same daie that the straungers poluted the tēple, it happened that on the verye same daye it was

i.Ma.iiii.c cleused agayne: namely, the.xxii. day of the moneth called Casleu. They kepte viii daies in gladnesse, lyke as in the feast of the tabernacles: remembringe ỹ not longe afore, thei helde the feast of ỹ tabernacles vpon the mountaines and in dennes like beastes. And to the same toke they bare greene bowes, braunches ād palmes before him that had geuē them good fortune to cleanse his place. They agreed also together, & made a statut, ỹ euery yere those dayes shuld be solēply kept of all ỹ people of ỹ Jewes.

How Antiochus then (that was called the noble) died, it is sufficiently told. Now wil we speke of Nicanor the sonne of that wicked Antiochus, howe it happened wyth him: and so with few wordes to comprehende the aduersite that chaunsed in the warres. When he had taken in the kyngdome, he made one Lisias (which had bene captaine of the hoste in Phenices and Siria) ruler ouer the matters of the realme. For Ptolomi that was called Macrō, beinge a ruler for the Jewes (and speceally, to sit in iudgment for soch wronge as was done vnto them) vnder toke to deale peaceably with them. For the which cause he was accused of the frendes before Eupator: and whē he was suspecte to be a traytour (because he had left Cipres that Philometor had commytted vnto him: and because he departed from noble Antiochus, that he was come vnto) he poysoned hī selfe, & died.

C Now when Gorgias was gouernour of the same places, he toke straungers and vnder toke of times to warre wyth the Jewes. Moreouer ỹ Idumeans that helde the stronge holdes, receaued those that were dryuen from Jerusalem, and toke in hande to warre also.

5.Macch.v.a

But they that were with Machabeus besoughte and praied vnto the lorde, ỹ he wold be their helper: and so they fell into the strong holdes of ỹ Idumeās, & wan many places by strength: Soch as came against thē they slew, and kylled no lesse (of al together) then twenty M. Neuertheles some, no lesse then. x. thousand, were fled in two stronge towres, hauing al maner of ordinaunce to with stande them.

D Then Machabeus leauing Symō Josephus, Zachaus ād those that were w̄ them (which were very many) wente to besege them, & to fight where moost nede was. Now they ỹ were w̄ Symō, beyng led w̄ coueteousnesse, were intreated for money, throw certaine of those ỹ laye in ỹ towres: toke. lxx. M: Dzachmas, & let som of thē escape. But whē it was tolde Machabeus what had happened, he called ỹ captaines of ỹ people together, accusig those persones, ỹ thei had sold ỹ brethrē for money, & let their enemies go. So he slew those traitores & immediatly went i hād w̄ ỹ. ii. towres ād whē they had ordred thē selues mānly w̄ their weapēs & hādes, they slew i two castels moo then xx. M.

Now Timotheus whō the Jewes had ouercome afore, gathered a multy- t.Macch.v.a
tude of straūg people, brought an host ii.Ma.viii.c
also of horsmen of ỹ Assirians, to winne Jewry by strenght. But when he drewe nye, Machabeus & they ỹ were w̄ hym E
fell into their praier, sprincled asshes vp ii.Mac.xi.a
on their heades, being girded with hearye cloth about their loines, fell doune before the aulter, and besought ỹ lorde that he would be mercyful to them, but an enemy vnto their enemies, and to take parte against their aduersaryes, according as it is promised in the lawe. So after the praier thei wēt on further from the citie: and when they came nye the enemies, they prepared them selues against them.

And by tymes in the mornynge at ỹ breake of the daye, both the hostes buckled together. The one parte had the Jere.xvii.d
Lord for their refuge, which is ỹ geuer of prosperite/strength and victory.

The

The other had a manly stomack, which is a captayne of warre.

The battail now beynge graet, there appeared vnto the enemyes frō heauen v. men vpon horsbackes w bridles of golde, leadig the Jewes, and two of thē hauyng Machabeus betwixte them, ỹ kepte him safe on euery side with theyr weapons, but shot dartes and lightenynges vpon the enemyes: wher thorow they were confounded with blindnes & so sore afraied, that they fel downe. There were slaine of fote men twentye thousand and fyue hundreth/ and syxe hundreth horsmen. As for Timotheus hi selfe, he fled vnto Gazar a very strōg hold, wherin Cereas was captain. But Machabeus and hys companye layed sege to it chearfully .iiii. dayes.

Now they that were within trusting to the strength of the place, cursed and banned exceadingly, and made greate crakynge w wicked wordes. Neuertheless vpon the fifth daie in the morninge. xx. yonge men of Machabeus companye, beynge sette on fyre in their myndes because of the blasphemy came manfully vnto the wal, and with bolde stomackes they and their other companions climmed vp vpō the towres, vndertaking to set fire vpon the portes/ & to burne those blasphemous persones quicke. Two daies were they destroieg the castel, which when they founde Eymotheus (that was crept into a corner) they killed him, and slewe Cereas hys brother in like maner with Appollophanes. Whē this was done, they sunge psalmes, w praises & thācks geuiges vnto the lord, which had done so great thinges for Israel, and geuen them the victorye.

Lysias goeth about to ouercome the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of kinge Antiochus vnto Lisias. A letter of the same vnto ỹ Jwes. A letter of the Romaynes to the Jewes.

¶ The .xi. Chapter.

NOt long after this, Lysias the kynges steward and a kynsmanne of hys (whiche had the gouernaūce of his matters (toke sore displeasure for the thynges that had happened: and when he had gathered .lxxx. M me of fote with al the host of the horsmen/ he came against the Jewes, thynkynge to wynne the Cytie, to make it an habytacion for the Heathen, and the temple wolde he haue to be an house of lucre, lyke as the other goddes houses of the Heathen are/ and to sel the preistes office euery yeare: Not considering the power of God, but was wylde in hys mynde/ trustynge in the multitude of fote men/ in thousandes of horsmē, and in his .lxxx. Elephantes.

So he came in to Jewry and then to Bethsura (a castell of defence lyinge in a narow place. v. furlonges from Jerusalem) and wāne it. Now when Machabeus and his company knew that ỹ stronge holdes were taken, they fell to their prayers with wepyng and teares before the Lorde: And all the people in lyke maner besought him/ that he wolde sende a good angell to delyuer Israel. Machabeus hym selfe was the fyrst that made him ready to the battayll/ exortyng the other that were with him, to ieoperde thē selues and to help their brethre. And whē he was goynge forth of Jerusalē together with a redy and wyllyng mynde, there apeared before them vpon horsback a mā in whyte clothyng with harnesse of golde, shakynge his speare. Then they prayed ỹ Lorde all together, which had shewed thē mercy, & were comforted i their mides: in so mothe that they were redy not only to fyght with men, but with ỹ most cruel beastes, ye and to runne thorowe walles of yron.

Thus they went on willingly hauinge an helper from heauen, and the Lorde mercifull vnto them. Thei fell mightely vpon their enemies like lions, brought downe .xi. M. fote men. xvi. C. horsmen, put al the other to flight, many of them being wounded, & some gat away naked de. Yee Lisias him selfe was faine to flie shamefully, & so to escape. Neuertheless the mā was not with out vnderstanding, but considered by him selfe that his power was mynished and pondred how the Jewes beynge defended by the helpe of Almighti God, were not

Mit. We. vi. a
i. Mac. iii. d
& xi. b.

Iohn. ii. b.

Esa. xxxvi. b

B

ii. Mac. x. b

ii. Mac. iiii. d

C

able to be ouercome: wherfore he sent them word, and promysed, that he wolde consente to all thynges which were reasonable, and to make the kyng their frēd. To ỹ which praier of Lysias Machabeus agreed settyng in al thynges ỹ comen welth: and what soeuer Machabeus wrote vnto Lysias concernynge the Jewes, the kyng graunted it. For there were letters wrytē vnto the Jewes from Lysias conteinyng these wordes.

Lysias sendeth greatīg to the people of Jewes. Jhon and Absalon which were sente from you, deliuered me wrytynges, and ꝑsuaded me to fulfyll the thynges concernyng their arand. Therfore loke what might be graunted, I certifyed the kynge thereof: and whatsoeuer was conuenient. I agred therto, If ye now wyl be faithful in the maters. I shal endeuer my selfe herafter also to do you good. As concerning other thinges by cuerye article therof: I haue cōmytted them to youre messaungers: to whom I sent vnto you, to commen with you of ỹ same/ fare ye wel, In ỹ hundreth & .xlviii. yeare, ỹ .xxiiii. daye of ỹ moneth Dioscorinthius.

Now the kinges lettre conteyned these wordes. Kynge Antiochus sendethe greating vnto his brother Lisias. For so moch as our father is now deed/ oure wyl is/ that they which are in oure realme, lyue without eny insurrecyon, and euery man to be dyligent in his owne matters. We vnderstande also/ that ỹ Jewes wolde not consente to oure father, for to be brought vnto the custome of the Gētyles, but stykly to kepe their owne statutes: for the which cause they requyre of vs also, to lette thē remayne still by their awne lawes.

Wherfore our minde is, that this people shalbe in rest: we haue concluded & determined also/ to restore them their temple agayne; that they may lyue accordynge to the vse and custom of their forefathers, Thou shalt do vs a pleasure therfore, yf thou sende vnto them and agree with them:

That whē they are certified of our mīd they maye be of good chere, and loke to their owne wealth.

And thys was the letter that the kynge wrote vnto the Jewes: kynge Antiochus sendeth greatig vnto the councel & the other people of the Jewes: Yf ye fare well, we haue oure desyre: as for vs we are in good health. Menelaus came and tolde vs, how that your desyre was to come downe to youre people, whiche ate wyth vs.

Wherfore those that wyl come, we wyll geue them fre lybertie, vnto the .xxx. day of the moneth of Apryll that they maye vse the meates of the Jewes and theyr owne lawes/ lyke as afore: and none of thē by any maner of wayes to haue harme, for thynges done in ignoraūce. Menelaus whome we haue sent vnto you, shall comen with you at large, fare yee well, In the .Cxlviii. yeare, the xv. day of the moneth Apryll.

The Romaynes also sent a lettre, cōteynyng these wordes: Quintus Mennius and Titus Manilius, Embassytoures of the Romaynes, Sende greting vnto the people of the Jewes. Loke what Lisias ỹ kinges kinsman hath graunted you, we graunt you the same also. But as concernynge the thynges which he referred vnto the king, sēde hyther some wyth spede, and ponder the matter dylygently among e your selues that we maye cast the best to youre profyte, for we must departe now to Antioch. And therfore wryte shortly agayne, that we maye knowe youre mynde: Fare well. In the Cxlviii. yeare, the .xv. day of the moneth of Apryll.

Timotheus troubleth the Jewes. The wiked deade of the Ieppites, against the Jewes: Judas is aūged of them. He setteth fire on the gate of Jamnya The pursuyte of the Jewes against Timothye. Timothy is taken and let go vnhurt. Judas pursueth Gorgias, Judas offring sacrifice for the deth sheweth the hope of the resurrection

The .xii. Chapter:

When these couenauntes were made Lisias went vnto the king, and the Jewes tylled the fyre grounde, but Tymotheus, Apolonius the sonne of Genei, Jerom and Demophon the proude, Nicanor the capteyne of Cepres, and they that laye in those places wolde not let them lyue in reste and

and peace. They of Joppa also did euē such a shamful dede. They praied the Jewes that dwelt amōg them, to go w̄ their wiues ād children into the shippes which they had prepared, and did with thē/as though they had oughte thē no euel wil. For so much thē as ther was gone forth a general proclamatiō thorow the citie because of peace, they consented therto, and suspect nothing but when they were gone forth into ẏ depe, they drowned no lesse then .ii. hundreth of them.

When Judas knewe of this cruelty shewed vnto his people, he commaunded those that were wyth him to make them ready, exhorting them to call vpō god the righteous iudge: went forth against those murthurers of his brethrē, set fyre in ẏ hauen by night, brent vp ẏ shyppes, and those that escaped from ẏ fyre, he slew w̄ the sweard. And whē he had don thys, he departed as thoughe he wolde come agayne, and rote out al them of Joppa. But when he had gottē worde that the Jamnites were minded to do in lyke maner to the Jewes which dwelt among them, he came vpon ẏ Jamnites by nighte, and set fire in the hauen w̄ the shippes: so that ẏ lyghte of the fyre was sene at Jerusalem, vpō a .ii. C. .x. .xl. furlonges.

Now when they were gone frō thēce .xx. furlonges, in their iourney towarde Timotheus. v M. men of fote ād. v C horsmen of the Arabians foughte with him. So when the battail was eatnelt & prospered w̄ Judas thorow ẏ help of God: ẏ residue of ẏ Arabiās beig ouercome, besought Judas to be at one w̄ them, and promised to geue him certain pastures, and to do hym good in other thinges. Judas thinkynge that they shoulde in deade be profytable concerninge manye thynges, promysed them peace: whervppon they shoke handes, and so they departed to their tentes. Judas went also vnto a citie, which was verye faste kepte wyth brydges, fensed rounde a bout wyth walles, and diuers kyndes of people dwellynge therin, called Caspin.

They that were wythin it, put soch trust in the stregth of ẏ walles, ẏ i their

floare of bittayles: that they were the slacker in theyr doinges, cursynge and reuylyng Judas with blasphemyes, and speaking such wordes as it becommeth not. But Machabeus callynge vppon the greate Prince of the worlde (whych wythout any battayll rammes or ordynaunce of warre, did cast down the wales of Jericho, in the tyme of Josue) fel manfully vpon the walles, toke the citie, & (throw the helpe of the Lord) made an exceading great slaughter: In so muche that a lake of two fourelonges broade which laye therby, semed to flowe wyth bloude of the slayne. Josue. vi. e

Then departed they from thence. vii C. and L. fourlonges, and came to Caraca, vnto the Jewes that are called Tubiaei. But as for Timothey, they coulde not gett hym there: for (not one mater dispatched) he was departed frō thence, and had de lefte certayne menne in a verye stronge holde. But Dositheꝰ and Sosipater, which were capteynes wyth Machabeus slew those that Timotheus had lefte in the house of defence, euen ten thousand men. And Machabeus prepared hym wyth the .vi. thousand men that were aboute hym, set thē in ordre by companyes, and went forth agaynst Timotheus, whyche had with hym an C. and xx. thousand men of fote, ii. M. and v. C. horsmen.

When Timotheus had knowledge of Judas comming, he sent the women, D
chyldren and the other baggage vnto a castel called Carnyō (For it could not be wonne/and was harde to come vnto/the ways of the same places were so narow, and when Judas company came fyrst in sight, the enemyes were smitten with feare, throw the presēce of god whych seeth all thynges: In soo muche ẏt they fleyng one heere, an other there, were rather discomfitted of theyr owne people, and wounded with the strockes of their owne swerdes. Judas also was very earnest in folowing vpō thē punysshing those vngodly, and slewe .xxx. M men of them. Tymotheus also hym selfe fell into the handes of Dositheus and Sosipater whome he besoughte wythe many prayers, to let hym go wyth hys Judith. viii. e i. Reg. xiii. c ii. Para. xx. d

lyfe: because he had many of the Jewes fathers and brethren in preson, which (yf they put hi to death) myght be disapoynted. So when he had promysed faythfully to delyuer thé agayne accordinge to the condicion made, they let hi go without harme, for the health of the bretheren. And when Judas had slayn xxb. M. he wente from Carnion.

Now after that he had chased away and slayne hys enemyes, he remoued ỹ hoost to warde Ephron a stronge cytye, wherin dwelte many dyuerse people of the heathen, and the stronge yonge mẽ kepte the walles, defendinge them mighty lye. In this citie was much ordinaunce, and prouision of dartes. But when Judas & hys companye had called vpon almyghty god (which with hys power breaketh the strenght of the enemies) they wanne the cytie, and slewe xxb. M. of them, that were withi. From thẽce went they to the citie of the Scithians, which lyeth. bi C. furlonges from Jerusalem. But whẽ the Jewes which were in the cytie testifyed, that the cytesyns dealte louingly with them, yea and intreated them kindly in ỹ tyme of their aduersitie. Judas and hys companye gaue them thanckes desyring theym to be frendly styll vnto theym: and so they came to Jerusalem the hye feast of the weekes beinge at hande. And after ỹ fest thei wẽt forth against Gorgias the gouernour of Idumea, wyth .iii. thousãd men of fote, and .iiii. C. horsmẽ. Wyche when they met to gether: it chaunsed a fewe of the Jewes to be slayne.

D And Dositheus one of the Bachenors a myghti horsman of Thracia fell vpõ him/ and smote of his arme, so that Gorgias escaped & fled i to Mozosa. Whe they now ỹ were of Gorgias syde, had foughte longe and were weary: Judas called vpon the Lorde that he wolde be theyr helper, & captayne of ỹ felde; and wt that, he begane with a manly voyce to take vp a song of prayse, & a crie, In so moch that hee made the enemyes afrayed, and Gorgias men of warre to take theyr flyghte. So Judas gathered his host, & came in to the cytie of Odolla & whẽ the seuenth daye came vpõ thẽ ỹ cleansed thẽselues (as the custome was) & kepte the Sabboth in the same place. And vpon the daye folowinge, Judas and his companye came to take vp the bodies of them that were slaine, and to bury them in the fathers graues. Nowe vnder the cotes of certaine Jewes whiche were slayne, they founde Jewels ỹ they had taken oute of the temple and from the Idoles of the Jamnites: whiche thing is forbiddẽ the Jewes by the lawe. Then euery man saw ỹ this was the cause/ wherfore they were slayne. E

And so euery man gaue thankes vnto the Lorde for his rightuous iudgmẽt which had opened the thynge that was hid. They fel downe also vnto their prayers, and besought God, the fawte which was made, might be put oute of remembraunce. Besydes that, Judas exorted the people earnestly, to kepe thẽselues from suche a synne: for so muche as they saw before their eyes, that these men were slaine, for the same offence. So he gathered of euery one a certain in so muche that he broughte together two thousand drachmas of siluer, which he sent vnto Jerusalẽ, ỹ there might a sacrifice be offered for ỹ misdede. In the which place he dyd wel and righte: for he had some consideracion and pondryng of the lyfe that is after this time. For yf he had not thoughte that they/ which were slain, did yet lyue, it had bene superfluous ãd vayne, to make anie vowe or sacrifyce, * for them, that were dead. But for so much as we saw e, that they whyche dye in the fauoure and beleue of God, are in good rest and ioye; he thought it to be good and honorable for a reconcilyng, to do ỹ same for those which wer slain, that the offence might be forgeuen.

* Judge vpon this place whether ỹ opinion hath bene to prayefor the deede, as to bee baptised for thẽ i. Corinth. xv. d. which thynge was onely done to confirme the hope of the resurrecyon of ỹ deed, not to delyuer thẽ fr ãny payne. Sẽ Paul dyd not alow ỹ ceremony of Christenyng for the ded, no more doth any place of the canonycal. Scripture alow ỹ ceremony of offeryng for the deed.

Furthermore: This hole boke of Machabees, * specyally this second is no sufficient autorite to make an article of our fayth: as it is before sufficiently proued by the authorite of Sẽ Jerome in the prologe of these bokes called Apocripha.

C The commynge of Eupator in to Jewry. The deeth of Menelaus. Machabeus goyng to fyght agaynst Eupator, moueth his soudiers vnto prayer. He killeth xiiii. thousande men in ỹ tentes of Antiochus, Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth frendshyp with ỹ Jewes

The.xv. Chapter.

A t.Ma.vi.d. IN the.clix. yere gat Iudas knowleg, that Antiochus Eupator was comyn ge wyth a greate power in to Jewry, and Lysyas the stewarde and ruler of his matters with hym: haupng an.C.x.M. méof fote. v. M. horsmen. xvii. Elephantes, and. iii. C. charettes. Menelaus also ioyned ti.Ma.iiii.d him self wyth them (but wyth greate dyscreate) and spake fayre to ỹ kynge, not for eny good of the countre, but because he thought to haue bene made som greate man, of auctorite. But the kinge of kinges moued Antiochus mynd agayn ste thys vngodly personne, and Lysias informyd the kynge, that thys Menelaus was the cause of all myschefe: so ỹ the kynge commaunded to take him, & (as the maner of them is) to put hym vn to death in the same place.

There was also in the same place a tower of. L. cubytts hye, heapped with asshes: but aboue it was so made, that men myght loke downe on euery syde. B Aboue in to the kynge commaunded ỹ C.Mete shamefull person to be caste amonge ỹ asshes, as one that was cause of al vngracefoulnesse. And reason it was, that the vnthryft shulde dye, soch a death, & not to be buryed: for he had done moch myschefe vnto the aulter of God (whose fyre and asshes were holy) therfore was it righ, that he him self also shulde be destroyed wt asshes.

But ỹ kynge was wood in his mynde and came to sheewe hym selfe more cruell vnto the Jewes, then hys father was. Wherof when Iudas perceaued, he commaunded the people to call vpon the Lorde nyght and daye: that he wolde now helpe them also, lyke as he had done alway: For they were afrayed to be put from their lawe, from their natural countre and from the holy temple: & not to suffre the people (whych a lytle whyle afore began to recouer) to be subdued again of the blasphemos nacyons So when they had done thys together and besought the Lorde for mercye, wt C weping and fasting thre days long flat vpon the ground Iudas exhorted thẽ to make them selues readye. But hee and the elders together deuysed to goo forthe fyrste with theyr People. afore the kynge brought hys hoost in to Jewry, and afore hee beseged the cytie/ and so to committe the matter vnto God.

Wherefore he ascribed the power of all thynges vnto God the maker of the worlde, exortynge his people to fyghte manfully, (yee euen vnto death) for the lawes/ the temple, the citye, their awne natiue countre, and to defende ỹ cytesins: and set hys hoost before Modyn. He gaue them also that were wt hym, a token of the victory of God, chosyng out the manlyest ponge men, wente by nyght in. the kynges pauilyon, and slewe of the hoost. xiiii. M. men, & ỹ greatest Elephantes, wt those that sat vpon them.

Thus when they had brought a greate feare and rumour amõge the tentes of theyr enemyes, and all thinges weme prosperously wt them, they departed in D the breake of the day, God being their healper and defender. Nowe when the kynge perceaued the manlinesse of the Jewes, he wente aboute to take ỹ strõg places by crafte, and remoued hys hoost vnto Bethsura, which was a well kepte house of defence of the Jewes: but thei were chased awaye, hurt & dyscõfited. And Judas sent vnto them ỹ were i it, soch thinges as were necessary. In the Jewes hoost also ther was one Rhodoch⁹ which tolde the enemyes their secretes: but they sought hym out, and whẽ they had gotten hym, they put hym in prisõ After this dyd the kynge comen wt thẽ that were in Bethsura, toke truce wt thẽ departed, and stroke a battayll wt Judas, which ouercame him,

But when he vnderstode, that Philipp (whom hee left to be ouerseer of his busynesses at Antioche) began ne to rebel agaynst him, he was astonnied in hys minde: so that he yelded him selfe to the Jewes, and made them an othe, to do whatsoeuer they thought ryght.

Now when he was reconsyled wt them he offred, made moch of the temple/ gaue greate gyftes vnto it/ enbrased Machabeus, makynge hym captayne and gouernour from Ptolomais vnto the Garreues.

Notꝛa
wepyng & fastyng

Newes

Neuertheleſſe when hee came to Ptolomays, the people of ỹ cyty were not content wyth that bonde of frendſhype: for they, were afrayed, that he wolde breake the couenaunt. Then wente Lyſias vp in to the ſeat, ād enfourmed the people, ſhewed them the cauſe why, & pacyfyed them. So he cam agayn to Antyoch. Thys is now ỹ mater concernynge the kynges iourneye, and hys returne.

¶ By the mocyon of the Lord, Demetrius ſendeth Nicanor to kyl the Jewes. Nicanor maketh a compacte with ỹ Jewes, which he yet breaketh through the mocion of the kyng. Nicanor cōmaundeth Razia to be taken, The boldnes of Razia.

¶ The.xiiii. Chapter.

After thre yeares was Judas inkourmed, howe ỹ Demetrius the ſonne of Seleucus was come vp with a greate power and ſhyppes, thorow the hauen of Tripolis, to take certayne commodyous Places and countrees, agaynſt Antiochus and his captayn Lyſias. Now Alcimus (which had bene hye Preſt, & wylfully defyled hym ſelf, in the tyme of the myxtynge) ſeing, that by no meanes he coulde be helped, nor haue any more intraunce to ỹ aultar: he came to kyng Demetrius in the hundreth and one and fyftye yeare, preſentyng vnto him a crowne of golde, a palme and an olyue tree: which (as me thought) belonged to the temple, and ỹ daye he helde his tonge. But when he had gotten opoꝛtunytye for his madnes, Demetrius called him to councel, and aſked hym, what thinges or councels the Jewes leaned vnto. He anſwered: The Jewes that bee called Aſſidei (whoſe capteyn is Judas Machabeus) maynteyne warres, make inſurrecyons, and wyl not let the realme be in peace.

For I beynge depryued of my fathers
2B honoure (I meane the hye preſthode) am come hither: partly e becauſe I was faythfull vnto the kynge / and partly becauſe I ſought the profyt of the cyteſyns. And why? all our people thorow ỹ wickednes of them are not a lytle troubled. Wherfore I beſeche the (O kynge) conſyder al theſe thynges dilygently and then make ſome prouiſyon for the lande and the people, accordynge to the kyndnes that thou haſt offered vnto them. For as long as Judas hathe the vpperhande, it is not poſſible ỹ men can lyue in peace.

When he had ſpoken theſe wordes, other frendes alſo haunge euell wyll at Judas, ſett the kynge Demetrius on fyre agaynſt him. Which immediatly ſent Nicanor (ruler of the Elephantes) a captayn, into Jewry: commaundyng him, to take Judas him ſelf alyue, but to ſlaye them ỹ were with him, & to make Alcimus hye preſte of the temple.

Then the Heathen whych fled oute of Jewry frō Judas, came to Nicanor bi flockes, thinkyng the harme and decaie of the Jewes to be their welfare. C
Now whē ỹ Jewes herde of Nicanors commynge, and the gatheryng together of the Heathen thei ſprenckled them ſelues with earth ād beſought him which made them hys people, and euer defen- ii.Ma.x.e.
ded his owne porcion with euident tokens, that he wolde preſerue thē ſtyll. So at the commaundement of the captaine thei remoued from thence, and came to a towne called Daſſalā. And Simon Judas brother fel in hande wyth Nicanor but thorow the ſodane cōmige of the enemyes / he was afrayed.

Neuertheles Nicanor hearynge ỹ manlynes of them that were wt Judas, and ỹ bolde ſtomakes that they had to fight for theyr naturall countree, durſte not proue the mater wt bludſheding. Wherfore he ſent Poſſidonius, Theodocyus & Mathias before, to geue & to take peace. So when they had taken long aduiſement there vpon, and the captayne ſhewed it vnto the multitude: they were agreed i one mynde, to haue peace. And they appoynted a daye to ſyt vpō theſe matters quietly amonge them ſelfes, the ſtoles alſo were brought and ſet forth.

Neuertheles Judas commaunded certayne men of armes to wayte in cōuenyent places, leſt there ſhuld ſodenly aryſe any euel thorow the enemyes. And ſoo they commoned reaſonably together.

Nicanor, whyle he abode at Jeruſalem D
ordred hym ſelf not vnreaſonably, but ſet away the people that were gathered to-

togeth̄er. He loued Judas euer w̄ hys herte and fauoured him. Hs prayed hī also to take a wyfe, and to bringe forth childzen. So he maried, lyued in reste, & chei led a comē life. But Alcimus perceauynge the loue that was betwyxte thē, & how thei wer agreed together, came to Demetrius, & tolde him that Nycanor had taken straunge matters i hande, and ordened Judas (an enemy of the realme) to be the kynges successor. Thē the kynge was sooze displeased, and thozow ỹ wicked accusations which Alcymus made of Nicanor, he was so prouoked, that he wrote vnto Nycanor, satynge: that hee was verye angrie for the frendshipp and agreement, which he had made w̄ Machabeus. Neuertheles he cōmaunded hym in al the haste, that hee shulde take Machabeus preſoner, and sende him to Antioche.

Wohych letters when Nycanor had sene, he was at his wittes end, and sore greaued, that hee shoulde breake the chynges whereyn they had agreed: speciallỹ, sayenge Machabeus was ỹ mā that neuer dyd him harme. But because he myght not w̄stande ỹ kynge hee sought opportunite to fulfil his commaundement. Not w̄standinge, when Machabeus sawe that Nicanor begā to bee churlyshe vnto him/ and that he intreated him more roughlỹ then he was wonte, he perceaued ỹ such vnkyndnes came not of God/ and therefore hee gathered a few of his men, ād withdrewe him selfe from Nicanor. Which when he knew that Machabeus had mankullỹ preuented him, he came in to the great and most holy temple: and commaunded the prestes (which were doyng their vsual offeriges) to delyuer him the mā. And whā they sware that they could not tell where the man was whom he sought he stretched out his hande/ & made an othe, sayenge: If ye wyl not delyuer me Judas captiue, I shall remoue thys tē ple of God in to ỹ playn feld, I shal breake downe the aulter, & consecrate this temple vnto Bacchus. After these wordes he departed.

1.Ma,vii,c. Then the prestes lyft vp there hādes toward heauen, and besought him that was euer the defēder of their people, saienge. Thou O lord of all/ which haste nede of nothynge, woldest that the temple of thy habitaciō shuld be amōg vs. Therfore now O most holy Lord, kepe this house euer vndefyled, which lately was clensed. Now was there accused vnto Nicanor, one Razis an Aldermā of Jerusalem, a louer of the whole citie and a man of good reporte: whiche for the kinde hert that he bare vnto ỹ people was called a father of ỹ Jewes. This man eft tymes, when the Jewes were minded to kepe them selues vndefiled, defended and deliuered thē, being content stedfastly to spende his body & his lyfe for his people.

1.Ma,vii,d. So Nicanor wyllyng to declare the hate/ that he bare to the Jewes sente. v C men to take him: for he thoughte, yf he gat him he should bringe the Jewes in great decaye. Nowe when the people began to ruſhe in at his house/ to breake the doares, and to set fire on it: he beinge now taken/ wold haue defended hī selfe with the swerde: choosing rather to dye manfully, then to yelde him selfe to those wicked doers: and because of his noble stocke, he had rather bene put to extreme cruelte. Notwithstandig what tyme as he missed of his stroke for hast and the multitude fell in violentlye betwyxt the dores: he ranne boldely to the wall, and cast him selfe downe manfully among the people of them/ which gaue roone place to his fall, so that he fel vpon his bely.

Neuertheles while there was yet breathe with in him, he was kyndled in his mynde, and whyle hys blonde gusshed out exceadingly (for he was verye sore wounded) he ranne thorow the middest of the people and gat hym to the toppe of a rocke. So when his blonde was now gone, he toke out his owne bouelles with both his handes, and threwe them vpon the people: callyng vpon ỹ Lord of lyfe and spyrete, to rewarde hym this a gaine, and so he died.

¶ Nicanor goeth aboute to cōe vpon Judas on the Sabboth day, The blasphemy of Nicanor Machabeus expoundinge vnto the Jewes the vision boldneth theyr hertes, The prayer of Machabeus After the hoste of Nicanor is ones ouercome Machabeus commaundeth his heades hys handes to be cut of & his tong to be geuen vnto fowles.

¶ The xv. Chapter.

A ii,Ma,vii.d

NOwe when Nicanor knewe that Judas was in the coũtre of Samaria, he thoght with al his power to strike a felde wyth hym, vppon a Saboth daye. Neuertheles the Jewes that were compelled to go wt hym, said: O do not so cruelly and vnkindlye but halowe the Sabboth day, and worshyp hym that seyth all thynges. For all this yet sayde the vngracious personne: Is there a myghty one in heauen, that commaunded the Sabbath day to be kepte? And when they sayde: ye a the lyuing god, the myghtie Lorde in heauen commaunded the seuenth daye to be kepte, he sayd: And I am myghty vpõ earth, to commaunde them for to arme theym selues, and to performe the kynges businesse. Notwithstanding he myght not haue hys purpose.

iii,reg,xx,c

Exod.xx.d

Nicanor had deuised wythe greatte pryde to ouer come Judas, and to bringe awaye the victorye. But Machabey had euer a fast confydence and a perfecte hope in God that he wolde help hym, ād exhorted hys people, not to be afraid at the commyng of the heathen: but alwaye to remembre ỹ help that had bene shewed vnto them from heauen, yea & to be sure now also, that almighty God wolde geue them the victorye. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles, that they had stryken afore, and made them to bee of a good corage.

B

So when theyr hertes were pluct vp he shewed them also the dyscreatfulnes of the heathen, and how they wold kepe no couenaunt nor oth. Thus he weaponed thē not wyth the armour of shyld & speare, but with wholsome wordes and exhortacions. He shewed them a dreame also, where thorowe he made theym all glad, whych was thys: he thought that he sawe Onias (whych had bene a high preste, a vertuous and louing man, sad, and of honest conuersacion, wel spoken, and one that had bene exercysed in godlynes from a chyld) holding vp hys hãdes towarde heauen, and prayinge for hys people. Afterthys there appeared vnto hym another mã, whych was aged honourable and glorious.

And Onias sayde: This is a louer of the brethren, and of the people of Israell. This is he that prayeth moch for the people, and for al the holy cytie: Jeremy the prophet of God. He thought also ỹ Jeremy helde out hys ryght hãd and gaue hym (namelye vnto Judas) a swearde of gold, sayinge. Take this holy swearde, a gyfte from God, wherwith thou shalte smyte downe ỹ enemyes of the people of Israell. And so they were well comforted thorow ỹ wordes of Judas, and toke corage vnto them, so that the yonge men were determed in theyr myndes to fyght, and to byde styfly at it. In so moch that in the thinges which they toke in hand, theyr boldnesse shewed the same, because the holy cytye and the temple were in parell: for ỹ which they toke moze care, thē for theie wyues, childezen, brethezen and kynsfolckes. Agayne, they that were in the cytie, were most careful for those which were to fyght. Now when they were all in a hope that the iudgement of ỹ matter was at hande, & the enemyes drew nye, the host beynge set in aray, the Elephātes and horsmen euery one standynge in his place: Machabeus consydered the commynge of the multitude, the ordynaunce of dyuerse wepens, the cruelnes of the beastes, and helde vp his hādes towarde heauen, callynge vpon ỹ Lorde that doth wounders, which geueth not ỹ victory after the multitude of weapens and power of the host (but to them that please him) accordyng to hys awne wille. Therfore in his prayer he sayd these wordes, O Lord, thou that dyddeste sende thyne Angell in the tyme of Ezekiah kynge of Juda, and in ỹ hoste of Sennaheryb slewest an hundreth ād fyue and fouze score thousande: sende now also thy good Angel before vs (O Lorde of heauens) in the fearfulnesse & dreade of thy myghtye arme, that they which come agaynst thy holy people to blaspheme them, may be afrayed. And so he made an ende of his wordes. The Nicanor and they that were with hym, drewe nye with shawmes and songes:

C

D

ii:Pa.xliii.c Judic,vii.b

iiii.re,xix,g Ec xxxvi.i,Ma,vii,e ii.Mac,viii

but

but Judas & hys company wyth prayer and callynge vpon God.

Wyth theyr handes they smote, but wyth theyr hertes they prayed vnto the Lorde, and slew no lesse then .xxxv. thousande menne: For thorowe the presente helpe of God they were gloryously comforted.

Nowe when they left of, and were turnynge agayne wt ioye they vnderstode that Nicanor him selfe was slayne wt the other. Then they gaue a great shoute and a crye, praysynge the Almighty Lorde wt a loude voyce. And Judas (which was euer ready to spend his bodi and lyfe for his citesins) cõmaunded to smite of Nicanors head, wt his arme and hande, & to be brought to Jerusalem. And when he came there, he called all the people, and the prestes at the aulter wythe those that were in the castell, and shewed them Nicanors head, and hys wycked hande, which he had presumptuously holden vp agaynste ỹ temple of God. He caused the tonge also of ỹ vngodly Nicanor to be cut in lytle peces, & to bee cast to the foules/ and the cruell mans hande to be hanged vp before the tẽple. So euery mã gaue thankes vnto the Lorde, sayenge: Blessed bee hee, that hath kepte his place vndefyled.

As for Nicanors head, he hanged ỹt vp vpon the hye castell, for an euydent and playn token of ỹ helpe of God. And so they agreed all together, to kepe ỹ daye holy, namely the .xiii. daye of the moneth Adar, which in the Syrians language is called the next daye before Mardocheus daye. Thus was Nicanor slayne, & from that tyme forth the Jewes had ỹ citye in possessyon: And here wyll I nowe make an ende.

C

The ende of the seconde boke of the Machabees.

(No. 4)

Hec sunt iudicia que proponis eis. Exod. xxi.

The Newe Testamente of

our sauiour Iesu christ/ newly and diligently translated into Englisch wyth Annotacions in the Margent to helpe the Reader to the vnderstandinge of the Texte.

Ite in mundū vniuersū predicate Euāgeliū &c. Ma. 16

Printed in the Yeare of oure Lorde God.

M. D. XLIX.

That is glad tydings

The *Gospell of S.Mathew.

¶ The genealogye of Christ, & maryage of hys mother Mary. The aungel satysfyeth Josephs mynd.

The. j. Chapter. ✠

A THys is the boke of the generacion of a*Jesus Christ the sonne of b*Dauid, the sonne also of Abraham.
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares & zare of Themar.
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Booz of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kyng:
Dauid ye kyng begatt Salomo, of her
B that was the wyfe of Ury:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias c*begat Jechonias & his brethre about ye tyme they were caryed awaye to Babylon.
And after they were brought to Babilo,
Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan.
Matthan begat Jacob:
Jacob begat Joseph ye husbad of Mary of whome was borne ye Jesus, that is called *Christ. ✠
All the generacios fro Abraham to Dauid are fowrtene generacions. And from Dauid vnto the captyuyte of Babilo, are fowrtene generacions. And fro ye captyuite of Babilo to christe, ar also fowrtene generacions. C
✠ The byrthe of Jesus Chryste was on this wise. When his mother Marye was maried to Joseph, before thei came to dwel to gether, she was founde withe chylde by the holy goost. Then Joseph her husbade beynge a perfect ma, and loth to make an e*ensample of hyr, was minded to put her awaye secretlye. Whyll he thus thought, beholde the f*angel of the Lorde appered vnto him in a dreame, saying: Joseph the sone of Dauid, feare not to take vnto the Mary thy wife. For that which is conceaued in her is of ye holy goost. She shal bringe forth a sonne, & thou shalt call hys name Jesus. For he shal saue his people fro theyr synnes. not: wel
All this was done to fulfyl ye which was spoken of ye lord by the Prophet, sayinge: D
Behold a maide shal be with childe, & shal bringe forthe a sonne, & they shall call hys names *Emanuel, which is by interpretacion, God wyth vs. ✠
And Joseph as sone as he awoke oute of slepe, did as ye angel of ye lord bade him & toke hys wyfe vnto hym, and knewe her not til she had brought forth h*hir first so ne, and called hys name Jesus.

The Notes.

a* Or after ye Hebr. Jesua, ye is, Sauioure!
b* Dauid & Abram are fyrst rehersed: because that Christ was specially promysed vnto them, to be of their seed Gene xxii.
c* Here is left out in the bokes of oure tyme (as it apereth. 1: Par iii, c begat Jehoakin and Jehoakim & c)
d* In Hebr. Messiah/it signifyeth/anoynted. Jesus Christ then is the earnest & pledge of goddes promesse, by whom ye grace and fauour of god is promesed to vs, wyth ye holye goost: whych illumyneth lighteth & renueth oure hertes to fulfyl the lawe.
e* Ensample ye is to saye/to bryng hyr out to punyshment for ye ensample of other.
f* Aungel, that is, messenger:
g* Christ is called Emanuel in ye he toke ye flesh of ma & Joyned & knyte hym selfe to vs & became oure brother/Hebr/ii:c

h* Her fyrst sonne, not because she had any after, but because she had none before.

¶ The time & place of Christes byrth. & he wyse men offre theyr presentes. Christ fleeth into Egipte, the rouge children are slayne, Christ cometh into Galile.

The.ii. Chapter.

A When Jesus was borne at Bethlehē in Jurye, in ỹ tyme of Herode the king. Beholde ther came a* wyse men frō ỹ east to Jerusalē saying: wher is he that is borne kynge of Jewes? We haue sene hys starre in the East, & ar come to worshyp hym.

B Whē Herode the kyng had heard thys, he was troubled, & al Jerusalē with hym, & he gathered al the cheefe Priestes & Scribes of ỹ people, & asked of thē wher christ shuld be borne. And they said vnto him: at Bethleem in Jury. For thus it is wrytten by the prophet. And thou Bethleem in the lande of Jury, arte not the b* leest concerning the Princes of Juda. For out of the shal come the captayne, that shal c* gouerne my people Israell.

B Thē Herode preuely called ỹ wyse mē and diligently enquyred of them, the tyme of the starre that appered, and sent thē too Bethleem saying: Go & searche diligently for the chylde. And when ye haue founde him, bringe me worde, that I maye come & worshippe him also.

✣ Whē they had heard the king, they departed: & lo the starre whyche they sawe in the East wēt before thē, tyl it came & stode ouer the place wher the chyld was. When they saw the starre, they were maruelously glad: & went into the house, & foūd ỹ chyld wyth Mary hys mother, & kneled downe & d* worshipped hym, & opened theyr treasures. & offred vnto him gyftes, gold frankynsēce & myrre. And after they were warned of God in a dreame, that they shoulde not go agayne to Herode, they returned into theyr owne countrey another way. ✣

When they were departed: behold ỹ angel of ỹ Lord appered to Joseph in a dreame saying: aryse & take the chyld and hys mother, & flye in to Egypte, & abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destroye hym. Thē he arose and toke thee chylde & hys mother by nyght and departed into Egypt, and was there vnto the death of Herode to fulfylle that which was spoken of the Lord by the Prophet whych sayth, out of Egypt haue I called my sonne.

Thē Herode perceauing ỹ he was mocked of the wyse mē was exceding wroth & sent forth & e* slue al the chyldren ỹ were in Bethleem, and in all the coastes thereof, as many as were two yere old & vnder, according to the tyme which he had diligently searched out of the wyse men.

Thē was fulfylled that which was spokē by the prophet Jeremy saying: On the hylles was a voyce heard, mourning, weping, and great lamentacion. Rachel weping for her children, & wolde not be comforted, because they e* were not. ✣ D

✣ When Herode was dead: behold, an angel of the Lord appered in a dreame to Joseph in Egipt sayinge: aryse and take the chyld and his mother, & goo into the lande of Israel. For thei are dead which sought the childes lyfe. Then he arose vp, & toke the chylde & his mother, and came into the lande of Israel. But when he hearde that Archelaus dyd raygne in Jury, in the rowme of his father Herōde, he was afrayd to go thither. Notwythstāding after he was warned of God in a dreame he turned aside into the partes of Galile, & went and dwelt in a cytie called Nazareth, to fulfyl that which was spoken by the Prophetes he shalbe called a* Nazarite. Judi.xiii. a

The Notes

a* These were neither kynges nor princes but as Strabo sayth (which was in theyr tyme) sage mē amōg the persiēs as Moses was among the Hebrues, he sayth also that they were the prestes of the Persiens

d* Understand because Christe was borne ther Bethleē betokeneth the Christētie: whyche in the eyes of the worlde is lytle & byle: but in the eyes of god is great and precious.

c* To gouerne is, to order & rule ỹ people by lerninge & example. Act.xx.k.i. Timo, v.a where he speaketh of wedowes.

d* The Hebrues do often vse this worde worshyp, for doynge reuerence wyth inclynacion and bowing of the body, as ye haue. Ge. xxviii.a. and. i. Regum. xv.g. and. c,

e* Of thys is also mencyon made in Macrobius, in the second boke & fourth chapter of his Saturnalles how Augustus Cesar, hearinge that Herode hadd lykewyse kylled hys owne sonne, sayd: It is better to be Herodes swyne than hys sonne.

f* That is because they were al putte too death and remayned not vnto hyr.

¶ The baptyme, preachyng and office of Jhon, and how Christ was baptysed of hym in Jordan.

The

The.iii.Chapter. ✠

A Mark.i.a Luke,iii,a. IN those dayes John ỹ Baptist came & preached in ỹ wyldernes of Jewry, saying: Repent, ỹ kingdō of heauē is at hand. This is he of whom it is spokē by the prophet Esay, which sayth The voyce of a cryer in wyldernes, prepare the Lordes waye, and make his pathes strayght. Thys John had hys garmēt of camels heare, and a gyrdell of a skynne about hys loynes. His meate was a* locustes and wylde honye. Then went oute to hym Jerusalem and all Jewry, and al the B region rounde aboute Jordan, and were baptysed of hym in Jordan, confessinge theyr synnes. ✠

✠ When he sawe many of the Pharises and of the Saduces come to his baptyme he sayd vnto them: O generation of b* vipers, who hath taught you to flē frō the vēgeaunce to come? Bringe forth therfore ỹ fruytes belonging to repentaunce. And se that ye ones thinke not to saye in your selues, we haue Abrahā to oure father. For I saye vnto you, that God is able of these stones to rayse vp chyldrē vnto Abraham Euen now is the axe putt vnto the rote of the trees: so that euery tree which bringeth not forthe good fruyte, is hewen downe & cast into the fyre.

I baptyse you in water in tokē of repētaunce: but he that commeth after me, is mightier thē I, whose shoes I am not worthy to beare. He shal baptyse you with the C holy goost and wyth fyre: which hath also hys fan in his hand, and wyll pourge hys floure, and geather the c* wheat into hys garner, and wyl burne the chaffe wyth vnquenchcable fyre. ✠

✠ Thē came Jesus frō Galile to Jor D dan vnto John too be Baptysed of hym. Vt But John forbade him saying: I ought to be baptised of the: & comest thou to me? Jesus answered & sayde to hym. Let it be so now. For thus it becometh vs to fulfyl d* all righteousnes. Then he suffred hym And Jesus as soone as he was baptysed, came streyght out of the water. And lo, heauē was opē ouer hym: & John sawe ỹ spirite of God descende lyke a doue & lyghte vpō him. And loo, there came a voyce frō heauen sayinge: This is that my beloued sonne in whom is my delyte. ✠

The Notes

a* They be certayn beastes, which ỹ people of Parthia and of Ethiopia dyd cōmenly vse to eate as affyrmeth Plin. in the vi. boke the. xxiv. chapt. and. xvi. boke and. xxx. chapter yet do some holde opinion, that they be ỹ toppes or (as we call them) buddes of trees or fruytes

b* They be certeyn serpentes that breake theyr mothers belyes at theyr byrth & so kyll them: Plin, in the tenth boke. Chap. xvi

c* By the wheat and the chaffe are vnderstande the good and the euell. Luke, iii, c

d* Al righteousnes: that is, to do al ỹ ordynaunces of God for such purpose as God ordayned them for

¶ Christ fasteth and is tempted: he calleth Peter, Andrew, James & Jhon, and healeth all the syche.

The.iiii.Chapter. ✠

THen was Jesus led awaye of the spirite into wyldernes, to be tempted of the deuyl. And when he hadde fasted fourty dayes and fourty nightes, he was afterward an hungred. Thē came to him the tempter, & sayd: yf thou be the sonne of God cōmaunde that these stones be made bred. He answered & sayd: it is wrytten, man shal not lyue by bread onlye, but by euery worde that proceadeth out of the mouth of God. A Jesus fasteth.

Thē the deuyl toke hym vp into ỹ holy citie, & sette him on a pinacle of the tēple, & sayd vnto him: yf thou be ỹ sonne of God cast thy selfe downe. For it is writtē: he shal geue hys angels charge ouer ỹ, & wt theyr handes they shal bold the vp ỹ thou dashe not thy foote againste a stone. And Jesus said to him: it is writtē also: * Thou shalt not tempte thy Lord God. Psalm. xci. B Deute. vi.

The deuyl toke him vp agayne & ledd him into an exceding hye mountayne, and shewed him al the kingdōs of the worlde, & all the glorye of thē, and sayde to hym: all these wyl I geue the, yf ỹ wilt fall downe & worshyp me. Thē sayd Jesus vnto him Auoyd Satan. For it is writtē, * ỹ shalte worshyp the Lord thy God, and hym only shalt thou serue. Deu. vi. c, & x. d

Then the deuyl left hym, & beholde, the angels came & ministred vnto hym. ✠

✠ When Jesus had hearde that John was taken, he departed into Galile & lefte Nazareth, & went & dwelt in Capernaum whych is a cytie vpon the see, in the costes of Zabulon & Nepthalim, to fulfyll that

that whych was spoken by Esay the Pro-
C Esaye.ix.a phet, sayinge:*The land of Zabulō and Nephthalim, thee waye of the see beyonde Jordan, Galile of the Gentils, the people which sat in darknes, saw great light, & to thē which sate in the region & shadowe of death, lyght is begon to shyne.

Frō that tyme Jesus began to preach, and to saye: a*repent, for the kingdom of heauen is at hande. ✠

✠ As Jesus walked by the see of Galile he saw two brethren: Simō which was called Peter, & Andrew his brother, castinge a net into the see, for they were fishers, and he sayde vnto them, folowe me and I wyll make you fyshers of men. And they streyghte waye lefte theyr nettes, and folowed hym.

D And he went forth from thence, & sawe other two brethrē, James the sonne of Zebede, & John his brother, in the shyp wyth Zebede theyr father, mēdinge their nettes and called them. And they wythout taryinge lefte the shyp and theyr father and folowed hym ✠

✠ And Jesus went about al Galile, teachyng in theyr synagoges, & preachyng the b*gospel of the kingdō, & healed al maner of sycknes, & al maner diseases amōg the people. And his fame spreade abrode thorowout al Siria. And they brought vnto him al sycke people that were taken wyth diuerse diseases & gryppinges, & them that were possessed with deuyls, & those whych were lunatyke, & those that had the palsye and he healed thē. And there folowed him a great nombre of people, from Galile, ✠ and from the ten cytyes & from Jerusalē, and from Jewry, & from the regions that lye beyond Jordan.

The Notes

a* to repent, is, to forthinke & to leaue & chaūge their euel lyfe, for the loue of vertue & hate of synne, as in Mark. i. b. Actes. iii. d

b* The gospel is an opē shewing and preachyng of the grace & redemptiō obtained & geuen thorow Christe.

C In thys Chapter & in the two nexte folowing is contayned the most excellent and louyng Sermon of Christ in the mount: Which sermō is the very keye that openeth the vnderstandinge into thee lawe. In this fyfth chapter specially he preacheth of the. viii beatitudes or blessinges, of mānslaughter, wrath and anger: of aduoutrye, of swerynge, of suffring wrong and of loue euen toward a mans enemyes.

The. v. Chapter. ✠

WHē he saw the people he wēt vp into a moūtayne, & when he was set, his disciples came to hi, & he opened his mouth, and taught thē sayinge: blessed are thee a*poore in spyrete for theirs is the kyngdom of heauē. Blessed are they ℓ mourne: for they shalbe confforted. Blessed are the meke: for they shal enherete the erth Blessed are they which b*honger & thurst for righteousnesse: for they shalbe fylled. Blessed are the mercyful: for they shal obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the c*children of God. Blessed are thei which suffre B persecutiō for righteousnes sake: for theirs is the kyngdom of heauen. Blessed are ye when mē reuyle you, and persecute you and shall falsely saye all maner of euyll sayinges agaynste you for my sake. Reioyce and be gladde, for great is youre d*rewarde in heauen. ✠ For so persecuted they the Prophetes whyche were before youre dayes.

✠ Ye are the salt of ℓ earth: but yf the salt haue lost hir saltnes, what cā be salted therwith? It is thence forthe good for nothing, but to be cast out, and to be troaden vnder fote of mē. Ye ar ℓ light of ℓ world A citie that is set on an hyll, cānot be hyd, nether do mē light a candel, and put it vnder a bushell, but on a candelstycke, and it lyghteth al that are in the house. Let your light so shine before men, that they may se your good workes, and glorifye your father whych is in heauen. ✠

✠ Thinke not that I am come to destroy the law, or ℓ prophetes: no I am not come to destroye thē, but to fulfyll thē. For truly I say vnto you, tyl heuen and erthe perysshe, one iott or one tyttle of the law shal C Luk. xvi. D not scape, tyll al be fulfylled.

Whosoeuer *breaketh one of these leest cōmaundementes, and teacheth men so, he shalbe called the leest in the kingdō of heauen. But whosoeuer e* obserueth and teacheth, the same shalbe called greate in the kyngdom of heauen. ✠

✠ For I say vnto you, except your righteousnes exceade the righteousnes of thee Scribes & Pharises, ye cannot entre into the kingdom of heauen.

Ye

Ye haue herde how it was sayd vnto thē of ȳ old tyme: Thou shalt not kil. For whosoeuer killeth, shalbe in daūger of iudgemēt. But I say vnto you, whosoeuer is angry with his brother, shalbe in daūger
D of iudgemēt. Whosoeuer sayth vnto hys brothers *Racha, shalbe in dāger of a coūsel. But whosoeuer saith thou fole, shalbe in daunger of hel fyre.

Therfore whē thou offrest thy gyfte at the aulter, and there remembrest that thy brother hath ought against the: leaue ther thyne offerynge before the aulter, & go thy way fyrst and be reconcyled to thy brother, and then come and offre thy gyfte. ✠

✠ Agre with thyne aduersary quickly, whyles thou art in ȳ way wyth him, lest ȳ aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into preſō. Verely I say vnto the: thou shalt not come out thēce b* tyl ȳ haue payed the vtmost farthinge.

Ye haue herde how it was sayd to thē of old tyme. Thou shalt not cōmit aduoutrye. But I say vnto you, that whosoeuer loketh on a wyfe, lustynge after her, hathe commytted aduoutrye wyth her alreadye in hys herte.

Wherfore yf thy ryght eye offende the
E p* plucke hym out, & cast hym frō the. Better it is for thee that one of thy members perysche then that thy hole body shulde be cast into hel. Also yf thy ryght hand offend the, cut hym of and cast him from the. Better it is that one of thy membets perysshe, then that all thy bodye shuloe be caste into hell. ✠

It is sayd, whosoeuer put away his wyfe, let him geue her a testimonial also of ȳ deuorcemēt. But I say vnto you: whosoeuer put away his wife (except it be for fornicatiō) causeth her to breake matrimony. And whosoeuer maryeth her that is deuorced, breaketh wedlocke.

F Agayne ye haue heard how it was said to thē of old tyme, thou shalt not forswere thy self, but shalt perfourme thyne oth to God. But I saye vnto you, sweare not at
Sweare all: neyther by heauen, for it is Goddes seate: nor yet by the earth, for it is hys fote stole: neyther by Jerusalē: for it is the citie of that greate Kynge: neyther shalte thou sweare by thy head, because thou canst not make one whyte heare or blacke. But your communication shalbe, yea, yea: nay, nay. For whatsoeuer is more then that, cōmeth of euyll.

nota yea/yea nay/nay

Ye haue heard how it is sayd, an eye for an eye: a toth for a toth. But I say to you ȳ ye resist not wrōg. But whosoeuer geue ȳ a blowe on thy right cheke, turne to hym the other. And yf any mā will sue the at the lawe, & take awaye thy coote, let hym haue thy cloke also. And whosoeuer wyl cōpel the to go a myle, go with him twayne. Geue to him that asketh, & frō him that wold borowe, turne not awaye.

exod.xxi.c deutero.xix.c leuit.xxiiij.c luke.vi.c

Ryghte cheke G

✠ Ye haue heard how it is sayd: ȳ shalt loue thine neyghbour, & * hate thyne enemye. But I saye vnto you, loue your enemyes. Blesse thē that curse you. Do good to thē that hate you. Praye for thē whych do you wrōg & persecute you, that ye may be the chyldren of your father that is in heauen: for he maketh hys sunne to aryse on the euel, and on the good, and sendeth hys rayne on the iuste and vniuste. For yf ye loue them, whych loue you: what rewarde shal ye haue? Do not the Publicans euen so? And yf ye be frendly to youre brethren only: what synguler thinge do ye? Do not the Publicans lyke wyse? ye shal therfore be perfect, euen as your father which is in heauen, is perfecte

The Notes

a* Of these poore in spyrite is sayd. Lu. vi. d

b* To haue hōger & thyrst of righteousnes is, to desyre the pure and true Innocēcie, of whych desyre be those greuously troubled & sore perplexed that know theyr synnes, wher of it is sayde. Luke. i. e

c* Those be called the chyldren of God, vnto whome the Lorde by hys promes hath done hys godlye benefytes more abundantlye than to other, as in Deut, xiiii, a, Joh, i. b. c.

d* Reward is geuen to men for theyr worke/ but it is not due to the worke: as it is sayde after in the. xx. a

e* that do as many as saye/ that these christes Commaundementes/ contayned in these v. vi. and. vii. Chapters are but councelles/ in as moche as Christe hym self calleth them here commaundementes.

f* to obserue the lawe/ is/ to do that thee lawe byddeth wythe free and lyberall harte/ that is/ gladly to lyue to god/ and to do wel/ yea though we hadde no lawe / John. viii. c/ Roma/ xiii/ c/ gala/ b/ b

g* Chrisost sayth that it is a worde of thee Syriens speach/ by which is shewed that the mynde is moued to anger. But vnder thys worde fole/ dothe S. Austyne and Chrisosto.

vnderstande all maner of Iniurye of oppro-
brious and spitefull wordes
h* Tyll thou haue payed, &c. / thys pro-
ueth not that he shall come out after, nomore
then these wordes. Math. i. d / tyll she hadde
broughte forth her fyrst sonne, proue that she
hadde one after, or Genes. xxii. that another
rauen shal come, Loke the places
p* To plucke out the eye is, to mortifie
the concupyscence of thee herte proceadinge
by the meanes of the eye, and lykewise to cut
of handes and fete, as Mat. xix. b. Mar. ix. a
Luke. vi. d
k* Thys / hadde the Scribes and pharyses added to them selues / because of that whi
che is wrytten Exod. xxxiiii. b. Deute. vii. a
Iosue xxiii. c. of haupnge no kanlyarite or
amitie wyth the nacions.

¶ Of Almes, prayer & fasting He forbiddeth the ca-
refull seking of worldly thinges.

The. vi. Chapter. ✣

A TAke hede to youre almesse.
That ye geue it not in ỹ sight
of men, to the intẽt ỹ ye wold
be sene of them. Or els ye get
no reward of your father wht
che is in heauẽ. Wherẽ soeuer therfore thou
geuest thyne almes, thou shalt not make a
trompet to be blowẽ before the as the ypo
crytes do in the synagoges & in the stretes
for to be praysed of men. Verely I say vn
to you, they haue theyr rewarde. But whẽ
thou doest thyne almes, a* let not thy lyfte
hande knowe what thy ryght hand doth,
that thyne almes maye be secrete: and thy
father whych seyth in secrete: shal reward
the openly. ✣

And when thou prayest, thou shalt not
be as the ypocrytes are. For they loue too
stande and praye in the synagoges, and in
the corners of ỹ stretes, because they wold
B be sene of men. Verely I saye vnto you,
they haue theyr rewarde. But when thou
prayest, entre into thy b* chambre, & shutt
thy dore to the, & praye to thy father which
is in secrete: and thy father whych seyth in
secrete, shal rewarde the openly.

And, when ye praye, bable not moch, as
the heathen doo: for they thincke that they
shalbe hearde, for their moche bablynges
sake. Be ye not lyke them therfore. For
youre father knoweth wherof ye haue ne-
de before ye aske of hym. After thys ma-
ner therfore praye ye.

O oure father whyche arte in heauen,
halowed be thy name. c* Lett thy kingdõ
come. Thy wyll be fulfylled, as well in
earth, as it is in heauẽ. Geue vs this daye
oure daylye bread. And forgeue vs oure
trespases, euen as we forgeue oure trespa
cers. And leade vs not in to temptation:
but delyuer vs frome euyll. For thyne is
the kyngdom and the power, and the glo-
rye for euer. Amen. For and yf ye shal for- nota Amen
geue other men their trespasses, your hea
uenly father shal also forgeue you. But &
ye wyll not forgeue men their trespases,
nomore shal your father forgeue you your
tretrespases.

✣ Moreouer when ye faste, d* be not
sadde as the ypocrytes are. For they disfy
gure their faces, that they myght be sene
of men howe they faste. Verely I say vn- C
to you, they haue their reward. But thou
when thou fastest, annoynte thyne heade,
and washe thy face, that it appere not vn-
to men howe that thou fastest: but vnto
thy father whych is in secrete: and thy fa-
ther whyche seyth in secrete, shall rewarde
the openlye.

Se that ye geather you not treasu-
re vppon the earth, where rust and moul- Treasure
thes corrupte, and wher theues breake tho
roughe & steale. But geather ye treasures
together in heauen where nether ruste nor
moulthes corrupte, and where theues ney
ther breake vp nor yet steale. For wherso-
uer youre treasure is, there wyll youre hea
tes be also. ✣

The lyghte of thee e* bodye is thyne
eye. Wherefore yf thyne eye be syngle all
thy body shalbe full of lyght. But and yf
thyne eye be wycked then al thy body shal
be ful of darkenes. Wherfore yf the light
that is in the, be darckenes: howe great is
that darkenes.

✣ No man can serue two maisters. For Two ma
ether he shal hate the one & loue the other: sters.
or els he shal leane to the one & despyse the D
other: ye cannot serue God & Mammon.
Therfore I saye vnto you, be not careful
for your lyfe, what ye shal eate, or what ye
shal drinke, nor yet for your bodi, what ye
shal putt on. Is not thy lyfe more worthe
thẽ meat, & the bodi more of value thẽ ray
mente? Beholde the foules of thee ayer:
for they sowe not, neyther reape, nor yet Foules
carye

cary into the barnes: and yet youre heauenly father fedeth them. Are ye not moch better then they.

Wherfore yf god so cloth the grasse, which is to day in the feld, & to morow shalbe cast into the fournace, shall he not moche more do ꝑ same vnto you, O ye of lytle fayth?

Xylyes

Wherfore take no thoughte sayinge: what shall we eate, or what shall we drincke, or wherwith shal we be clothed? After al these thinges seke the gentyls. For youre heuēly father knoweth that ye haue neade of al these thinges. But rather seke ye fyrst the kingdō of heuen and the rightewesnes thereof, & all these thynges shall be mynystred vnto you.

✠ *Care not then for the morow, but lett ꝑ morow care for it selfe: for the day present hath euer ynough of his owne trauayle.

The forbiddeth foolysh & temerarious iudgement, ꝛe prayeth vpocrisie, exhorteth vnto prayer, warneth to beware of false prophetes, & so cōcludeth his sermō.

The.vii. Chapter.

IUdge not, ꝑ ye be not iudged. For as ye iudge so shal ye be iudged. And wt what mesure ye mete, wt the same shal it be mesured to you again. Why seyst ꝑ a moote in thy brothers eye, & perceauest not ꝑ beame that is in thyne owne eie. Or why saiest thou to thy brother: suffre me to pluck out the moote oute of thine eye, & behold a beame is in thyne owne eie. Ypocryte, fyrste cast oute ꝑ beame oute of thyne owne eye, and then shalte thou sle clearly to plucke oute the moote oute of thy brothers eye.

A

Geue not ꝑ which is a*holy, to dogges nether cast ye youre pearles before swyne, lest they treade them vnder their fete, & the other turne againe and al to rent you.

Aske & it shall be geuen you. Seke & ye shal fynd. Knocke & it shalbe opened vnto you. For whosoeuer asketh receaueth, & he that seketh findeth & to him that knocketh it shalbe opened. Is ther any man among you which yf his sōne asked him bred, wold he offer him a stone? Or yf he asked fishe, wold he proffer him a serpente? If ye then which ar euyll can geue to youre chyldren good giftes how moch more shall your father whych is in heauē geue good thinges to them that aske him.

B

Therfore whatsoeuer ye wold that men shuld do to you, euen so do ye to thē. This is the lawe and the Prophetes.

Lawe & Prophetes

Enter in at the strayte gate: for wyde is the gate, and brode is the way that leadeth to destruction: and many ther be which go in therat. But strayte is ꝑ gate, and narowe is the waye whych leadeth vnto lyfe: & fewe there be that fynde it. ✠ Beware of b*false Prophetes, whych come to you in shepes clothynge, but inwardlye they are rauenynge wolues. Ye shall knowe them by theyr frutes. Do men gather grapes of thornes? or fygges of bryers? Euen so euery good tree bryngeth forthe good frute. But a corrupte tree, bryngeth forthe euyll frute. A good tree cānot bryng forth bad frute: nor yet a bad tree cā bring forth good frute. Euery tree that bryngeth not forthe good frute, shall be hewen downe,

and

The Notes.

a* By this sheweth our sauyour christ, that he wylleth not vs to be esteamed or honoured of men for the gyfte: but that it shalde suffyce vs that we be alowed of god

b* Chābre here signifieth a secret place separate from all worldly noyse, where we go about soch thinges as we wold no man shulde know of/ as it is sayde Esay. xxvi. d. Soche a chambre mayst thou make of thyne owne herte, and there praye.

c* That is, that we whyche before haue serued the world, hereafter may come vnder the dompynyon and kyngdome of christ/ as he promiseth Mathew. xix/c

d* By thys it appereth that the true fast is to put awaye attonce all wanton desyres and lustes, & ce and to rule thee bodye by conuenyent chastice & mortifying, as it is sayd in ꝑ Psal. xxxiii. c/ & Esa lviii/a

e* The body here sygnyfyeth thee lyfe wyth the workes/ & the eye sygnyfyeth ꝑ thought and entent.

f* It is cōmaunded vs in the sweate of our face to wynne oure bread that trauayle must we dayelye/ dylygentlye and earnestlye doo: but not be carefull what profet shall come vnto vs thereof, for that were to carefor to morowe/ we muste therfore commytte that too God, whyche is ready to prospere oure labores wyth his blessinge/ and that aboundauntelie/ so that moste shall we profette whē we are leste carefull/

and cast into ȳ fire. Wherfore by their frutes ye shal knowe them.

Not al they ȳ say vnto me, Lorde, Lorde shal entre in to the kyngdom of heauē: but he that dothe my fathers will which is in heauen. ✠ Many wyl saye to me in that day: Lorde, Lorde, haue we not in thy name prophesied? And in thy name haue cast oute deuyls? And in thy name haue done many miracles? And thē wyl I knowledg vnto thē that I neuer knew thē. * Depart from me, ye workers of iniquite.

Luke.xiii.f. Nota Dog gans ꝺ not in ȳ mus propho=

D Psa.vi.b Luk.xiii.f

Whosoeuer heareth of me these sayinges & doth ȳ same, I wil liken him vnto a wise mā which * bilt his house on a rok: & aboū dance of raine descended, & ȳ fluddes came & the wyndes blewe & bet vpon that same house & it fel not, because it was groūded on the rock. And whosoeuer heareth of me these sayinges & doth thē not, shalbe lykened vnto a folysh mā which bilt his house vpō the land: & aboundaunce of raine descended, & the fluddes came and ȳ wyndes blew and beet vpon that house, and it fell, and great was the fall of it.

And it came to pas, that whē Jesus had ended these sayinges, * ȳ people were astonyed at hys doctrine. For he taught thē as one hauing power, and not as the scribes.

Mark.i.c. Luke.iiii.c

The Notes.

a* Thys holy thynge is goddes word. Dogges are they that persecute the word, by Swine vnderstande them that walow them selues in the dyrte of fleshlye lustes and regarde not the worde. Philyp.iii.a

b* False prophetes are preachers that peruert & wrest the word of god. Shepe skynnes sygnifye ȳ aperaunce of outewarde holynes, Rauenynge wolues / are tyrauntes ȳ delyte in persecutyon and shedyng of innocēt bloud Act.xx.f

c* Thys symplytude of buyldyng is to reare vp and to enstruct mennes cōsciences by ȳ word of the law and the gospell Roma.xiii.d

¶ Christ clenseth the leper, healeth the captaines seruaunt and many other dyseases, helpeth peters mother in law, stylleth the see and the winde, & dryueth the deuels out of the possessed in to the swyne.

The.viii. Chapter.

A marked.d

A leper.

When he was come downe frō thee moūtayne, moche people folowed hym. And lo, ther came a leper and worshypped him sayinge: Master yf thou wylte thou canste make me clene. And Jesus put forth his hand & touched him sayinge: I wyll, be thou clene, & immedyatlye hys leprosye was cleansed. And Jesus sayd vnto hym: se thou tell no man, but go and shew thy selfe to the preste, & * offer the gifte that Moses commaunded in wytnesse to them.

Leuit.xiii.a Luke.vii.a

✠ When Jesus was entred into Capernaum ther came vnto him a certayne Centuriō, and besought him sayinge: ✠ Master, my seruaunt lyeth sycke at home of the palsye, and is greuously payned. And Jesus sayd vnto him: I wil come and heale him. The Centurion answered and sayd: Syr I am not worthy ȳ thou shuldest come vnder my rofe, but speake the worde onelye & my seruaunt shalbe healed. For I also my selfe am a man subiecte to the authorytye of another, and haue soudyars vnder me and I saye to one go, and he goeth, and to another come and he comethe: & to my seruāt, do thys, and he doeth it. When Jesus heard ȳ, he marueled and sayde to thē that folowed hym: Verely I saye vnto you, I haue not found so greate fayth: no, not in Israel. ✠ I say therfore vnto you that many shal come frō the east and weest & shall rest wt Abrahā, Isaac and Jacob in ȳ kyngdom of heauē: and the children of the kingdom shalbe cast out in to vtter darcknesse: there shalbe weppynge and gnasshynge of teth. Then Jesus sayde vnto the ✠ Centurion, go thy waie, and as thou beleuest so be it vnto the. And hys seruaunt was healed the selfe houre. ✠

Cēturiō. Luke.vii.a Joan.iiii.g

B

Luk.xiii.g

vtter darkenes

And thē Jesus wēt to Peters house, and sawe his wiues mother lying sycke of a feuer, and touched hir hād and ȳ feuer lefte hir: and she arose, and ministred vnto thē.

Marke.i.c Luke.iiii.c

When the cuē was come, they brought vnto him many that were possessed wt deuyls. And he cast out ȳ spirites wt a word, and healed al that were sick, to fulfyl that which was spokē by Esayas the Prophet sayinge: ✠ He toke on him our infyrmytyes, and bare oure sycknesses.

C Esay.liii.b

When Jesus sawe moche people about hym, he cōmaunded to go ouer thee water. And ther came a Scribe & said vnto him: Master, I wil folow the whyther soeuer ȳ goeste. And Jesus sayde vnto hym: the foxes haue holes, and the bryddes of ȳ aier haue nestes, but the a* sōne of the mā hath not wher on to rest hys heed. Another that was of hys Dysciple sayde vnto him: master, suffre me fyrste to go and burye my father,

Luke.ix.g

father. But Jesus saide vnto him: folowe me, and let the deed burye theyr deed.

✠ And he entred into a shyp, & hys Disciples folowed him. And behold ther arose a great tẽpest in the see, in so moche that the shypp was couered with waues, & he was a slepe. And hys Disciples came to him, & awoke him saying: Master saue vs, we perysshe. And he said to them: why ar ye fearful, O ye of litel faith? Then he arose, and rebuked the wyndes and the see, & there followed a great calme. And ỹ mẽ marueiled & sayd: what mã is this, that both windes and see obey hym? ✠

And whẽ he was come to ỹ other syde, into ỹ coũtre of the Gergesites, ther met him two possessed of deuils, which came out of the graues, & were out of measure fearce, so ỹ no mã might go by ỹ way. And behold they cried out saying: *O Jesu ỹ sonne of god what haue we to do wt ỹ? Arte thou come hyther to torment vs before the tyme be come? And ther was a good way of frõ them a great heerd of swyne feedyng. Thẽ the deuyls besought him sayinge: yf thou cast vs out, suffre vs to go oure waye into ỹ heerd of swyne. And he sayd vnto thẽ go youre wayes. Then went they out, and departed into the heerde of swyne. And behold ỹ whoale heerd of swyne was caryed with violẽce hedlynge into the see, & perysshed in the water.* Then the heerdemen fleed & wẽt their waies in to the cytye, and told euery thing, & what had fortuned vnto ỹ possessed of the deuyls. And behold al the cytie came out & met Jesus, and when they saw him, they besought hym to departe out of their coostes.

Mark. v. a. Luk. viii. b

Mark. v. d.

The Notes.

a* Christ calleth hym selfe ỹ sonne of mã, ỹ is very natural man, shewyng in ỹ hys humylyte & goodnes, which humbled him selfe so lowe for our saluacyon.

This healeth the palsye, called Mathew from ỹ custome, answered for his disciples, healeth ỹ woman of the bloudy yssue, helpeth Jairus daughter, geueth 2. blindmen theyr syght, maketh a domme mã to speke, and dryueth out a deuel'.

The .ix. Chapter. ✠

Palsye

And he entred into a shyppe & passed ouer & came in to hys owne citie. And lo, they brought to hi a mã sycke of the palsie, lying in his bed. And whẽ Jesus saw the fayth of them, he sayd to ỹ sycke of the palsie: sonne be of good chere, thy sinnes be forgeuẽ the. And behold certaine of the Scribes saide in them selues, this mã blaspheameth. And whẽ Jesus sawe their thoughtes, he sayde: Wherfore thinke ye euyll in youre hertes? Whether is easyer to saye, thy synnes be forgeuen thee, or to saye: aryse and walke? That ye maie knowe that the sonne of man hathe power to forgeue sinnes in erth, then sayd he vnto the sycke of the palsye: ✠ aryse, take vp thy bed, & go home to thyne house. And he arose & departed to hys owne house. And when the people sawe it, they marueyled & glorifyed God whyche had geuen soche power to men. ✠

This myracle shalbe a sygne to you, that I haue power to forgeue synnes

Mark. ii. a. Luke. v. c. John. v. b

✠ And as Jesus passed forth frõ thẽce, he saw a mã syt a receauyng of custome, named Mathew, & said to hi: folow me. And he arose & followed hi. And it came to passe as he sat at meat in the house: behold many Publycãs & sinners came & sate downe also with Jesus and hys Disciples.

Mathewe

B

Whẽ the Pharises saw that, they sayd to hys Disciples: why eateth your master wt Publicans and synners? Whẽ Jesus heard that, he saide vnto them: The whole neade not the Phisicio, but they ỹ ar sycke. Go & learne what ỹ meaneth: I haue pleasure in mercy, & not in offrynge. For I am not come to cal the rightewes, but the synners to repentaunce. ✠

publicãs eate with Jesus.

Mercy & not sacrifyce Ose. vi. c

✠ Then came the Disciples of John to him sayig: why do we & the Pharises fast often: but thy Disciples faste not? And Jesus said vnto them: can the weddyng chyldre mourne as longe as the brydegrome is with them? The tyme wyll come when the brydgrome shalbe taken from them, & thẽ shal they fast. No man peeceth an olde garment wyth a pece of newe clothe. For then taketh he away the pece agayne from the garmẽt, & the rent is made greater. Neither do men put new wine into olde vessels for then the vessels breake, & the wyne rũneth oute, & the vessels perysshe. But they powre new wyne into new vessels & so ar both saued together. ✠

John's disciples faste

Newe & olde agree not

✠ Whyle he thus spake vnto thẽ, *behold de ther came a certayne ruler, and worshipped him, saying: my daughter is euẽ nowe deceased, but come & lay thy hãde on her & she shal lyue. And Jesus arose & folowed

Mark. v. c. Luke. viii. c

C

hym

him with his disciples. And beholde a woman whyche was diseased wythe an yssue of bloud. xii. yeres, came behinde him & touched the heme of his vesture. For she said in her selfe: yf I may touche but euen hys vesture onlye, I shalbe safe. Then Jesus turned him aboute, & behelde her sayinge: Daughter be of good cõfort, thy a* fayth hath made ỹ safe. And she was made whole euen that same houre.

And whẽ Jesus came into ỹ rulers house, & saw ỹ minstrels & ỹ people ragynge, he sayde vnto them: get you hence, for the maid is not deed, but sleepeth. And they laughed hym to scorne. As sone as the people were put forth, he wẽt in & toke her by ỹ hãde, & the mayd arose. And thys was noised throughout all that lande.

And as Jesus departed thẽce, two blinde mẽ followed hym crying and saying: O ỹ sõne of Dauid haue mercye on vs. And when he was come home, ỹ blynd came to him. And Jesus said vnto thẽ: Beleue ye ỹ I am able to do this? And they sayd vnto him: ye lord. Thẽ touched he theyr eies, saying: according to youre fayth be it vnto you. And their eies were opened. And Jesus charged them saying. See that no mã know of it. But they as sone as they were departed, spred abroade his name throughout all the lande.

As they went out, *behold, they brought to him a dome mã possessed of a deuil. And as soone as ỹ deuil was cast out, the dõme spake. And ỹ people merueiled, sayinge: it was neuer so sene in Israel. But ỹ Pharises said: he casteth out deuils, by the power of the chefe deuyll.

And Jesus wẽt about al cities & townes, teachyng in their synagoges & preachyng the glad tidinges of the kingdom, & healig al maner sickines and dysease amonge the people. But when he saw ỹ people, he had cõpassion on thẽ. because they were pyned awaye, & scattered abroade, euen as shepe hauyng no shepherde.

Then sayde he to his dysciples, the b* harueste is greate, but thee labourers are fewe. Wherfore praye the Lorde of thee harueste, to sende forthe labourers in to hys harueste.

The Notes.

a* Fayth is ỹ ryghtwesnes of a chrystẽ mã/ whych setteth at peace the cõscyence, & receaueth ỹ herytage euerlastinge, galat. iii. a

b* The harueste ar the hertes of mẽ prepared to heare the word as it appereth of ỹ Samarytanes. John iiii. c

¶ Christ sendeth out his. xii. Apostles to preach in Jewry, giueth them charge, teacheth them, and cõforteth them agaynst persecutyon and trouble.

The. x. Chapter.

And he called his. xii. disciples vnto him, & gaue them power ouer vncleane spyrites, to caste thẽ oute, and to heale all maner of sicknesses, & all maner dyseases. A Mar. vi. b Luke. ix. a

The names of the. xii. Apostles ar these. The fyrst, Symon called also Peter: & Andrew hys brother. James the sonne of Zebede and John hys brother. Philyp & Bartlemew. Thomas and Mathewe the Publican. James the sõne of Alphe, and Lebbeus otherwyse called Taddeus. Symon of Cane, and Judas Iscarioth, whyche also betrayed him. The apostles are sente

These. xii. dyd Jesus send, & commaunded them sayinge: Go not in to ỹ wayes ỹ leade to gentyls, & into the cyties of ỹ Samaritans enter ye not. But go rather to ỹ loste shepe of the house of Israel. Go and preache: sayinge: that the kyngdom of heauen is at hand. Heale the sycke, clense the lepers, rayse the deed, caste oute the deuyls. Frelye ye haue receaued, frelye geue agayne. Posses not gold nor syluer, nor a*brass B in youre gyrdels, nor yet scrypp towardes your iorney: nether .ii. cotes, nether shoes, nor yet a staffe. For the workman is worthi to haue his meat. Into whatsoeuer citye or towne ye shal come, enquire who is worthy in it, and there abyde tyll ye go thence. And when ye come in to an house, salute the same. And yf the house be worthye, youre peace shall come vpon it. But yf it be not worthye, youre peace shall retourne to you againe.

And whoso euer shall not receaue you, nor wyll heare youre preachynge: when ye depart oute of that house or that citie, shake of the dust of youre fete. Trulye I say vnto you: it shall be easyer for the land of Zodoma and Gomorra in the daye of iudgement, then for that cytye. Luke. x. b Dust. Shepe as mõg wolues

Beholde I sende you forthe as shepe amõge wolues. Be ye therfore wise as serpẽtes, and innocent as doues. Beware of men, for they shall delyuer you vp to the Wyse as serpentes Innocẽte as doues.

cōcels, and shall scourge you in theyr sy=
nagoges. And ye shalbe brought to ẏ heed
rulers & kinges for my sake, in witnesse to
them and to the Gentyls.

But when they delyuer you vp, take
¶ no thought howe or what ye shall speake,
The spy ryte speaketh i vs for it shalbe geuen you, euen in that same
houre, what ye shall sate. For it is not ye ẏ
speake, but ẏ spryte of youre father whych
speaketh in you. The brother shal betraye
the brother to deeth, & thee father the sōne.
And the chyldren shall aryse agaīst their
father & mothers, & shal put them to deeth:
and ye shall be hated of all men for my na
me. But he that endureth to the end, shall
be saued.

When they persecute you in one cytie,
flye in to another. I tel you for a truth, ye
shall not fynysche all the cytyes of Israel,
Disciple til the sonne of man be come. The disciple
is not aboue his master: nor yet the seruaūt
te aboue his Lorde. It is ynough for thee
disciple to be as hys master is, and that ẏ
seruaunt be as hys Lord is. If they haue
called the Lord of the house[b]* Beelzebub
how much more shall they call them of his
housholde so? Feare them not therefore.
There is nothyng so closse, that shal not be
opened, and nothynge so hyd, that shal not
be knowen.

What I tel you in derknes, ẏ speake ye
in light. And what ye heare in ẏ eare, that
preache ye on the house toppes.

And feare ye not thē which kyll ẏ body,
Feare and be not able to kil the soule. But rather
feare hī, which is able to destroi both soule
& body into hel. Ar not two sparowes sold
Sparo- for a farthing? And none of thē doth light
wes. on the grounde, without youre father. And
now ar al the heres of youre heades num=
bred. Feare ye not therefore: ye are of more
value then many sparowes.

Whosoeuer therfore shal knowleg me
before mē, him wil I knowledg also before
Confesse my father which is in heuē. But whoso e=
uer shal dente me before mē, hī wyll I also
denye before my father which is in heuen.

Denye. Thinke not, that I am come to sende
peace into ẏ erth. I came not to send peace,
but a swearde. For I am come to set a mā
A swerd at varyaunce agaynst hys father, and the
daughter agaīst her mother, and ẏ daugh
ter in law agaynst her mother in law: And
a mannes foes shall be they of hys owne
housholde.

He that louethe hys father, or mother
more thē me, is not mete for me. And he
that louethe hys sonne, or daughter more
thē me, is not mete for me. And he ẏ taketh
not hys crosse and followeth me, is not me
te for me. He that *kyndeth hys lyfe, shal
lose it: and he that losethe hys life for my
sake, shall fynde it.

He that receaueth you, receaueth me: &
he that receaueth me, receauethe hym that Recea
sent me. He that receauethe a Prophet in ẏ
name of a Prophete, shall receaue a Pro=
phetes rewarde. And he that receauethe a
rtghteous mā in the name of a rightcouse
mā, shal receiue his reward of a righteous Mark.
man. ‡ And whosoeuer shal geue vnto one
of these lytle ones to drynche, a cuppe of
colde water only in the name of a disciple:
I tell you of a truethe, he shall not lose
hys rewarde.

The Notes.

a* That is, money of brasse.

b* Beelzebub is the name of an Idol, sygnt
fynge the master or Lord of a flee/ by which
name ẏ Iewes called the deuell.

c* To fynd his lyfe, is to satisfie ẏ desyre of
hys herte.

¶ John Baptist sendeth his disciples vnto Chryst
which geueth them their answere, rebuketh the vn=
thankful cyttes and louyngly exhorteth mē to take
his yocke vpon them.

The .xi. Chapter.

And it came to passe whē Je= A
sus had made an end of com=
maūding his .xii. disciples, ẏ
he departed thence, to teache &
to preach in theyr cytyes.

‡ When John beynge in prison hear Luke.
de the workes of Christ, he sent two of hys
dyscypples and sayde vnto hym. Arte thou
he that shal come: or shall we loke for ano
ther. Jesus answered and sayde vnto thē.
Go and shewe John what ye haue heard
and sene. The blynde se, the halte go, the le
pers are clensed: the deef heare, the deed ry
se agayne, and the glad tydynges is preа=
ched to the poore. And happie is he ẏ is not
offended by me.

And as they departed, Jesus began to
speake vnto the people of John. To se
what, went ye out into ẏ wyldernes? went
ye out to se a* rede shakē withe ẏ wynde
other what went ye oute for to se? A man
clothed in softe raymēt? Behold thei that
weare

weare sooft clothing are in kinges houses
But what wēt ye out for to se? A prophet?
Yea I sayd to you & more then a Prophet
B For thys is he of whom it is wrytten. Behold, I send my messenger before thy face
whych shal prepare thy way before the. ✠

✠ Verely I saye vnto you, amonge the
chyldren of wemen arose there not a greater then John the Baptist. Notwithstan-
Christ why he humbled hym self to the crosse was to be Lukes vi
ding he that is lesse * in the kingdō of heuē is greater then he. From the tyme of John
Baptiste hytherto the kingdom of heauen
suffereth violence, and they that goo to it
wych violence plucke it vnto them. For al
the Prophetes & the law Prophesyed vn-
to the tyme of John. And also yf ye wyll
receaue it, thys is Helias whyche shoulde
come. He that hath eares to heare lett hym
heare. ✠

C But wher vnto shal I lyken this gene
ration? b* It is lyke vnto chyldrē whyche
syt in the market & cal vnto theyr folowes
and saye: we haue pyped vnto you, and ye
haue not daunsed? We haue mourned vn
to you, & ye haue not sorowed. For John
came nether eating nor drinking, and they
saye, he hath the deuyll. The sonne of man
came eating and drinking, and they saye,
beholde a glutton and drinker of wyne, &
a frende vnto publicans and synners. Ne
uertheles c* wysdomme is iustyfyed of
her chyldren.

✠ Thē began he to vpbrayd the cyties
in which most of his myracles were done,
because thei mēded not. Woo be to the Cho
razin. Woo be to the Bethsaida: for yf thee
myracles which were shewed in you, hadd
bene done in Tyre & Sidō, they had repē
ted long a gone in sack cloth & asshes. Ne-
uertheles I say to you: it shalbe easyer for
Tyre & Sidon at the daye of iudgement,
then for you. And thou Capernaū, whiche
art lyft vp vnto heauen, shalt be brought
D downe to hel. For yf the myracles whyche
haue bene done in the, had bene shewed in
Sodom: they had remayned to this daye.
Neuertheless I saye vnto you: it shall be
easyer for the land of Sodom in the daye
of iudgement, then for the. ✠

✠ At that tyme Jesus answered & said:
I prayse the o father Lord of heauen and
earth, because thou hast hid these thinges
from the wyse and prudent, & hast opened
them vnto babes: euen so father, for so it
pleased the. All thynges are geuē vnto me
of my father. And nomā knoweth ꝑ sonne
but the father: nether knoweth any mā the
father, saue the sonne, and he to whom the
sonne wyll open hym.

Come vnto me all ye that a* labour &
are laden & I wyl ease you. Take my yock
on you & lerne of me, for I am meke & lo-
lye in hert: & ye shal fynde reste vnto your
soules. For my yocke is easy, and my bur-
den is lyghte. ✠

The Notes.

a* The rede is a fygure of the doctrine ꝑ is not of god/ which waueth wt euery wynde.
b* Here is a prouerbe as is sayd/ Esa. xxvi a/ sygnyfying/ by dyuers wayes haue we go ne aboute to styre you to thākes geuynge/ but ye haue by noo meanes bene moued ther to
c* Wysdom is iustyfyed &c, That is, they ꝑ are the chyldrē of God/ receaue his doctryne and hys word as truth & wysdom/ al though the contrary part do not so receaue it
d* Yethat labour &c, Those are here counted to laboure that knowledge theyr synnes and are poore in spyrete,

The disciples plucke the eares of corne, he excuseth them, healeth the dryed hande, helpeth the possessed that was blynde and domme, rebuketh the vnkyndfull that wolde nedes haue tokens, and sheweth who is his brother, syster and mother.

The.xii. Chapter. ✠

AT that tyme Jesus wente on
the Saboth dayes thorow ꝑ corne and hys dysciples were
an hongred, & began to pluck
the eares of corne, & too eate.
Whē the Pharises saw that, they sayd vn
to him: Behold, thy disciples do that why-
che is not lawful to do vpon the Saboth
daye. He sayde vnto thē. Haue ye not rede
what Dauid dyd, whē he was anhongred
and they also which were with hym: How
he entred into thee house of God, & ate the
halowed loaues whyche were not lawfull
for hym to eate nether for thē whych were
wyth hym, but only for the prestes. Or ha
ue ye not rede in the law, how ꝑ the prestes
in the temple breake the Saboth day, and
yet are blameless? But I saye vnto you, ꝑ
here is one greater then the temple. Wher
fore yf ye had wyst what this saying mea Mercy &
neth: I requyre mercy and not sacrifice: ye not sacry
wold neuer haue cōdēned innocētes. For eyce
the sonne of mās lord euen of the saboth
daye.

And

And he departed thence, and went in to
their synagoge: and beholde there was a
man which had his hande dryed vp. And
they asked him, saying: is it lawful to hea
le vpon the Sabothe dayes? because they
might accuse him. And he sayde vnto thē:
which of you wold it be, yf he had a shepe
fallē into a pytt on the Saboth day, that
wold not take hym and lyft him out? And
how moch is a mā better thē a shepe? Wher
fore it is lefull to do a good dede on thee
B Saboth dayes. Then sayde he to ỹ man:
stretch forth thy hand. And he stretched it
forth. And it was made whole agayne ly=
ke vnto the other.

Mat.xii.a Iohn.v.g ✠* Then the Phariſes wēt out, & helde
a councel agaynste hym, how they myght
destroy him. Whē Jesus knew that, he de
parted thēce, & much people folowed him,
and he healed thē all, & charged thē ỹ they
shuld not make him knowē: to fulfil that
which was spokē by Esay ỹ prophet wht=
esay.xlii.a che sayeth. * Behold my child, whō I haue
chosen, my beloued, in whō my soule deli=
teth. I wil put my spyrete on him, & he shal
shew iudgmēt to ỹ gētils. He shal not stry
ue, he shal not crye, nether shal eny mā hea
re hys voice in ỹ stretes, a broysed rede shal
he not breake, and flaxe that begynneth to
burne, he shal not quēche, til he send forth
iuogmēt vnto victorie, & in his name shal
the gentyles truste. ✠

Then was brought to him, one possessed
Luke.xi.c ỹ a deuyll whyche was both blynde, and
dōme: & he healed hym, in so moche that he
which was blynde & domme, both spake &
sawe. And al the people were amased, and
said: * Is not this thee sonne of Dauid?
Mark.iii.c But when ỹ Phariſes heard that, they sai
luke.xi.f de: This felow driueth ỹ deuils nonother
wyse out but by the helpe of Belzebub the
chefe of the deuyls.

Belzebub

But Jesus knew theyr thoughtes & say
de to them. Euery kyngdom deuided with
in it selfe, shalbe brought to naughte. Ne=
ther shall eny cytye or housholde deuyded
against it self, cōtinue. So yf Satan cast
C oute Satan, then he is deuyded agaynste
hym selfe. How shal then his kynge dome
endure? Also yf I by ỹ helpe of Belzebub
cast out deuyls: by whose helpe do youre
childzen cast them out? Therfore thei shal
be youre iudges, But yf I cast out the de
uils by the spyrite of god: then is the kyng
dome of god come on you?

Ether how can a man enter into a strōge
mannes house, & violently take away his
goodes: excepte he fyrst bynde the strong
mā and then spoile hys house? ✠ He that
is not wt me, is against me. And he ỹ ga=
thereth not wt me, scatereth abrode. Wher
fore I saye vnto you, al maner of synne &
a* blasphemy shalbe forgeuē vnto men:
but ỹ blasphemi of ỹ spyrite, shal not be for
geuē vnto mē. And whosoeuer speaketh a
word against the sōne of mā, it shalbe for
geuē hī. But whosoeuer speaketh against
ỹ holy goost, it shal not be forgeuen him, no
nether in this worlde * nether in the worlde
to come. Ether make ỹ tree good, & his fru
te good also: or els make the tree euel, and
his frute euil also. For the tree is knowen
by his frute. O generatiō of vypers, how
can ye saye well, when ye youre selues are
euyll? For of the aboundaunce of the hert
the mouth speaketh. A good mā out of the
good treasure of his hert bringeth forthe
good thiges. And an euil mā out of hys e=
uil tresure, bringeth forth euil thiges. But
I say vnto you, ỹ of euery ydel word that
men shal haue spokē: they shal geue a cōt
tes at the day of iudgmēt. For by thy wor
des thou shalt be iustyfyed: & by thy wor=
des thou shalte be condemned. ✠

✠ Then answered certayne of the Scry
bes & of the Phariſes sayīg: * Master, we Luk.xi.b
wolde faine se a signe of the. He ānswered max.viii.b
& said to thē: The* euyl & aduouterous
generacyon seketh a sygne, but there shall
no sygne be geuē to thē, saue ỹ signe of the
Prophete Jonas. For as Jonas was. iii.
dates & thre nyghtes in the whales belly:
so shalthe sonne of mā be thre dates & thre
nightes in the hert of the erth. The mē of D
Nintue shal ryse at the day of iudgmente
with this nacyon, and condemne them: for
they amended at the preaching of Jonas
And beholo, a greater then Jonas is here
* The quene of the south shal ryse at thee Iohn.xii.b
day of iudgmēt wyth thys generacyon, & iii.iii.reg.x.a
shal condemne thē: for she came from the ii.Par.ix.a
vtmost partes of the worlde to hear ỹ wis
dome of Salomon. And beholde a grea=
ter then Salomon is here.

Whē ỹ vncleane spyrite is gone out of a
mā, he walketh throughout dry places, se=

kynge

king reste & findeth none. Then hesateth: I wyll retourne agayne into my house from whence I came out, And when he is come, he fyndeth ꝑ house empty & swepte & garnished. Then he goeth his wat, & taketh vn to him seuē other spretes wozse then him selfe, & so entre they in & dwell ther. And ꝑ ende of ꝑ man is wozse then ꝑ begynning Euen so shall it be with this euell nacyon.

Mat.xii.d. Luk.viii.c. Wohyle he yet talked to ꝑ people: * behold his mother & his brethrē stode wyth out, desyrynge to speake wyth him. Then one sayd vnto hym: beholde thy mother & thy brethren stande wythout, desyring to speake with the.

He answered & said to hym ꝑ told him: Who is my mother? oz who are my brethrē? And he stretched forth his hand ouer his disciples & said: beholde my mother & my brethren. For whosoeuer dothe my fathers wyl whiche is in heauen, the same is my brother, syster and mother.

The Notes.

a* Blasphemy is, whē mē se & knowe ꝑ opē and manifest truth of god & hys wozde, theyr consciences beyng fully certifyed therof, and yet notwithstanding wyl raple vpon it & persecute it to the vttermost of theyr power, sayinge it is of the deuyl & not of God. Mat.xii. d. luke/xii:b

b* That is neuer/as saynt Mark doth wel expound it in the thyrd Chapter.b

c* Euel and adulterous generacion are al those that beleue not in God & in hys sonne Jesus Chryst: Mark.ix.c. luke.ix.f

¶ The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hyd in ꝑ feld of the perles, and of the nette

The.xiii. Chapter.

A Mat.xiii.a Luk.viii.a The same day went Jesus out of ꝑ house, and sat by the see syde, and moch people resorted vnto him, so greatly ꝑ he went, & sat in a shippe, and al the people stode on the shooze. And he spake manye thynges to thē in symylytudes, saying: Beholde, the sower went forthe to sow. And as he sowed, some fel by ꝑ wayes side, & ꝑ fowles came & deuoured it vp. Some fel vpō stony groūd where it had not moch erth, and anone it sprong vp, because it had no depth of erth: & whē the sūne was vp it caught heet, and for lacke of rotyng wydred awaye. Some fel amōg thornes, & ꝑ thornes spronge vp and choo ked it. Parte fell in good ground, and brought forth good frute: some an hūdred folde, some sixtie folde some thyrtie folde. Whosoeuer hath eares to hear let hi heare

And ꝑ disciples came and sayd to him: B Why speakest thou to them in parables? He answered and sayd vnto them, it is geuen vnto you to knowe the secretes of the kyngdome of heauen, but to them it is not geuen.a* For whosoeuer hath, to him shal be geuē: and he shall haue aboundaunce. But whoso euer hath not: from hym shal be taken away euen that he hathe. Therefore speak I to thē in similitudes: for though they se, they se not: & hearing they heare not: nether vnderstād. And in them is fulfilled the Prophesie of Esaias, which prophesie saith: with ꝑ eares ye shall heare & shal not vnderstande, and with ꝑ eyes ye shal se, & shal not perceaue. For thys peoples hertes are wexed gros, and their eares at dul of heryng, & theyr eies haue they closed lest they shuld se wꝫ theyr eyes, and heare with their eares, and shuld vnderstād with their hertes, & shuld tourne that I myght heale them.

But blessed are your eyes, for they se: & your eares, for they heare. Verely I saye C vnto you, ꝑ many Prophetes, and perfyte mē haue desyred to se those thinges which ye se, & haue not sene them: & to heare those thinges whyche ye heare, & haue not herde thē. Here are ye therfore the similitude of the sower. Whosoeuer heareth the worde of ꝑ b* kyngdō & vnderstandeth it not, ther cometh the cuyll man & catcheth awaye that whych was sowne in his hert. And this is he which was sowne by the way syde. But he that was sowne in the stony grounde, is he which heareth the word of god, & anone wyth ioye receaueth it, yet hath he no rotes in hym selfe, and therfore dureth but a sea sō: for as sone astribulation or persecutiō arryseth because of the worde, by and by he falleth. He that was sowne amōg thornes is he that heareth ꝑ worde of God: but the care of thys worlde, & the dysceytfulnesse of ryches choke the word, and so is he made vnfrutefull. He whyche is sowne in ꝑ good ground is he that heareth thee worde and vnderstādeth it: whych also bereth frute and bryngethe forthe, some an hundred folde, some syxtye folde, & some thyrtye folde.

Another

Another symylytude put he forthe vnto
the sayinge:✣The kyngdom of heauē is
D lyke vnto a mā which sowed good seed in
his feld. But whyl men* slept there came
his foo & sowed tares amonge the wheate,
& went his waie. Whē the blade was sprō
ge vp and had brought forth frute, thē ap
pered the tares also. Then came the scruā
tes to thee housholder, and said vnto him:
Syr sowedeste not thou good seed in thy
closse, frō whence then hath it tares? He sai
de to thē: the enuious man hath done this.
Then the seruaūtes sayde vnto him: wylt
thou thē that we go & wede them out? But
he sayd, nay, lest whill ye go aboute to we=
de out ỹ tares, ye pluck vppe also with thē
the wheate by the rottes: let bothe growe to
gether tyll hatueste coume, and in tyme of
harueste, I wyll saye to the repers, gather
ye fyrste the tares, and bynde them in she=
ues to be brent: but gather the wheate into
my barne. ✣

✣ Another parable he put forth vntō thē
Mar. iiii. d saying: The kingdom of heauē is lyke vn
to a graine of mustard seed, which a mā ta
keth and soweth in his feld, which is ỹ lest
of al seedes. But whē it is growne, it is ỹ
greateste amōg yearbes, and it is a tree: so ỹ
the birdes of the ayer come & bylde in the
braunches of it.

E Another similitudē sayd he to them. The
kyngdō of heauē is lyke vnto leuē whiche
a woman taketh & hydethe in. iii. peckes of
of meele, tyll all be leueuoed.

Mar. iiii. c. All these thinges spake Jesus vnto thee
people by similitudes, & wyth oute symply
tudes spake he nothynge to them, to fulfil
ỹ which was spoken by the Prophete say=
Ps. lxxvii a ing: * I wyll open my mouth in symylytu
des, & wyl speake forth thynges whych ha
ue bene kept secrete from the begynnynge
of the worlde. ✣

✣ Then sent Jesus the people awaye, &
came home. And hys dysciples came vnto
him, saying: declare vnto vs ỹ symylitude
of the tares of the feld. Then answered he
& sayd to thē. He that soweth the good seed
Tares is ỹ sonne of mā. And the feld is ỹ worlde.
arre expō And the chyldren of the kingdom, they are
ded the good seed. And ỹ tares are the childrē
of the wicked. And the enemie that soweth
them, is the deuil. The harueste is the ende
of the worlde. And the repers be ỹ Angels.
For euen as the tares ar gathered & brent
in the fyre: so shall it be in the ende of thys
worlde, * The sonne of mā shal send forth Apoc. xiiii e
his Angels, and thei shal gather out of his F
kingdom all thynges that offende, and thē
whych do iniquite, & shall cast them into a
furnes of fire. There shalbe wayling and
gnashing of teth. * Then shal the iust men Sapie. iii
shine as bright as the sonne in the kingdō
of theyr father. Whosoeuer hath eares to
heare, let him heare. ✣

✣ Agayne the kyngdom of heauen is lyke vnto treasure hydde in the felde, ỹ whi=
che a man kyndeth and hydeth: and for ioy
thereof goeth and selleth al that he hath, &
bieth that felde.

Agayne ỹ kingdome of heauē is lyke to a marchaūt ỹ seketh good pearles, whiche
whē he had fouūd one precious pearle, wēte
and solde al that he had, and bought it.

Agayne the kyngdom of heauē is lyke vnto a neet cast into the see, that gathereth
of al kyndes of fisshes: which whē it is ful,
men drawe to lande, & sytte and gather ỹ
good in to vessels, and caste the bad awai. G
So shall it be at the end of the worlde. The
Aungels shall come oute and seuer ỹ bad
from the good, & shal cast them into a fur=
nes of fyre: ther shall be waylinge & gnas=
shynge of teth.

Jesus said vnto them. Vnderstād ye al
these thinges? They sayd: ye Lorde. Then
said he vnto thē: Therfore euery * Scri=
be whych is taught vnto the kyngdome of
heauē is lyke an housholder, whyche bryn=
geth forth, out of his treasure, thinges both
newe and olde. ✣

And it came to pas whē Jesus had fynis=
shed these symylytudes, that he departed
thence, & came into his owne countre, and
taught thē in their synagoges, in so moche
that thei were astonyed & saide: whence co=
meth al thys wysdom & power vnto him?
Is not this the Carpenters soune? Is not
his mother called Mary? and hys brethrē
be called James and Joses and Symon
and Judas? And are not his sisters al here
wyth vs? Whence hath he all these thyn=
ges. And they were offended by hym. Thē
Jesus sayde too them, a Prophete is not
wythoute honoure, saue in hys owne coun
tre, and amonge hys owne kynne. And he
dyd not many myracles there, for there vn
beleefes sake.

The Notes.

a That is/To him ꝑ hath a good herte to warde godes worde to fulfyll it/shalbe more grace geuē. And to him that hath not, shall be takē away euen thee same knowledge that he hath/and hys hert so hardened that he shal not repent.

b* Kingdom syguifieth here the gospell: by whyche god raygneth in the heartes of thee faithful: & the same signifieth chryste whych is oure kyng & oure kyngdō/ raignig in vs/ and in whome we raygne as we prayse. Mat. vi/b/

c* This slepe signifieth, the negligēce and ignorance that men haue of god/whych cōmeth by the carefulnes of ryches & pleasures of this worlde.

d* Scribe after Erasmus in his annotacyōs was he that had ꝑ office of interpretyng & answering vnto ꝑ sentences of thee Prophetes as it apereth of Herode asking ꝑ Scrybes in the third Chapt. afore. c

John is taken and headed. Christ fedeth fyue thousande men with .v. loues and two fysshes, and appeareth by nyght vnto his disciples vpon the see.

The .xiiii. Chapter.

AT that tyme Herode the* Tetrarcha heard of ꝑ fame of Jesu & said vnto his seruaūtes: this is John ꝑ Baptist. He is risen agayne from deeth and therfore are soch myracles wrought by hi. For Herode had taken John, & bound him & put him in prisō for Herodias sake, hys brother Philips wyfe. For John said vnto him: it is not lawful for ꝑ to haue her. And when he wolde haue put hym to deethe, he feared the people, because thei counted him as a Prophete.

But whē Herodes birth daie was come the daughter of Herodias daunsed before thē, & pleased Herode. Wherfore he promysed w an othe, ꝑ he wold geue her whatsoeuer she wold ask. And she being informed of her mother before, sayde: geue me here John Baptistes heed in a platter. And the kig sorowed. Neuertheles for his othes sake, & for their sakes which sate also at ꝑ table, he cōmaūded it to be geuē her: & sente & beheaded John in ꝑ prisō, & his heed was brought in a platter & geuē to the damsell, & she brought it to her mother. And his disciples came & toke vp his bodye, & buryed it: and went and tolde Jesus.

John Baptiste is heded.

Mat. xiiii. b. Mar. vi. d.

Whē Jesus heard that, he departed thence by shyppe into a deserte place oute of the way. And when the people had heard therof, thei folowed him a fote out of theyr cities. And Jesus wēt forth & sawe moche people, and hys herte dyd melte vpon thē, & he healed of them those that were sycke. When euen was come, his disciples came to hi saying: thys is a desert place, & ꝑ day is spēt: let the people depart, that they may go in to the townes, and bie them vytalles. But Jesus sayde to them: They haue no neade to go awaye. Geue ye them to eate. Then sayde they vnto him: we haue here but .v. loues and two fysshes. And he sayd: bryng thē hyther. And he cōmaūded ꝑ people to sit downe on the grasse, and toke the .v. loues & the .ii. fysshes, & loked vp to heauen and b* blessed, & brake & gaue ꝑ loues to his disciples, & the disciples gaue thē to the people. And thei did al eat, & were sufficed. And they gethered vp of the gobets ꝑ remayned .xii. baskets full. And they that ate, were in nombre aboute .v. M. men, besyde weimen and chyldren.

c And streight way Jesus made his disciples enter into a shippe, and to go ouer before him, whyl he sēt the people away. And as sone as he had sent the people away, he went vp into a mountayne alone to praye. And whē night was come, he was there hi selfe alone. And the shyppe was now in the middes of the see, and was tost w̄ waues, for it was a cōtrari wid. c* And in ꝑ fourth watch of the nyght Jesus came vnto them walking on the see. And whē his disciples saw hym walkynge on the see, they were troubled, saying: it is some spryte, & cryed out for feare. And streight way Jesus spake vnto them sayinge: be of good cheare, it is I, be not afrayed:

John .vi. b Mark .vi. c

Peter answered him, and saide, Master: yf thou be he, bid me to come vnto the on ꝑ water. And he saide, come. And whē Peter was come downe out of the shyp, he walked on the water, to go to Jesus. But whē he sawe a myghty wynde, he was afrayed. And as he beganne to syncke, he cried saying: master saue me. And immediatlye Jesus stretched forth his hād, & caught him, & said to him: O thou of litel faith, wherfore dedest thou dout? And assone as they were come into ꝑ shippe, the wynd ceased. Then they that were in the shyppe, came and worshypped hym, sayinge: of a truth thou art the sonne of god. And when they were come ouer,

come ouer, they wente into the lande of Ge
D nazareth. And whē the men of ỹ place had knowledge of hym, they sent out into all ỹ countre rounde aboute, and brought vnto him all that were sycke, and besought him, that they myght touche the hemme of hys vesture onlye, And as many as touched it were made safe.

The Notes.

a* Tetrarcha that is a lord of the fourth parte of Juda/for Juda was deuyded into .iiii partes as sayth Eusebyus Lyb. i/ cappitle/ x/

b* To blesse, in moost places of ỹ new testament is to prayse god & to geue him thankes as after in the xv. i Mar.iiii. luk xviii.

c* The hebrewes deuyded ỹ nyght into iiii. partes whych they called the.foure watches/ Wherfore the fourth watche was next to the morynge and was called the morynge watche/as in the i reg,xi.c

¶ Christ excuseth his disciples, & rebuketh the scrybes and Pharises for transgressynge Gods cōmaundement thorow their owne tradycyons. The thynge that goeth into the mouth defylethe not the man. He deliuereth the womā of Cananees daughter, feleth the multitude, & with, v. i, loaues & a fewe litle fyshes fedeth .iiii. M. men. besyde wemen and chyldren.

The.xv. Chapter. ✠

THen came to Jesus Scribes & Pharises from Jerusalem sayinge: why do thy disciples transgres the tradicions of ỹ elders? for they wesh not their handes when they eate bread. He āswered & sayde vnto them: why do ye all so transgresse the commaundement of God, thorow youre tradycyons? For god commaunded sayinge: honoure thy father & mother & he that curseth father or mother shall suffer deeth. But ye saye, euery man shal saye to his father or mother: that which thou desyrest of me to helpe the with: is geuē god: so shall he not honoure hys father or hys mother. And thus haue ye made, that thee commaundemente of god is wythout effecte, through youre tradycyons. Ypocrytes, well prophesyed of you Esayas sayinge: This people draweth nye vnto me wythe their mouthes, & honoureth me wyth theyr lyppes, how be it their hertes are farre frō
B me: but in vayne they worshyppe me teachynge doctrynes, whych are nothyng but mens precepts.

And he called the people vnto hym, and sayd to them: heare & vnderstād, That whi che goeth into ỹ mouth, defileth not ỹ mā: but that whych commeth out of ỹ mouthe, defyleth the man.

Then came his disciples, and sayde vnto him: Perceauest thou not, how that ỹ Phariseis are offended in hearinge this saying? He answered and sayde: *al plantes why che my heauenly father hath not planted, shalbe plucked vp by the rotes. Let thē alone, they be ỹ blynde leaders of the blynd. If the blynde leade the blynde, both shall fal into the dyche.

Then āswered Peter & sayd to him: declare vnto vs this parable. Then sayd Jesus ar ye yet without vnderstanding? perceaue ye not, ỹ whatsoeuer goeth in at ỹ mouthe, descendeth downe into ỹ bely, & is cast out into ỹ draught? But those thynges whych procede out of the mouth, come frō ỹ herte, & they defyle the man. For out of the heart come euil thoughtes, murder, breaking of wedlock whordom, theeft, false wytnesse berynge, blasphemye. These are thee thynges whych defyle a man. But to eate wyth vnwasshen handes, defilethe not a man. ✠

[nota that comes of ỹ herte & defyles a man]

[nota] not to eate vnwasshen handes defyleth not a man

✠ And Jesus wēt thence, & departed into the costes of Tire and Sidon. And behold a womā which was a Cananite came out of ỹ same costes, & cryed vnto hi sayinge: haue mercy on me lord thou sonne of Dauid, my daughter is pyteously vexed wt a deuil. And he gaue her neuer a word to answere. Thē came to him his disciples, & besought hym sayinge: send her away, for she foloweth vs crying. He answered, & sayd: I am not sēt, but vnto the lost shepe of the house of Israel. Then she came & worshipped him, sayinge: master helpe me. He answered & sayd: it is not good, to take thee chyldrens bred, & to cast it to[b]* dogges. She āswered & sayd: truthe Lorde, neuertheles the dogges eate of the crōmes, whyche fall frō their masters table. Then Jesus answered & saide vnto her. O womā great is thy fayth, be it to thee, euen as thou desyrest. And her daughter was made whole cuē at that same houre. ✠

[nota great ỹ fayth]

Thē Jesus went awaye from thence, & D
came nie vnto ỹ see of Galyle, & wēt vp into a moūtaine & sat downe ther. And moch people came vnto him, hauyng with them, halt, blind, domme, maimed, and other many: & cast thē downe at Jesus fete. And he healed thē, in so moche that the people wondred, to, se the domme speake, thee maymed

whole, & halt to go, & the blynde to se. And they glorifyed the God of Israel.

Then Jesus called his disciples to him, & sayd: I haue compassion on the people because they haue contynued wt me now .iii. dayes, & haue nought to eate: and I wyll not let thē departe fastynge, leste they perysshe in the waye: And his disciples sayde vnto him: whence shulde we gett so moche bredde in the wyldernes as shuld suffyse so greate a multitude? And Jesus said vnto thē: how many loues haue ye? And they sayd: seuen, and a fewe lytle fysshes. And he cōmaunded the people to sytt downe on the grounde: and toke ỹ seuē loues, & ỹ fyshes, & gaue thankes, and brake them, and gaue to his disciples, & the disciples gaue thē to the people. And they dyd al eate and were suffysed. And they toke vp the brokē meate that was left vii. baskettes ful. And yet they that ate were .iiii. M. men, besyde women and chyldrē. And he sent away the people, and toke shyppe & came into ỹ parties of Magdala.

The Notes.

a* Origen and chrysostom vnderstand this of the pharyses because of theyr euyl opynyons. Hylarius. And Erasmus vnderstand it of mennes tradycyons.

b* The Jewes cal the Gethē & gentils dogges, because of theyr ydolatry.

¶ The pharyses require a token. Jesus warneth his disciples of the pharises doctrine. The confession of Peter. The keyes of heauen. The layhefull muste beare the crosse after Christ.

The .xvi. Chapter.

A Mat. xvi. b Joh. vi. d Luke. xii. g

THen came the Pharises and Saducees, & dyd tempte hym, desiring him to shew them so me signe frō heuen. He answered & sayd vnto them. * At euen ye say, we shal haue fayre wedder and that because the skye is reed: and in ỹ morninge ye saye, to daye shalbe foule weder, and that because the skye is cloudye and reed. O ye ypocrytes, ye can discerne ỹ fassyon of the skye: & can ye not discerne thee signes of the tymes? The frowarde nacyō & aduoutrous seketh a signe, and ther shal no nother sygne be geuen vnto them but ỹ sygne of the * Prophete Jonas. So lefte he them and departed.

Jone. i. a

B And when his disciples were come to ỹ otherside of the water, thei had forgottē to take bred wt thē. Then Jesus sayde vnto them: Take hede & beware of the * leuē of the Pharises & of the Saduces. And they thought in thē selues sayīg: because we haue brought no bred wt vs. Wherē Jesus vnderstode that, he sayde vnto them. O ye of litel fayth, why are youre myndes cūbred because ye haue brought no breed? Do ye not yet perceaue, nether remēber those .v. loues when there were .v. M. men, & how many baskets toke ye vp? Nether thre. vii. loues whē ther were iiii. M., & how many baskets toke ye vp? Why perceaue ye not thē, that I spake not vnto you of bred, whē I sayde, beware of the leuē of the Pharises & of the Saduces? Then vnderstode they, howe that he bad not them beware of thee leuē of breed: but of ỹ doctryne of the pharises, and of the Saduces.

C Mat. xvi. c Luke. ix. b

✠ When Jesus † came into the costes of the cittie which is called Cesarea philippy, he asked hys dysciples sayinge: whom do men say ỹ I the sonne of mā am? They say de, some saye that thou arte John Baptist, some Helyas, some Jeremyas, or one of ỹ prophetes. He sayde vnto them: but whom saye ye that I am? Simon Peter āswered & sayde. † Thou art Christ the sonne of the lyuynge God: And Jesus answered & said to him: happy arte thou Simon ỹ sōne of Jonas, for flesshe & bloud hath not opened vnto ỹ that, but my father which is in heauē. And I say also vnto ỹ ỹ thou art Peter and b * vpon this rock I wyl bylde my congregatiō And c * ỹ gates of hel shal not prayle against it. And d * I wyl geue vnto ỹ, the keies of the kyngdō of heuē: what soeuer ỹ bindest vpon erth, shall be & bounde in heuē: & whatsoeuer thou loosest on erth, shalbe lowsed in heauen. ✠

mat. xvi. d Luke. ix. c

Then he charged hys dysciples, ỹ they shoulde tell no mā, that he was Jesus christe. From that tyme forth Jesus began to shewe vnto his disciples, how that he must go vnto Jerusalem, & suffer † many e thynges of the elders, & of the hye Prestes, & of the Scribes, & must be kylled, & rise agayne the thyrde daye. But Peter toke hym aside, and began to rebuke hym saying: master fauer thy self, thys shal not come vnto the. Thē turned he aboute, & sayde vnto peter: come after me Satan thou offendest me, because thou sauourest not godly thinges, D but worldly thynges.

Jesus

Jesus then sayd to his disciples. If eny
mā will folowe me *let him forsake hi self
& take vp his crosse & folowe me. For who
soeuer will saue hys life, shall loose it. And
whosoeuer shal loose hys life for my sake,
shall finde it. What shall it profet a man,
though he shuld winne al the whole world
yf he loose hys owne soule? Or elles what
shal a mā geue to redeme his soule againe
wt al? For ỹ sonne of mā shall come in the
glory of hys father, wt hys angels: & then
shal he reward euery mā accordyng to hys
dedes. Verely I say vnto you, some ther be
among them that here stande, whych shall
not tast of death, tyl they shall se the sonne
of man come in hys kyngdome.

The Notes.

a* Leuē is sometyme taken in ỹ scripture in an euel sence/as here, & some tyme in a good sence, as aboue in the thirtene chapter.

b* Upon thys rocke, that is, as sayth sayne Austen vpon the confession wych thou hast made. knowledgynge me to be christ the sonne of the lyuyng god: I buylde my congregacion or churche.

c* By the gates of hel are sygnyfyed death, hel, desperacyon synne/vyolent & tyrānious handelynge/persecutyon &c

d* To ỹ I wyll geue the keyes &c. Origen wrytynge vpon Mathew in hys fyrst homili/ affyrmeth that these wordes were as wel spoken to all the reste of the Apostles as to Peter & prouethe it by that christ John. xx. c sayth Receaue the holy goost, whose synnes soeuer ye remyt &c. and not ỹ remyttest &c. In the same oppynyon ar Tertullian, Cipryan, Austen and Jerome/and wyth diuers other old auctent doctours.

e* To forsake hym self &c. is vtterly to do agaynst the wyl of hys flesshe/mortyfyeng the affectyons of hys mynde/workyng the glory of god and the profyt of hys neyboure as is sayde rom. xb. phylyp. ii.

¶ The transfyguracion of Christ vpon the mounte of Tabor. He healeth the lunatyke, & payeth tribute.

The. xvii. Chapter.

A Nd after vi. dayes Jesus toke Peter and James & John his brother, & brought thē vp into an hie mountaine out of ỹ wat, and was transfygured before them: and hys face dyd shyne as the sunne, and hys clothes were as whyte as the lyghte. And be hold there apered vnto thē, Moses and Helyas, talkynge wythe hym. Then ānswered Peter, & sayd to Jesus: master here is good beynge for vs. If ỹ wilt, lett vs make here .iii. tabernacles, one for the, & one for Moses and one for Helyas. Whyll he yet spake, beholde a bright clou

B Matth. xvii. mar. i. b. & ix. Luke. iii. e. and. ix. e

de shadowed them. And *behold ther came a voyce out of that cloude sayinge: thys is my deare sonne, in whom I delite, heare hi. And when the dysscyples hearde that, they fell on theyr faces and were sore a frayed. And Jesus came and touched them, and sayde: aryse and be not afrayed. And when they looked vp, they sawe no man, saue Jesus onlye.

And as they came downe frō the mountayne, Jesus charged them sayinge: se that ye shewe the vision to no mā, vntyl the sonne of man be rysen agayne from deethe. ✠ And hys disciples asked of him, sayinge ‡. Why then say ỹ Scribes, ỹ Helias muste fyrst come? Jesus answered, & sayde vnto them: Helyas shall fyrst come, & restore all thynges. And I saye vnto you that Helyas is come alredy, and they knew hym not: but haue done vnto him what soeuer they lusted. In lykewyse shall also the sonne of mā suffre of thē. Thē the disciples perceaued ỹ he spake vnto thē of John Baptiste. And whē they were come to the people, ther came to hi a certayne man, & kneled downe to him: & sayd: Master haue mercye on my sonne for he is lunatycke: & is sore vexed. And oft times he falleth into the fyre, and oft in ỹ water. ‡ And I brought him to thy dissyples, & they coulde not heale him. Jesus ānswered & sayd: O generacion faythles & croked: how long shal I be with you? how lōge shal I suffre you? bryng hym hyther to me. And Jesus rebuked the deuil, & he came out of him. And ỹ chyld was healed euen at that same houre. ✠

Then came ỹ dyscyples to Jesus secretly, & sayde: Why could not we cast hi out? Jesus said vnto thē: Because of youre vnbeleefe. For I saye verely vnto you: ‡ yf ye had fayth as a grayne of mustard seed, ye shulde saye vnto thys mountayne, remoue hence to yōder place, & he shuld remoue: nether shulde eny thinge be vnpossible for you to do. How beit this kynde goeth not out, but by prayer and fastyng. As they passed ỹ tyme in Galile, Jesus sayd vnto thē: ‡ the sonne of man shall be betrayed into ỹ handes of men, and they shall kyl hym, & the thyrde daye shall he ryse agayne. And they sorowed greatlye

C Mark. ix. b Luke. ix. e

D Luk. xvii. b

✠ And when they were come to Capernaum, they that were wonte to gether polle

money, came to Peter & sayd: Doth youre master paye tribute? He sayd: ye. And whē he was come into ỹ house, Jesus spake first to hym, saying: What thinkest ỹ Symon? of whom do ỹ kinges of the erth take tribute or polle money? of their chyldren, or of straungers? Peter sayd vnto hym: of straungers. Then sayd Jesus vnto hym again: Then are ỹ children fre. Neuertheles: lest we should offend thē: go to ỹ see, & cast in thyne angle, & take the fysshe ỹ fyrste cometh vp: & whē thou hast opened his mouthe: ỹ shalt fynde a pece of twentie pēce: that take and pay for me and the.

¶ He teacheth his disciples to be humble & harmles: to auoyde occasyons of euel, and one to forgeue another offence.

The.xviii. Chapter.

At the same tyme the disciples came vnto Jesus saying: & who is the greatest in the kyngdō of heuen? Jesus called a childe vnto him, & set hym in the middes of them, & sayde: Verely I say vnto you: except ye tourne, & become as children, ye cannot enter into the kyngdome of heuen. Whosoeuer therfore hūble him self as thys childe, the same is the greatest in the kingdō of heuē. And whosoeuer receaueth such a child in my name, receaueth me. But whosoeuer offende one of these lytelons, which beleue in me: it were better for him that a mylstone were hāged about hys necke, & that he were drowned in the depthe of the see. Woo be vnto the worlde because of offenses. How be it, it cannot be auoided but that offences shalbe geuē. Neuertheless woo be to the man, by whom the offence cometh.

Wherfore yf thy hande or thy fote offēd ỹ * cut him of & cast hym frō the. It is better for ỹ to enter into lyfe halt or maymed, rather then ỹ shuldest haue inge two hādes or two fete, be cast into euerlastig fire. And yf also thyne eye offend the, pluck hyt oute & cast hit frō the. It is better for ỹ to enter into lyfe wt one eye, then hauing two eyes to be cast into hel fyre. See ỹ ye despise not one of these litelones. For I say vnto you, that in heuē their angels alwayes behold ỹ face of my father, which is in heuē. For & ỹ sonne of mā is come to saue that which is lost. How thynk ye? If a man haue an hundred shepe, & one of thē be gone astray, doth he not leue nynty & nyne in the moūtains, & go & seke that one whyche is gone astraye? * If it happen that he fynd hym, verely I say vnto you: he reioyseth more of thee shepe, then of the nynty & nyne which wēt not astraye. Euen so it is not thee wyll of your father in heuen, that one of these lytelons shulde perysshe.

Moreouer * yf thy brother trespace agaynst the. Go & tell him hys faute betwene him and the alone. If he heare thee, thou hast wone thy brother: But yf he heare the not, then take yet wt the one or two, that in the mouth of two or thre witnesses, al thynges maye be stablished. If he heare not the tell it vnto thee congregacyon. If he heare not the cōgregacion, take him as an hethē mā & as a publican. Verely I sai vnto you * whatsoeuer ye bynd on erth, shalbe boūde in heauen. And whatsoeuer ye lowse on erth, shalbe lowsed in heuen. Agayne I sai vnto you, that yf two of you shall agre in erthe vpon eny maner thynge, whatsoeuer they shall desyre: it shall be geuen them of my father which is in heuē. For wher two or thre ar gathered to gether in my name, ther am I in the middes of them.

Then came Peter to hym, & sayde: master how ofte shall I forgeue my brother, yf he synne agaynste me, seuen tymes? Jesus sayd vnto hym: I say not vnto the seuen tymes: but seuenty tymes seuē tymes.

¶ Therfore is ỹ kyngdom of heuē lykened vnto a certaine king, which wold take a coūtes of his seruauntes. And when he had begone to reken, one was brought vnto him, which ought hī ten thousād talētes: whō because he had nought to paye, his master cōmaūded him to be solde, & his wife, & his children, & al that he had, & payment to be made. The seruaūt fel downe & besought him saying: Sir, geue me respite, & I wil pay it euery whit. Then had ỹ lorde pytye on that seruaunt, & lowsed him, & forgaue hym the det.

And ỹ sayde seruaunt went out & found one of his felowes which ought him an hundred pēce, and leyed handes on him, & toke him by the throote, saying: paye me that ỹ owest. And his felowe fel downe & besought hym saying: haue pacience with me, & I wyl pay the al. And he wold not but wēte and

te and cast him into prefō, tyl he shuld pay the det. Whē his other felowes sawe what was done, they were very sory, and came & tolde vnto their Lorde al that had happened. Then his Lorde called him and sayde vnto him. O euil seruaunt I forgaue thee al that det, because thou praydest me: was it not mete also that thou shuldest haue had compassion on thy felow, euē as I had pytte on the? And hys lord was wroth, & deliuered him to ye iaylers, tyll he shuld pay all
Wath. vi. b Mark. x. d that was due to hym. So*lykewyse shall my heuenly father do vnto you, excepte ye forgeue vō youre heartes, eache one to hys brother their trespaces. E

The Notes.

a* Cut him of This expoūded in what b e.

b* Whatsoeuer ye binde &c that is whatsoeuer ye condempne by my worde in earthe, the same is condempned in heauen. And that ye alowed by my worde in erth, is alowed in heuen.

¶ Christ geueth answere concerning maryage, and teacheth not to be careful nor to loue worldly riches

The. xix. Chapter.

AND it came to passe, when Iesus had fynyshed those sayinges, he gat hym from Galyle, and came into ye costes of Iewry beyonde Iordan, and moch people folowed hym, and he healed them there.

Marke. x. a* *Then came vnto hym thee Pharyses tempting him, & saying to him: Is it lawfull for a man to put away his wyfe for al maner of causes? He answered and sayde
Gene. i. d vnto them: Haue ye not redde, howe ye he* whyche made mā at the begynnynge, made
Gene. ii. d ephesi. v. g. i. Cor. vi. d. thē man & womā and sayd: *for this thynge, shall a mā leue father & mother & cleue vnto his wife, & thei twaine shalbe on flesh. Wherfore now ar they not twaine, but one flesshe. Let not man therfore put a sunder, ye which god hath cuppled togeather. Thē sayde they to hym: why did Moses cōmaūde to geue a testymonyal of dyuorsement and to put her awaye? He sayde vnto thē: Moses because of the hardenes of youre hertes suffered you to put away your wyfes: But frō the beginnynge it was not so. I saye therfore vnto you whosoeuer putteth away hys wyfe (excepte it be for fornycacion) & marieth another breaketh wedlocke. And whosoeuer maryeth her whyche is dyuorsed, doth commit aduoutry.

Then sayd hys disciples to hym: yf the matter be so betwene man & wyfe, then is it: not good to marye. He sayde vnto them: al men can not awaye with that saying saue they to whō it is geuen. There are chast, which were so borne out of their mothers belly. And there ar chaste, which be made of men. And there be chaste, whiche haue made them selues chaste* for the kingdō of heuens sake. He that cā take it, let hi take it. Then were brought to him yonge chyldrē that he shuld put hys hādes on thē & pray. And the disciples rebuked them. But Iesus said: suffre ye childrē & forbidd thē not to come to me: for of such is the kingdō of heuen. And when he had put hys hādes on them he departed thence. B

And beholde one came, & sayd vnto hym: good master, what good thynge shal I do, that I may haue eternall life? He sayd vnto him: why callest thou my good? there is none good but one, & ye is god. But yf thou wylt entre into lyfe, kepe the cōmaūdemētes. The other sayde to hym: Whyche? And Iesus sayde: breake no wedlocke, kyll not: steale not: beare not false wytnesse: honour father & mother: & loue thy neybour as thy self. And ye young mā said vnto hi: I haue obserued al these thinges from my youth, what lacke I yet? And Iesus sayde
Marke. x. c. Luk. xviii. c. ano. xii. d vnto him* yf ye wylt be perfect, go & sel ye ye haue, and geue it to the poore, & thou shalt haue treasure in heuen, & come and folowe me. When the yonge mā herd that sayinge, he went away mournynge. For he had greate possessions. C

Thē Iesus sayd vnto his disciples: Verely I say vnto you: it is herde for a ryche mā to enter into the kingdō of heuen. And moreouer I saye vnto you: it is easyer for b*a camel to go through ye eyl of a nedle, then for a c*ryche mā to enter into ye kyngdō of God. When his disciples heard that, they were excedyngly amased, saying: who thē cā be saued: Iesus beheldе thē, & sayde vnto thē: With men this is vnpossible, but with god all thynges are possyble.

✠ Then answered Peter, and sayde to him: Behold, we haue forsaken al and folowed the, what shal we haue? Iesus sayd vnto them: verely I say to you: when ye sōne of man shall syt in the seat of his mate-

ste, ye which folow me in ȳ second generacio shal syt also vpō .xii. seatz a iudge ȳ .xii tribes of Israel. And whosoeuer forsaketh houses, or brethrē, or sisters, other father, or mother, or wyfe, or childrē, or lādes, for my names sake, ȳ same shal receaue an hūdred fold, a shal inheret euerlastyng lyfe. ✠ Many a nye that are fyrste shalbe laste, and the laste shall be fyrste.

The Notes.

a* For ȳ kingdom of heuēs sake/that is, to the entent that they may the more quietlye/& freely worke the wyll of god.

b* Theophilactus readeth a table. ȳ greke word signifieth both Camel and gable.

c* He is here called ryche ȳ putteth his confydence in hys goodes, which thynge they do that haue al theyr delyte and ioy therin/as in luke/xii/c

¶ Christ teacheth by a symilitude that god is better vnto no man, and how he is alwaye callynge men to his labour. He teacheth his disciples to be lowlye, & geueth two blynde men their syght.

The .xx. Chapter.

For the kingdome of heuen is lyke vnto an housholder, whiche wēt out early in ȳ morynge to hyer labourers in to hys vyneyarde. And he agreed wt ȳ labourers for a peny a day, a sent thē into his vyneyarde. And he wēt out about ȳ thyrde houre, a sawe other stādyng ydel in the market place, a sayd vnto thē, go ye also into my vyneyarde: a whatsoeuer is ryght, I will geue you. And they went theyr waye, Agayne he went out about the syxt a nynthe houre, and dyd lykewyse. And he went out about ȳ eleuenth houre a founde other standynge ydell, a sayde vnto them: Why stand ye here al the daye ydel? They sayde vnto hym: because no man hath hyred vs. He sayd to them: go ye also into my vyneyard, a whatsoeuer is ryght, that shal ye receaue.

When euē was come, the Lord of the vyneyard sayd vnto his steward: cal ȳ labourers, a geue thē their hyer, begynnynge at the laste, tyll thou come to thee fyrste. And they which were hyred about the eleuenthe houre, came a receaued euery man a peny. B Thē came the fyrst, supposing ȳ they should receaue more, a they likewyse receaued euery mā a penny. And whē they had receaued it, they murmured agaynst the good man of the house sayinge: These last haue wrought but one houre, a thou hast made them equal vnto vs, which haue borne the burthen and heet of the daye.

He answered to one of them sayinge: frende I do the no wronge: dydest thou not agree wt me for a pēny. Take that whych is thy duty, and go thy way I wyl geue vnto this last, as moch as to ȳ. Is it not lawful for me to do as me listeth with mine owne? Is thyne eye cuyll because I am good? * So the laste shall be fyrste, and thee fyrste shalbe last. For many are called and fewe be chosen. Luke.xiii,f. Marke,x.c.

✠ And Iesus ascēded to Ierusalem and toke the .xii. disciples a parte in ther waye, a sayde to them. * Beholde we go vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chefe Prestes, and vn to ȳ Scribes, and they shall condemne hym to deeth, and shall delyuer hym to the gētyls, to be mocked, to be scourged, and to be crucyfyed: and the thyrde daye he shall ryse a gayne. C Mark. x.c. Luk, xviii, c

✠ Then came to him the mother of zebedes childrē with her sonnes, * worshippinge him and desyrynge a certayne thynge of him. And he said vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may syt, ȳ one on thy ryghte hand and the other on the lyfte hād in thy kyngdome. mark:,x.c

Iesus answered and sayd: Ye wote not D what ye aske. Are ye able to dryncke of the cuppe ȳ I shall drink of, and to be baptysed with ȳ baptyme, that I shall be baptysed wt? They answered to him, that we ar. And he sayde vnto thē: Ye shal dryncke of my cup a shalbe baptyled wythe thee baptyme that I shalbe baptysed with. But to sit on my right hād a on my lyft hande, is not mine to geue: but to them for whō it is prepared of my father. ✠

* And when the ten heard this, they dysdained at ȳ two brethren: But Iesus called them vnto hī a sayd. ✠ Ye know that ȳ lordes of the gētils haue dominacio ouer thē. And they that ar great, exercyse powr ouer them. It shal not be so amōg you. But whosoeuer wil be great amōg you, let hym be your minister: a whosoeuer wylbe chefe, let him be your seruaunt, euen as ✠ the sonne of man came, not to be ministred vnto, but to minister, and to geue his life for the redemptyon of many. ✠ Marke.x.f Luke.xxii.c Mtke,x,3

And as they departed frō Hiericho: moch people

marke.xx. luk.xv.ii.g. people folowed him.* And behold.ii.blin demē sytting by the way syde, when they heard Jesus passe by, cried saying: Thou Lord ꝑ sōne of Dauid haue mercy on vs And the people rebuked thē, because they shuld hold their peace. But they cried the more saying: haue mercy on vs thou lord which art the sōne of Dauid. Thē Jesus stode styl, & called thē, & sayd: what wil ye that I shuld do to you: They sayd to him marke.x.g Lord that our eyes may be opened.* Jesus had cōpassiō on them, & touched their eyes & ymmediatlye theyr eyes receaued syght. And they folowed hym.

The rydeth into Jerusalē, dryueth ꝑ marchaūtes out of the tēple, curseth the fyge tree, and rebuketh the Pharises wt the symylitude of the two sonnes & of the husbandmen, that slewe soch as were sent vnto them.

The.xxi. Chapter.

A Mar.xi.a. Luke.xix.c

¶ Whē they drewe nye vnto Jerusalē, and were come too Bethphage, vnto mouṫ Oliuete: then sent Jesus two of his disciples, saying to them Go into ꝑ towne ꝑ lieth ouer against you & anōne ye shal fynd an asse boūde, & her colt with her: lose thē & bring thē vnto me And yf any mā say ought vnto you, saye ye ꝑ the Lord hath nede of thē, & streyght waye he wyl let thē go. All this was done to fulfyl ꝑ which was spoken by the prophet, saying: Tel ye ꝑ daughter of Sion *behold thy king cometh vnto the, meke Esay.lxii.d & sytting vpō an asse & a colt, ꝑ fole of an zacha.ix.b asse vsed to the yocke. The disciples wēt John.xii.c. Luke xix.c. & dyd as Jesus cōmaūded thē, & brought the asse & ꝑ colte, & put on thē their clothes & set hym thereon. And many of ꝑ people spred their garmētes in ꝑ way. Other cut downe braūches frō thee trees, & strawed thē in the way. Moreouer ꝑ people ꝑ wēt B before, & they also ꝑ came after, cried saying: Hosanna to the sone of Dauid. Blessed be he ꝑ cometh in the name of the lord. a* Hosanna in the hyest. ✠

✠ And whē he was come to Jerusalē, al the cytie was moued saying: who is this: And the people sayd: this is Jesus ꝑ prophete of Nazareth a cytye of Galile. And Jesus wēt into ꝑ tēple of God, & cast out al thē ꝑ solde & brought in ꝑ tēple, & ouer threw the tables of the mony chaūgers, & the seates of thē ꝑ solde doues, & sayde to thē: It is wrytte* my house shalbe called the house of prayer. But ye haue made it a deune of theues. And ꝑ blynd & the halt came to him in ꝑ tēple, & he healed them

When the cheke priestes and Scribes sawe the marueyles that he dyd, & the chyldren ceying in the tēple & saying: Hosāna to the sonne of Dauid, they disdayned, & sayd vnto him: hearest ꝑ what these saye: Jesus said vnto them yea: haue ye neuer redde, ꝑ of the mouth of babes & suckelinges thou haste ordeyned prayse: And he left them, & went out of the cytie vnto Bethanie, & had hys abyding there. ✠

In the morning as he returned into ꝑ cytie agayn, he hōgred, & spyed a b* figge tree in the way, & came to it, & founde nothing theron, but leues only, & sayde to it, neuer frute growe on ꝑ hence forwardes And anon the fygge tree widdered away And when his disciples sawe ꝑ, they marueled saying. How sone is the fygge tree widdered away: Jesus answered, & sayd vnto them. Verely I say vnto you, yf ye shal haue fayth and shal not dout ye shal not only do that which I haue done too ꝑ fygge tree: but also yf ye shall saye vnto thys mouṫayne, take thy selfe away, and cyst thy self into ꝑ see, it shalbe done. And whatsoeuer ye shall aske in prayer (yf ye beleue ye shal receaue it.

✠ And when he was come into ꝑ tēple, ꝑ cheke Prestes & the elders of ꝑ people, came vnto him as he was teaching, & sayde by what authorite doest ꝑ these thinges: & who gaue the this power: Jesus āswered & sayde vnto thē: I also wyll aske of you a certayn questiō, which yf ye assoyle me, I in lykewyse wyll tell you by what auctorite I do these thinges. The bapty me of John: whence was it: frō heauē, or c* of mē: Thē they reasoned amōg them selues saying: yf we shall say frō heuē, he wyl say vnto vs: why dyd ye not thē beleue hi: But & yf we shal saye ✠ of mē, then feare we ꝑ people. For al mē held John as a prophet. And thei āswered Jesus & said we cānot tel. And he lykewise sayde vnto thē: nether tel I you by what auctorite I do these thigz ✠ What say ye to this: ✠ A certayn mā had.ii. sonnz, & cam to ꝑ elder & sayd: sonne go & worke to day in my vyneyarde

neyard. He ānswered & sayd, I will not: but afterward repēted & wēt. Thē came he to ỹ second, & sayd lykewise. And he ānswered & sayde: I will syr: yet wēt not. Whether of thē twayne dyd ỹ will of the father? And they sayd vnto him: the fyrst. Jesus sayde vnto thē: verely I say vnto you ỹ the publicanes & ỹ harlots shal come into ỹ kyngdō of God before you. For Johm came vnto you in ỹ way of righteousnes, & ye beleued him not. But ỹ publicās & ỹ harlotes beleued him. And yet ye (though ye saw it) were not yet moued with repēt aūce, that ye might afterward haue beleued hym. ✠

D Mar.xii.a. Luke.xx.b Esay.v.a Iere.ii.d

✠ Herke another similitude * Ther was a certayne housholder, whych plāted a vyneyard, & hedged it round about & made a wynepresse in it, & bilt a tower, & let it oute to husbandmē, & wēt into a straung countre. And whē the tyme of the fruyte drewe neare, he sent his seruaūtes to ỹ husbandmē to receaue ỹ frutes of it. And ỹ husbādmen caught his seruātes, & bet one, killed another, & stoned another. Agayne he sente other seruātes mo thē ỹ first: & they served thē lykewyse. But last of al, he sente vnto thē his owne sonne sayeng: they will feare my sonne. But whē ỹ husbādmē sawe the sonne, they sayd amōg thē selues. * This is the eyre: come, let vs kyl hym, & let vs take his inheritaūce to our selues. And they caught him & thrust him out of ỹ vineyarde, & slewe him. Whē ỹ lord of ỹ vyneyarde cometh, what wil he do vnto those husbādmen? They sayd vnto him: he wil cruelly destroy those euyl psons, & wyl let out his vineyard vnto other husbandmen, whiche shal deliuer him ỹ frute at tymes cōuenient. Jesus sayd vnto thē: dyd ye neuer rede in ỹ scriptures: The stone which ỹ * bilders refused, ỹ same is set in ỹ principal part of ỹ corner: this was ỹ Lordes doing, & it is merueylous in our eies. Therfore say I vnto you, the kingdō of God shalbe take frō you, & shalbe geuen to the gentyls, whych shal bring forth the frutes of it. And whosoeuer shal fal on this stone, he shalbe broken, but on whosoeuer it shal fal vppon it wyl grinde him to powder. And when the chefe Priestes & Pharises heard these similitudes, they perceaued ỹ he spake of them

Joh.vii.d * And they went aboute to laye handes on hym, but they feared thee people, because they toke hym as a Prophet. ✠

¶ The Notes

a* Hosanna, in Hebrue Hoshyna, that is to saye: I praye the geue helth

b* By thys fygge tree Christe doth sufficiently shewe that the Jewes, although they had an apparence of holynesse by theyr Ceremonies: yet neuertheles they hadde not the fruyte of Charite: By whych thynge he signyfyed that they shulde shorte ly be deprsyued and putte from thys false apparence by the destruction of Jerusalem

c* In the Scripture is that counted to be of men the whych is ymagyned and inuented of mens and of heauen, when it is of God

d* Of these buylders is spoken in the. cxviij. Psalme.

¶ The mariage of the kinges sonne. Tribute to be geuē to the Emperour, Christ confuteth the opinion of the Saduces concerning the resurrection, & answered the Scribe vnto hys Question

The.xxii. Chapter.

AND Jesus answered, & spake vnto them agayne, in symylitudes, sayinge. ✠ The kyngdome of heauen is lyke vnto a certayne kynge, whych maryed hys sonne, and sent forth hys seruaūtes, to call them that were byd to the wyddynge, and they wolde not come. Agayne he sente forthe other seruauntes, sayinge: Tell them whyche are bydden: beholde I haue prepared my dynner, myne oxen and my fatlynges are kylled, and all thynges are ready, come vnto the maryage. But they made lyght of it, & went their wayes: one to hys ferme place, another about hys marchaundyse, thee remnaunte toke hys seruauntes and intreated them vngodlye and slewe them. When the kynge hearde that, he was wroth, & sende forth his warryers and destroied those murtherers, and brent vp theyr cytie

Luk.xiiii.f

Thē sayd he to hys seruaūtes: the wedding was prepared. But they which were bidden, were not worthy. Go ye therfore oute into the hye wayes, and as manye as ye fynde byd thē to the maryage. The seruauntes went out into the hie wayes, & gathered to gether as manye as they coulde fynde, both good & bad, and the weddinge was furnished wyth gestes. Then ỹ kyng came in, to byset the gestes, & spyed there a mā which had not on a a* weddynge garmente, & sayde vnto hym: frende, howe forcamest thou in hyther & hast not on a weddynge garment? And he was euen specheles. Then sayde the kynge to

hys

his ministers: take & binde him hãd & fote & cast hym into vtter darkenes, there shall be weping & gnasshing of teth. For many are called and fewe be chosen. ✠

Mar.xii.a. ✠* Thẽ wẽt the Pharises & toke coũcell how they might cangle him in his wordes And they sent vnto hym their disciples w̃ Herodes seruaũtes saying: * Master, we Luke.xx.d know ꝑ thou arte true, & teachest the waye of god truly nether carest for any mã, for thou cõsyderest not mennes estate. Tell vs therfore: how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceaue their wyckednes, & sayde: Why tẽpte ye me ye ypocrites? Let me se the tri-

C A peny is euer taken for ꝑ the Jewes call a lyele: and is worth .x. pẽce ye Englishe

bute money. And they toke hym * a peny. And he sayd vnto thẽ: whose is this Image & superscriptiõ? They sayd vnto hym: Cesars. Then sayd he vnto thẽ: Geue ther fore to Cesar, ꝑ which is Cesars: and geue vnto God, that which is Goddes. ✠ Whẽ they heard that, they marueled, & left hym and went their waye.

The same day ꝑ Saduces came to him (which saye that ther is no resurrection) & asked him saying: Master, Moses bad, yt a man dye hauing no chyldrẽ, that the brother marye hys wyfe, & reyse vp sede vnto his brother. Ther were vs vs seuẽ brethrẽ & the fyrste maried & deceased wout yssue & left his wyfe vnto his brother. Likewise the second and the thyrd vnto the seuenth. Last of al the womã dyed also. Nowe in ỹ resurrection whose wyfe shal she be of the seuen? For all had her. Jesus answered & Mar.xii.b. sayd vnto thẽ * ye ar deceaued and vnder stand not the scriptures, nor yet the power of God. For in the resurrectiõ they nether mary nor are maryed: but are as ỹ Angels in heauen.

As touching the resurrectiõ of ỹ dead: haue ye not redde what is sayde vnto you Exod.iii.b. of God, which saith: * I am Abrahãs god & Isaacs God, & the God of Jacob? God is not the God of the dead: but of ỹ liuing And whẽ the people heard that, they were astonied at hys doctryne.

D ✠ Whẽ the Pharises had heard, howe ỹ he had put ỹ Saduces to sylẽce, they drewe together, & one of thẽ whych was a doctour of lawe, asked him a questiõ tẽptinge him & saying: Master which is ỹ chefe cõmaũdemẽt in the lawe? Jesus sayd to him Loue the Lord thy god with al thine hert, withall thy soule, and wythall thy mynde. This is the first and the chefe cõmaundement. And ther is another lyke vnto thys. Loue thyne neybour as thy selfe. In these two cõmaundementes hange all the lawe and the Prophetes.

Whyl the Pharyses were gathered together, Jesus asked thẽ sayng: what thynke ye of Christ? Whose sonne is he? They sayde vnto hym, thee sonne of Dauid. He sayd vnto them: how then doth Dauid in spyryte, call hym Lord saying: The Lorde sayd to my lord, syt on my right hãd * tyll I make thyne enemyes thy foote stole. Yf Dauid call hym Lord: how is he then his sonne? And none coulde answere hym a-gayne one worde: neyther durst any from that daye forthe, aske hym anye moo questyons. ✠

The Notes

a* Of thys weddyng garmente is spoken Esaye, lxi, d

b* Untyll I make thyne enemy thy foote stole, &c, thys argueth not when the enemyes of Christ ar subdued/ that then Christ shall no more syt on the right hand/ but signifieth no ende shalbe of that tyme/ as it oftẽ doth according to the maner of the Hebrewes/ as in Math, i, d/ æ, b, d so that this worde vntyll is taken for a tyme wythout ende/ or els shulde Christ haue an end of syttyng with his father in heauen/

C Christ cryeth wo vnto the Phar sees Scribes and ypocrytes, & prophecieth the destruction of Jerusalem.

The .xxiii. Chapter

Thẽ spake Jesus to the people, and to hys disciples sayinge:

a* The Scribes & the Pharises syt in Moses seat. All ther fore whatsoeuer they byd you obserue, that obserue & do: but after their workes do not: for they say, & do not. Yea they bynd heuy burthens and greuous to be borne, & laye them on mẽnes shoulders: but they them selfes wyll not heaue at thẽ wyth one of their fyngers. Al their workes they do, for to be sene of mẽ. They set abroade their philateries, and make large bordets on their garmẽtes, & loue to sit vp permost at feastes & to haue ỹ chefe seates in the synagoges, & gretynges in the marketes, & to be called of men Rabbi.

B But ye shal not suffre your selues to be called Rabbi. For one is your master, that is to wit Christ, and all ye ar brethrẽ. And cal no man your father vpon the erth, for

ther is but one your father, & he is in heue
Be not called masters, for there is but one
your master, & he is christ. He ỹ is greatest
amõg you, shalbe your seruaũt. But who
soeuer exalteth hym selfe, shalbe brought
lowe. And he ỹ hũbleth him selfe, shalbe ex
alted. Woo be vnto you Scribes & Pha-
rises, ypocrytes, for ye shut vp the kingdõ
of heauẽ before men: ye your selues go not
in, neyther suffre ye thẽ ỹ come to enter in.
Woo be vnto you Scribes & Pharises
Ypocrites: ye deuoure widdowes houses:
and that vnder a coloure of praying long
prayers wherfore ye shal receaue the grea
ter dampnation.
Woo be vnto you Scribes & Pharises
Ypocrites, which cõpasse see and lande, to
bringe one into your belefe: and whẽ he is
broughte ye make him two folde more the
chyld of hel, then ye your selues are.
Woo be vnto you blind gydes, which say
whosoeuer sweare by thee temple: it is no-
thyng: but whosoeuer sweareth by ỹ gold
of the tẽple, he offẽdeth. Ye foles & blynd:
whether is greater, the gold or ỹ tẽple that
sãctifieth ỹ gold? And whosoeuer sweareth
by the aulter, it is nothing: but whosoeuer
sweareth by the offering ỹ lyeth on the aul
ter, offendethe. Ye foles & blynde: whether
is greater the offring, or the aultar: which
sanctyfieth the offryng? Whosoeuer ther-
fore sweareth by the aulter, sweareth by it
and by all that thereon is. And whosoeuer
sweareth by thee tẽple, sweareth by it & by
hym ỹ dwelleth therin. And he ỹ sweareth
by heauen sweareth by the seate of God &
by hym that sytteth thereon.
Woo be to you Scribes & Pharises, Y-
pocrites, which tyth mynt, anyse, & cõmin,
& leaue the wayghter matters of the lawe
vndone: iudgemẽt, mercy, & faythe. These
ought ye to haue done, & not to haue left ỹ
other vndone. Ye blind gydes which stray
ne out a gnat and swalowe a camel.
Woo be to you Scribes & Pharises Y
pocrites, which make cleane the vtter syde
of the cuppe, & of thee platter: but wythin
they are ful of bybery and excesse. Thou
blynd Pharyse, clense fyrste the ynnesyde
of the cup & platter, that the outsyde of the
maye be cleane also.
Woo be to you Scribes & Pharises Y-
pocrites, for ye are lyke vnto paynted toin
bes which appere beautiful outwarde but
are wythin ful of dead bones & of al fylthi
nes. So ar ye, for outward ye appere righ
teous vnto mẽ, whẽ within, ye ar ful of y-
pocrysye and iniquite.
Woo be vnto you Scribes & Pharises
Ypocrytes: ye bylde the tombes of ỹ Pro-
phetes, & garnish the sepulchres of ỹ righ
teous, & saye: yf we had bene in thee dayes
of our fathers, we wold not haue bene par
teners with thẽ in the bloud of ỹ Prophe-
tes. So then ye be wytnesses vnto youre
selues, ỹ ye are thee chyldren of thẽ whych
kylled the Prophetes. Fulfyl ye lykewyse
the measure of your fathers. Ye serpẽtes
and generatiõ of *b vipers how shulde ye
scape the dampnation of hell.
✠ Wherfore, beholde I send vnto you
prophetes, wyse men & scrybes, of them ye
shal kyl & crucyfye: & of thẽ ye shal scour-
ge in your synagoges, & persecute frõ citie
to cytie, that vppon you maye come al the
ryghteous bloud that was shed vpon the
earth, frõ the bloude of ryghteous Abell,
vnto that bloude of Zacharias the sonne
of Barachias, whõ ye slew betwene the tẽ
ple and the aultar. Verely I say vnto you
all these thynges shal lyght vpon this ge-
neration. Jerusalẽ, Jerusalẽ whyche kyl-
lest Prophetes, & stonest thẽ which ar sent
to the: howe often wolde I haue gathered
thy chyldren together, as the henne gathe-
reth her chickẽs *c vnder her wynges, but
ye wold not: Beholde your habitatiõ shal
be lefte vnto you desolate. For I saye to
you, ye shal not se me hence forth, tyll that
ye saye: blessed is he that cõmeth in the na-
me of the Lorde. ¶

¶ The Notes

a* The Scribes and Pharises syt in Moy-
ses seat &c, Erasmus in hys annotations no-
teth them that wrested thys text to that pur
pose/ that we shoulde obeye all thynges that
Byshoppes commaunde/ or rulers (thoughe
they be wycked) for thee offyce sake wherein
they are: where as Christe (sayeth he) spea-
keth of them that doo truely teache the lawe
of Moyses/ and not of soche as wrappe them
in thee constytutyons of men. And euen now
happelye/ muste the Byshoppe be heard that
dothe truelye teache the gospell/ thoughe he
lyue skante gospell lyke: But who can suffer
them agaynste Christes Doctryne for their
owne profytes to make and vnmake lawes/
exercysynge vppon the people playne tyran-
nye/ and measurynge all thynges for their
owne aduauntage and aucthorite/ they that
wyth

wyth tradycyons ymagyned for theyr awne lucre & tyrannye do hamper the people, do not lyt in ỹ chayre of the Gospel/but in ỹ chayre of Symon Magus and Cayphas. These are thee verye wordes of Erasmus vppon thys place

b* Of vppers is spoke afore in Mat. xii, b

c* Under her wynges. We are byd vnder the wynges of Christ/when euen withal our hert we put our trust to hys deserupnge and mercye. psalm, xvi. c,

¶ Christ sheweth his disciples the destructiō of the temple, the ende of ỹ world & the tokens of ỹ latter dayes, & warneth thē to wake, for the worlde shall sodenly perysshe

The. xxiiii. Chapter.

AND Jesus went out & departed frō the temple: & his disciples came to him, for to shew him the buylding of the tēple Jesus said vnto thē: se ye not al these thinges? Verely I saye vnto you: there shal not be here lefte one stone vppon another, that shal not be cast downe.

And as he sat vpon the mount Olyuete Luke. xix. g hys disciples came vnto him secretly sayinge. Tel vs when these thinges shalbe: & what sygne shalbe of thy cōming & of the ende of the world? And Jesus answered & Ephe. v. b said vnto thē: *take hede ỹ no mā deceaue you. For many shal come in my name saying: I am christ: & shal deceaue many. Ye shal heare of warres, & of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe, but ỹ ende is not yet. For natiō shal ryse agaynste natiō, and realme agaynst realme: & there shal be pestilence, honger and erthquakes in all quarters. Al these are the beginning of sorowes.

Thē shal they put you to trouble, & shal kyl you: & ye shalbe hated of al natiōs for my names sake. And thē shal many be offended, & shal betraye one another, & shall hate one ỹ other. And many false ꝓphetes shal aryse, and shal deceaue many. And because iniquitie shall haue the vpperhād, ỹ loue of many shal abate. But he that endureth to ỹ ende, ỹ same shalbe safe. And this glad tydinges of the kingdō shalbe preached in al the world, for a wytnes vnto all nacyons: and then shal the ende come.

Whē ye therfore shall se ỹ abhominatiō that betokeneth desolatiō, spokē of by Daniel the Prophet, stand in ỹ holy place: let hym that redeth it, vnderstāde it. Then let thē which be in Jurye, flye into ỹ mountaynes. And lette hym whych is on the houses toppe, not come downe to fett any thyng out of hys house. Nether let hym whych is in the feld, returne back to fetch his clothes. Woo shalbe in those dayes to thē that are with chyld, & to thē ỹ geue sucke. But praye that your flight be not in the a* winter, neyther on the Sabboth daye. For then shalbe greate tribulatiō, soche as was not from the beginninge of the worlde to this tyme, nor shalbe. Ye & excepte those dayes shuld be shortened, ther shuld i* no flesche be saued: but for ỹ chosens sake, those dayes shalbe shortened.

Then yf any man shall saye vnto you: lo, here is Christ, or there is Christ: beleue it not. For there shal arise false Christes, and false Prophetes, & shal do great myracles and wonders. In so moch that yf it were possible, the very electe shulde be deceaued. Take hede, I haue tolde you before. Wherfore yf they shall saye vnto you: ¶ Mar. xiii. c. Luke. xvii. c *beholde he is in the deserte, go not forth: beholde he is in thee secrete places, beleue not. For as the lightninge cometh out of the Easte, & shyneth into the west: so shall the cōming of ỹ sonne of mā be. For wher soeuer a dead karkas is, eue thyther wyll the egles resorte. Immediatlye & after the tribulations of those daies, shal the sunne be darkened: & the mone shal not geue her lyght, & the starres shal fall frō heaue, & ỹ powers of heaue shal moue. And thē shal apeare the sygne of the sonne of mā in heaue. And then shal al the kynredes of ỹ erth mourne, and they shall se the sonne of mā come in the cloudes of heaue wyth power and great glorye. * And he shal sende hys Angels with the great voyce of a trompet and they shall gather together his chosen, from the fower wyndes, and from the one ende of the world to the other. Mar. xiii. c. Luke. xxi. c. Joell. ii. c Dan. vii. a

Learne a symylitude of the fygge tree: whē hys braunches are yet tender and his leaues spryng, ye know that sommer is nye. So lykewyse ye, when ye se al these thinges, be ye sure that it is neare, euen at thee dores. Verely I saye vnto you, that this generation shall not passe tyll all these be fulfylled. Heaue & earth shall perisshe, but my wordes shal abyde. But of that day & houre knoweth noman, no not the angelles of heauen, but my father only.

As the

Gen.vii,b
Luk,xvii,f

* As the tyme of Noe was, so lykewyse
shal the cõming of the sonne of mã be. For
as in the dayes before the floude: they dyd
eate & drinke, mary, & were maried, euẽ vn
to the daye that Noe entred into the shyp,
& knew of nothing, tyl the floud came and
toke thẽ al a way. So shal also the cõmin-
ge of the sonne of mã be. Thẽ two shalbe
in the feldes, the one shalbe receaued, & the
other shalbe refused, two shalbe grinding
at the mylle the one shalbe receaued, & the o-
Luke,xii,e ther shall be refused. * Wake therfore, be-
cause ye know not what houre your may-
ster wyl come. Of this be sure, ỹ yf ỹ good
mã of the house knewe what houre ỹ theefe
wold come: he wold surely watch, and not
suffer his house to be brokẽ vp. Therfore
be ye also redy, for in the houre ye thincke
he wold not: wyl the sonne of mã come, Is
ther be any faythfull seruaũt & wyse, whõ
hys master hath made ruler ouer his houf
hold to geue thẽ meat in season conueniẽt
happy is ỹ seruaũt whõ his mayster (whẽ
he cometh) shal find so doynge. Verely I
saye vnto you, he shall make hym ruler o-
uer al hys goodes. But & yf that euyll ser-
uaũt shal saye in his hert, my mayster wyl
defer his cõming, & begynne to smyte hys
felowes, ye & to eate & to drinke with ỹ drũ
ken: the seruauntes mayster wyl come in a
daye when he lokethe not for hym, & in an
houre that he is not ware of, & wyl deuyde
hym, and geue hym hys rewarde wythe y-
pocrytes. And there shalbe weping & gnaf
shinge of teethe.

The Notes.

a* In the wynter because it was euel tra uapling/ & on the Saboth because they were cõmaunded as that day that they shuld go no farther then a myle/ and in that day dyd põ-peius take thẽ, Strabo.xvi.boke. And so dyd Tytus & Uespasian also, of whom Frontonius wryteth

b* No flesshe/ for no men,

¶ The ten virgins, The talẽtes deliuered to ỹ ser uauntes, and of the generall iudgement

The.xxv.Chapter.

A

Then the a* kingdõ of heuẽ
shalbe likened vnto ten vyr-
gyns, which toke theyr lãpes
& went to mete the brydegrõ:
fyue of them were folish, and
fyue were wyse. The folysshe toke theyr
b* lampes, but toke none oyle wyth them.
But the wyse toke oyle with them in theyr
vessels with their lampes also. Whyle the
brydegrõ tarryed, al slombred & slepte. And
euẽ at midnight, there was a crye made: be-
hold, the brydegrõ cometh, go out against
hym. Then al those virgins arose, and pre
pared theyr lãpes. And the folysshe sayd to
the wyse: geue vs of your oyle for our lã-
pes go out. But the wyse answered sayin
ge: c* not so, lest there be not ynoughe for
vs & you: but go rather to them that sell & B
bye for your selues. And whyle they went
to bye, the brydegrõ came: & thei that were
ready, went in wyth hym to the weddinge
and the gate was shutte vp. Afterwardes
came also ỹ other vyrgins saying: May-
ster, master, opẽ to vs. But he answered &
sayd, verely I say vnto you: I knowe not
you. Watche therfore: for ye know nether
the daye nor yet the houre, when the sonne
of man shal come. ✠

✠ Lykewise as a certeyn mã (redy to take
his iorney to a strãge coũtre, called his ser
uãtes & deliuered to thẽ his goodes * And mat.xxiiii.d
vnto one he gaue. v. talẽtes, to another. ii. luke,xix,e
& to another one: to euery mã after his abi luke,xix,b
litie & streight way departed. Thẽ he that Mar,xiii.d
had receaued ỹ. v. talẽtes, wẽt & bestowed
thẽ and wanne other fyue talentes. Lyke-
wyse he that receaued. ii, gayned other two
But he that receaued ỹ one, went and dyg
ged a pyt in the erth, & hyd his masters mo
ney. After a long season the Lord of those
seruaũtes came & reckened withe thẽ, Thẽ
came he that had receaued fyue talentes, &
brought other fyue talẽtes saying: master
thou deliueredst vnto me fyue talentes: be
hold I haue gayned with thẽ fyue talẽtes
moo. Thẽ his master sayd vnto hym: well
good seruaũt & faythful. Thou hast bene
faythful in lyttle, I wyl make the ruler o-
uer moche: d* enter in into thy masters ioye
Also he ỹ receaued two talentes, came and
said: master thou deliueredst vnto me two
talẽtes: behold, I haue wõne two other ta
lentes with thẽ. And his mayster sayd vn-
to him, wel good seruãt & faythful. Thou
hast bene faythful in lyttle, I wyl make ỹ
ruler ouer moche, goo in into thy masters
ioye. ✠

Thẽ he which had receaued the one ta- C
lente came & sayde: mayster, I consydered
that thou wast an hardy mã, which repest

where

where thou sowedst not, & gatherest wher thou strawedst not, & was therfore afraied & wēt & hyd thy talent in the erth: beholde, thou hast thyne owne. Hys master answered & sayd vnto hym: thou euyl seruaunte and slowthful, thou knewest that I reape wher I sowed not & gather where I strawed not: ꝯ oughtest therfore to haue had my money to the chaungers, & then at my coming shuld I haue receaued mine owne wyth vauntage. Take therfore the talent frō him, and geue it vnto hym which hath ten talentes. e* For vnto euery mā ꝯ hath shalbe geuen, and he shal haue aboundance, and from hym that hath not, shalbe taken awaye, euen that he hathe. And caste ꝯ vnprofytable seruaunt into e* vtter darknes: there shalbe weppynge and gnashinge of teethe.

✠ Whē the sonne of mā cōmeth in hys glorye, & al the holy angels with him, then shal he syt vpon the seate of his glory, and before him shalbe gathered al natiōs. And he shal seperate thē one from another, as a shepeherde deuydeth the shepe frō the goates. And he shal set the shepe on hys ryght hand, and the goates on the lyft. Thē shal the kynge saye to thē on his ryght hande: Come ye blessed childrē of my father, inherit ye the kyngedō prepared for you from the beginninge of the worlde. For I was an hongred & ye gaue me meate. I thursted, & ye gaue me drinke. I was herbourlesse, & ye lodged me. I was naked and ye clothed me. I was sicke & ye visited me. I was in prisō & ye came vnto me. Thē shal d the righteous answere him saynge: mayster, whē saw we the an hongred, & feed ꝯ? or a thurst, and gaue the drinke? whē saw we the herbourlesse, and lodged the? or naked & clothed the? or whē saw we the sycke or in prison & came vnto the? And ꝯ kyng shal answere and saye vnto thē: verely I say vnto you: in as moch as ye haue done it vnto one of the leest of these my brethrē, ye haue done it to me.

Thē shall the kynge saye vnto thē that shalbe on the lyft hand: depart from me ye cursed, into euerlasting fyre: which is prepared for the deuyl and his angels. For I was an hūgred, & ye gaue me no meate. I thursted, & ye gaue me no drincke. I was herbourles, & ye lodged me not. I was naked, & ye clothed me not. I was sycke & in prison, and ye visyted me not.

Then shal they also answere hym saynge: mayster, when saw we thee an hungred, or a thurst, or herbourlesse, or naked, or sycke, or in prison, and dyd not minister vnto the? Then shal he answere thē & saye verely I saye vnto you in as moch as ye dyd it not to one of thee leeste of these, ye dyd it not to me. And these shall goo into euerlastinge payne: & the righteous into lyke eternall. ✠

The Notes.

a* The kyngdom of heauen in thys place/ sygnyfyeth the whole congregation of beleuers, beyng yet cōuersaūt in this lyfe/ which God doth gouerne inuisybly/ as Luk, xii. c

b* By lāpes wout oyle/ vnderstand workes wythout fayth, whych cānot shyne because they are wythout lyght

c* Not so/ least ther be not ynough &c. Note here ꝯ their owne good workes sufficed not for thē selues/ & therfore remayned none to be destributed vnto theyr felowes.

d* Enter into thy masters ioye/ is as moch to saye as possesse the kyngdom prepared for all soch as are faythfull

e* To hym that hath, shalbe geuē/ loke afore/ Math. xiii. b

f* Utter darknes/ doth not here sygnyfye hell/ but the trouble & paynes in this worlde as in Esa. b. g

¶ The Magdalene anoynteth Christ. They eat the Easter lambe and the supper of the lorde, Christe prayeth in the garden, Judas betrayeth hym. Peter smyteth of Malcus eare, Christ is accused by false wytnesses. Peter denyeth hym

The. xxvi. Chapter.

AND it came to passe, whē Jesus had finished al these sayinges, he saide vnto his disciples: ✠* Ye knowe ꝯ after two dayes shalbe easter, & the sōne of mā shalbe delyuered to be crucified, thē assembled together the chefe prestes & the scribes & the elders of the people to ꝯ palace of the hye prest, called Cayphas, & held a counsel, how they myght take Jesus by suttelte & kyll hym. But they sayd, not on the holy daye, lest eny vprore aryse among the people. Mat. xxiii. a Luk. xxii. a

Whē* Jesus was in Bethany, in thee house of Simon the leper, ther came vnto him a womā, which had an alabaster bore of precious oyntment, & powred it on hys head, as he sate at ꝯ bourd. Whē hys disciples saw that, they had indignatiō saying what neded thys waste? Thys oyntmente myght Mat. xxiii. a Luk. vii. a

might haue bene well solde, & geuen to the poore. When Jesus vnderstode ỹ, he said vnto thē: why trouble ye the womā? She hath wrought a good worke vpō me. For ye shal haue poore folke alwayes wt you: but me shal ye not haue alwayes. And in that she casted this oyntmēte on my body, she dyd it to burye me wythall. Verely I ☞ saye vnto you, wherefoeuer thys gospell B shalbe preached throughout all the world there shal also thys that she hath done, be tolde for a memoriall of her. nota memoriall

Thē one of the twelue called Judas Iscarioth went vnto the chefe prestes: & said what wil ye geue me, * & I wil deliuer him vnto you? And they appoynted vnto hym xxx. peces of siluer. And from the tyme he sought opportunite to betraye hym. mar. xiiii. b Luk. xxii. a

* The first day of swete breed ỹ disciples came to Jesus saying vnto him: wher wilt thou that we prepare for ỹ to eate the paschal lambe? And he sayd: go into the cytte, to soch a mā, & say to him, ỹ master sayeth my time is at hand, I wyl kepe mine ester at thy house wt my disciples. And the disciples dyd as Jesus had appoynted thē, & made ready the esterlambe. mar. xiiii. b Luk. xxii. a

* Whē the euē was come he sate downe with the .xii. And as they dyd eate, he said: Verely I saye vnto you, ỹ one of you shal betray me. And they were exceding sorowful, & began euery one of thē to saye vnto hym: is it I master? He answered & sayde: he ỹ deppeth his hāde wt me in ỹ dishe, the same shal betray me. * The sonne of man goeth as it is wrytte of hym: but wo be to the mā, by whō the sonne of mā shalbe betrayed. It had ben good for the mā yt he had neuer ben borne. Thē Judas whiche betrayed him, āswered & sayd: is it I master? He sayd vnto him: thou hast said. As they dyd eate, Jesus toke bred & gaue thākes, brake it, & gaue it to the disciples, and said: * Take, eate, this is my body. And he toke the cup, & thāked, & gaue it thē, sayinge: drincke of it euery one. For thys is my bloud of ỹ newe testamēt, that shalbe shed for many, for the remission of synnes. I say vnto you: I wyl not drinke hēce forth of thys fruyte of the vyne tree, vntyll that daye, when I shal drinke it new with you in my fathers kyngdom. Mat. xxvi. c Luke. xxii. b Joh. xiii. c Psalm xl. C ¶. Cor. xi. c Luke. xxii. b Mat. xxvi. c

And whē they had sayd grace, they wēt out into mount oliuete. Then sayd Jesus vnto them: al ye shalbe offēded by me thys night. For it is writtē: * I will smite ỹ shepe herd, & the shepe of ỹ flock shalbe scatered abroade. But after I am risen againe, I wil go before you into Galile. Peter āswered, & sayde vnto hym: though all men shulde be offended by the, yet wolde I neuer be offended. Jesus sayd vnto him: Verely I say vnto ỹ, that this same night before the cocke crowe, thou shalte denye me thryse. Peter said vnto him * If I shoulde die wt ỹ, yet wold I not denie ỹ. Lyke wise also sayd the dysciples. Zacha. xiii. a Mar. xiiii. c Luk. xxii. b Joh. xiii. b D

Then went Jesus with thē into a place which is called Gethsemane, & sayde vnto thee disciples, sytt ye here whyll I go and praye yonder. And he toke wyth him peter & the two sonnes of zebede, & began to wexe sorowful & to be in an agonye. Then said Jesus vnto thē * my soule is heuy euē vnto the deeth. Tary ye here: & watche wt me. And he went a lytel a parte, & fell flatte on hys face: and prayed sayinge: O my father, yf it be possible, * let this cuppe passe frō me: neuertheles, not as I wyl, but as thou wylt. And he came vnto the disciples and founde them a slepe, and sayde to Peter: what, coulde ye not watche wythe me one houre: watche: and praye ỹ ye fall not into temptaciō. The spryte is wyllynge, but the flesshe is weake. Mat. xxvi. c Mar. xiiii. c Luk. xxii. c Joh. xii. b

He wente awaye once moare & prayed, sayinge: O my father, yf thys cuppe cānot passe awaye from me, but that I dryncke of it, thy wil be fulfilled. And he came, and founde them a slepe agayne. For their eies were heuy. And he left thē & went agayne, & prayed the thyrd tyme sayinge the same wordes. Then came he to hys dysciples & said vnto the: * Slepe hence forth & take your reest. Take hede the houre is at hād, & ỹ sonne of mā shalbe betrayed into ỹ hādes of sinners. Rise, let vs be going: behold, he is at hand ỹ shall betraye me. Whyll he yet spake: lo, Judas one of the .xii. came, & wt him a great multitude with swordes & staues, sent from the chefe prestes and elders of ỹ people. And he that betraied him, had geuen a token, sayinge: whosoeuer I kysse, ỹ same is he, lay handes on him. And forth wt al he came to Jesus, & saide, hayle Master: & kissed hi. And Jesus sayd vnto hym: Mat. xxvi. c Mar. xiiii. c Luk. xxii. c Joh. xii. b E

vnto hym: frende, wherfore art thou come. Then came they & layde handes on Jesus and toke hym.

And behold, one of thē which were with Jesus, stretched out his hād and drue hys sweard, & stroke a seruaūt of ỹ hye prieste, & smote of his eare. Thē sayd Jesus vnto him: put vp thy sweardе into hys sheathe. Gene.ix.d Job.xviii.b *For al ỹ laye hande on ỹ sweard, shal perishe with ỹ swerde. Ether thinkest thou ỹ I cannot now pray to my father, & he shal geue me mo thē .xii. Legions of angelles? But how then shuld the scriptures be fulfylled: for so must it be. The same time sayde Jesus to the multitude: ye be come out as it were vnto a theke, wt sweardes & staues for to take me. I sate daylie teachinge in ỹ tēple amōg you, & ye toke me not. All thys was done ỹ the scriptures of the Prophetes myght be fulfylled. mar.xiiii.f. Luke.xxii.f Joh.xviii.b *Thē al ỹ disciples forsoke him & fled. And they toke Jesus & lede him to Cayphas the hye Preste wher the Scribes & the elders were assembled. And Peter folowed hym a farre of, vnto the hie prestes place: & went in, & sate with the seruauntes to se the ende.

The cheke Prestes & the elders, & all the coūcel, sought false witnes agaīst Jesus for to put him to death, but foūde none: in so moch that whē many false witnesses came, yet foūd they none. At ỹ last came two false witnesses, & sayd: This felowe sayd: I can destroye the tēple of God, & bylde it agayne in .iii. dayes. And the cheke Prieste arose, & said to hym: āswerest thou nothinge? How is it ỹ these beare wītnes agaynst the? But Jesus helde his peace. And ỹ cheke prest answered, & sayd to hym: I charge the in the name of the lyuing God, ỹ thou tell vs, whether thou be Christ the sōne of God. Jesus sayd to hym: thou haste sayd. Neuertheles I saye vnto you *hereafter mar xiiii.g Luke.xxii.f shal ye se the sonne of man syttyng on the ryght hand of power, and come in the cloudes of the skye.

mar.xiiii.g. Luke.xxii.f *Then the hye prest rēt hys clothes sayinge: he hath blasphemed what nede we of G any mo wytnesses? Beholde now ye haue hearde hys blasphemye: what thincke ye? They answered and sayd: he is worthy to dye. Then spat they in hys face and buffeted him wyth fystes. And other smote him wyth the palme of theyr hādes on the face sayinge: tel vs thou Christ, who is he that smote the?

Peter sate without in ỹ place. And a dāsel came to him sayinge: Thou also waste with Jesus of Galile: but he denied before thē al saying: I woot not what thou sayst When he was gone out into the porche, another wēche sawe him, & sayde vnto thē that were ther. This felow was also with Jesus of Nazareth. And agayne he denyed wyth an othe that he knew not the man And after a whyle came vnto hym they ỹ stode by & sayde vnto Peter *sueriy thou arte euen one of them, for thy speache bewrayeth the. Then began he to curse & to sweare, ỹ he knewe not the mā. And ymmediatly the cocke krewe. And Peter remembred the wordes of Jesu which sayd vnto hym: before the cocke crowe, thou shalt denye me thryse: and went out at the dores & wepte bitterlye. mar xiiii.f Luke.xxii.f Joh.xviii.c

¶ The Notes

a* Slepe hence forth and take your reste Thys is an Irōny/ which is one thing spokē and another meant As here in bydding them slepe/ he spgnyfyed that it had bene more meter for them to haue gone aboute other busynes then to fall to sleppnge at thys tyme,

¶ Christ is delyuered vnto Pilate, Judas hangeth him self. Christ is crucified among theues. He dyeth and is buryed. Watchmen kepe the grāue

The.xxvii.Chapter.

When the morning was come al the cheke prestes & ỹ elders of the people held a counsayl agaynst Jesus, to put him to death, and brought him boūd and delyuered hym vnto Pontius Pilate the debyte. A mar.xv.a luke.xxiii.a

Thē whē Judas which betrayed him, sawe that he was cōdempned, he repented him self, & brought agayne the .xxx. plates of syluer to the cheke Prestes & elders sayinge: I haue synned betrayinge the innocent bloud. And they sayd: what is that to vs? See thou to that. And he cast downe ỹ syluer plates in the tēple & departed, & wēt and hounge hym selfe.

And the cheke prestes toke ỹ syluer plates & sayd: it is not lawfull for to putt thē into ỹ tresure, because it is ỹ pryce of blode. And thei toke counsel, & bought wt thē a potters feld to bury straūgers in. Wherfore ỹ felde is called the feld of bloud, vntyl thys day. Thē was fulfylled, ỹ whych

was spoken by Jeremy the Prophet saying: & they toke .xxx. syluer plates, the prise of him that was valued whom they bought of the childre of Israel, & they gaue the for the potters feld, as the Lord appoynted me. * Jesus stode before the debite: & the debite asked him saying: art thou the king of the Jewes Jesus sayde vnto him: Thou sayest. And whe he was accused of the cheke prestes & elders, he answered nothig. The sayd Pilate vnto him: hearest thou not, how many thinges they laye against the? And he answered him never a word: in so moch that the debite marueyled greatlye.

B

Mar. xv. e. Luk. xxiii. a. Joh. xviii. c

At that feaste, the debyte was wonte to delyuer vnto the people a prisonner, whom they wold desyer. He had the a notable prisonner called Barrabas. And when they were gathered together, Pilate sayd vnto the: * whether wyl ye that I geue loose vnto you: Barrabas or Jesus which is called Christ? For he knewe well, that for enuye they had delyuered hym.

Mar. xv. a Joh. xviii. g

Whe he was sett downe to geue iudgemet his wyfe sente to hym sayinge: haue thou nothing to do with that iuste man. For I haue suffred many thinges this daye in a dreame about him. But that chefe prestes & the elders had persuaded the people, that they shuld aske Barrabas, & shulde destroye Jesus. The the debyte answered & sayd vnto the whether of the twayne wyl ye that I let loose vnto you? And they said, Barrabas. Pilate sayd vnto the: what shal I do the with Jesus which is called christ? They al said to him: let hym be crucyfied, The said the debite: what euel hath he done? & they cried more sayeg: let hi be crucified. Whe Pilate sawe that he preuayled nothige, but more busynes was made, he toke water & washed hys hades before the people saynge:

C

Hys iudge condemneth hi to be. iiii.

I am innocent of the bloud of thys * iuste person, & ye shal se. The answered al the people & sayd: his bloud be on vs, and on our chyldren. Then let he Barrabas loose vnto them, & scourged Jesus, & delyuered hym to be crucified.

Then the soudiours of the debite toke Jesus vnto the comen hal, & gathered vnto hi al the copany. And thei stripped him and put on hym a purpil roobe, & platted a crowne of thornes & put vpo hys head, & a rede in hys right hād: & bowed their knees before hym & mocked hym, saying: hayle kyng of the Jewes: & spytted vpo hym, and toke the rede and smote him on the head.

And when they had mocked hym, they toke the roobe of him agayne, & putte hys owne rayment on hym, & led hym away to crucifye hym. And as they came oute, they foud a mā of Cyren, named Simon: hym they copelled to beare hys crosse. And whe they came vnto the place, called Golgotha (that is to saye, a place of dead mens sculles) they gaue him vyneger to drincke megled wyth gall. And when he had tasted therof he wolde not drincke.

D

When they had crucified hi, they parted his garmentes, & dyd cast lottes: to fulfyl that was spoke by the prophet. * They deuided my garmetes amog the, & vpo my vesture dyd cast lottes. And they sate & watched him ther & they set vp ouer his head the cause of his deeth writte. This is Jesus the king of the Jewes. * And ther were two theues crucified with him, one on the right hād and another on the lyfte.

Psal. xxii. d marke. xv. e

marke. xv. e Luk. xxiii. e

E

They that passed by, reuyled him, waggig their heades & sayinge: that destroyest the tēple of god & byldest it in .iii. dayes, saue thy self. If thou be the sonne of God, come downe frō the crosse. Lykewyse also the prestes mocking him wyth the Scribes & elders sayd: He saued other, hym self he cā not saue. If he be the kyng of Israel: lette hym nowe come downe frō the crosse, & we wyl beleue hym. He trusted in god, let him delyuer hym now, if he wyl haue him: for he sayd, I am the sonne of God. That same also the theues which were crucified with hym, cast in hys teeth.

Frō the syxte houre was ther dercknes ouer all the land vnto the ninth houre. And about the ninth houre Jesus cryed with a lowde voyce, sayinge: Eli Eli lama asbathani. That is to saye: * my God, my God why hast thou forsaken me? Some of the that stode ther, when they heard that, sayd This mā calleth for Helias. And streyght waye one of the rāne & toke a sponge & filled it ful of vineger & put it on a rede, and gaue hym to drinke. Other sayd, let be: let vs se whether Helyas wyl come & delyuer hym. Jesus cryed agayne with a loude voyce and yelded vp the goost.

F

marke. xv. e Psal. xxii. a

And behold the * vayle of the temple did rente

Mar. xv. d. Luk. xxiii. f.

rent in twayne frō the toy to the bottome, and the earth dyd quake, & the stones dyd rent and graues dyd opē: & the bodyes of many saīctes which slept, arose and came out of the graues after his resurrection, & came into the holy cytie, & apered vnto ma ny. *Wohē the Centurīō & they that were Mark.xv.c Luk,xxiii,g with hym watching Jesus, sawe the earth quake & those thinges whyche happened, they feared greatly, sayinge: Of a suertye thys was the sonne of God.

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¶ The resurrectiō of Christ, The hye Prestes gene the soudiers large money to saye that Christe was stollen oute of hys graue, Christe appeareth to hys dysciples, and sendeth them forth to preache and to Baptyse,

The.xxviij.Chapter ✠

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And behold ther was a great erthquake For the angel of the lord descended frō he uen & came & rowlled backe thee stone frō the doze, & sate vpon it. Hys countenaūce was lyke lightening, & hys raymēt whyte as snow. And for feare of him the kepers were astonyed, and became as dead men.

* The angel answered & sayd to the we mark,xvi b luk,xxiiii, a men, feare ye not. I know ỹ ye seke Jesus which was crucified: he is not here: he is ry sen as he sayde. Come, & se the place where the Lord was put: & go quickly & tell hys disciples that he is rysē frō death. And be hold, he wil go before you into Galile, ther ye shal se hym. Lo I haue tolde you. ✠ B

✠ And they departed quickly frō the se= mark,xvi b pulcre with feare & great Joye: & dyd rūne to bryng his disciples worde. And as they wēt to tel his disciples: behold. Jesus met thē sayīng: Al hayle. And they came & held hym by the fete & worshypped hym. Then sayd Jesus vnto thē: be not afrayde. Goo & tel my a*brethrē, ỹ they go into Galile, & there shal thei se me. Wohē they were gone beholde, some of the kepers came into thee cytie, & shewed vnto ỹ hye prestes, al ỹ thin ges ỹ were happened. And they gathered thē together with the elders, & toke coūsel & gaue large money vnto ỹ soudyers say= inge: Say ỹ his disciples came by nyghte and stole hym awaye whyle ye slepte. And yf thys come to thee rulers eares, we wyll please hym, and saue you harmeles. And they toke the money and dyd as they were taught. And thys saying is noysed amōg the Jewes vnto thys daye. ✠ C a* go shewe my brethrē &c, that is shew thē ỹ belene i me as in Rom viii, f

✠ Then the.xi. disciples went away in to Galile, into a mountayne where Jesus had appoynted them. And when they saw hym, they *worshipped him. But some of mark.xvi d thē douted. And Jesus came & spake vn= to thē sayīng. Al power is geuen vnto me in heuen and in earth. Go therfore & teach al nacions, baptysynge thē in the name of the father, & the sonne, and the holy goost: Teachīng thē to obserue al thinges, what soeuer I commaunded you. And lo, I am wyth you all waye, euen vntyl the ende of the worlde. ✠ D

¶ Here endeth the Gospell of S. Mathewe.

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¶ Here endeth the Gospell of S. Mathewe.

The Gospell of

S. Marke.

¶ The office of John the baptist, The baptyme of Christ, his fastinge, his preachinge, and the callinge of Peter, Andrew. James & John. Christ healeth ỹ mā wyth the vncleane spyrete, helpeth Peters mother in lawe. and cleanseth the leper.

The fyrst Chapter. ✠

A THe begynnynge of the Gospel of Jesu Christe the sonne of God as it is wrytten in ỹ Prophetes, *beholde I sende my messēger before thy face why che shal prepare thy waye before the. The voyce of a cryer in the wyldernes: *prepare ye the waye of the Lorde, make hys pathes streyghte. John dyd Baptyse in thee wyldernes, & preache the baptyme of repētaunce, for the remission of synnes. And al that land of Jurie & they of Jerusalē, wēt oute vnto hym, and were all Baptysed of hym in the ryuer Jordan, confessing their synnes.

mala. iii. a

Esay. xl. a

John was clothed wyth camelles heyre and with a gerdel of a skyn about his loynes. And he dyd eate a*locustes & wyld hony, & preached saying: a stronger then I cōmeth after me, whose shoo latchet (I am not worthye to stoupe downe) & vnlose. I haue baptised you with water: but he shal baptyse you with the holy ghost.

B

And it came to passe in those daies, that Jesus came frō Nazareth, a cytye of Galile: and was Baptised of John in Jordan. And assone as he was come out of ỹ water b*John sawe heauē open, & the holi goost descending vpō him, like a doue. And ther came a voyce frō heuē. Thou art my derelsonne in whom I delyte.

And immediatly the spyrete draue hym into wildernes: & he was ther in the wildernes .xl. dayes, & was tēpted of Satā and was with wilde beastes. And the angelles ministred vnto him. After John was take Jesus came into Galile, preaching ỹ Gospel of the kingdō of God, & saying: ỹ time is come, & the kingdō of god is at hand, repent & beleue the Gospell.

As he walked by ỹ see of Galile, he sawe Simō & Andrew his brother, castīng nettes into the see for they were fyshers. And Jesus sayd vnto thē: folowe me, & I wyll make you fysshers of men. And streyghte waye, they forsoke theyr nettes & folowed him. And whē he had gone a lyttel further thence, he sawe James the sōne of Zebede & John hys brother, euen as they were in the shyp mendinge their nettes. And anone he called thē. And they lefte their father Zebede in the shyp with his hyred seruaūtes and went theyr waye after hym.

And they entred into Capernaum: and streyght way on the Saboth dayes, he entred into the synagoge & taught. And they marueled at hys learnyng. For he taught thē as one that had power wyth hym, and not as the Scrybes.

C

And ther was in their Synagoge a mā vexed wᵗ an vncleane spyrete, ỹ cried saying let be, what haue we to do with ỹ thou Jesus of Nazareth? Arte ỹ come to destroye vs? I knowe the what thou arte, euen that holy of god. And Jesus rebuked hi saying hold thy peace & come out of hym. And the vncleane spirit tare him, & cried with a loud voyce, & came oute of hym. And they were al amased, in so moch that they demaūded one of another amōg them selues saying: what thing is this? c*what newe doctrine is this? For he cōmaūdeth ỹ foule spirites with power, & they obeye hym. And immediatly hys fame spred abrode throughout al the regiō borderinge on Galile.

And forth with, as sone as they were come out of the Synagoge, they entred into the house of Symon & Andrew, with James & John. And Symōs mother in lawe laye sycke of a feuer. And anone they told hym of her. And he came & toke her by the hand & lyft her vp: & the feuer forsoke hyr by & by: & she ministred vnto thē. And at euē whē ỹ sunne was downe, they brought to him al that were diseased, & thē that were possessed wyth deuils. And all the cytye gathered together atỹ doze, & he healed many ỹ were sicke of diuers deseases. ¶ And he cast out many deuyls, & suffred not the deuyls to speake, because they knew hym.

D

Luke. iiii. g
marke. iii. b

And in the morning very erly, Jesus arose & wēt out into a solitary place, & there prayed. And Simō & they that were wyth hym folowed after him. And whē they had found him, they sayd vnto him: al mē seke for the. And he sayd vnto thē: let vs go into the next townes, ỹ I maye preache ther also

also: for truly I came out for ỹ purpose. And he preched in their synagoges, thoroughout al Galile, & cast the deuils out

math. viii. a Luke. v. c *And ther came a leper to hi, besechyng him, & kneled downe vnto him, & said to him: yf thou wilt, ỹ canst make me clene And Jesus had cõpassion on hym, & put forth his hãd, touched him, & said to him I wyll, be thou clene. And as sone as he had spokẽ, immediatly ỹ lepry departed frõ him, & sent him awaye forth wt & sayd vnto him: See ỹ say nothing to any mã: but get the hence, & shewe thy self to the Prest, & offer for thy clensinge, those thinges whych Moses cõmaũded, for a testimonyall vnto thẽ. But he (assone as he was departed) begã to tel many thinges, & to publish ỹ dede: in so moch ỹ Jesus could nomore opẽly entre into ỹ citie but was without in desert places. And they came to hym frõ euery quarter.

The Notes

a* Locustes / loke in Mat, iii, a

b* John saw heuẽ opẽ / ỹ is he had many fest knowledge of the godhede of Christ, & was fully certified ỹ it was euen he ỹ was sent of god to be the sauiour of al that shuld de beleue in hym as Ezechiel, i, a

c* What newe doctrine is this, Je was thẽ new, & now after, xb, c, xxxvi, yeares is yet new, when wyl it then be olde?

¶ He healeth the mã of the palsye, calleth Leui ỹ custumer, eateth with opẽ synners, & excuseth his disciples.

The .ii. Chapter.

After a fewe daies, he entred into Capernaũ agayne, & it was noised that he was in a house. And anone many gathered together, in so moche ỹ now ther was no roume to receaue thẽ no not so moch as aboute ỹ dore. And he preached ỹ word vnto thẽ. And ther cam vnto him ỹ brought one sicke of ỹ palsy borne of fowre men. And because they could not come nye vnto hym for preasse they vncouered ỹ rofe of the house wher he was: And when they had brokẽ it opẽ they let downe the bed wherin ỹ sycke of the palsye laye. When Jesus sawe their fayth, he sayde to the sycke of the palsye

Luke. v. d. *sonne thy synnes are forgeuen the.

And there were certayn of ỹ Scrybes sytting ther, & reasoning in their hertes: how doth this felow so blaspheme? who can forgeue synnes, but God only? And

Mat. ix. a. Luke, vi. d

immediatlye when Jesus perceaued in his spyrite ỹ they so reasoned in thẽ selues he sayd vnto thẽ: why thinke ye sochthinges in your hertes? Whether is it easier to saye to the sycke of the palsye, thy synnes are forgeuen the: or to saye, aryse take vp thy bed, & walke? * That ye maye know that the sonne of man hath power in earth to forgeue synnes, he spake vnto ỹ sycke of the palsye: I saye vnto the, aryse & take vp thy bed, & gette the hense into thyne owne house. And by & by he arose, toke vp the bed, & wẽt forth before thẽ al: in so moch that they were al amased, and glorifyed God sayinge: we neuer sawe it on thys fassyon. math. ix. a Luke. v. e

And he wẽt agayne vnto the see, & al ỹ people resorted vnto hym, & he taughte thẽ. And as Jesus passed by, he saw Leui the sonne of Alphei sytt at the receyte of costume & sayd vnto hym: folow me. And he arose & folowed him. ✝ And it came to passe, as Jesus sate at meat in his house, many publicãs & synners sate at meat also wt Jesus & hys disciples. For there were many ỹ folowed hi. And whẽ ỹ Scribes & pharises sawe hi eat wt publicãs & synners, they sayd vnto hys disciples: how is it, ỹ he eateth & drinketh wt publicãs & synners? Whẽ Jesus heard that, he sayd vnto thẽ, * The whole haue no nede of the Physicio, but the sycke I came not to cal the righteouse, but the synners to repentaunce. math. ix. a Luke. v. e ✝ math. ix. b Luke. v. e and. xv. e ¶ math. ix. b luke. v. e

And the disciples of John & the Pharises did faste: & therfore came & said vnto him. Why do the disciples of John & of the Pharises fast, & thy disciples fast not. And Jesus sayd vnto them: can the childrẽ of a wedding fast, whiles the bryd degrõ is with thẽ. As long as they haue the brydegrõ with them, they cãnot fast. But the dayes wyl come when the bryde grom shalbe taken frõ them & then shal they a* faste in those dayes.

Also nomã soweth a pece of new cloth vnto an olde garmẽt, for then taketh he away ỹ new pece frõ the olde, & so is the rẽt worse. In lykewyse, nomã powreth new wine into old vessels: for yf he do, ỹ new wine breaketh ỹ vessels, & the wyne rũneth out, & the vessels ar marred. But new wine must be powred into new ves- D

sels. And it chaunsed ꝑ he went thorow the corne feldes on the Saboth daye: & his disciples as they wēt in their way, began to plucke the eares of corne. And ꝑ Pharises sayde vnto him: beholde, why do they on ꝑ Saboth dayes ꝑ whyche is not lawful? And he sayde to thē: haue ye neuer rede what Dauid did, whē he had nede, & was an hōgred bothe he & they ꝑ were wᵗ him? How he wēt into the house of god, in ꝑ dayes of Abiathar ꝑ hie prē ste, & did eate the halowed loaues, which is not lawful to eate, but for the Prestes only: & gaue also to thē which were with him? And he sayd to them the Sabboth was made for man, & not man for ꝑ Saboth. Wherfore ꝑ sonne of man is Lord euen of the Saboth day.

The Notes

a* Then shal they fast, ꝑ is, so long as I am wyth the they shal not feale ꝑ trouble, & great persecution of the world, but whē I am taken from thē then shal they fast, ꝑ is/ then shal they mourne for then their perse: cution and trouble shall begynne.

C He helpeth the mā wyth ꝑ dry d hand, choseth his apostles, & casteth out ꝑ vnclene spyrite, whych the Pharises ascribe vnto the deuel. The brothers syster and mother of Christ.

The. iii. Chapter.

A Nd he entred againe into ꝑ synagoge, & ther was a mā ther which had a wᵗ withered hād. And they watched him to se, whether he wold heale hym on the Saboth daye, ꝑ they might accuse hym. And he sayde vnto the man which had the withered hād: arise & stād in ꝑ middes. And he said to thē: whether is it lawful to do a good dede on the sa= both dayes, or an euyl? to saue life, or kil But they held their peace. And he loked rōnd about on thē angerly mourning on the blindnes of their hertes, & said to the mā ‡ stretch forth thine hād. And he stret ched it out. And hys hand was restored, euen as whole as the other. b

And the Pharises departed, & streight way gathered a cōcel, wᵗ thē ꝑ belōged to Herode, against hi ꝑ thei might destroy hi. And Jesus auoyded wᵗ his disciples to ꝑ see. And a great multitude folowed hi frō Galile & frō Jurye, & frō Jerusa= lē, & frō Idumea, & frō beyōd Jordā, & they that dwelled about Tyre & Sidō a great multitude: which whē thei had her de what thinges he dyd, came vnto him.

And he cōmāded his disciples, ꝑ a ship shuld wayt on him, because of ꝑ people, lest they shulde thrōge him. For he had healed many, in so moche ꝑ they preased vpon him, for to touch hym as many as had plages. And whē ꝑ vnclene spretes saw him, they fel downe before hi, & cried sayinge ꝑ arte the sonne of God. And he straytly charged thē that they shuld not vtter hym. * And he went vp into a mōn tayne, & called vnto hym whō he wold, & they came vnto him. And he ordeyned ꝑ xii. that they shuld be with him, & that he might send thē to preache: and that they myght haue power to heale syckenesses, & to cast out deuils. And he gaue Simō to name Peter. And he called James the sōne of Zebede and John, James bro= ther, & gaue thē Bonarges to name, whi che is to say, the sonnes of thonder. And Andrew, & Philip, & Bartelmew, & Ma thew, & Thomas, & James the sonne of Alphey & Taddeus, and Symō of Ca= ne and Judas Iscaryoth, whyche same also betrayed hym.

And they came vnto house, & the peo= ple assembled together agayne, so great ly that they had not leyser so moch as to eate bread. And whē they that lōged vn to him heard of it, they went out to hold him. For they thought he had ben beside hi self. * And ꝑ Scribes whych cam frō Jerusalē, sayd: he hath Belzebub, & by ꝑ power of the cheke deuyl, casteth out de= uyls. And he called them vnto hym, and sayd vnto them in symylytudes.

How can Satā dryue out Satā? For yf a realme be deuided against it selfe, ꝑ D realme cannot endure. Or yf a house be deuyded against it self, that house cānot cōtinue. So yf Satā make insurrectiō against hym self & be deuyded, he cānot continue but is at an ende. No mā can en tre into a strōge mās house, & take away hys goodes, except he first binde the strō ge man & then spoyle hys house. Verely I saye vnto you, al synnes shalbe forge uen vnto mens children and blaspheiny wher wᵗ they blaspheme. But he ꝑ a blas= phemeth the holy ghoost, shal neuer ha= ue forgeuenes: but is in daūger of eter= nal dānatyon: because they sayd, he had an vncleane spyrite. Then came hys mo=

ther and

a Of blas= phieme rede matth. xii. c.

ther & his bzethzē, & stode without, & sent vnto hym & called hym. And thee people sate about him, & sayd vnto him: behold thy mother & thy * bzethzen seke foz the without. And he answered them saying: who is my mother & my bzethzē? And he loked round about on his disciples, whi che sate in cōpasse about hym, & sayd: be holde my mother & my bzethzē. Foz who soeuer doeth ỹ wyl of God, he is my bzo ther, my syster and mother.

Gene.xiii.b
xxix.xlii.d
Luke.viii.c

¶ The parable of th' sower. Christ teacheth ỹ tem pest of the see, whych obeyed hym.

The.iiii. Chapter. ✠

AND he begā agayn to teach by the see side. And ther gathered togeather vnto hym moch people, so greatly ỹ he entred into a ship, & sate in ỹ see, & al the people was by the see side on the shooze. And he taught thē many thin ges in similitudes and sayd vnto thē in his doctrine. Herkē to: behold, ther went out a sower to sowe. And it fortuned as he sowed, ỹ some fel by the way syde, & ỹ fowles of ỹ ayze came & deuoured it vp. Some fel on stony grounde wher it had not moch erth: & by & by spzāg vp, becau se it had not depth of earth: but as sone as ỹ sunne was vp it caught heet, & be cause it had not rotting, widered away.

And some fel among the thoznes, and the thoznes grewe vp & choked it, so that it gaue no frute. And some fel vpō good ground, & dyd yelde frute that spzong & grew, & bzought fozth: some thyzty fold some syxtie fold, & some an hundzed fold. And he sayd vnto thē: he ỹ hath eares to heare, let hym heare. ✠

And when he was alone, they ỹ were a bout him with.xii. asked him of ỹ simili tude. And he said vnto thē. To* you is it geuē to know ỹ mistery of the kingdō of god. But vnto thē that ar wout shal all thinges be done in similitudes: ỹ whē they se, they shal se, & not discerne: & whē thei heare, thei shal heare, & not vndersta de: lest at any tyme they shuld tourne, & theyz sinnes shuld be fozgeuen thē. And he sayd vnto them: perceaue ye not thys similitude? how then shuld ye vndersta all other similitudes.

The sower soweth ỹ word. And they ỹ ar by ỹ wayes side, wher ỹ word is sowē ar they to whō, assone as thei haue herde it Sata cometh immediatly, & taketh a way ỹ worde that was sowē in theyz her tes. And likewyse they that ar sowē on ỹ stony ground, are they: which when they haue herde the word, atonce receaue it with gladnes, yet haue no rotes in thē selues, & so endure but a tyme: & anone as trou ble & persecution aryseth foz the wozdes sake, they fal immediatly. And they that ar sowē amōg ỹ thoznes, ar soch as hea re ỹ wozde: & the care of this wozld & the disceytfulnes of riches & the lustes of o ther thinges, entre in & chooke the wozd, & it is made vnfruteful. And those that were sowē in good ground, are thei that heare the word & receaue it, & bzing fozth frute, some thirty folde, some syxty fold, some an hundzed folde.

And he said vnto thē: is the cādle ligh ted to be put vnder a bushell, oz vndet ỹ table, & not rather to be put on a candel stick? Foz ther is nothing so preuye, that shal not be opened: nether so secret, but ỹ it shal come abroade. Yf any man haue eares to heare let him heare. And he said vnto thē: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayn. And vn to you that heare, shall moare be geuen. Foz * vnto hym that hath, shal it be ge uen: & from hym that hath not, shalbe ta ken awaye, euen that he hath.

And he sayd: so is the kingdō of God, euē as yf a mā shuld sowe sede i ỹ groūd & shuld slepe & ryse vp night & daye: & ỹ sede shuld spzing & grow vp, he not wa re. Foz ỹ erth bzingeth fozth frute of her self: first ỹ blade, then ỹ eares, after that ful cozne in ỹ eares. And assone as ỹ fru te is bzought fozth, anone he thzusteth in the sykel, because the heruest is come.

And he sayd: wher vnto shal we lyken the kingdō of god? oz with what cōparisō shal we cōpare it? It is lyke a graync of mustardsede, which whē it is sowen in ỹ erth, is the leest of all sedes that be in the erth: but after ỹ it is sowē, it groweth vp & is greatest of al yerbes: & beareth grea te bzaūches, so that the fowles of ỹ ayze may dwel vnder the shadowe of it.

And with many soch similitudes he prea ched the wozde vnto them, after as they

a* Vnto you: that is vnto you which ar without deceit & ar not curyous ner truste in anything ỹ pertayneth to mī, is it geuē of my father of hys meeryfull goodnes to know ỹ mystery. ỹ is ỹ secret, of ỹ kingdom of god: ỹ is of the gospell, in whi he is taughte the kingdom of god, whych is our righteousnesse peace & ioye in the holy goost. Also & whych is ỹ kingdom of al mercye, & the kingdō of forgenes of synnes for christes sake. But vnto thē ỹ are with out, yis vnto soche as be curious & trust meze in their owne wozkes thē i ỹ righteousnes of christ. & all thinges spoke in parables ỹ is, al ¶ ỹ they heare is euē as obscure & darke vnto thē as thoughe thei were in dede parables: which thyng God therfoze suffreth to be done, ỹ whē thei se, they shal se & not decerne &c. as it followeth in the text.

* Ieke in xl. at. xiii. b

might heare it. And wout similitude spake he nothig vnto thē. But whē they were a part, he expoūded all thinges to hys disciples. And ỹ same day whē euē was come, he saide vnto thē: let vs passe ouer vnto ỹ other syde. And they left ỹ people & toke him euē as he was in ỹ ship. And ther were also with him other shippes.

D And ther arose a great storme of wind & dashed the waues into the ship, so ỹ it was ful. And he was in the sterne a slepe on a pelowe. And they awoke hym, & said to him: Mayster, carest thou not that we perysshe? And he rose vp, & rebuked the wynd, & sayd vnto the see: peace & be styl And the wynd alayed, & there followed a great calme. And he sayd vnto thē: why are ye so fearful? How is it ỹ ye haue no fayth? And they feared exceedingly, & sayde one to another: what felowe is thys? For both wynd and see obeye hym.

¶ He deliuereth the possessed frō ỹ vnclene spyrit, the womā from the bloudy yssue, and rayseth the captaynes daughter.

The.v. Chapter. ✠

A Nd they came ouer to the ouerside of the see into ỹ coūtre of the Gaderenites. And whē he was come out of the ship, there met him out of the graues a man possessed of an vncleane spryte, which had his abyding amōg the graues. And no man could bind him: no not with chaynes, because ỹ whē he was oftē bound with fetters and chaynes, he plucked the chaynes a sūder, & brake the fetters in peces. Neither could any mā tame him. And alwayes both night & daye he cryed in the moūtaynes & in ỹ graues & bet him self with stones. When he had spyed Jesus a farre of, he rāne & worshipped him, & cryed with a loude voyce and sayd: what haue I to do with the Jesus the sonne of the moost hyest God? I requyre the in the name of god that thou tormente me not. For he had sayde vnto hym: come out of the mā thou foule spryte. And he asked hym: what is thy name & he answered saying: my name is Legion, for we are many. And he prayed him instantly, that he wold not send them awaye out of the countre.

And ther was ther nye vnto ỹ moūtaynes a great heerd of swyne feding.

B & al the deuyls besought him saying: sende vs into the heerd of swine, ỹ we may enter into thē. And anone Jesus gaue thē leaue. And the vnclene spyrytes went out & entred into ỹ swine. And the heerd start teled, & ran hedling into ỹ see. They were about .ii.m. swyne, & they were drowned in ỹ see. And the swyne heerdes fled & told it in the citie & in the coūtre. And they came out for to se what haddehappened: & came to Jesus, & sawe hym ỹ was vexed wth the fend & had the Legiō, syt, both clothed & in his right mind, & were afrayed And they ỹ sawit told them, how it had happened to hī that was possessed wthe deuyl: & also of the swyne. * And they began to praye him, that he wolde departe frō their coostes. ✠ And whē he was come into ỹ ship, he ỹ had the deuil, prayed him that he might be with him. Howbeit Jesus wold not suffer hī, but sayd vnto him: go home into thyne owne house & to thy frendes, & shewe thē what great thinges ỹ Lord hath done vnto the, & how he had cōpassion on the. And he departed, & began to publisshe in the ten cities, what great thinges Jesus had done vnto him and all men dyd mercyle. C

Luke. viii. Matth. ix.

And whē Jesus was come ouer again by ship vnto the other syde, moch people gathered to hī, & he was nie vnto ỹ see. * And behold, ther came one of ỹ rulers of ỹ synagoge, whose name was Jairus: & whē he sawe hī, he fel downe at his fete, & besought hī greatly saying: my daughter lieth at point of death, I wold ỹ woldest come & lay thi hād on her ỹ she might be safe & liue. And he wēt with hym, & moch people folowed hī, & thrōged him. Mark. v. Luke. viii.

And ther was a certayn womā, which was diseased of an yssue of bloude .xii. yeres, & had suffred many thīges of many physytions, & had spent al ỹ she had, & felt none amēdemēt at al, but wexed worse & worse. Whē she had heard of Jesus she came into ỹ preace behynd hym, & touched his garmēt. For she thoughte: yf I may but touch his clothes, I shalbe whole. And streyght waye her fountayne of bloud was dryed vp, & she felt in her body, that she was healed of the plage.

And Jesus immediatly felt in hī self, ỹ vertue ỹ went out of hym, & turned hym

rouñd about in ỹ preace, & sayd: who tou-
ched my clothes? And his disciples sayd
vnto him: seyst ỹ the people thrust the, &
yet askest. who dyd touch me? And he lo
ked rouñd about, for to se her ỹ had done
ỹ thig. The womā feared & trēbled (for
she knew what was done vñ in her) & she
came & fel doune before hi, & tolde hī the
truth of euery thig. And he sayde to her:
Daughter thy fayth hath made ỹ whole: go in peace, & be whole of thy plage.

D Math.ix.c. luke.viii.g

* Whyl he yet spake, ther came frō the ruler of the Synagoges house, certayne whych sayde: thy daughter is deed: why diseasest ỹ the Master eny further? Assone as Jesus herd that word spokē, he said vnto the ruler of the Synagoge: be not afraied onlye beleue. And he suffred no mā to folow hī more thē peter & James & John ỹ brother of James. * And he came vnto ỹ house of the ruler of the synagoge, & saw the wōdrig: & them that wept & wailed greatly, & wēt in & sayde vnto thē: why make ye this a do & wepe. The maidē is not deed but slepeth. And they laught hī to scorne. Thē he put thē al out & toke the father & ỹ mother of ỹ maidē, & thē that were vñ hī, & entred in wher the maidē lay, & toke the maidē by the hād, & said vnto hir: Tabitha, cumi: which is by interpretacyō: maidē I saie vnto the, aryse. And streyght the maydē arose, & went on her fete. For she was of the age of twelue yeres. And thei were astonied at it out of measure. And he charged thē straytly that no mā should know of it, & commaunded to geue her meate.

Math.ix.c. luke.viii.g

The Notes,

a* To worshyp here, is not to geue ỹ dew honour that perteineth vnto god/ but soch reuerēce as perteyneth vnto mē/ as bowing ge the knee or makyng of curtesy.

¶ Christ sendeth his apostles to heale thē ỹ were diseased. Of John and Herode. Of ỹ .v. loues & fyshes. And of the walkynge on the see.

The, vi. Chapter ✠

AND he departed thence, & came into his owne coūtre, & his disciples folowed him. And whē ỹ Sabothe daye was come, he begā to teach in the synagoge. And many that herd hi were astonied, & sayd: from whence hath he these thinges? & what wysdom is this that is geuē vnto hī: & soch vertues that are wrought by his hādes? Is not this ỹ

A Mat.xiii.g luke.iiii.c

carpenter Maryes sonne & the brother of James & Joses & of Juda & Simō? & are not his sisters here vñ vs? And they were offended by him. And Jesus sayde vnto them: a prophet is not despised but in his owne countre, & among his owne kynne, & amōge them that are of the same houshold. And he could there shewe no myracles, but layd his hādes vpon a fewe sicke foulcke and healed them & he marueyled at their vnbeleefe. ✠

And he went about by the tounes that lay on euery syde, teachinge. And he called the twelue, & began to sēde them two & two, & gaue them power ouer vncleane spretes. And cōmaūded them, that they should take nothing vnto their iorney saue * a rode onlt nether scrip, nether bred nether mony in their pourses, but should be shood vñ sandals. And that thei should not put on two cootes. And he sayd vnto thē: wher soeuer ye entre into an house, there abyde til ye departe thence. And whosoeuer shal not receaue you nor heare you, whē ye depart thēce, shake of the dust ỹ is vnder your fete, for a wytnesse vnto thē. I say verely vnto you, it shalbe easier for sodō & Gomor at ỹ daye of iudgmēt, thē for ỹ citie. And thei wēt out & preached, ỹ they should repēt: & thei cast out many deuils. And thei anoīted many that were sycke with oile, & healed them

25

And kynge Herode herde of hym (for hys name was spred abroade) and sayde: John Baptiste is rysen agayne from deeth, & therfore myracles are wrought by him. Other sayd it is Helyas: & some sayd: it is a prophete or as one of the prophetes. But when Herode hard of hym, he sayde: it is John whō I beheaded, he is rysen from deeth agayne.

C

✠ For Herode him selfe had sent forth & had taken John, & bound him & caste hī into prison for Herodias sake, which was his brother philyppes wife: For he had maried her. John said vnto Herode It is not lawful for the to haue thi brothers wife. Herodias layd wait for him, & wolde haue kylled him. but she coulde not. For Herode feared John, knowyng that he was a iust mā & an holy: & gaue hī reuerence: and when he harde hym, he dyd many thinges, & heard him gladly.

But

But when a conuenyent day was come: Herode on his birth day made a supper to ỹ lordes, captaines & chefe estates of Galyle. And the daughter of ỹ sayde Herodias came in & daũsed, & pleased Herode & thẽ ỹ sate at bourd also. Thẽ the king said vnto ỹ maid: aske of me what that ỹ wilt, & I wil geue it ỹ. And he swa re vnto her, whatsoeuer ỹ shalte aske of me, I wil geue it ỹ, eué vnto ỹ one halfe of my kyngdõ. And she went forth & sayde to her mother: what shal I aske? And she said: John Baptystes heed. And she cã in streight way wt haste vnto ỹ king, & asked sayig: I wil: that ỹ geue me by & by in a charger the heed of John Baptiste. And the king was sory: how beit for his othes sake, & for their sakes which sate at supper also, he wold not put her beside her purpose. And immediatly ỹ kig sent the hãgmã & cõmaũded hys heed to be brought in. And he wente & beheeded him in the prysõ & brought his heed in a charger, & gaue it to the maiden and the maiden gaue it to her mother. And when his disciples heard of it, they came & toke vp his body, & put it in a toumbe. ✠

And the Apostles gadered thẽ selues together to Jesus, & told hi al thiges, both what they had done, & what they had taught. And he said vnto them * come a part into ỹ wildernes, & rest a while. For there were many commers & goers, that they had no leasure so moche as to eate. And he wẽt by ship out of ỹ way into a desert place. But the people spied thẽ whẽ thei departed: & many knew him, & ran a fote thither out of all cities, & came thyther before thẽ, & came to geder vnto hi. And Jesus wẽt out & saw moch people, & had cõpassiõ on thẽ, because they were like shepe which had no shepherde. And he began to teache them many thynges.

* And whẽ the day was now farre spẽte, his disciples came vnto hi sayig: this is a desert place, & now the daye is farre passed, let thẽ depart, ỹ they may go into ỹ coũtrey roũd about & into ỹ townes, & bie thẽ bred: for thei haue nothig to eate. He ãswered & sayde vnto them: geue ye thẽ to eat. And thei said vnto hi: shal we go and bye. ii. c. peny worth of bred, & geue thẽ to eat? He sayd vnto thẽ: how many loues haue ye, Go & loke. And when thei had serched, thei said. v. & two fisshes And he cõmaũded thẽ to make thẽ al syt downe by cõpanies vpõ the grene gras. And they sate downe here arow & there a row, by hũdredes, & fifties. And he toke ỹ. v. loues & the two fysshes, & loked vp to heuen * and blessed & brake the loues and gaue them to his disciples to put before thẽ: & the. ii. fishes he deuided amõg them al. And they al did eat, & were satisfyed. And thei toke vp. xii. baskettes ful of the gobets and of the fisshes. And thei that ate were about fiue thousand men:

And streyght way he caused his disciples to go into the shyp, and to go ouer ỹ water before vnto Bethsayda, whyl he sent away the people. * And assone as he had sẽt thẽ away, he departed into a moũtaine to pray. ✠ And when euen was come ỹ shyp was in the middes of the see, & he alone on the lãd & saw them troubled in rowing, for the wind was cõtrary vnto thẽ. And about ỹ fourthe * quarter of the night, he came vnto them, walkynge vpõ the see, & wold haue passed by them Whẽ they saw hi walkyng vpõ the see, they supposed it had bene a spryte & cryed out: for they al saw hi, & were afrayed And anon he talked wt them & said vnto them: be of good chere, it is I, be not afraied. * And he went vp vnto thẽ into ỹ ship & the wind ceased, & they were sore amased in thẽ selues beyõde measure, & marueiled. For they remẽbred not of the loues, because their hertes were blinded

And they came ouer and went into the lãd of Genazareth, and dryue vp into the haué. And assone as they were come out of the shyppe, streight they knew hi, and ran forth through out all the regiõ roũde about and begã to cary about in beddes al that were syck, to the place where they herd tel that he was. And whyther soeuer he entred into townes cities, or villages, they laid their sick in the streates, and prayed him that they might touche, and it were but the edge of hys vesture. And as many as touched hi, were safe. ✠

Mat. xiii. c
Luke. ix. c
John. vi. a

Mat. xiii. b
Luke. v. b
John. vi. a

Mat. xiii. c
Luke. ix. c
John. vi. a

Mat. xiii. d

Mat. xiii. d

The Notes.

a * Wethern loke gene. xiii, b

b * Saue a rode only. Although in Math. v. a. & Luke. ix. a. He should seme to forbyde thẽ a rode, yet ỹ text meneth not so in dede, but forbiddeth cote, shoes, rode &c by a figure: to ỹ entẽt only ỹ they shuld vtterly put from

frō the al carefulnes of any soch p;ouisiōs. For yf he hed so meant ỹ they shuld haue taken no soch thinges w̄ thē/thē shuld it not now be lawful for any p;eacher to haue any of those thynges wyth them when they go to p;each. And therfore Marcke exp;essynge christes mynde more playnly geueth lyberte to take a rode or a walkynge staffe to ease them selfe wal when they are wery.

c* Blessed/that is/he gaue thankes,

d* The fourth quarter is the.iiii.watch as in Mat.xiiii.c

¶ The disciples eate w̄ vnwasshē hādes. The cō maūdement of god is trāsgressed by mānes tradicyons, Of the woman of Sirophenissa. Of thre Saboth

The.vii.Chapter.

A ND ỹ pharises came to ged der vnto hi, & diuers of the scribes which came frō Jerusalē. And whē they sawe certaine of his disciples eat breed w̄ cōmen handes (that is to saye, w̄ vnwasshen handes) thei complained. For ỹ Pharises & all the Jewes, except they wash their handes ofte, eate not, obseruing the tradicions of ỹ elders. And whē they come frō ỹ market, except they washe, they eat not. And many other thi ges ther be, which thei haue takē vpō thē to obserue, as ỹ washig of cuppes & cru ses, & of brasen vessels and of tables.

B Then asked him the pharises & Scry bes why walk not thy disciples accordige to ỹ traditions of the elders, but eate breed w̄ vnwashen handes? He āswered & said vnto them: wel prophesied Esay as of you ypocrits, as it is writē: ‡ This people honoreth me w̄ their lippes, but their herte is farre from me: In vayne they worshyp me, teachig doctrines whych ar nothing but ỹ cōmaundemētes of men. For ye lay the cōmaūdemēt of god apart, & obserue the traditions of mē, as the weshing of cruses and of cuppes, & many other suche lyke thynges ye do.

Esa.xxix.d. math.xv.b.

And he sayde vnto them: wel, ye calle a syde ỹ cōmaūdement of god, to maintey ne your owne traditiōs. * For Moyses sayde honour thy father & thy mother: & whosoeuer curseth father or mother, let hi die for it. But ye say: a mā shal say to faher or mother Corbā: which is: ỹ ỹ desirest of me to helpe the w̄ is geuen god And so ye suffre hi no more to do ought for his father or his mother makig thee worde of God of none effecte, throughe your owne tradicions whych ye haue ordeyned. And many soche thynges do ye.

Exod.xx.b Deute.v.b sybill.vi.a Exod.xxi.c Leuit.xx.b Prou.xx.b

And he called al the people vnto hym, & sayd vnto them: herkē vnto me, euery one of you & vnderstand. * There is nothing without a mā that cā defile hi whē it entereth into him: but those thīges wh che p;ocede out of him, ar those which defile ỹ mā. If any mā haue eares to heare, let hi heare. And when he came to house away frō ỹ people, his disciples asked him of ỹ similitud. And he said vnto thē ar ye so wout, vnderstādyng? Do ye not yet perceaue, that whatsoeuer thing frō wythout, entrethe in to a man, it can not defyle him, because it entrethe not in to hys hert, but into ỹ belly: & goeth out into ỹ draught that pourgeth out al meates.

C math.xv.b

And he said: ỹ defyleth a man which cometh out of a man. For frō with in, euen out of the hert of mē p;oceade euil thoughtes, aduoutrye, fornication, murther, theeft, couetousnes, wickednes, deceyte, vnclennes, & a wicked eie, blasphemi, pride, foltishnes: al these euill thinges come frō with in, & defile a mā. ‡ And frō thēce he rose & wēt into the borders of Tire & Sidō, & entred into an house, & wolde ỹ no mā shuld haue knowē. But he could not be hid. For a certaine womā whose daughter had a foule spryte hard of him & came & fel at his fet. The womā was a gre ke out of Syrophenicia, & she besought him ỹ he wold cast out ỹ deuil out of her daughter. And Jesus said vnto her: lett the childrē first be fed. For it is not mete to take ỹ chyldrens breed, and to caste it vnto whelpes. She āswered & said vn to hun: cuē so Master, * neuertheles, the whelpes also eate vnder ỹ table of ỹ chil drens crommes. And he saide vnto her: for this saying go thy way, ỹ deuil is gone out of thy daughter. And whē she was come home to her house, she foūd ỹ deuil departed, & her daughter lyig on the bed

‡ math.xv.c

D math.xv.c

+ And he departed againe frō ỹ costes of Tire & Sidō, & came vnto the see of Galile thorow ỹ middes of ỹ costes of ỹ x.cities. And thei brought vnto him one ỹ was deffe & stāmred in his speche, and prayed hi to put his hāde vpō him. And he toke hi a side frō the people, & put his fingers in his eares & did spit & touched

math.xv.c math.ix.b

E

lyps

his tonge & loked vp to heuē & syghted, & said vnto him: Ephatha, that is to say be opened. And streyght way hys eares were opened, & the stringe of his tounge was loosed, and he spake plaine. And he cōmaūded thē that they shuld tel no mā. But the moze he forbad them, so moch ꝑ moare a greate deale they publisshed it: and were beyonde measure astonied, saynge: ¶ He hathe done all thynges well, and hathe made booth the deffe to heare and the domme to speake. ✠

Gene.i.d
eccle.xxxix

¶ The miracles of the seuen loues. The pharises aske a sygne. The leuen of the pharises. The blinde receaueth hys syght.

The.viii. Chapter.

In the daies whē ther was a very greate company, and had nothing to eate, Jesus called his disciples to hym & sayd vnto thē: I haue cō=
passion on this people, because thei haue now bene wt me. iii. dayes, and haue no=
thing to eate: & yf I shuld sēd thē awaye fasting to their owne houses, they shuld faynt by the waye. For diuers of thē ca=
me from farre. And his disciples answe=
red hym: wher shuld a man haue breade here in ꝑ wildernes to satisfie these? And he asked thē: howe many loues haue ye? They sayd, seuen. And he cōmaunded ꝑ people to syt downe on the ground. And he toke ꝑ. vii. loues, gaue thākes, brake & gaue to hys disciples, to set before thē. And thei did set thē before ꝑ people. And they had a fewe smal fishes. And he blessed thē & cōmaūded thē also to be set be=
fore thē. And they ate and were suffised. And they toke vp of the broken meate ꝑ was left. vii. baskets ful. And they that ate, were in nomber aboute fower thou=
sand. And he sent them awaye. ✠

mat.xv.a

mat.xv.b

And a none he entred into a shyp with his disciples, & came into ꝑ parties of dal
manutha. * And ꝑ pharises came forth, & began to dispute with him, seking of hym a sygne frō heauen & tempting hi. And he syghthed in hys spryte & sayde: why doth thys generacyō seke a sygne? Verely I sai vnto you, ther shal no signe be geuē vnto thys generaciō. And he lefte them and went into the shyp againe, & departed ouer the water.

mat.xvi.a
luke.xi.d
Joh.vi.d

And thei had forgottē to take bread wt thē, nether had thei in ꝑ ship wt thē moze then one loofe. And he charged thē sayig ✠ Take hede, & beware of ꝑ leuen of the pharises, & of the leuen of Herode. And they reasoned amōg them selues sayinge: we haue no breed. And when Jesus knewe ꝑ, he said vnto them: why take ye thought because ye haue no bred? perceaue ye not yet, nether vnderstād? Haue ye your hertes yet blinded. Haue ye eyes & se not? & haue ye eares and heat not? Do ye not remember? When I brake. v. lo=
ues amōg. v M. How many baskets ful of broken meat toke ye vp? They sayde vnto him, twelue. When I brake. vii. a
mōg. iiii. M. How many baskettes of ꝑ leuinges of broken meate toke ye vp? They sayd, seuen. And he said vnto thē: how is it that ye vnderstande not.

mat.xvi.c
luke.ix.c
Joh.vi.c

✠ And he came to Bethsayda, & they brought a blind mā vnto hi, & desired hi to touch him. And he caught ꝑ blid by ꝑ hand, & leade him out of the toune & spat in his eyes & put hys hādes vpon him, & asked hi whether he saw oughte. And he loked vp & saide: I se ꝑ men: for I se thē walk, as they were trees. After ꝑ he put hys hādes againe vpon his eies, & made hi se. And he was restored to hys sight, & saw euery mā clerli. And he sent hi home to his house sayng: nether go into ꝑ toune, nor tel it to eny in the towne. ✠

And Jesus went oute & his disciples into ꝑ tounes that lōg to the cittye called Cesarea Philippi. And by the way he asked his disciples sayig: whō do men say ꝑ I am? And thei ānswered: some say that ꝑ art John Baptist: some say Helyas: & some one of the prophetes. And he sayd vnto thē: but whō say ye ꝑ I am? * peter ānswered & said vnto hi ꝑ art very christ. And he charged thē, ꝑ they shulde tell no mā of it. And he began to teach thē, how that ꝑ sōne of mā must suffre many thin=
ges, & shuld be reproued of ꝑ elders & of the hie prestes & scribes, & be kylled, & af=
ter. iii. daies arise agayne. And he spake that saying openly. And Peter toke him aside, and began to chyde him. Then he tourned aboute, and loked on hys disci=
ples, and rebuked Peter sayinge, Go af=
ter me Satā. For thou sauerest not the thinges of god but the thynges of men.

mat.xvi.c
luke.ix.c
Joh.vi.c

Mar.xvi.d
and.e.d
Luke.ix.c
and.xiiii.c

* And he called the people vnto him, wt

his

his disciples also, & said vnto thē. Whosoeuer wil folow me, let him forsake him selfe & take vp his cros, & fololow me. For whosoeuer wyl saue hys lyfe, shall lose it. But whosoeuer shal lose his life for my sake & ꝓ Eospels, ye same shal saue it. What shal it profet a mā, yf he shuld winne al ꝑ worlde & lose his owne soule? or els what shal a mā geue to redeme his soule againe? Whosoeuer therfore shalbe ashamed of me & of my wordes, amōg this aduoutrous & sinful generatiō: of him shal the sōne of man be ashamed, when he cometh in ꝑ glorye of hys father with ꝑ holy angels. And he sayde vnto thē: Verely I say vnto you: There be some of them ꝑ stād here, which shal not taste of deeth, tyl they haue sene the kyngedom of god come wyth power.

¶ The trāsfiguracion. The lunatike is healed. The disputacion who shuld be the greatest. Wemen are forbydden.

The.ix. Chapter.

mat.xvii.a Luke.ix.b

AND after. vi. daies Jesus toke Peter, James & John, & ledde thē vp into an hie mountayne out of ꝑ waye alone, & he was trāsfigured before them. And his raimēt did shine, & was made very whyte, euē as snowe: so whyte as no fuller can make vpon the erth. And there apered vnto them Helias wt Moses: & thei talked wt Jesu. And Peter answered and sayd to Jesu: Master here is good beynge for vs, let vs make. iii. tabernacles, one for ꝑ, one for Moses, & one for Helias. And yet he wyst not what he sayde: for they were afrayde. And ther was a cloude that shadowed thē. And a voyce came oute of the cloude sayinge: * Thys is my deare sōne, heare him. And sodenly they loked rounde about thē, and saw no man more then Jesus onelye wythe them.

mat.iii.d & xvii.b. Luke iii.c & ix.c Mark.i.b

And as they came downe frō the hil, he charged them that they shulde tel no man what they had sene tyl the sonne of mā were rysen frō deeth agayne. And they kepte that sayinge with them, & demaunded one of another, what ꝑ rising frō deeth againe shuld meane? And they asked him saying: why then Saye the Scribes, that Helias must first come? He answered & saide vnto thē: * Helias verely shal first come & restore al thinges. And also the sonne of man as it is written, shal suffre manye thynges and

mat.xvii.a. Esay.xlii.b Math.xiii.c Luke.xxiv.c

shalbe set at nought. Moreouer I say vnto you that Helias is come, and they haue done vnto him whatsoeuer pleased thē, as it is wrytten of hym.

And he came to his disciples & saw moch people about them, and the Scribes disputynge with them. And streight way al ꝑ people whē they beheld hym, were amased and rā to hym & saluted him. And he sayde vnto the Scribes: what dysputе ye wyth them? † * And one of ꝑ cōpanye answered & sayd: Master I haue brought my sonne vnto the, which hath a domme spyryte. And whensoeuer he taketh him, he teareth hym, and he fometh, and gnasheth wyth his tethe, and pyneth awaye. And I spake to thy disciples that they shuld caste hym out, & they coulde not.

¶ What, xvii. Luke, ix.

He answered hym and sayde: O generacīō without faith, how longe shall I be wt you? How longe shall I suffre you? Bringe hym vnto me. And they broughte hym vnto hym. And assone as the spyrite sawe hym, he tare him. And he fell downe on the groūde walowynge and fomyng. And he asked his father how long is it a goo, sens thys hath happened hym? And he sayde, of a cōylde: and ofte tymes casteth him in to the fyre, and also into the water, to destroy him. But yf thou canst do ony thyng, haue mercy on vs, and helpe vs. And Jesus sayde vnto hym: yf thou couldest beleue, al thinges are possyble to hym that beleueth. And streyght way the father of the chylde cryed wyth teares sayinge: Lorde I beleue, helpe myne vnbeleefe.

D

When Jesus saw that the people came runnynge to geather vnto hym, he rebuked thee foule spyrite, sayinge vnto hym: Thou domme and deffe spyrite, I charge ꝑ come oute of hym, and entre no more in to hym. And thee spyryte cryed, and rente hym sore & came oute: & he was as one that had bene deed, in so moche that many sayde, he is deed. But Jesus caught hys hande and lyfte hym vp: and he rose: And when he was come into the house, hys dyscypples asked him secretly why coulde not we cast hī oute? And he sayde vnto them: thys kynde cā by no nother meanes come forth, but by prayer and fastynge. ‡

note pray fasty

† And they departed thens, & toke theyr iorney thorow Galile, & he wold not ꝑ enye

G

man

mā ſhuld haue knowen it. For he taughte his dyſcypples, & ſaid vnto them: *the ſōne of mā ſhalbe deliuered into ỹ hādes of mē, and they ſhall kyll hym and after that he is killed he ſhal aryſe agayne ỹ thyrd day. But they wyſte not what ỹ ſaying meāt, & were afrayed to aſke him. And he came to Capernaum. And whē he was come to hou ſe, he ared them: what was it ỹ ye diſputed bitwene you by ỹ way? And they held their peace: for by the waye they reſoned amōge thē ſelues, who ſhuld be the cheſeſt. * And he ſate downe & called the twelue vnto him & ſaid to thē, yf eny man deſire to be fyrſte, the ſame ſhalbe laſt of all, & ſeruaunte vn= to all. And he toke a chylde, & ſet him in the middes of thē, & toke him in his armes and ſayd vnto them: whoſoeuer receaueth enye ſoche a chylde in my name, receaueth me. And whoſoeuer receaueth me, receueth not me, but him that ſent me. ✠

Mat. xviii. a luke. ix. f

mat. xviii a luke. ix f

nota nota ſ not ſaid & ye not

John anſwered hym ſaying: ✠ Maſter, we ſaw one caſtyng out deuyls in thy na= me, whyche foloweth not vs & we forbade him becauſe he foloweth vs not. But Je= ſus ſaid forbid him not. For ther is no mā that ſhall do a myracle in my name, that cā lyghtelye ſpeake euyll of me. Whoſoeuer is not againſt you, is on your part. And who ſoeuer ſhal geue you a cup of water to drin ke for my names ſake, becauſe ye belonge to Chryſte, verely I ſaye vnto you, he ſhal not loſe hys *reward. And whoſoeuer ſhal offende one of theſe lytelons, that beleue in me, it were better for hym, that a mylſtone were hanged aboute his necke, and that he were caſt into thee ſee. Wherfore yf thy hā de offende the, cutt hym of. It is better for the, to enter into lyfe maymed, thē hauyng two handes go into hell, into fyre that ne= uer ſhalbe quenched, where their worme dy eth not, and thee fyre neuer goeth out. Like wyſe yf thy fote offend the, cut hym of. For it is better for the to go halte into lyfe, then hauynge two fete to be caſte into hell, into fire that neuer ſhalbe quenched: wher their worme dyethe not, and thee fyre neuer go= eth oute. Euen ſo yf thyne eye offend thee, plucke him out. It is better for the to go in to the kyngdome of God wyth one eye, thē hauynge two eyes to be caſte into hel fire: where theyr worme dyeth not, and the fyre neuer goethe oute. &

What ſoeuer is done for chriſtes ſake ſhalbe rewarded with the re warde that chriſt hath deſerued for vs.

G

Eucry man therfore ſhalbe ſalted wyth fyre. And euerye ſacryfyce ſhalbe ſeaſoned wyth ſalt. Salt is good. But yf ỹ ſalt be vn= ſauery, what ſhall ye ſalt therwith? Se that ye haue ſalt in your ſelues: & haue peace a= mōge youre ſelues, one wyth another.

Fyre is the oblation, and ſalte is goddes worde.

Of deuocyonēt. The ryche man queſtioneth with Chryſt. Of the ſonnes of zebede. Barthimeus ỹ blyn de man.

The.x. Chapter. ✠

AND he roſe from thence and went into the coſtes of Jurye through the regyō that is be= yond Jordan. And the people reſorted vnto hym a freſhe: & as he was wonte, he taught them agayne. And thee Pharyſes came and aſked hym a queſtyon: whether it were lawefull for a man to put away hys wyfe: to proue hym. And he anſwered & ſaid vnto them: * what dyd Moyſes byd you do? And they ſayde Moſes ſuffred to wryte a teſtymonyall of deuorſement, and to put her away. And Je ſus anſwered and ſayde vnto them: For ỹ hardnes of youre hertes he wrote this pre= cepte vnto you. But at the fyrſte creacyon God made them man and woman. * And for thys thynges ſake ſhall man leue hys father and mother & byde by his wife and they twayne ſhalbe one fleſſhe. So then ar they nowe not twayne but one fleſh. Ther fore what God hathe coupled, let not man ſeparate.

A

A mat. xix. a.

mat. xix. a. & mar. x. a.

Gene. ii. g. 1. Cor. vi. d mat. v. g. & xix. a Ephe. v. g.

And in the houſe his diſciples aſked him agayne of that matter. And he ſayde vnto them. Whoſoeuer putteth awaye his wife & maryeth another, breaketh wedlocke to herwarde. And yf a womā forſake her huſ band and be maryed to another: ſhe cōmyt tethe aduoutrye. ‡ And they brought chyl= dren to hym, that he ſhoulde touche them. And hys diſcypples rebuked thoſe that brought them. When Jeſus ſawe that, he was diſpleaſed and ſayde to them: Suf= fre the chyldren to come vnto me, & forbyd thē not. For of ſuch is ỹ kingdom of God. Verelye I ſaye vnto you whoſoeuer ſhall not receaue the kingdom of God as a chil de, he ſhal not enter therin. And he toke thē vp in his armes, & put his hādes vpō thē, and bleſſed them. ✠

B

mat. xix b luk. xviii d

‡ And when he was come into the way, ther came one runnyng and kneled to him, & aſked hi: good maiſter, what ſhal I do:

that

that I maye enherett eternall lyfe? Jesus sayde to hym: why callest thou me good? There is no man good but one, whyche is
C god. Thou knowest the cõmaũdementes: breake not matrymony: kyl not: steale not, bere no false wytnes: defraude no mã: honoure thy father & mother. He answered & sayde to hym master al these I haue observed frõ my youth Jesus behold him, & had a fauour to hym & sayd vnto him: one thinge is lackig vnto ỹ Go* & sel al that thou hast, and geue to the pooze & thou shalt haue treasure in heuen & come & folowe me, & take vp the crosse. But he was discumfozted with that saying, & went away mournige, foz he had greate possessions.

And Jesus looked round about, & sayd vnto his disciples: what an hard thig is it foz thẽ ỹ hauc ryches, to entre into the king
D õõ of God. And his dyscyples were astonnyed at hys wozdes. But Jesus answered againe & said vnto thẽ: children how herde is it foz thẽ. ỹ trust in rycheſſe, to entre in to the kyndom of God? It is easyer foz a camel to go thozowe the eye of an nedle, then foz a ryche man to entre into the kyngdom of god. And they were astonied out of measure, sayinge betwene thẽ selues: who then can be saued? Jesus loked vpõ thẽ, & said: with men it is impossible, but not wt god: foz wyth god al thynges are possyble.

And Peter beganne to say vnto him: Lo,
E we haue fozsaken all, and haue folowed the. Jesus answered & sayde: Uerely I say vnto you, ther is no mã that fozsaketh house, oz bzethzen, oz systers, oz father, oz mother, oz wyfe, other chyldzen, oz landes foz my sake and the gospelles, whych shal not receaue an hundzed foolde nowe in this life: houses and bzethzin, and systers, & mothers. and chyldzen, and landes with persecutions: and in the wozlde to come, eternal lyfe? Many ỹ are fyzst, shalbe last, & ỹ last, fyzst. And they were in the waye goyng vp to Jerusalem. And Jesus went befoze thẽ: and they were amased, & as they folowed, were afrayde.

And Jesus toke the .xii. agayne, & began to tel them what thynges shuld happẽ vn-
math.xvi.c. to him. ✝ Beholde we go vp to Jerusalem,
xvii, c. xxvi, and the sonne of man shalbe deliuered vn-
c, Lu. xviii, c to ỹ hie prestes and vnto the Scribes: and
aud. fo. ii, t they shall condempne him to deethe, & shall

delyuer him to the gentylles: and they shal mocke him, and scourge him & spytt vpon hym, and kyll hym. And the thyzde dayt he shall ryse agayne

And then James and John the sõnes of zebede came vnto him, saying: Master: we wold that thou shuldest do foz vs whatsoeuer we desyze. He sayde vnto them: what wold ye I shuld do vnto you? Thei said to him: graunt vnto vs that we maye sit one on thy ryght hande, & the other on thy lyfte hãd, in thy glozi. But Jesus said vnto thẽ. Ye wot not what ye aske. Cã ye dzyncke of the cup that I shal dzynck of, and be baptised in the baptime that I shalbe baptised in? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shal dzincke of
F the cup that I shall dzyncke of & be baptysed wt the baptyme that I shalbe baptised in: but to sit on my ryght hand and on my lyfte hande is not myne to geue, but to thẽ foz whom it is prepared.

* And when the .x. herd that, they begã to Mat. xx. d
disdayne at James & John. But Jesus called them vnto him, & sayde to them: ye knowe ỹ they whych seme to beare rule among the gentils, raigne as lozdes ouer thẽ. And they that be greate amonge them, exercyse auctozite ouer thẽ. So shal it not be amõge you, but whosoeuer of you wilbe greate amõg you, shalbe your minister. And whosoeuer wilbe cheefe, shalbe seruaũt vnto al Foz euẽ the sonne of mã came not to be ministred vnto: but to minister, & to geue his lyfe foz the redemption of many.

And they came to Hiericho. * And as he
G wẽt oute of Hiericho wyth his disciples, & a great nombze of people: Bartimeus ỹ sonne of Thimeus which was blynde, sate by the hye wayes syde beggynge. And whẽ he heard that it was Jesus of Nazareth, he beganne to crye and to saye: Jesus thee sonne of Dauid, haue mercye on me. And many rebuked hym, that he shoulde holde hys peace. But he cryed thee moze a greate deale, thou sonne of Dauid haue mercy on me. And Jesus stode styll, and commaũded hym to be called. And they called thee blynde, sayinge vnto hym: Be yf good cõfozte: ryse, he calleth the. And he thzewe away hys clooke, and rose and came to Jesus. And Jesus answered, & saide vnto hi: what wylt thou that I do vnto thee? The

mach. xx. d
Lu. xviii. g

blynd

blind said vnto him: Master, that I might se. Iesus sayde vnto hym: go thy way, thy faith hath saued ỹ. And by & by he receued his sight, and folowed Iesus in the waye.

The Notes.

a* Go sel al ỹ ỹ hast/ that is pluck thy herte from al that ỹ doest possesse, & so forsake them w al thy hearte so that in thy mynde thou sell them. and be readie also in deade to sel them ỹt the necessite of thy neighbour requere it. The affecte and truste in thynges possessed muste we euer renounce or elles are we not perfect as Mat. xix. b

¶ Chryst rideth to Ierusalem. The figge tree dryeth vp. The biers and sellers are cast out of the temple. The Pharises question with chryst.

The. xi. Chapter.

A Mat. xxi. a. Luke. xix. c.

AND when they came nye to Ierusalem vnto Bethphage and Bethanye, besides mount Olyuete; he sente forthe two of hys dyscyples, and sayd vnto them: Go youre wayes into the towne that is ouer agaynst you. And as sone as ye be entred in to it, ye shall fynde a coolt, bounde, whereon neuer man sate: lose hym and brynge hym. And yf enye man saye vn to you: why do ye so? Saye that the lord hath neade of hym: and streyghte way he wil sende hym hydder. And they wente their waye & founde a coolte tyed by the doze without in a place where two wayes met, & they losed hym. And dyuers of them that stode there, sayde vnto them: * what do ye loosinge thee coolte? And they sayde vnto them euen as Iesus had commaunded thē. And they let them go. And they brought ỹ coolte to Iesus, and caste theyr garmentes on hym: & he sate vpō him. And manye spredetheir garmētes in ỹ way. Other cut downe braunches of the trees, & strawed thē in the waye. And they that went before and they that folowed, cryed sayinge: a* Hosanna: blessed be he that commeth in the name of the Lorde. Blessed be thee kyngdome that commeth in the name of hym that is Lord of oure father Dauid: Hosanna in thee hyeste.

John. xii. b.

B Mata ouerthrew out the seates of the money chaungers

And the Lord entred into Ierusalē & into the tēple. And when he had loked round about vpō al thinges, & how thee euen tyde was come, he went oute vnto Bethany, wt the twelue. And on the morowe when they were come out frō Bethany, he hungred, & spied a b* figge tree a farre of hauinge leues, & wēt to se whether he myght find enything theron. But when he came therto, he found nothynge but leues: for the tyme of fygges was not yet. And Iesus answered and sayd to it: neuer man eate frute of thee here after whyl the worlde stādeth. And his dyscypples hearde it.

C And they came to Ierusalem. And Iesus went into the temple, and beganne to caste out the sellers and byers in the temple, and ouerthrewe the tables of the moneye chaungers, and the stoles of them that solde doues: and wolde not suffre that eny man caryed a vessell thorow the tēple. And he taught sayinge vnto them, * is it not writtē: my house shalbe called the house of prayer vnto al nations? But ye haue made it a den of theues. Esay. lvi. c.

And the Scribes and hye preastes heard it and sought howe to destroie him. For they feared him, because all the people maruueled at his doctrine. And whē cuē was come, he went out of ỹ citie. * And in ỹ morninge as they passed by, they saw ỹ figge tree dryed vp by the rotes. And peter remēbred & sayde vnto him: master, beholde, ỹ fygge tree which thou cursedest, is widred away. And Iesus answered & said vnto thē: haue cōfydens in god. † Verely I saye vnto you, ỹ whosoeuer shall say vnto thys mountayne take awaye thy selfe, & cast thy selfe into the see and shall not wauer in hys herte, but shall beleue those thynges which he sayethe shall come to passe, what soeuer he sayeth, shalbe done to him. Therfore I say vnto you. † whatsoeuer ye desyre when ye pray, beleue ỹ ye shal haue it, & it shalbe done vnto you. And when ye stand and pray, forgeue, yf ye haue eny thyng agaynste eny mā: ỹ your father also which is in heuē, may forgeue you your trespases. Mat. xxi. b

D Mat. xxi. c. Iohn. xv. b. c

And they came agayne to Ierusalem. † And as he walked i ỹ tēple, ther came to hi the hye prestes, & ỹ Scribes, & the elders, & sayde vnto hym: by what auctorite doest ỹ these thynges? and who gaue the this auctorite, to do these thinges? Iesus āswered & said vnto them: I wil also aske of you a certayne thynge & answere ye me: & I wyll tel you by what auctorite I do these thynges. The baptime of John, was it from heuen or * of men? Answere me. And they thoughte in thē selues sayinge: yf we shall say frō heuen: he wyl saye, why then dyd ye not Luke. xx. a. Math. xxi. c

not beleue hi: but yf we shal say, of mẽ: then feare we ȳ people. For al men counted John, that he was a verie Prophete. And they answered & sayde vnto Jesu: we cannot tel. And Jesus answered, and sayd vnto them: nether wyl I tel you by what auctorite I do these thynges.

The Notes.

a* Hosanna loke in Mat. xxi. b
d* Fygge tree loke in Mat. xxi, b
c* Of men or of heuen/loke Mat. xxi. c

¶ The vineyarde is let oute. Geue to Cesar that belongeth to Cesar. Of the Saduces, of the doctor of lawe, ypocrytes must be eschewed. the offerinse of the poore wedowe.

The. xii. Chapter.

A math, xxi. d. Luke, xx. b Esaye, v. a,

AND he begã to speake vnto thẽ in similitudes. A certayne mã plãted a vyneyard, & cõpassed it wt an hedge & ordeined a wine presse, & bylt a towre in it. And let it oute to hire vnto husbãdmẽ, & went into a straũg coũtre. And whẽ the tyme was come, he sente to ȳ tenaũtes a seruaũt, ȳ he might receaue of ȳ tenaũtes of the frute of the vineyarde. And thei caught him & bet hi, & sẽt hi againe emptye. And moreouer he sente vnto thẽ another seruaũt, & at hi thei cast stones & brake his heed, & sent him againe al to reuyled. And agayne he sent another, & him they kylled: & many other, berynge some and kyllynge some.

Yet had he one sonne whõ he loued tenderly, him also he sente at ȳ last vnto thẽ sayng they wil feare my sõne. ‡ But ȳ tenaũtes said amõgest thẽ selues: this is ȳ heire: come let vs kil him & ȳ inheritaũce shalbe ours. And they toke hi & kylled him, & cast hi out of ȳ vyneyarde. What shal then the Lord of the vyneyarde do? He wil come and destroye the tenãtes, & let out ȳ vyneyard to other. Haue ye not redde this scrypture? * The stone which the bylders did refuse, is made the chefe stone in ȳ cozner: thys was done of the lord, and is meruelous in our eyes. And thei went about to take him, but thei feared the people. For they perceaued that he spake that symylytude against them. And they left him and went their waye.

* And they sent vnto hi certaine of the phartises wt Herodes seruaũtes, to take hi in his wordes. And assone as they were come they sayde vnto him: master we

math. xxi. b Luke. xx. d

mark. xii. c mat. xxi. b

math. xxii. b Luke. xx. d

know that ȳ art true, & carest for noma: for thou consyderest not ȳ degre of men but teachest the way of God truly: Is it lauful to pay tribute to Cesar, or not? Ought we to geue, or oughte we not to geue? He vnderstode their simulation & said vnto them. Why tempt ye me? Bryng me a peny, that I mate se it. And they brought. And he said vnto thẽ: whose is thys ymage and superscryptyon? And they sayd vnto him, Cesars. And Jesus answered and sayd vnto them: ‡ Thẽ geue to Cesar that which belõgeth to Cesar: and to god, that which perteineth to god. And they meruelled at hym,

Rom. xiii. b math. xxii. c

Then came ȳ Saduces vnto hi, whiche say, ther is no resurrection. And they asked him saying: ‡ Master, Moses wrote vnto vs yf any mans brother dye, & leue hys wyfe behid hym, and leue no chyldre: that then his brother shuld take his wyfe, and reyse vp seed vnto his brother. There were seuen brethren: & the fyrste toke a wife, & when he died left no seed behind him. And ȳ second toke hir, & dyed: nether left eny seed. And the third lykewyse. And seuẽ had her & lefte no seed behind thẽ. Last of al the wife dyed also. In the resurrectiõ then whẽ they shal ryse againe: whose wife shal she be of thẽ? For seuen had her to wife. Jesus answered & said vnto them: Ar ye not therfore deceaued & vnderstande not the scryptures, nether the power of god? For when they shal rise againe frõ deeth, they neyther mary nor ar maried: but are as thee angels which ar in heuen. As touchyng the deed, that they shal rise agayne: haue ye not redde in the boke of Moses, howe in the bussh God spake vnto hi sayinge: ‡ I am the god of Abraham and god of Isaac, & the god of Jacob? He is not ȳ god of the deed, but the god of the lyuinge. Ye are therfore greatly deceaued.

math. xxii. b Luke. xx. d

Exod. iii. b

C

* And ther came one of ȳ Scribes that had herd thẽ in disputing together, & perceaued that he had answered them wel, & asked him: which is ȳ fyrst of al the cõmaũdementes? Jesus ãswered him: the fyrst of all ȳ cõmaũdementes is. Heare Israel: * The lord god, is one lord. And thou shalt loue the Lord thy god wt all thy hert, & with al thy soule, and wyth al

mat. xxii. b

mat. xxii. b. Exodi, xx. a Deute. vi. a

thy mynd, & with all thy strength. Thys
deuet.vi.d is the first cõmaundemẽt. And the secõd
math.xxii.d is lyke vnto this: * Thou shalt loue thy
Rom.xiii.c neyghbour as thy self. There is none o-
Galat.v.d. ther cõmaũdement greater then these.

And the Scrybe sayd vnto him: well master, thou hast said the truth, that ther is one God and that ther is none but he. And to loue him withal ỹ hert, & withall the mind & withal the soule, & withal the strength: & to loue a mãs neyghbour as him self, is a greater thing then al burnt offeringes & sacrifices. And whẽ Jesus saw that he answered discretly, he sayde vnto him: a* Thou art not farre frõ the kingdom of God. And nomã after that durst aske hym any questyon.

D And Jesus answered & said, teaching in the temple: how say the Scrybes that Christ is ỹ sonne of Dauid? for Dauid him self inspyred with ỹ holi goost, said: The Lord sayd to my Lorde, syt on my eyght hand b * tyl I make thyne enemyes thy fote stole. Then Dauid him selfe calleth hym Lord: and by what meanes is he then hys sonne? And moche people hearde hym gladly.

And he sayd vnto thẽ in his doctrine: beware of ỹ Scribes which loue to goo in lõge clothing, and loue salutacions in thee market places, and the cheefe seates in the synagoges, and to syt in the vppermost rowmes at feastes, & deuoure wydowes houses, & that vnder a coloure of longe prayeng. These shal receaue greater dampnatyon.

✠ And Jesus sat ouer agaynst the treasury, & beheld how the people put money into the treasurye. And many that were ryche cast in moch. And ther came a certayne poore wydowe, & she threw in two mytes, whych make a farthinge. And he called vnto hym his disciples & sayd vnto thẽ: Verely I saye vnto you, that this poore wydowe hath cast more in, then al they which haue cast into the treasurye. For they all dyd caste in of theyr superfluyte: but she of her pouerte, dyd cast in al that she had, euen al her lyuinge. ✠

The Notes

a* Thou art not farre frõ the kingdom of God, that is, thou hast the trueknowledge of the law & lackest nothing but fayth & trust in me, by whych onely cometh euerlasting lyfe.

b* Tyl I make thyne enemyes thy fote stole &c, Luke in Math. xxii. d

¶ The ende of the worlde, & the day & the houre is vnknowen.

The. xiii. Chapter. ✠

AND as he wẽt out of the tẽple, one of his disciples said vnto hym: Master, se what stones, & what bildinges are here. And Jesus answered & sayd vnto him: Seyst thou these greate byldinges? Ther shal not be left one stone vpõ another, that shal not be throwẽ downe. And as he sate on moũt Oliuete ouer against the temple, Peter, & James and John, and Andrew asked him secretly: tel vs, whẽ shal these thinges be? And what is the sygne when al these thynges shalbe fulfylled? And Jesus answered them, and began to saye: * take hede lest any man deceaue you. For many shal come in my name saying: I am christ, and shal deceaue many. J mat.xxiiii.a Luke.xxi.b. mat.xxiiii.a luke.xxi.b.

When ye shal heare of warre & ydinges of warre, be ye not troubled. For soch thinges must nedes be. But ỹ ende is not yet. For there shal nation aryse agaynst nacion, & kingdom against kingdom. And ther shalbe erthquakes in al quarters, & famishmente and troubles. B These are the beginninge of sorowes. * But take ye hede to your selues. For they shal bringe you vp to the coũsels & into the synagoges, & ye shalbe beatẽ: ye and shalbe brought before rulers & kinges for my sake for a testimoniall vnto them. And the Gospel must fyrst be publyshed among all natyons. B John.xvi.a

‡ But whẽ they leade you & present you take no thought afore hãd what ye shal saye, nether ymagion: but whatsoeuer is geuen you at ỹ same tyme, ỹ speake. For it shal not be ye that shal speake, but the holy goost. Yea & ỹ brother shal deliuer ỹ brother to death, & the father the sonne & the chyldrẽ shal ryse agaynste their fathers & mothers, & shal put thẽ to death And ye shalbe hated of al mẽ for my names sake. But who soeuer shall endure vnto the ende, the same shalbe safe. Math.x.c Luke.xxi.c

‡ Moreouer whẽ ye se the abhomnatiõ ỹ betokeneth desolatiõ, wherof is spokẽ by Daniel the prophet, stand wher it ought not, let him that redeth vnderstãd mat.xxiiii.b Luke.xxi.d Danie ix.z

Then

Then let thē ȳ be in Jury, fle to the mouñ taynes. And let him ȳ is on the housetop not descend downe into the house, nether entre therin, to fetch eny thing out of his house. And let him ȳ is in ȳ feld, not turne back agayne vnto the thinges whych he left behind him for to take his clothes with him. Woo shalbe then to thē that ar with chyld, & to thē that geue soucke in those dayes. But pray, a* that your fligh te be not in the winter. For ther shalbe in those dayes sorche tribulatiō, as was not frō the beginnig of creatures which god created vnto thys tyme, neyther shalbe. And except ȳ the Lord shuld shorten those dayes, no mā shuld be saued. But for the electes sake, which he hath chosen, he hath shortened those dayes.

C mat. xxiiii. b Luk. xvii. e. *And then, yf any mā saye to you: lo, here is Christe: lo, he is there, beleue not. For false Christes shal ryse, & false Prophethes, & shall shewe myracles & wonders, to deceaue yf it were possible, euē ȳ electe. But take ye hede: beholde, I haue shewed you all thinges before.

mat. xxiiii. c Joel. ii. c *Moreouer in those dayes, after that tribulatiō the sunne shal were darcke, & the mone shal not geue her light, and the starres of heauen shal fal: & the powers which are in heuen shal moue. And then shal they se the sonne of man cominge in the cloudes, with great power and glory And then shal he sende his angelles, and shal gather together his elect frō ȳ fowre wyndes, and from the one ende of the world to the other.

Learne a similitude of ȳ fyg tree, whē his brāches ar yet tēder, & hath brought forth leues, ye know that sōmer is neare So in like maner whē ye se these thīges come to passe: vnderstand, ȳ it is nye euē at the dores. Verely I say vntoyou, that this generatiō shal not passe, til these thīges be done. Heuē & erth shall passe, but my wordes shal not passe. But of ȳ day & the houre knoweth noman: no not thee angels which ar in heauē: b* neyther the sonne him selfe: saue the father only.

Take hede, watch & pray, for ye know not whē the tyme is. As a man whych is gone into a straūge coūtrey, & hath lefte his house, & geuē auctorite to his seruaūtes, & to euery mā his worke, & cōmaunded the porter to watche. Watche therfore, for ye know not whē the master of the house wyl come, whether at euen or mid night, whether at the cock crowing or in the daunting: leste yt he come sodenly he shuld fynd you sleping. And that I say vnto you, I say vnto al men, watche.

The Notes

a* That your flight be not in the winter, loke in Math. xxiiii, b

b* Neyther the sonne hym selfe &c, As cōcerning his māhode he was lesse thē hys father/ & therfore knew it not/ al thoughe by hys godhed he knew it

Mary Magdalen anoynteth Christ. The eester lambe is eaten Christ is take. Peter denieth him wyth many other thinges that were demaunded of Christ.

The. xiiii. Chapter. ✠

After two daies folowed Easter, and the dayes of swete breed. And the hye prestes & the Scrybes sought meanes howe they mighte take hym by crafte and put him to death. But they sayd: not in the feast daye, leest any busynes aryse among the people.

A mat. xxvi. d Luke. xxii. a

‡ Whē he was in Bethania, in ȳ house of Simō the leper, euē as he sate at meate, ther came a womā hauing an alabaster box of oyntmēt called narde, ȳ was pure & costly: & she brake the box & powred it on his head. And ther were some ȳ were not cōtent in them selues, & sayde: what neded this waste of ointment? For it might haue bene solde for more thē. iii. hundred pens & bene geuē vnto ȳ poore And they grudged agayn̄st her.

mat. xxvi. b Joh. xii. a

And Jesus sayd: let her be in rest, why trouble ye her? She hathe done a good worke on me. For ye shal haue poore with you all wayes: & when soeuer ye wyll ye may do thē good: but me ye shal not haue al wayes. She hath done ȳ she could she came afore hand to anoynt my body to hys burying warde. Verely I say vnto you: wheresoeuer thys gospell shal be preached throw out the whole worlde: this also that she hath done, shalbe rehersed in remembraunce of her.

nota Regis sed Paulus Rombra of for

‡ And Judas Iscariothy, one of the. xii. wēt away vnto the hye prestes, to betray him vnto thē. When they herd that, they were glad, & promised that they wold geue him money. And he soughte, howe he might conuentently betraye hym.

mat. xxvi. b Luke. xxii. a

nota ȳ not ȳ sonne

And the fyrst day of swete bred, when men offer the pascal lambe, his disciples sayd vnto him: wher wilt thou ꝑ we goo ꝓpare, that thou mayst eate the ester lãbe? And he sẽt forth two of hys disciples and sayd vnto them. Go ye into the citte and ther shall a mã mete you bearinge a pitcher of water, folow hi. And whether soeuer he goeth in, say ye to the good mã of ꝑ house, the master asketh wher is the geest chãber, wher I shal eate the ester lãbe with my disciples. And he wyll shewe you a greate parlour, paued & ꝓpared: there make readye for vs. And his disciples went forth & came to the cytie & foũde as he had sayd vnto thẽ: & made ready the Ester lambe.

C ‡ And at euẽ he came with the .xii. And mat. xxvi. b. Luke. xxii. b. John. xiii. c as they sate at borde & ate, Jesus sayde: Verely I saye vnto you: that one of you shall betraye me whiche eateth with me. And they beganne to mourne, and to say to hym one by one: is it I? And another sayd: it is I? He answered & sayde vnto them: It is one of the .xii. & the same dep peth with me in the platter. The sõne of man goeth, as it is wrytten of hym: but wo be to that man, by whom the sonne of man is betrayed. Good were it for hym: yf that man had neuer bene borne.

And as they ate, Jesus toke bred, blessed & brake & gaue to them & said: Take eate, this is my body. And he toke ꝑ cup, gaue thankes, & gaue it to thẽ, & they all dranke of it. And he said vnto thẽ: This is my bloud of the newe Testamẽt why che is shed for many. Verely I say vnto you: I wyl drinke nomore of this frute of the vyne, vntyll that daye, that I drinke it new in the kyngdome of God. And when they had sayde grace: they wẽt out to mount Olyucte.

And Jesus said vnto thẽ: Al ye shalbe offended thorowe me this nighte. For it is writtẽ: I wyll smyte the shepherde, & the shepe shalbe scattered. But after ꝑ I am rysen agayne, I wyll go into Galile before you. ‡ Peter sayde vnto him. And though al mẽ should be offended, yet wol de not I. And Jesus sayd vnto him. Verely I say vnto the, this daye euẽ in this night before ꝑ cock crowe twyse, ꝑ shalt denye me thryse. And he spake boldlyer: no, yf I should dye with the, I will not denye the. Lykewyse also sayd they all.

D mat. xxvi. b ‡ And they came into a place named Gethsemani. And he sayd to his disciples Syt ye here whyl I go apart and pray. And he toke wyth hym Peter, James & John, & he began to wax abashed, & to be in an agony & sayd vnto thẽ: My soule is very heuy euẽ vnto the death, tarys here & watch. And he went forth a lyttle & fel downe on the groũde & prayed, ꝑ yf it were possible, ꝑ houre might passe frõ him. And he sayd: ‡ Abba father al thinges are possible vnto the take away this cup frõ me. Neuertheles not ꝓ I wyll: but that thou wylt, be done.

mat. xxvi. d. Luke. xxii. a.

And he came & found them sleping, & sayd to Peter: Simõ slepest thou? Coudest not thou watch with me one houre? watch ye, & praye leest ye enter into temptacõ, the spryte is ready, but the flesshe is weeke. And agayne he wẽt away & prayde & spake ꝑ same wordes. And he returned & foũd thẽ a slepe agayn for their eyes were heuy: nether wist they what to answere him. And he came the thyrd time & sayd vnto thẽ: slepe a* hens forth, & take your ease, it is ynough. The houre is come, behold ꝑ sõne of mã shalbe delyuered into ꝑ hãdes of synners. Ryse vp, let vs go. Lo he that betrayeth me, is at hande.

C

a. Slepe ye forth & take your ease, loke in mat. xxvi. d.

And immediatly whyl he yet spake, came Judas one of the twelue, & wt hym a great nõber of people wyth swerdes & staues frõ the hye Prestes & Scrybes & elders. And he that betrayed him had geuen them a general token saying: whosoeuer I do kysse, he it is: take him & leade hi away warely. And as sone as he was come, he wẽt streyght way to hym, & said vnto hym: master, master, & kyssed hym. And they layd their hãdes on hym, & toke him. And one of them ꝑ stode by, drue out a swerde, and smote a seruaunte of the hye Preste, and cut of hys eare.

And Jesus answered & sayd vnto thẽ: ye be come out as vnto a theefe wt swerdes & with staues, for to take me. I was dayly wt you in the tẽple teachinge, & ye toke me not: but ꝑ the scriptures shuld be fulfilled. And they al forsoke hym & ran away. And ther folowed him a certayne youge mã, clothed in lynnẽ vpõ ꝑ bare, &

I

they

the yonge men caught him, & he left hys
math.xxvi.f lynnē, & fled frō thē naked. ‡ And thei led
& luke.xxi.f Jesus away to ỹ hyest pryeste of all, & to
Joh.xvi.c him came al ỹ hye prestes, & the elders, & the Scribes. And Peter folowed him a great way of euen into the pallys of the hye pryeste, & sate with the seruātes, and warmed him selfe at the fyre.

And the hye Prestes & all the councel sought for witnes agaynst Jesu, to put hym to death & foūd none. Yet many bare false witnes agaīst hym, but theie witnes agreed not together. And ther arose certayn & brought false witnes agaynst him saying. We herde him saye: I wyll destroy this tēple made with hādes, and with in thre dayes I wyl bylde another, made wythoute handes. But theyr wytnes agreed not together.

And the hyest pryeste stode vp amōgest thē, & asked Jesus saying: āswerest thou nothing? Howe is it that these bare wytnes agaynst ỹ? And he helde his peace, & āswered nothing. Agayn ỹ hyest Pryeste asked him & sayd vnto him: Art ỹ chryst the sonne of the blessed? And Jesus said
G I am. ‡ And ye shal se ỹ sonne of mā sytt
math.xxvi.f on the right hande of power, & come in ỹ
luke.xxii.g cloudes of heauē. Thē the hiest pryest rēt his clothes & said: what nede we any further of wytnes? Ye haue herde blasphemy, what thinke ye? And thei al gaue sentence that he was worthy of death. And some begā to spit at him, & to couer hys face, & to beate him with fistes, & to saye vnto him, arede vnto vs. And the seruātes bofeted hym on the face.

And as Peter was beneth in the pallys, ther came one of ỹ wēches of ỹ hieste
mat.xxvi.g luke.xxii.f Joh.xviii.c pryeste: & ‡ whē she saw Peter warminge him selfe, she loked on hym, & sayd: wast not thou also with Jesus of Nazareth? And he denyed it saying: I know hī not nether wot I what thou sayeste. And he wēt out into the porche, & the cock crewe And a damsel saw him: & agayne began to saye to thē that stode by, this is one of thē. And he denyed it agayne. And anone after, they ỹ stode by, sayd agayne to Peter: surely thou art one of them, for ỹ arte of Galile, & thy speach agreeth therto. And he began to curse and to sweare sayinge: I know not thys mā of whō ye speake. And agayne the cock crewe, ‡ & Peter remembred the worde that Jesus sayde vnto hym, before thee cocke crowe twyse, thou shalte denye me thryse, & began to wepe.

mat.xxvi.g Luke.xxii.g

¶ The Passyon of Christ. Of hys death and buryall.

The.xv. Chapter.

AND anone in the dawninge the hye Prestes held coūsell A
with the elders & the Scri- mat.xxvii.a
bes, & the whole cōgregatiō Luk.xxiii.a
& boūde Jesus & ledde hym Joh.xviii.e
away and deliuered hym to Pilate. And Pylate asked hym: art thou the kyng of the Jewes? And he answered & sayd vnto him: thou sayest it. And the hie prestes accused him of many thinges. Wherfore Pylate asked hym agayne sayinge: * mat.xxvii.b
Answerest thou nothing? Beholde howe Luk.xxiii.b
manye thinges they laye too thy charge. Jesus yet answered neuer a worde, so ỹ Pylate merueled.

At that feast Pylate was wont to delyuer at their pleasure a pryesoner: whom soeuer they wolde desyre. And ther was one named Barrabas, whych lay boūde w thē that made insurrectiō, & in ỹ insurrection cōmitted murther. And thee people called vnto him, & began to desyre according as he had euer done vnto them. Pylate answered them & sayd: Wyll ye that I lowse vnto you the king of ỹ Jewes? For he knew ỹ the hye pryestes had deliuered him of enuy. But ỹ hie prestes had moued the people ỹ he shulde rather delyuer Barrabas vnto them.

And Pylate answered agayne, & said vnto thē: ‡ What wyll ye then that I do mat.xxvii.b
wyth hym whō ye cāl the kyng of ỹ Jewes? And they cryed agayne: Crucifye him. Pilate sayde vnto thē: What euyll hath he done? And they cryed the moare feruētlye: Crucifye hym. And so Pylate wylling to content the people lowsed thē Barrabas, and deliuered Jesus whē he had scourged him, for to be crucified. Luk.xxiii.e

And the soudiars led him away into ỹ B
cōmē hal, and called together the whole multitude, & they clothed him with purple, & they platted a crowne of thornes & crowned him withal, and begā to salute hym. Hayle Kynge of the Jewes. And

they smote him on the head with a rede, & spat vpon him, & worshipped hym.

And whē they had mocked hym, they toke the purple of him, & put his own clothes on him & ledde him oute, to crucifye hym. ‡ And they cōpelled one that passed by, called Simō of Cyrene (which came out of the felde, & was father of Alexander and Rufus) to beare his crosse. And mat.xrvii.d Luk.xxiii.e

¶ they brought hym to a place named Golgotha (which is by interpretacio, the place of dead mens scoulles) and they gaue him to drinke, wyne mingled with myrre but he receaued it not.

And whē they had crucifyed him, they parted his garmētes, castinge lottes for thē, what euery man shulde haue. And it was about ỹ thyrd houre, & they crucified hym. And thee tytle of hys cause was writtē: The kyng of ỹ Jewes. And they crucified wt hym .ii. theues: the one on ỹ right hād, & the other on his left. And the scripture was fulfilled which sayth: ‡ he Esay.liii.d was counted among the wycked.

‡ And they that wēt by rayled on him: mat.xxvii.e Luk.xxiii.e wagging their heades & saying: A wyse the, that destroyest the tēple, & byldest it in thre dayes: saue thy self, & come downe frō the crosse. Lykewyse also mocked hi the hye Prestes among thē selues wyth the Scrybes & sayd, he saued other men hym self he cannot saue. Let Christe the kyng of Israell now descende from the crosse, that we maye se and beleue. And they that were crucifyed wyth hym, checked hym also.

And when thee syxte houre was come darkenes arose ouer al the erth vntyll ỹ nynthe houre. And at ỹ nynth houre Jesus cried with a loude voyce saying: Eloi, Eloi, lamaasbathani whichis ỹ is it be interpreted: ‡ my god, my god, why hast Psal.xxi.a. thou forsakē me. And some of thē ỹ stode by, whē they heard that, sayd: beholde he calleth for Helias. And one ran & fylled a sponge ful of vyneger, & putt it on a rede, & gaue him to drinke, sayinge: let hym alone, let vs se whether Helias wyl come and take hym downe.

But Jesus cryed wyth a loude voyce & gaue vp the Goost. And a* the valeye of the tēple dyd rēt in two peces, frō thee toppe to ỹ bottome. And whē the Cētu- rion which stode before him, sawe ỹ he so cryed & gaue vp the goost, he sayd: truly this mā was ỹ sonne of god. There were also wemē a good way of beholdig him amōg whō was Mary Magdalen and Mary the mother of James the lyttle, & of Joses, & Mary Salome: whych also whē he was in Galile, folowed him & ministred vnto hym, & manye other wemen which came vp with him vnto Jerusalē

And now whē night was come (because it was the euē that goeth before ỹ Sabboth) Joseph of Arimathia a noble counsellour whych also loked for the kingdō of God, came & wēt in boldly vnto Pilate, & begged the body of Jesu. And Pilate merueled that he was already dead, & called vnto him the Cēturion, & asked of him, whether he had ben any whyle dead And when he knew the truth of ỹ ‡ Centurio, he gaue ỹ body to Joseph. And he bought a linnē cloth, & toke him down, & wrapped him in ỹ linnē cloth, & layd him in a tombe that was hewen out of the sepulcre. And Mary Magdalen, & Mary Joses behelde where he was layde. Cēturiō, is a captayne of an C. mē

The Notes

a* The vayle of the tēple rent in, ii. peces &c, This vayle was a certen cloth that hanged in the tēple deuyding: the most holy place frō ỹ rest of the tēple, as our clothe that is hanged vp in lent/deuydeth the auter frō the rest of the church, The rentyng of which vayle signified that the shadowes of Moses lawe shuld banishe awaye at the florishing lyght of the Gospell,

¶ Christ is eyther agayne and appered to thee Apostles to whom he committeth the preachyng of the Gospell.

The .xvi. Chapter ✠

And when the Saboth day was past, Mary Magdalē & Mari Jacobi, & Salome boughte odoures, that they might come & anoynt hym. mat.xxviii.a Luk.xxiiii.a Joan.xx.a. And early in the morynyng the next daye after the Saboth daye, they came vnto the sepulcre, when the sunne was ryssen. And they sayde one to another: who shal rolle vs awaye thee stone from thee doze of thee sepulcre? And when they loked, they sawe how ỹ stone was rolled away: for it was a verye greate one. And they went into the sepulcre, and sawe a yonge man syttinge on the ryghte syde, clothed in a longe whyte garmēt, and they were abashed

mat.xxviii.a luc.xxiii.a

abashed. ✠ And he sayde vnto thē, be not
B afrayed: ye seke Jesus of Nazareth, wht
che was crucyfyed. He is rysen he is not
here. Behold ỹ place, wher they put him
But go your waye, & tell his disciples, &
namely Peter: he wyl go before you into
Galile: ther shal ye se hym, as he said vn
to you. ✠ And they went out quickly & fled frō the sepulcre. For they trembled & were amased. Nether sayd they any thin ge to any mā, for they were afrayed.

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C seuē deuyls. And she went & tolde them that were wyth hym, as they mourned & wepte. And though they herde ỹ he was alyue & had appered to her, yet they beleued it not. After ỹ, he appered vnto twoo
Luk.xxiiii.b of thē in a straūge fygure, as they walcked & wente into the countrey. And they went & tolde it to the remnaūt. And they beleued them neyther. ✠

✠ After ỹ, he appered vnto thee eleuen as they sate at meat: & cast in theyr teeth their vnbeleefe & hardnes of hert: because they beleued not thē which had sene him
D after his resurrectiō. And he sayde vnto thē: a Go ye into all the world, & preache the glad tidinges to al creatures, he that beleueth and is baptysed, shalbe saued. But he ỹ beleueth not, shalbe dampned.

a Goo ye & preache the glad tidinges vnto al creatures, ỹ is vnto al nacions of ỹ worlde.

And these thinges shall folowe thē ỹ beleue. In my name they shal caste oute deuyls & shal speake with new tōges, & shal kyll serpentes. And yf they drincke any deadly thing, it shal not hurte them. They shal laye theyr hādes on the sicke, and they shall recouer.

nota

in my name they shall cast oute deuyls & holy sicke

So then when the Lord had spoken vnto them, he was receaued into heauen and sate hym downe on the ryght hande of God. And they went forth, & preached euery where. And the Lord wroughte wt them, & confyrmed the worde with myracles that folowed. ✠

¶ The ende of the Gospel of S. Marke.

The Gospel of S. Luke.

FOr as moch as many haue take in hād to cōpyle a treatyse of those thinges, which ar surely knowē amōg vs, euē as they declared thē vn to vs whych frō the beginning sawe thē theyr selues, & were mynysters at the dooynge: I determined also as soone as I had searched oute diligently all thinges frō the beginning, ỹ then I wolde wryte vnto ỹ, good Theophilus: ỹ ỹ myghtest know the certente of those thinges wher of thou arte informed.

¶ The cōception & byrth of Johā the baptist. The cōception of Christ. ¶ The thankful songes of Mary and Zachary

The. I. Chapter.

THer was in the dayes of Herode the king of Jury a certayne preste named Zachary, of ỹ course of Abia. And hys wife was of the daughters of Aarō: & her name was Elizabeth A
Both were perfecte before God, & walcked in al the lawes & ordinaunces of the Lord, that noo man coulde fynde faute wyth them. And they had no chylde, because that Elizabeth was barren & both were well stryken in age.

And it came to passe, as he executed ỹ Prestes office before God, as his course came (according to the custume of ỹ Prestes office) hys lot was to burne incense And he went into the tēple of the lorde, & the whole multitude of the people were without in prayer whyle the incense was a burninge. And ther appered vnto hym an Angel of the Lorde standinge on the right syde of the aulter of incense. And when Zacharias sawe hym, he was abashed, & feare came on hym.

And the angel sayde vnto hym: feare not Zachary, for thy prayer is heard: ✠ And thy wyfe Elizabeth shal beare the a sonne, & thou shalt cal his name Johā, & thou shalt haue ioye & gladnes, & many shall reioyce at his byrth. For he shall be great in ỹ sight of the lord, & shal nether drynke wyne ner strong drincke. And he
B Gen.xvii.b

mat.xxviii.a luc.xxiii.a

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B Gen.xvii.b

shalbe fylled wt̄ ỹ holy goost, eue̅ in hys mothers wombe: & many of the chyldren of Israel shal he tourne to theyr Lorde god. And he shal go before hi̅ in ỹ spyrete & power of Helias, to tourne ỹ *hertes of the fathers to ỹ children, & ỹ vnbeleuers to the wysdom of the iuste men: to make the people redy for the Lorde.

*To make ỹ chyldren haue loche an hart to god as Abrahā and the fathers had

And Zacharias said vnto ỹ angel: wher by shal I know this? seig that I am old & my wyfe wel stryken in yeres. And the angell answered & said vnto him. I am Gabryel ỹ stand in the presens of God, & am sent to speake vnto the: & to shew the these glad tidynges. And behold ỹ shalt be do̅me, & not be able to speake, vntyl ỹ tyme ỹ these thynges be performed, because ỹ beleuest not my wordes whyche shalbe fulfylled in their season.

And the people wayted for Zacharias & merueyled ỹ he taried in the temple. And whē he came out, he could not speke vnto thē. Wherby they perceued ỹ he had sene some vysiō in ỹ tēple. And he becke ned vnto them, & remained speachles.

✠ And it fortuned, assone as ỹ tyme of his office was out, he departed home into his owne house. And after those dayes, his wife Elizabeth cōceued, & hyd her self fyue moneths sayīg: This wise hath God dealt with me in ỹ daies whē[a] *he loked on me, to take frō me the rebuke ỹ I suffred a mōg mē. And in the syxt mo neth the angel Gabryell was sente from god vnto a cytie of Galyle, named Nazareth, to a virgin spoused to a mā who se name was Joseph, of ỹ house of Da uid, & ỹ virgins name was Mary. And ỹ angel wēt in vnto her, & said: [b]*Hayle ful of grace, the Lorde is wt̄ the: blessed arte thou amonge wemen.

Whē she sawe hi̅ she was abasshed at his saying: & cast in her mynd what ma ner of salutacō that shuld be. And ỹ an gel said vnto her: feare not Mary: for ỹ hast found grace with God. Lo, ỹ shalt conceaue in thy wombe, & shalt beare a sōne, & shalt cal his name Jesus. He shal be greate, & shalbe called ỹ sonne of thee hest. And ỹ lord god shall geue vnto hi̅ the seate, of his father Dauid, & he shall raygne ouer ỹ house of Jacob for euer, & of hys kyngdom shalbe none ende.

Thē sayd Mary vnto the angel: holy shal this be, seyng I knowe not a man? And the angel answered & said vnto her The holy goost shal come vpō the, & the power of the hyest shal ouershadow the. ‡ Therfore also ỹ holy thing which shal be borne, shall be called ỹ sonne of God. And behold thy cosen Elizabeth she hath also conceaued a sonne in her age. And thys is her syxte moneth, thoughe she be called barren: for wyth god can nothing be vnpossible. And Mary sayd: behold the handmayden of the Lord, be it vnto me euen as thou hast said. ‡ And the An gel departed from her. D

✠ And Mary arose in those dayes, & wēt into the moūtayns with hast, into a cytie of Jury, & entred into thee house of Zachary, & saluted Elizabeth. And it for tuned, as Elizabeth heard the salutiō of Mary, the babe sprōge in her belly. And Elizabeth was fylled wyth ỹ holy goost & cryed wt̄ a loude voyce, & said: Blessed art thou amonge the wemen & blessed is the frute of thy wombe. And whēce hap peneth this to me that the mother of my Lord shuld come to me? For lo, as soone as ỹ voice of thy salutatiō soūded in my ne eares, ỹ babe sprange in my belly for ioye. And blessed art ỹ that beleuedst: for those thiges shalbe pformed which were tolde ỹ frō the Lord. And Mary sayde: Luce. vi. d

My soule magnifieth the Lord. And my spyrt reioyseth in god my sauiour. ‡ For he hath loked on the poore degre of hys hādmaydē. Behold now from hence forth shal al generatiōs call me blessed. For he ỹ is myghti hath done to me grea te thynges, & holy is hys name. And hys mercy on thē ỹ feare him thorow out all generatiōs. He sheweth strēgth c* with his arme, he scatereth thē ỹ ar proude in the ymagination of their hertes. He put teth down ỹ mighty frō their seates, & ex alteth thē of low degre. He fylleth the hō gry wt̄ good thinges: & sendeth away ỹ ryche empty. He remembreth mercy: & hel peth hys seruaunt Israell. Magnificat

‡ Euē as he promysed to our fathers Abrahā & to hys sede for euer. And Ma ry abode wyth her about a. iii. monethes and returned agayne to her owne house Gen. xxii. c F

✠ Elizabeths tyme was come that she

she should be delyuered, and she brought forth a sonne. And her neighboures and her cosins heard tel how the Lorde had shewed great mercy vpon her, and they reioyced with her.

And it fortuned the eyght day: they came to circũcyse the chyld: and called hys name Zacharyas, after ỹ name of his father. Howbeit his mother answered and sayde: not so, but he shalbe called John. And thei said vnto her: There is none of thi kin, that is named wt this name. And they made sygnes to his father, howe he wold haue him called. And he asked for wryting tables & wrote saying: his name is John. And they merueiled al. And hys mouth was opened immediatlye, & his tong also, & he spake lawding God. And feare came on al thẽ that dwelt nye vnto them. And also these sayinges were noised abrode throughout al ỹ hyl countre of Iurie & al they that herd thẽ laide thẽ vp in their hertes saying: What maner child shal this be? And the hand of ỹ Lord was wyth hym.

And his father Zacharias was filled wt the holy goost, & prophecyed saying.

Blessed be ỹ lord god of Israel, for he
Benedictus G hath * visited & redemed his people. And hath reysed vp an horne of saluacyon vnto vs in the house of his seruaũte Dauid.

Euen as he promysed by the mouth of hys holy prophetes which were sens the worlde began. That we shouldc be saued fro̅ oure enemyes & from the hãdes of al that hate vs:

To fulfyl the mercy promised to our fathers, & to remẽber hys holy couenaũte.

‡ And to performe the othe whiche he
Gen.xxii.c sware to our father Abraham, for to geue vs.

That we delyuered oute of the hãdes of our enemyes might serue him wythout feare, al the dayes of our lyfe, in suche holynes & ryghtewesnes as ar acceptе before hi. And thou chyld shalt be called ỹ prophet of the hyest: for ỹ shalt go before ỹ face of the Lord, to prepare his wayes: And to geue knowledge of saluacion vnto his people for the remission of synnes. Through the tender mercy of oure God, whereby the * daye spryngе from an hye hath vysyted vs.

To geue light to thẽ that sate in darkenes & in shadowe of death, & too gyde oure fete into the waye of peace. And thee chylde grewe & wexed streng in spyrite, & was in wyldernesse, tyll thee daye came when he should shewe hym selfe vnto the Israelytes.

The Notes

a* When he loked vpõ me/ &c, ỹ is, why he shewed fauoure or grace to me

b* Hayle full of grace: that is, hayle as one to whõ the Lord hath shewed a boũdante fauoure

c* He sheweth strength wyth his arme, &c. The arme is Christ, as it is expounded. Esay. ii. c

d* He hath visited/ that is he hath remedyed his people as in Gene. l. d

e* Christ is the daye spryng that geueth lyght to them that sytt in darckenes of the ignorance of God

¶ The byrth & circũcisyõ of christ how he was reuealed into the tẽple how Symeõ & Anna prophetye of him, & howe he was founde in the temple amonge the doctours.

The. ii. Chapter. ✠

A Nd it chaũced in those dayes: ỹ ther went out a cõmaũdement frõ August the Emperour, ỹ al the worlde shuld be taxed. And thys taxinge was the first & executed whẽ Syrenius was leiftenaũt in Syria. And euery maũ went vnto hys owne cytye too be taxed. And Joseph also ascended from Galile out of a citie called Nazareth, into Jury vnto the citie of Dauid whych is called Bethleem, because he was of the house & linage of Dauid, to be taxed wt Mary hys spoused wife which was with chyld.

And it fortuned whyl they were there her tyme was come ỹ she shuld be delyuered. And she broughte forth her a* firste begotten sonne & wrapped him in swadlynge clothes, & layde hym in a manger, because ther was no rowme for thẽ with in the ynne.

And ther were in ỹ same regiõ shepher des abiding in the feld & watching their flocke by night. And lo ỹ angel of ỹ lord stode harde by thẽ, & the brightenes of ỹ Lord shone roũd about thẽ, & they were sore afrayed. But the angell sayde vnto thẽ: Be not afrayed. For behold, I bringe you tidinges of great ioye, that shall come too all thee people: for vnto you is borne

borne this day in ỹ cittie of Dauid, a sauecour which is christ the lord. And take this for a sygne: ye shall fynd the chylde swadled & laid in a māger. And streight way ther was wt the angell a multitude of heuenly sowdyers, laudyng god and sayīg: Glory to god on hye, and * peace on the erth: & vnto men reioysyng. ✠

And it fortuned, assone as the angels
C were gone away frō thē into heuē, ✠ the shepherdz said one to another: let vs go euē vnto Bethleem, & se this thinge ỹ is hapened, which the lord hath shewed vnto vs. And they came wt hast and found Mary and Joseph and the babe layd in a manger. And whē they had sene it, thei published abrode ỹ sayīg which was told de thē of ỹ child. And al ỹ herd it, wōdred at those thinges which were tolde thē of ỹ sheppcrdes. But Mary kept al those sayīges, & pōdered them in her hert. And ỹ shepherdes retourned, praising & lauding god for al ỹ they had herd & sene, euen as it was told vnto them. ✠

✠ And when the eyght date was come that the chylde shuld be circumcised, his name was called Jesus, which was named of ỹ Angel before he was cōceaued in the wombe. ✠

D ✠ And when the time of their purifyca
Luke xii. cīō (after the law of Moses) was come, they brought him to Jerusalem, to present him to the Lord (as it is wryten in ỹ lawe of the Lord: euery mā chyld ỹ fyrst openeth thee (* matrix, shalbe called holy to ỹ lord) & to offer (as it is sayd in the lawe of the lord) a payre of turtle doues or two ponge pigiōs. And behold there was a man in Hierusalem whose name was Simeon. And the same man was iust & feared god & longed for the consolacīō of Israel & the holy goost was in hi. And an āswere was geuen hi of ỹ holy goost, that he shuld not se deth, before he had sene the lords christ. And he came by inspyracyon into the temple.

And when ỹ father & mother brought in the child Jesus, to do for hi after thee
Nunc dimittis. custome of the lawe, then toke he him vp in his armes and said. Lord, now lettest
E ỹ thy seruaūt depart in peace accordynge to thy promes. For myne eyes haue sene the sauēour sent from the. Which ỹ hast prepared before the face of all people. A light to lighten the gentyles, and the glory of thy people Israel. ✠

✠ And his father & mother meruey led at those thynges whiche were spoken of him. And Simeon blessed them, & sayd vnto Mary his mother: behold, this child de shalbe ỹ fal and resurrection of many in Israel, & a signe which shalbe spoken againste. And moreouer * the swerd shal pearce thy soule, ỹ ỹ thoughtes * of many hertes may be opened.

And ther was a prophetisse, one Anna, the daughter of Phanuell of ỹ trybe of Aser: which was of a great age, & had lyued wt an husbād. vii. yeres frō her byrginite. And she had ben a wedow about iiii. score & .iiii. yere. which wēt neuer out of the tēple, but serued god wt fasting & prayer nyght & day. And the same came forth that same houre, & prayse the lorde, & spake of him to al that lokcd for redempcyon in Hierusalem.

And assone as they had performed al thynges accordyng to the lawe of ỹ Lorde, thei returned into Galile to their owne cytye Nazareth. And the chyld grewe and wexed strong in spyrite, and was fylled wyth wysdome, and the grace of god was wyth hym. ✠

And his father & mother went to Jerusalem euerye yere at the feste of ester. ✠
And when he was .xii. yere old, they wēt vp to Jerusalem after the custome of ỹ feeste. And whē they had fulfilled ỹ dayes, as they returned home, ỹ chylde Jesus boode stil in Jerusalem vnknowing to his father & mother. For they suppo-
G sed he had bene in the cōpany, & therfore came a dates iorney & sought hym amōge theyr kynsfolke & acquaintaūce. And when they foūd hym not, they went backe agayne to Jerusalem, & sought hi. And it fortuned after .iii. dayes that they foūde hi in the temple, sytting in the middes of the doctours, both hearyng them and posynge them. And al that hearde hym, meruelled at his wit and answeres.

And when they sawe him, they were astonied. And his mother said vnto him: sonne, why hast thou thus dealt wt vs: Beholde thy father & I, haue soughte ỹ, sorowenge. And he sayd vnto thē: howe

is

is it that ye sought me? Wist ye not that I must go aboute my fathers busines? And they vnderstode not ỹ sayinge ỹ he spake to thẽ. And he went wt them, & came to Nazareth, & was obediẽt to them. But his mother kept al these thinges in her hert. And Jesus increased in wyldõ & age & in fauour with God & man. ✠

The Notes

a* First beggoten sonne, loke in ma/i, d/

b* And peace on the erth. Peace here sygnifyeth reconsyliacyõ & remyssyon of our synnes/as paul calleth christe oure peace. eph ii.c

c* Al that first open ỹ matrix/loke in ex. xxviiii.c. and Gene.xxvbiii, g

d* The swerd shal pearce thy soule &c, ỹ is/ because ỹ sonne of god/whom ỹ reioycest that thou hast borne (& ỹ truth whyche he shal preach, & those that shal leane vnto hym/shalbe agayne sayd of the wycked, the swerd of great grefe & sorow shal pearce thi soule, that is thy selfe.

e* That the thoughtes of manye heartes may be opened &c. The vnbeleuynge do agayne saye him, the faythfull ar thrust thorow wyth ỹ swerde of sorowfulnes/ when he is agayne sayd, and so by this sygne christe, are thee dyuers thoughtes and effectes of mẽ dysclosed and made open, both of the wycked and of the faythful.

¶ The preachynge, baptime & prefigurẽt of John & the baptyme of christe, and a rehersal of the generacion of the fathers.

The.iii. Chapter. ✠

A IN the fyftene yere of ỹ ragne of Tiberius the Emperour, Pontius Pylate beyng leftenaunt of Jurye, & Herode beyng Tetrach of Galile, & his brother Philyp* Tetrach in Iturea & in the regyon of Traconitz, & Lisanias the Tetrach of Abiline, whẽ Anna & Caiphas were the hie prestes ỹ worde of god came vnto John the sõne of zacharias in the wildernes. And he came into al the costes about Jordan, preachynge the baptyme of repentaũce for ỹ remyssyon of synnes, as it is wrytten in ỹ boke of thee sayinges of Esaias ỹ Prophet which sayeth. ‡ The voyce of a cryer in wildernes: prepare ỹ way of ỹ lord, make his pathes straycht. Euery valey shalbe filled, and euery mountayne & hil shalbe brought lowe. And croked thynges shalbe made streight: & ỹ rough wayes shalbe made smoth: & al flesche shal se the saueour sent of God. ✠

Mar.xi.a Iohn.i,c

B Then sayde he to the people that were come to be baptised of him. b* O generacyõ of vipers, who hath taught you to flie frõ ỹ wrath to come? Bring forth due frutes of repentaũce, & beginne not to say in your selues, we haue Abrahã to our father. For I say vnto you: God is able of these stonys to reyse vp children vnto Abraham. Now also is ỹ axe leyd vnto ỹ rote of ỹ trees: so that euery tree which bringeth not forth good frute, shalbe hewen downe, & caste into the fyre.

And ỹ people asked him sayig: what shal we do then? He answered & sayd vnto them: He that hath two cotes, let hym part with him that hath none: & he that hath meate, let hym do lykewyse. C

Thẽ cam ther publicãs to be baptised, & said vnto him: Master, what shall we do? And he said vnto thẽ, require no more then ỹ which is apoynted vnto you.

The soudioures likewise demaũded of him saying: & what shal we do? And he said vnto thẽ. Do violence to no mã: neither trouble eny mã wrõgfully: but be content with your wages.

As the people were in a doute, and all mẽ disputed in their hertes of John, whether he were very Christ: John ãswered & said to thẽ al: I baptyse you with water but a strõger thẽ I comethe after me, whose shoe latchet I am not worthye to vnlouse: he wyl baptise you wyth the holy goost, & wt fyre: which hath his fanne in his hand, and wyl pourge hys flooze: & wyll gather the corne into hys barne: but thee* chaffe wyll he bourne wt fyre that neuer shalbe quenched. And many other thinges in his exhortacõ preached he vnto the people.

Thẽ Herode the Tetrach (whẽ he was rebuked of hi for Herodias his brother Philippes wyfe, & for al the euyls whyche Herode had done) added thys aboue al, and leyd John in preson. D Math.iii.a marke.i.b

‡ And it fortuned as al the people receaued baptime (& when Jesus was baptysed and dyd pray) ỹ heuen was opened & ỹ holy goost came downe in a bodely shape like a doue vpõ him, and a voyce came frõ heuen saying: Thou art my dere sonne, in the do I delyte. math. iii.a marke.i b

And Jesus him self was about thyrtie yere of age whẽ he began, beyng as men E

supposed

ſuppoſed ꝑ ſonne of Joſeph: which was the ſõne of Heli: which was the ſonne of Mathat: which was ꝑ ſõne of Leui: which was the ſonne Melchi: which was the ſõne of Janna: which was ꝑ ſõne of Joſeph: which was the ſõne of Matatthyas: which was ꝑ ſõne of Amos: whyche was ꝑ ſõne of Nahum: which was ꝑ ſõne of Elli: which was the ſonne of Nagge: which was the ſõne of Maath: whiche was the ſõne of Matathias: whych was ꝑ ſõne of Semei: which was the ſõne of Joſeph: which was the ſõne of Juda: which was ꝑ ſõne of Johãna: which was the ſonne of Rheſia, which was the ſõne of zorobabel: which was the ſõne of Salathiel: which was the ſonne of Neri: which was the ſõne of Melchi: which was ꝑ ſonne of Addi: which was ꝑ ſõne of Coſã: which was the ſõne of Helmadami: which was the ſõne of Her: which was the ſõne of Jeſo: which was the ſõne of Heliezer: which was ꝑ ſonne Joꝛã: which was ꝑ ſonne of Matthat: whiche was the ſõne of Leui: which was the ſõne of Simeõ: which was ꝑ ſõne of Juda: which was ꝑ ſõne of Joſeph: whych was the ſonne of Jonã: which was ꝑ ſõne of Heliachim: which was the ſonne of Melca: which was the ſonne of Menã: which was the ſonne of Mathathã: whyche was the ſõne of Nathã: which was the ſonne of Dauid: which was ꝑ ſonne of Jeſſe: which was the ſonne of Obed: which was ꝑ ſõne of Boos: whiche was ꝑ ſõne of Salmõ: which was the ſonne of Naaſon: which was the ſonne of Aminadab, which was the ſonne of Arã: which was the ſõne of Eſrõ: which was the ſonne of Phares: which was the ſone of Juda: whiche was the ſonne of Jacob, which was the ſõne of Iſaac: which was the ſonne of Abꝛahã: which was the ſonne of Tharra: which was thee ſonne of Nachoꝛ: which was ꝑ ſonne of Saruch: which was the ſonne of Ragau: whyche was the ſonne of Phalec: which was ꝑ ſonne of Heber: which was ꝑ ſonne of Sala: which was the ſonne of Cainã: whych was ꝑ ſonne of Arphaxat: which was the ſonne of Sẽ: which was the ſõne of Noe: whiche was the ſonne of Lameth: which was the ſõne of Mathuſala: which was the ſonne of Enoch: whiche was ꝑ ſonne of Jareth: which was the ſonne of Malalehel: which was ꝑ ſõne of Cainã: which was the ſõne of Enos: which was the ſonne of Seth: which was ꝑ ſonne of Adã: which was the ſonne of god.

The Notes

a* Tetrarcha/loke in Math.iii.a
b* Generacõ of vipers. loke in Ma.iii.b
c* But thee ch•fe wyll he bourne/looke in Math.iii.c

¶ Jeſus is led into ꝑ wildernes. and faſteth al ꝑ tyme of hys tẽptacõ, ouer cometh the deuel, goeth into Galile, preacheth at Nazareth & Capernaũ, the Jewes deſpyſe hym, the deuels knowledg hi: he cometh into peters houſe, healethe his mother in lawe, and doth greate myracles.

The.iiii. Chapter.

IEſus then ful of the holye gooſt returnid from Joꝛdã & was caried of thee ſpꝛete into wilderneſſe, & was. xl. dates tẽpted of the deuyll. And in thoſe dates ate he nothinge. And whẽ they were ended, he after ward hongred. And the deuil ſaid vnto hym, yf ꝑ be the ſonne of god commaũd this ſtone that it be bꝛede. And Jeſus ãſwered hym ſayig: ✝ It is wꝛitẽ. mã ſhall not liue by bꝛed onely, but by euery woꝛd of God.

A Math.iiii.a marke,i.b

Deu.viii.a

And the deuil toke hĩ into an hye moũtayne, and ſhewed him al the kyngdome of the woꝛld cuẽ in the twinckling of an eye. And the deuill ſayde vnto hym: all this power wyl I geue the euery whit & the gloꝛye of thẽ: foꝛ that is deliuered to me & to whoſoeuer I wil, I geue it. If ꝑ therfoꝛe wylt woꝛſhyppe me, they ſhalbe al thyne, Jeſus anſwered him & ſaid: hence from me Satan. Foꝛ it is wꝛyttẽ. Thou ſhalt honoure the Loꝛd thy God and hym only ſerue.

B

And he caryed hym to Jeruſalẽ, & ſette him on a pynacle of the temple, & ſaid vnto hym: Yf thou be the ſonne of god caſt thy ſelfe downe from hens. Foꝛ it is wꝛitten, he ſhall geue his Angels charge ouer the to kepe the, & vpon theyꝛ hãdes they ſhal ſtay the vp that thou daſhe not thy foote agaynſt a ſtone. Jeſus ãſwered and ſayde to him, it is ſayd: ✝ ꝑ ſhalt not tẽpt the Loꝛde thy god. Aſſone as the deuyl had ended all hys temtacyons: he departed from hym foꝛ a ſeaſon.

Deut.vi.c

✠ And Jeſus retourned by ꝑ power of the ſpꝛete into Galile, & ther wẽt a fame

math.iiii.c marke.i.c

of

of hym thorow out all the regiõ roũde a-
bout. And he taught in their synagoges
& was commended of all men.

math.xiii.b marke.vi.a * And he came to Nazareth where he
was noursed & as his custome was, wẽt
into the synagoge on ỹ Saboth dayes:
& stode vp for to rede. And ther was de-
liuered vnto hi the boke of ỹ Prophete
Esaias. And whẽ he had opened ỹ boke
he found the place, wher it was wrytẽ: *
Esay.lxi.a. The spyrite of ỹ lord vpõ me, because he
hath anoynted me: to preach ỹ gospell to
ỹ poore he hath sent me: & to heale ỹ bro-
kẽ harted: to preach deliueraũce to ỹ cap
tiue, & sight to the blind, & frely to sett at
lyberte thẽ that ar bruised, & preache the
acceptable yere of the Lorde.

D And he closed the boke, & gaue it agayne to the minister, & sate downe. And the eyes of al ỹ were in the synagoge, were fastened on him. And he began to say vnto thẽ. Thys day is this scripture fulfylled in your eares. And al bare him wytnes, & wõdred at the gracyousse wordes which proceded out of his mouth & sayde: Is not this Josephs sonne?

And he said vnto thẽ: Ye may surely wel say vnto me this prouerb. Physicõ, heale thy self. + Whatsoeuer we haue heard done in Capernaum, do the same here likewyse in thyne owne coũtre. And he sayde, verely I saye vnto you: No prophet is accepted in his owne countre.

E But I tel you of a truthe, * many wydowes were in Israel in ỹ dayes of Helias, whẽ heuen was shut thre yeres and syxe monethes, whẽ greate famischmente was through out al the lãd, & vnto none of them was Helyas sent, saue into Sarepta besydes Sidon vnto a woman ỹ was a widowe. * And many lepers were in Israel in the tyme of Heliseus ỹ prophete: and yet none of thẽ was heled, sauyng Naaman of Syria.

And as many as were in the synagoge whẽ they herd that, were filled w wrath: & rose vp, & thrust him out of the citye, & ledde him euen vnto the edge of the hil, wheron their citte was bilte, to caste hym downe hedlyng. But he wẽt his way euẽ thorow ỹ middes of thẽ: + + * & came in to Capernaum a cytie of Galile, & there taught them on the Saboth daies. And

math.iii.d. marke.vi.a

they were astonied at his doctrin: for his preachynge was with power. * And in ỹ synagoge there was a man whyche had a spyrite of an vncleane deuel, & cryed w a loude voice sayinge: lett me alone, what hast ỹ to do w vs, ỹ Jesus of Nazareth? Art ỹ come to destroy vs? I knowe thee what ỹ art, euẽ the holy of god. And Jesus rebuked him sayig: hold thy peace & come out of him. And ỹ deuill threwe hi in the middes of thẽ & came out of hym, & hurte him not. And feare came on thẽ al, & they spake amõg thẽselues sayige: what maner a thyng is this. For w auctorite & power he cõmaũdethe the foule spyrites, & they come out? And ỹ fame of him spreed abrode thorow out all places of the countre round aboute. +

math.viii.b marke.i.c F

+ * And he rose vp & came out of ỹ synagoge, & entred into Simons house. And Simõs motherlaw was taken wythe a great feuer, & they made intercessiõ to hi for her. And he stode ouer her, & rebuked the feuer: and it left her. And immediatly she arose & ministred vnto them.

When the sonne was downe, all they that had sycke taken w diuers diseases, brought them vnto hym: & he layde hys hãdes on euery one of thẽ, & healed thẽ. * And deuyls also came out of many of thẽ crying and saying: thou art Chryste the sonne of god. And he rebuked thẽ & suffered thẽ not to speake: for they knew that he was Christ.

marke.i.b and.iii.b G

Assone as it was daye, he departed and wẽt away into a desert place, & ỹ people soughte him & came to him, & kepte hym that he shuld not depart frõ them. And he said vnto thẽ. I must to other cytyes also preache the kingdom of god: & for therfore am I sent. And he preached in ỹ synagoges of Galyle.

¶ Christ preacheth in ỹ ship. The disciples forsake al, and folow him. He clenseth thee leper, healeth the man of the palsye, calleth Mathew ỹ customer and eateth with open synners.

The.v.Chapter.

It came to passe as the people preased vpõ him, to heare the word of God, that he stode by the lake of Genezareth: * & saw two shippes stãd by the lake syde, but the fisshermen were gone out of them, & were washyng

marke.i.a A

marke.iii.a

theyr

their nettes. And he entred into one of ỹ
shippes, which perteyned to Simō, and
prayed him, that he wold thrust oute a ly
tel frō ỹ land. And he sate downe & tau=
ght the people out of ỹ ship. Wher he had
lefte speaking, he said vnto Simō. Laū
che out into ỹ depe, & let slip your nettes
B to make a draught. And Simō ānswered
and sayd to hym: Master, we haue labo=
red al night, & haue taken nothinge. Ne=
uerthelater at thy word I wil lose forth
the net. And when they had so done, they
inclosed a greate multitude of fysshes.
And their net brake: but thei made signs
to their felowes which were in the other
shyp, that they should come & helpe them
And they came: & filled both the shippes
that they soncke agayne.

When Simon Peter saw that, he fel
downe at Jesus knees saying: Lord go
frō me, for I am a sinful mā: For he was
vtterly astonyed and al that were wyth
him, at ỹ draught of fysshe which they to
ke: & so was also James & John the son
nes of Zebede which were partners wt
Simō. And Jesus said vnto Simō fea
re not frō hence forth ỹ shalt catch men.
And they brought ỹ shippes to lande, &
forsoke al, and folowed hym. ✠

C *And it fortuned as he was in a cer=
Mat. viii. a Marke. i. b tayne citie: behold, ther was a mā full of
lepry: & whē he had spied Jesus, he fel
on his face, & besought him saying: Lord
de yf thou wilt, thou cāste make me clea=
ne. And he stretched forth his hād, & tou
ched him sayinge: I will, be thou cleane.
And immediatly ỹ lepry departed frō
hym. And he warned hī, that he shuld tel
no mā: but that he shuld go * & shewe hi
Leui. xiiii. a self to the prest, & offer for hys clensyng
accordynge as Moses cōmaundemente
was, for a wytnes vnto them.

But so moche the moare went there a
fame abroade of him, & moch people ca=
me to gether to here, & to be healed of hi,
of their infyrmityes. And he kepte hym
selfe a parte in the wyldernesses, & gaue
him selfe to prayer.

✠ And it hapened on a certayne daye,
Mark. ii. a D ỹ he taught: & ther sate the pharises and
doctours of lawe, which were come oute
of al ỹ townes of Galile, Jurie, & Jeru=
salē. And the power of the Lorde was to
heale thē. * And behold, men broughte a
Math. ix. a
marke. ii. a
mā lying in his bed which was takē wt
a palsie: & sought meanes to bringe him
in & to lay hī before him. And when they
coulde not fynde by what way they my=
ght bring hī in, because of ỹ preasse, they
wēt vp on the top of the house, & let him
doune thorow the tylyng, bed & al, in ỹ
middes before Jesus. Whē he saw their
faith, he said vnto him: man, thy synnes
ar forgeuē the. And the scribes & ỹ pha=
rises began to thinck saying: What fe=
low is this which speaketh blasphemy?
E * Who cā forgeue sinnes but god only.
Math. ix. a
marke. ii. a When Jesus perceaued their thoughtes, he answered & said vnto thē: What
think ye in youre hertes? Whether is ea
sier to say, thy sinnes ar forgeuē thee, or
to say: rise & walk? But that ye may kno
we that ỹ sōne of mā hathe power to for
geue sinnes on erth, he sayd vnto the syc
ke of ỹ palsye: I say to ỹ, aryse take vp
thy bed & go home to thi house. And im=
mediatli he rose vp before thē, & toke vp
his bed wherein he lay & departed to his
owne house praysing god. And they we
re al astonied & they lauded God, & were
fylled wyth feare saying: We haue sene
straunge thynges to daye. ✠

F *And after that he went forth & sawe
math. ix. a
marke. ii. b a publycan named Leui, syttyng at thee
receypte of custome, & sayd vnto him: fo=
lowe me. And he lefte all, rose vp, & folo=
wed him. And ỹ same Leui made hym a
great feaste at home in his owne house.
And ther was a great cōpany of publy
math. ix. a
marke. ii. b cās & of other ỹ sate at meat wyth him. ‡
And ỹ scribes & phariseis murmured a=
gaist his disciples, saying: Why eat ye &
drinck ye wt publicās & synners? Jesus
answered & said vnto thē: They that are
whole nede not of the phisicion: but they
that ar syck. I came not to cal the rygh
tewes, but sinners to repentaunce.

Then they said vnto him: Why do the
disciples of John faste often & praye, &
the disciples of the phariseis also: & thine
G eate & drinke? And he said vnto thē. * Cā
math. ix. b
marke. ii. c ye make the children of the weding fast,
as long as the brydgroome is present wt
them? The dayes wil come, whē ỹ bride
grome shalbe taken awaye frō thē: then
shal they fast in those dayes.

Then

Then he spake vnto thē a similytude: No man putteth a pece of a new garmēte, into an olde vesture: for yf ye do: then breaketh he the new, & the pece that was taken out of ỹ new, agreeth not wt the olde. Also, no mā poureth newe wyne in to old vessels. For yf he do, the newe wyne breaketh ỹ vessels, & rūneth out it selfe, & the vessels perish: But new wine must be poured into newe vessels, & both are preserued. Also, no mā ỹ dr̄ynkethe olde wine, straight way cā away wt newe for he sayeth, the olde is pleasaunter.

¶ He excuseth the disciples, that pluck ỹ eares of corne he healeth the mā with the withred hād, chooseth his twelue apostles, maketh a swete sermō, & teacheth to do good for euer.

The. vi. Chapter.

A math. xii. a marke, ii d

IT chapened on an after Saboth, that he went thorow ỹ corne feld, & ỹ his disciples plucked the eares of corne, & ate, & rubbed thē in their handes. And certaine of the phariſes said vnto them. Why do ye that which is not lawful to do on the Saboth dayes?

B Mat. xii. a marke, ii a

And Jesus āswered them & said: * Haue ye not redde what Dauid dyd, when he him self was an hungred and thei which were wt him: how he went into the house of God, & toke and ate the loues of halowed bread, & gaue also to them whych were wt him: whiche was not lawfull to eate, but for the prestes only. And he sayde vnto them: The sōne of mā is Lorde of the Saboth daye.

B Mat. xii. a marke, ii a

And it fortuned i another Saboth also, ỹ he entred into the synagoge & taught. And ther was a mā whose ryght hāde was dried vp. And the scribes & phariſes watched him, to se whether he wolde heale on ỹ Saboth day, ỹ they might fynde an accusacyon agaynst him. But he knewe their thoughtes, & said to ỹ mā which had the wyddred hād: Ryse vp, & stand forth in the middes. And he arose & stepped forth. Thē sayd Jesus vnto thē: I wil aske you a questiō: Whether is it lauful on ỹ saboth daies to do good or to do euil: to saue lyfe or for to destroye it? And he beheld thē al in cōpas, and said vnto the mā: Stretch forth thy hande. And he did so: & his hād was restored & made as whole as the other. And they were fylled full of madnesse, & comuned one with another, what they might do to Jesu.

C mat. xiiii. a marke, vi. b Joh. vi. a

And it fortuned in those dates, that he went out into a mountayne for to pray, & continued al nighte in prayer to God. And assone as it was day, he called hys disciples, & of them he chose twelue, wht che also he called apostles. Simō whom he named Peter, & Andrew his brother. James & John, philip and Bartlemew, Mathew & Thomas, James ỹ sōne of Alpheus & Simon called zelotes, & Judas James son: & Judas Iscariothe, which same was the traytour.

And he came downe wt them & stode in the playne felde wt the cōpany of hys disciples, & a great multytude of people out of al parties of Jurie & Jerusalem, & frō ỹ see cost of Tire & Sydō, whych came to here hi, & to be healed of their dyseases: & they also ỹ were vexed wt foule spyrites, & thei were healed. And al ỹ people preased to touch him: for ther went vertue oute of him, and healed them all.

D

And he lifted vp his eies vpō the disciples, and said: Blessed be ye * poore: for yours is ỹ kigdō of god. Blessed are ye ỹ hōger now: for ye shalbe satisfied. Blessed are ye ỹ wepe now: for ye shal laugh. Blessed are ye whē mē hate you, & thrust you out of their cōpanie, & raile, and abhorre your name as an euil thīge, for the sonne of mānes sake. Reioyse ye then, & be glad: for behold, your reward is greate in heuen. For after thys maner their fathers entreated the Prophetes.

But wo be to you that are * ryche: for ye haue therin youre cōsolacion. Woo be to you that are ful: for ye shal hōger. Woo be to you that nowe laughe: for ye shall wayle and wepe. Woo be to you when al men praise you: for so did their fathers to the false Prophetes.

But I saye vnto you which heare: Loue your enemies. Do good to thē which hate you. Blesse them ỹ curse you. And pray for thē whiche wrōgfully trouble you. And vnto hī that smiteth ỹ on ỹ one cheke, offer also ỹ other. And hī ỹ taketh away thy goune, forbid not to take thy cote also. Geue to euery mā that asketh of the. And of him that taketh away thy

E

goodes,

math.vii.b. goodes, aske thē not againe. ¶ And as ye wold that men shuld do to you: so do ye to them lykewyse.

If ye loue thē which loue you: what thāke ar ye worthy of? For ꝑ vere sinners loue their louers, And yf ye do for thē which do for you: what thāke ar ye worthy of? For ꝑ very synnes do euē ꝑ same. If ye lend to them of whome ye hope to receaue: what thāke shal ye haue: for ꝑ vere sinners lend to sinners to receaue as moche againe. Wherfore, loue ye your enemyes, do good & lēd, loking for nothig againe: & your reward shalbe greate, & ye shalbe ꝑ childrē of the hiest: for he is ꝯkind vnto the vnkynde and to the euyll.

F

✠ Be ye therefore mercyfull, as youre father is mercyful. * Judge not, and ye shal not be iudged. Condemne not: & ye shal not be condemned. Forgeue, and ye shalbe forgeuē, Geue, and it shalbe geuē vnto you: good measure, pressed downe, shaken to gether & runnynge ouer, shall mē geue into your bosomes. * For with what measure ye mete, wt the same shall men mete to you agayne.

math.vii.a

Mar.xiii.c.

And he put forth a similitude vnto thē: Can the blynd leade ꝑ blynde? Do they not both then fal into the dyche? The disciple is not aboue his master. Euery mā shalbe perfect, euē as his master is. Why seyst thou a moote in thy brothers eye, & cōsyderest not the beame that is in thyne owne eye? Ether how canst thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: whē thou perceauest not the beame ꝑ is in thine owne eye? Ypocryte cast out the beame oute of thyne owne eye fyrst, and thē shalt thou se perfectly, to pull out the moote out of thy brothers eye, ✠

Math.vii. G

* It is not a good tree ꝑ bringeth forth euyl frute, neyther is that an euyll tree, ꝑ bringeth forth good frupte. For euerye tree is knowē by his frupte. Neyther of thornes gather mē figges, nor of bushes gather they grapes. A good mā out of ꝑ good treasure of his hert, bringeth forth ꝑ which is good. And an euyl mā out of ꝑ euyl treasure of his hert, bringeth forth that which is euyl. For of the aboūdaūce of the hert, hys mouth speaketh.

Why cal ye Master, Master: and do not as I byd you? whosoeuer cometh to me, & heareth my sayinges, & doth the same, I wyl shewe you to whō he is lyke. He is lyke a man which bylt an house: & dygged depe & layde the foundation on a rocke. When the waters arose, ꝑ floud bet vpō that house, & could not moue it. For it was groūded vpō a rock. But he that heareth & doth not, is like a mā that without foundatiō bylt an house vpon the erth, agaynst which ꝑ floud dyd beat and it fell by and by. And the fal of that house was greate.

The Notes

a* Christ calleth thē here poore whych are poore in spirite: ꝑ is, which trust in no worldly thinges & ar forsakē & despysed of other, beyng poore & cōtrite in hert, whyche oftē do not prosper in the world, because they leade a godly lyfe and put their hole trust & cōfydence in God, as in Math.b,a,

b* Wo be vnto you that are ryche, &c Of this ryches is spoken, Math,xix,c

The healeth the Captaynes seruaūt: rayseth vp the wedowes sonne frō death to lyfe, enformeth the disciples whō John Baptist sente vnto hym, cōmendeth John, & reproueth the Jewes for their vnkaythfulnes. He eateth wyth the Pharise. The woman washeth his fete with her teares, & he forgeueth her hyr synnes.

The.viii.Chapter.

When he had ended all hys sayinges in the audience of ꝑ people, he entred into Capernaū. And a certayn * Cētu- Cēturiō is a Captaine ouer an. C. men turious seruaūt was sycke and redy to dye, whō he made moche of. And whē he heard of Jesu, he sent vnto hym the elders of the Jewes, besechinge him ꝑ he wolde come & heale his seruaūt And they came to Jesus & besought him instātly saying: He is worthy that thou shuldest do thys for hym. For he loueth oure nation, & hath bylt vs a synagoge, And Jesus went wyth them.

And when he was not farre from the house, the Centuriō sent frendes to hym saying vnto hym * Lord trouble not thy selfe: for I am not worthi ꝑ thou shuldest enter vnder my rofte. Wherfore I thought not my self worthy to come vnto ꝑ: but saye the word, & my seruaūte shalbe whole. For I lykewyse am a mā vnder power, and haue vnder me soudiers, & I saye vnto one: go, & he goeth. And to another, come: & he cometh. And to my seruaūte, do this: & he doeth it. When Jesus

B

mat.viii.a.

heard

herade this, he mercyfed at hym, & turned hym about & sayd to the people that folowed hī: I say vnto you, I haue not foūde so great fayth, no, not in Israell. And they that were sent, turned back home agayne, and found the seruaunt that was sycke, whole.

✠ And it fortuned after that, ỹ he wēt into a citie called Naim, & many of hys disciples went with him & moche people wyth hē he came nye to the gate of ỹ cytye: behold ther was a dead man caryed out which was ỹ only sonne of his mother, & she was a widowe, & moch people of the C. cytie was wyth her. And whē the Lord saw her, he had cōpassiō on her, & sayde vnto her, wepe not. And he wēte & touched the coffin, & they ỹ bare him, stode styll. And he sayd: Yonge mā, I say vnto ỹ, aryse. And the dead sate vp, & begā to speake. iii. Re, iii, d * And he delyuered hym to hys mother. v. re, vi. d And ther cam a feare on thē al. And they glorified God saying: a great Prophet is risen amōg vs, & god hath visited his people. ✠ And this rumor of hym wēt forth throughout al Jury, & thorowout al the regions which lye roundē about.

And ỹ disciples of John shewed hym of al these thinges. And John called vnto hī. ii. of his disciples, & sent thē to Jesus saying: Art thou he ỹ should come: or shal we loke for āother? Whē ỹ mē were come vnto him they sayd: John baptist sent vs vnto ỹ, saying: Art ỹ he that should come: or shal we wayt for āother? And at that same time he cured many of their infirmities & plages, & of euyl spyrites, & vnto many ỹ were blynde he gaue D sight. And Jesus answered, & sayd vnto thē: Go your wayes & shewe John what thinges ye haue sene & herde, how that the blind se, ỹ halt go, ỹ lepers ar clensed, the deafe heare, the dead aryse, to thee poore is the glad tydinges preached, & a * happy is he, that is not offended by me.

Whē the messengers of John were departed, he begā to speake vnto ỹ people of John. What wēt ye out into ỹ wildernes for to se, went ye to se a rede shaken wt ỹ wind? But what wēt ye out for to se A mā clothed in soft raimēt? behold they which are gorgeously apparelled, & lyue delycatlye, are in kynges courtes. But what went ye forth to se? A prophet? Ye I say to you, & more thē a prophet. This is he of whō it is writtē: Behold I send my messenger before thy face, to prepare thy waye before the. For I saye vnto you: a greater prophet then John, amōg wemens childrē is ther none. Neuerthe lesse b * one that is lesse in the kyngdom of God, is greater then he. ✠ E

And al the people that heard, and the publicans, iustified God, & were baptysed wyth the baptyme of John. But the Pharises and Scribes despysed the cōsell of God agaynst them selues, & were not baptised of hym.

And the Lord sayd: Whether vnto shal I lyken the men of this generation, and what thing are they lyke? They are lyke vnto chyldren sytting in the market place, & crying one to another, & saying: We haue piped to you, & ye haue not daūsed: we haue mourned to you, & ye haue not wept. For John Baptist came, nether eatinge bred nor drinking wyne, & ye saye: he hath the deuell. The sonne of man is come and eateth and drinketh, & ye saye: beholde a man which is a glotton, and a dryncker of wine, a frende of publicans and synners. Yet is c * wysdō iustifyed of hyr chyldren.

✠ And one of the Pharises desyred hī F that he wold eate with hym. And he wēt into the Pharises house, & sate down to meat. And behold a womā in that cytye, which was a sinner, as sone as she knew that Jesus sate at meat in the Pharises house, she brought an alabaster boxe of oyntment, & she stode at his fete behinde him wepinge, & began to washe hys fete wyth teares, & dyd wype them wyth the heares of her head, & kyssed his fete, and anoynted them wyth oyntment.

When the pharise which bade hī, sawe ỹ, he spake wtin him selfe, saying: If this mā were a pphete, he wolde surely haue knowen who & what maner womā this is which toucheth him, for she is a sinner And Jesus answered & sayd vnto hym: Simō I haue somwhat to say vnto the. And he said: master say on. Ther was a certen lender which had. ii. detters, ỹ one ought fyue. C. pence, & the other. l. Whē they had nothing to paye he forgaue thē

both, Which of thē tell me, wyl loue him moost? Symon answered & sayd: I suppose that he to whom he forgaue moost And he sayde vnto him: Thou hast truely iudged.

G And he turned to the wōmā & sayd vnto Simō: Seist thou this womā? I entred into thy house, & thou gauest me no water too my fete: but she hathe washed my fete wt teares & wyped thē wt ye heares of her head. Thou gauest me no kisse: but she, sence ye time I came in, hath not ceased to kysse my fete. Myne head wt oyle ye diddest not anoynt: but she hath anoynted my fete wt oyntmēt. Wherfore I say vnto the: d* many synnes are forgeuē her: for she loued moch. To whom lesse is forgeuē, the same doth lesse loue. And he sayd vnto her, thy synnes ar forgeuen the. And they that sate at meat wt him, began to saye wythin them selues: Who is this which forgeueth synnes also? And he sayd to the womā: Thy faith hath saued the: Go in peace.

The Notes

a* Happye is he ye is not offended by me &c, To be offended in Christ, is to wyl neyther to know christ nor yet to beleue in him: and not to be offended in hym is to receaue hym and knowledge by a perfyt fayth that he is oure sauioure.

b* One ye is lesse in the kingdō of heaue is greater then he. &c. Luke in Math. xi. b.

c* Wysdom is iustified of her chyldren Luke in Math. xi. c

d* Many synnes are forgeuē her because she loued moch. &c. Not that her loue obtayned remission of her synnes, but faythe out of whyche loue proceaded: and therfore Christ openly affyrmeth, thy fayth hath made the safe. For as sayth saynt Paul, wythout fayth is it impossible to please god. Hebrue xi. a. And whatsoeuer is not of fayth, the same is synne. Rom. xiiii. b

¶ Christ with his apostles goeth from towne to towne & preacheth, she weth the parable of ye sedes, telleth who is his mother & his brother, stylleth ye raging of the see, deliuereth the possessed, and dryueth the deuels into the heerde of swyne, helpeth the sycke woman and Jairus daughter.

The. viii. Chapter.

3 AND it fortuned after ye, that he him self wēt throughout cyties & townes, preaching, & shewinge the kingdom of God, & the twelue with him And also certayne weimen, whyche were healed of euyl spyrites, & infirmities: Mary called Magdalen, out of whom went seuē deuyls, & Joanna ye wyfe of Chusa Herodes steward, & Susāna & many other: whiche ministred vnto thē of theyr substaunce. ✠ ‡ Whē moch people were gathered togeather, & were come to hym out of al cyties, he spake by a symilitude A sower went out to sowe hys sede: & as he sowed some fell by the waye syde, & it was trodē vnder fete, & the foules of the ayre deuoured it vp. And some fel on stone, and as sone as it was spronge vp, it widdred away, because it lacked moystnes. And some fel amōge thornes, and ye thornes sprange vp wyth it, & choked it. And some fel on good groūd & sprange vp, & bare fruite, an hundred folde. And as he sayde these thinges, he cryed: He ye hath eares to heare, let hym heare. Matth. xii. & Marc. iiii. a

And his disciples asked him sayinge: what maner symilitude is thys? And he sayd: a* vnto you is it geuē to know the secretes of the kyngdom of God: but to other in similitudes: ye when they se they should not se, & when they heare they shulde not vnderstande.

The similitude is this. The sede is ye word of God. Those ye ar besyde ye waye are they that heare, & afterwarde cometh the deuil & taketh away the word out of theyr hertes leste they shulde beleue & be saued. They on the stones, ar they which when they heare, receaue the word wt ioy But these haue no rotes, which for a whyle beleue, and in tyme of temptacīō go awaye. And that which fel amōg thornes are they which heare, & go forth, & ar choked with cares and with ryches, and voluptuous lyuinge, & bring forth no fruyte. That in the good groūd, ar they whyche wyth a good and pure hert, heare the worde and kepe it and bring forth fruyte wyth pacyence. k

‡ No mā lighteth a candel, & coureth it vnder a vessel, nether putteth it vnder the table but setteth it on a candelsticke, that they that enter in, may se the lyght. Nothing is in secret that shall not come abroade: Neyther any thing hyd, ye shal not be knowē, & come to lyght. Take hede therfore how ye heare For whosoeuer hath, to hym shalbe geuen: And whosoeuer hath not, frō him shalbe takē, euen ye same which he supposed that he hath. Math. v. b Marc. iiii. c

Thē came to him his mother & his bre

thren,

thzen, & could not come at him for preasse And they told him saying: Thy mother & thy brethrē stand without, & wold se ỹ. He answered & sayd vnto them: my mother & my brethrē ar these whych heare ỹ worde of God and do it.

✠ And it chaūced on a certayne daye ỹ he went into a ship & his disciples also, & he sayd vnto thē: Let vs go ouer vnto ỹ other syde of the lake. And they lanched forth. And as they sayled, he fel a slepe, & ther arose a storme of winde in the lake, and they were fylled with water, & were in ieopardy. And they went to him & awoke him saynge: Master, Master we are loost. Thē he arose & rebuked the winde & the tēpest of water, & they ceased, and it waxed calme. And he said vnto thē: wher is your fayth? They feared & wondered saying one to āother: what felow is this for he cōmaūdeth both the wyndes and water, & they obey him? ✠ And they sayled vnto the region of the Gaderenites, whych is ouer agaynst Galile.

And as he went out to lande, ther met hym a certayne mā out of ỹ cytie, whych had a deuyl lōge time, & ware no clothes nether abode in any house: but amonge graues. When he saw Jesus, he cryed, & fell downe before hym, and with a loude voyce sayd: What haue I to do with the Jesus the sonne of ỹ god moost hiest? I besech the tormēt me not. Then he cōmāded the foule spyrete to come out of ỹ mā. For ofte tymes he caught him, & he was bound with chaynes, & kept with fetters and he brake the bondes, and was caried of the fende, into wyldernesse.

And Jesus asked him saying: What is thy name? And he sayd: ✠ Legiō, because many deuils were entred into him And thei besought him, ỹ he wold not cōmaūde them to go out into the depe. And ther was therby an herde of many swine feding on an hyl and besought him, that he wolde suffre them to enter into them. And he suffred them. Then went the deuyls out of the man, and entred into the swyne: And the hearde toke theyr course and ran hedlinge into the lake, and were choked. When the heerdmen sawe what had chaunsed, they fled and told it in the cytie and in the vyllages.

And they came out to se what was done: & came to Jesus, and found the man out of whō the deuyls were departed, sitting at the fete of Jesus, clothed & in his right mynde, & they were afrayed. They also whych saw it told thē by what meanes he ỹ was possessed of the deuyl, was healed. And al the whole multitude of ỹ cōtrey of the Gaderenites, besought him ỹ he wold depart frō them: for they were taken wt great feare. And he gate him into ỹ ship & returned back agayne. ‡ Thē the mā out of whō ỹ deuyls were departed, besought him ỹ he might be wt him. But Jesus sent him away saynge. Goo home agayne into thyne own house, and shewe what great thinges god hath done to the. And he went his way, & preched throwout al the cytie what greate thinges Jesus had done vnto hym. F marke. v. b

And it fortuned when Jesus was come agayne that ỹ people receaued hym. For they all wayted for hym: ✠ And behold ther came a mā named Jairus (and he was a ruler of ỹ synagoge) and he fell downe at Jesus fete, & besoughte hym ỹ he wolde come into his house, for he had but a daughter only, vpon a twelue yere of age, and she laye a dyinge. And as he went the people thronged hym. matth. ix. c marke. v. b.

And a womā hauing an issue of bloud xii. yeres (which had spent al her substāce amōg Phisitiōs, nether could be holpen of any) came behind him, & touched the hem of his garmēt, & immediatly her yssue of bloud stanched. And Jesus sayde: Who is it that touched me? When euery mā denyed, Peter & they that were wt him, sayd: Master ỹ people thrust the & vexe thee: & sayest ỹ who touched me? And Jesus sayd: some body touched me For I perceaue ỹ vertue is gone oute of me. When the womā sawe ỹ she was not hyd, she came trēbling, & fel at his fete, & told him before al ỹ people for what cause she had touched hi, & how she was healed immediatly. And he sayde vnto her: Daughter be of good cōfort. ✠ Thi fayth the hath made the hole, go in peace. matth. ix. d. marke. v. b

While he yet spake, ther came one frō ỹ rulers of ỹ synagoges house which said to him: thy daughter is dead, disease not thee maister. When Jesus heard that,

marke. ix. d, marke. v. d

He answered ỹ father, saying: ✠ Feare not beleue only and she shalbe made whole. And whē he cam to ỹ house he suffred no mā to go in wt him, saue Peter, James & John, & the father & the mother of ỹ maidē. Euery body wept & sorowed for her. And he sayde: Weepe not: for she is not dead, but slepeth. And they lewgh him to scorne. For they knew ỹ she was dead. And he thrust thē al out, & caught her by the hand: & cryed saying: Mayde aryse. And her spyret came agayne, and she rose straycht way. And he cōmaūded to geue her meat. And ỹ father & ỹ mother of her were astonied. But he warned thē ỹ they should tel no man what was done.

The Notes

a* Unto you is it geuen to know the secretes of God. &c. Luke in Mat. xiii. b

b* whosoeuer hath, to hym shalbe geuen &c. Luke in Math. xiii. b

c* Mother & brethren, as touching brethren Luke in Gene. xiii. d

d* Legion after Vegecius cōprehendeth at the least vi. M. vii. hūdred and .xxxii.

Ihc sendeth out the .xii. Apostles to preache. He coueteth to heare tell of hym ỹ fedeth fyue thousand men wyth fyue loaues and two fyshes, the dysceples confesse hym to be the sonne of God. he trāsfygureth hym selfe vppon the mounte, deliuereth thee possessed, and teacheth hys Dysceples to be lowly. They desyre vengeaunce, but he reproueth them.

The .ix. Chapter. ✠

mathe. x. a, marke. vi. a

Then called he ỹ .xii. together & gaue thē power, & auctorite ouer al deuils, & that they might heale diseases. And he sent thē to preach ỹ kingdom of God, & to cure the sycke. And he sayd to thē: Take nothing to sucker you by the way: a* nether staffe, nether scrype nether bread: nether money, neither haue two cotes. And whatsoeuer house ye enter into, ther abyde & thence depart. And whosoeuer wyll not receaue you, whē ye go out of that cytie, shake of ỹ very dust frō your fete, for a testimonye agaynste thē. And they wēt out, and went thorow the townes, preachinge the Gospell and healynge euery wheare. ✠

And Herode the b* Tetrarch heard of al ỹ was done by him, & douted, because ỹ it was sayd of some, ỹ John was rysē agayn frō death: & of some, that Helyas had appered: & of some, that one of ỹ old Prophetes was rysen agayn. And Herode sayd: John haue I beheaded: who thē is this of whom I heare soche thinges: And he desyred to se hym.

And ỹ Apostles returned: & tolde him what great thiges they had done. ✠ And he toke thē & wēt aside into a solitary place, nye to a citte called Bethsaida. And ỹ people knew of it, & folowed him. And he receaued thē, & spake vnto thē of ỹ kingdō of God & healed thē ỹ had nede to be healed. And whē ỹ day begā to weare away, thē came the .xii. & sayd vnto hym: send the people away, ỹ they may go into ỹ townes & villages roūd about & lodge, & get meat, for we ar here in a place of wyldernes. But he sayd vnto thē. Geue ye thē to eat. And they said. We haue no mo but .v. loaues & .ii. fishes, excepte we shuld go & bye meat for all this people. And thei were about a .v. M. mē. And he sayd to hys disciples. Cause thē to sytte down by .l. in a cōpany. And they dyd so, & made thē al syt downe. And he toke the fyue loues, & the .ii. fyshes, & loked vp to heuē, & blessed thē, & brake, & gaue to the disciples, to sette before the people. And they ate, and were al satisfied. And there was take vp of that remayned to thē, xii baskettes ful of broken meat.

mat. xiiii. b Mark vi. b John. vi. a

And it fortuned as he was alone prayeng, hys dysciples were wt hī, & he asked thē sayig: who say ỹ people ỹ I am? they answered & said: John baptist: Som say Helias. And some say, one of the old prophetes is rysen agayn. He sayd vnto thē who say ye ỹ I am? Peter answered and sayd: ỹ art ỹ christ of God. And he warned & cōmaunded thē ỹ they shuld tel no mā ỹ thing sayig: ỹ the sōne of mā must suffre many thiges, & be reproued of the elders, & of the hye prestes & scribes & be slayne, and the thyrd day rise agayne.

C math. xvi. b marke. viii. c

And he sayd to them al, yf any mā will come after me, let him denye hym selfe, & take vp his crosse dayly & folowe me. c* Whosoeuer wyll saue his lyfe, shal lose it. And whosoeuer shal loose his lyfe for my sake, the same shal saue it. For what auaūtageth it a mā to winne the whoale world, yf he lose hī self or rūne in domage of him selfe? For whosoeuer is ashamed of me, & of my sayinges: of hī shall the sonne of mā be ashamed, whē he cometh in his owne glory, & in the glory of his father, & of ỹ holy angels. And I tel you of a suertī. d* Ther be some of them

that stande here whyche shal not taste of death, tyll they se the kyngdom of God.

And it folowed about an viii. dayes after those sayinges, ỹ he toke Peter, James, & John & went vp into a mõtayne to praye. And as he prayed, the fashiõ of his coũtenaũce was chaunged, & his garment was whyte & shone. And behold. ii men talked with him, & they were Moyses & Helyas which appered gloriously, & spake of his departing, whych he shulde ende at Jerusalẽ. Peter & they ỹ were with him, were heuy with slepe. And whẽ they woke, they saw hys glorye, and two men standinge wyth hym.

And it chaunsed as they departed frõ him, Peter sayd vnto Jesus: Maister, it is good being here for vs: Let vs make thre tabernacles, one for ỹ & one for Moses, & one for Helyas: & wist not what he sayd. Whyle he thus spake, there came a cloud and shadowed them & they feared when thei were come vnder ỹ cloud. And ther came a voyce out of the cloud sayig This is my deare sonne heare hym. And as sone as ỹ voice was past, Jesus was founde alone. And they kepte it cloose: & tolde no man in those dayes any of those thynges whych they hadde sene.

And it chaũsed on the next day as they came down frõ the hyl, moch people met him. And behold a mã of ỹ cõpany cried out saying: Master, I beseche ỹ beholde my sonne, for he is al ỹ I haue: and se, a spyret taketh him & sodenly he crieth, & he teareth him ỹ he foometh agayne, & wyth moch payn departeth frõ hi, whẽ he hath rẽt hi, & I besought thy disciples to cast him out, & thei could not. Jesus ãswered & sayd: O generatiõ wout fayth, & croked: how long shal I be with you: & shal suffre you: Bring thy sõne hither. As he yet was a coming, the fend rent him, and tare him. And Jesus rebuked ỹ vnclene spyrete, & healed the chylde, and deliuered him to his father. And they were al amased at the myghty power of God.

Whyle they wondered euery one at all thinges which he dyd, he sayd vnto hys disciples: Let these sayinges synke downe into your eares. The tyme wyl come, when ỹ sonne of mã shalbe deliuered into the hãdes of men. But they wiste not what that word meant, & it was hyd frõ them, that they vnderstode it not. And they feared to aske hym of that saying.

‡ Then there arose a disputatiõ amõg them who shulde be the greatest. When Jesus perceaued the thoughtes of their hertes, he toke a chyld, & sett him hard by hym, & sayd vnto thẽ. Whosoeuer receaueth thys chylde in my name, receaueth me. And whosoeuer receaueth me, receaueth hym ỹ sent me. For he that is leaste among you al, the same shalbe greate.

And John answered & sayd: Maister we sawe one castinge oute deuyls in thy name, & we forbade hym, because he foloweth not with vs. And Jesus sayd vnto hym: forbyd ye hym not. For he that is not agaynst vs, is wyth vs.

And it folowed whẽ ỹ tyme was come that he shuld be receaued vp, then he sett his face to go to Jerusalẽ, & sent messengers before him. And they went & entred into a citie of the Samaritans to make redy for him. But they wold not receaue him, because his face was as though he wold go to Jerusalẽ. Whẽ his disciples James & John sawe ỹ, they sayd. Lorde, wilt ỹ that we cõmaunde, that fyre come downe frõ heuen & cõsume them, euẽ as Helias did? Jesus turned about, & rebuked thẽ sayinge: ye wote not what maner spyrete ye ar of. The sonne of man is not come to destroye mens lyues, but to saue thẽ. And they wẽt to ãother town. ✣ And it chaunsed as he went in the waye, a certayn mã sayd vnto him: I wil folowe ỹ whether soeuer thou go. Jesus sayd vnto him: foxes haue holes, & byrdes of the ayre haue nestes: but the sonne of man hath not whereon to laye his head.

And he sayd vnto another: folow me And the same sayd: Lord suffre me fyrst to go & burye my father. Jesus sayd vnto hym. Let the e* dead bury theyr dead but go thou and preache the kyngdome of God.

And another sayde: I wyl folowe the lord: but let me fyrst go byd thẽ fare wel whyche are at home at my house. Jesus sayd vnto him: No mã that putteth his hand to the plowe, & loketh back, is apte to the kyngdom of God. ✣

Mat. xvii. a
mark. ix. c
Luke. xvii. c

G

The Notes

a* Neither staffe or coddese Luke in mar. vi. b
b* Tetrarcha is expounded in. math. xiiii. a

a* Whosoeuer will saue his lyfe, &c, ꝓ is, whosoeuer (in this worlde) regardeth so his life, ꝓ he will not put it in ieopardye for me whē tyme requyreth, the same shal lose hys lyfe eternally. &c.

d* Ther be some of thē ꝓ stād. &c, shal not tast of death tyl they se ꝓ kingdō of god. &c This kingdō of god which Mark in ꝑ. viii. chap. d. writeth to come wt power, is ꝓ kingdō of christ which som of thē dyd thē se, which were Peter, Iohn & Iames, whyle they saw ꝓ cloud & the glory of christ trāsformed & heard ꝓ testimony & witnes of ꝓ father of heuē, of moses, & Helias, for thē did al these aboundantly testify that christ was a king and the sonne of God.

e* Let ꝓ dead bury theyr dead. &c, ꝓ is, let the infidelles alone wt their infidelite, & folowe ꝓ me, ꝓ is beleue thou in me. &c. And go preache the kyngdom of God. &c.

¶ He sendeth the seuētie before him to preache, & geueth them a charge how to behaue thē selues, prayeth his heauēly father, āswereth the Scribe ꝓ tempted him, & (by the exāple of the Samaritā) sheweth who is a mās neyghbour, Martha receaueth the Lord into her house. Mary Magdalē is feruent in hearinge hys worde.

The.x. Chapter. ✠

A Fter these thinges, ꝓ lord appointed other. lxx. also, & sēt thē two & two before hi into euery cytye & place, whether he him self wold come.

And he said vnto thē, ꝓ harueste is great but ꝓ labourers ar fewe. Pray therfore the lord of the haruest, to sende forth labourers into his haruest. Go your wayes: behold, I send you forth as lābes amōg wolues. Beare no wallet, nether scrippe, nor shoes, & salute no mā by ꝓ waye. Into whatsoeuer house ye enter, first say Peace be to this house. And yf ꝓ sōne of peace be there, your peace shal rest vpon hym: yf not, it shal turne to you agayne. And in the same house tary styl, eating & drincking soch as they haue. For the labourer is worthy of hys rewarde. ✠

Go not frō house to house: & into whatsoeuer citie ye enter, yf they receaue you, eate soch thinges as are set before you, & heale the sycke that ar ther, and say vnto thē: the kingdō of God is come nye vpō you. ‡ But into whatsoeuer cytie ye shal enter, yf they receaue you not, goo youre wayes out into the stretes of ꝓ same and say: euē the very dust, which cleaueth on vs of your citie, we wipe of against you Notwithstādyng, marke this ꝓ the kingdom of God was come nye vpō you. Ye and I say to you: that it shalbe easier in that day for Sodome, then for that citie.

mark.i.a

Wo be to the Chorazin: wo be to thee Bethsaida. For yf the myracles had ben done in Tyre & Sidō, whych haue bene done in you, they had a great whyle ago ne repented syttyng in heare & asshes. Neuerthelesse it shalbe easier for Tyre & Sydon, at the iudgement, then for you. And thou Capernaū whych art exalted to heuen, shalt be thrust downe to hell. ‡ He ꝓ heareth you, heareth me: & he ꝓ despiseth you, despiseth me: & he that despiseth me despyseth hym that sent me.

Math.x.d. Iohn.xiii.e

And the seuentie turned agayne with ioye, saying: Lord euen the very deuyls ar subdued to vs thorow thi name. And he sayd vnto thē: I saw Satā, as it had ben lightening, fall downe frō heuē. Be holde I geue vnto you power to treade on serpentes & scorpiōs, & ouer al maner power of the enemye: & nothing shal hurte you. Neuertheles, in this reioyse not, that the spretes are vnder youre power: but reioyse, because your names ar wrytten in heauen. Rejoyse, because your name az wrytten in heauen

That same tyme reioysed Iesus in the spirite, & sayde: I cōfesse vnto the father: ‡ Lord of heauē & earth, that thou haste hyd these thinges frō the wise & prudēt, and hast opened thē to the babes. Euen so father, for so pleased it ꝓ. All thynges are geuen me of my father. And no man knoweth who the sonne is, but ꝓ father: nether who the father is, saue the sonne, & he to whō the sonne wyl shewe hym.

mathe.xi.

And he turned to his disciples, & said secretly: ✠ Happy are the eyes whyche se that ye se. For I tell you that many prophetes & kinges haue desyred to se those thinges whyche ye se, and haue not sene them: & to heare those thinges whych ye heare, and haue not heard them.

And behold a certayn lawer stode vp and tempted hym saying: ‡ Master what shal I do to inheret eternal lyfe? He said vnto hym: What is wrytten in the lawe? Howe readeste thou? And he answered and sayd: ‡ Loue thy Lorde God, wyth all thy hert, and wythal thy soule & with al thy strength, & wythal thy mynde: and thy neyghbour as thy self. And he sayd vnto him: Thou hast answered ryghte. This do & thou shalt liue. a* He willing to iustifye hym selfe, sayd vnto Iesus:

Who

who is then my neyghbour?

Jesus answered & sayd: A certayn mā descended frō Hierusalem into Hierico, & fell into the handes of theues, which robbed him of his raymēt & wounded hym, & departed leuynge him halfe dead. And by chaunce ther came a certayne preste ỹ same waye, & whē he saw him, he passed F by. And lykewyse a Leuite, whē he was come nye to ỹ place, went & loked on him and passed by. Thē a certayn Samaritane, as he iorneyed, came nye vnto hym & when he saw him, he had cōpassion on him, & went to & bound vp his woūdes, and powred in oyle & wine, & put him on his owne beast, & brought him to a cōmē ynne, & made prouision for him. And on the morowe whē he departed, he toke out two pēce & gaue thē to the host, & said vnto him: Take cure of hym, & whatsoeuer thou spendest more, when I come agayn I wyl recompence the. Whiche nowe of these thre thinkest thou, was neyghbour vnto him that fell into the theues hādes? And he sayde: he that shewed mercye on hym. Then sayd Jesus vnto hym: Goo and do thou lykewyse.

✣ It fortuned as they wēt, that he entred into a certayn towne. And a certayn G womā named Martha receaued him in to her house. And this woman had a syster called Mary, which sate at Jesus fete, & heard his preachinge. And Martha was cōbred about moch seruing, & stode & sayd: master, doest ỹ not care, ỹ my syster hath lefte me to minister alone? Byd her therfore, ỹ she helpe me. And Jesus āswered, & sayd vnto her Martha, Martha, thou carest, & art troubled about many thinges: verely one is nedeful. b* Mary hath chosen her that good part which shal not be taken awaye from her. ✣

The Notes

a* He willinge to iustifie him selfe. &c. That is, he wyllyng to set forth hym selfe as iuste and as one that was learned, sayde who is my neyghbour. &c

b* Mary hath chosen her ỹ good part, &c, That is, she hath chosen the hearing of the worde of God, whych euer endureth, & is the only way to euerlastinge lyfe

¶ Hi teacheth his disciples to praye, dryueth out a deuyl, and rebuketh the blasphemous Pharises. They requyre signes & tokēs. Hi eateth wyth the Pharisee & reproueth the ypocrysye of the Pharises, Scrybes and ypocrytes.

The. xi. Chapter.

AND it fortuned as he was praying in a certayne place A whē he ceased one of his disciples sayd vnto hi: Master teach vs to pray, as John taught his disciples. And he sayd vnto thē: whē ye praye, saye: O oure father which art in heuē, halowed be thy name. Thy kingdō come. Thy wil be fulfilled euē in erth as it is in heuen. Our daylye bred geue vs euermore. And forgeue vs our sinnes: For euē we forgeue euery mā ỹ trespaseth vs. And leade vs not into temptacion. But deliuer vs from euyll.

And he sayd vnto thē: ✣ yf any of you shuld haue a frend, & shuld go to him at midnight, & say vnto him: frēde lend me thre loues, for a frēd of mine is come out of the way to me, & I haue nothing to set B before him: & he within shuld āswere & say, trouble me not, ỹ dore is now shut, & my seruaūtes are with me in the chāber, I can not ryse & geue thē to ỹ. I say vnto you, though he wold not aryse & geue him, because he is his frend: yet because of hys importunite he wold ryse, & geue him as many as he neded. And I say vnto you: ‡ aske & it shalbe geuen you. Seke, & ye shal fynd, knocke, & it shalbe opened vnto you. For euery one ỹ asketh, receaueth: & he ỹ seketh, findeth: & to hi ỹ knocketh, shal it be opened. Yf the sonne shal aske bred of any of you ỹ is a father: wyll he geue hi a stone? Or yf he aske fyshe, wil he for a fysh geue him a serpēt? Or if he aske an egge: wyl he offer him a scorpiō? Yf ye thē which are euyl, can geue good gyftes vnto your childrē, how moch more shall the father of heauen geue an holye spryte to them, that desyre it of hym? ✣

✣ And he was casting out a deuil, whi che was dōme. And it followed when the deuil was gone out, ỹ dōme spake, & the people wondred. But some of thē sayd: he casteth out deuils by the power of a* Belzebub the chefe of ỹ deuyls. And other tēpted him seking of him a sygne frō heuē. But he knew their thoughtes, and sayd vnto them: Euery kingdō deuided with in it selfe shalbe desolate: & one house shal fal vpō another. So yf Satā be deuyded within hī selfe: how shal his kingdō endure? Because ye saye ỹ I cast out

‡ aske & it shalbe geuen you. Seke, & ye shal fynd, knocke, & it shalbe opened vnto you. — math. vii. a, John. xvi. c, Jacob. i. c.

by the power of Belzebub

C

deuils by ypower of Belzebub. Yf I by ℔ power of Belzebub cast out deuils: by whō do your childrē cast thē out, ℣ * ther fore shal they be your iudges. But yf I by ℔ finger of god cast out deuils, no doute the kingdō of god is come vpon you.

When a strong mā armed watcheth hys house: that he possesseth is in peace. But when a stronger then he cometh vp on him & ouercometh hym: he taketh frō him hys harnes wherein he trusted & deuydeth hys goodes. He that is not wyth me, is agaynste me. And he ℔ gathereth not wyth me, scattereth.

Whē the vnclene spyrite is gone out of a man, he walketh thorough waterlesse places, seking reste. And whē he findeth none, he sayth: I wyl returne agayn vn to my house whēce I came out. And whē he cometh, he fyndeth it swept & garnis shed. Thē goeth he & taketh to hym seuē other spyrites worse thē him selfe: & they enter in, & dwel there. And ℔ ende of that man, is worse then the begynninge.

And it fortuned as he spake those thin ges, a certayn womā of the cōpany lyfte vp her voyce, & sayd vnto hym: Happye is the wombe that bare the, and the pap pes whych gaue the sucke. But he sayd: Yea, happy are they that heare the word of God and kepe it. ✠

Whē the people were gathered thicke together: he began to saye: This is an e uil naciō: they seke a signe, & ther shal no signe be geuen thē, but the sygne of Jo nas ℔ pphet. For as Jonas was a signe to the Nin'uites, so shal ℔ sonne of man be to this naciō. ✠ The quene of the south shal ryse at iudgemēt, w the men of this generatiō, & cōdēpne thē: for she cam frō the ende of the worlde, to heare the wisdō of Salomō. And behold a greater then Salomon is here. The men of Nini ue shal ryse at the iudgement w thys gene ration: & shall cōdemne thē: for they re pented at the preachinge of Jonas. And behold a greater then Jonas is here.

mat.xii.d. iii. Reg. x. a ii. Par ix. a math. xii. d.

E ✠ No mā lighteth a candel, & putteth it in a preuy place, nether vnder a bushel but on a candelstick, ℔ they that come in may se the light. The light of thy bodye is the eye. Therfore whē thine eye is sin gle: then is al thy body ful of light. But yf thyne eye be euyl: thē shal al thy body be ful of darckenes. Take hede therfore that the light which is in the, be not dar kenes. For yf all thy body shalbe lyght, hauinge no parte darke: then shall all be full of light, euen as when a candel doth light the with hys brightnes. ✠

And as he spake, a certayn Pharise be sought him to dyne with hym: & he wēte in & sate downe to meate. Whē the Pha rise sawe that, he marueyled that he had not fyrst washed before dyner. And the Lord said to him: ✠ Now do ye pharises make clene ℔ outside of the cup, & ℔ plat ter: but your inward partes ar ful of ra uentinge & wyckednes. Ye foles, dyd not he ℔ made that which is without: make that which is within also? Neuertheles geue almose of ℔ ye haue, & behold all is clene to you. But wo be to you Pharises for ye tithe ℔ mynt & rewe, & al maner er bes, & passe ouer iudgemēte and the loue of God. These ought ye to haue done & yet not to haue lefte the other vndone. F mat.xxiii.e.

Wo be to you Pharises: for ye loue ℔ vppermost seates in the synagoges, and grettinges in the markets. Wo be to you scribes & Pharises Ypocrites, for ye are as graues which appere not, & the men ℔ walke ouer thē ar not ware of thē. Then āswered one of the lawears & sayd vnto him: Master, thus saying ℔ puttest vs to rebuke also. Thē he said: wo be to you also ye lawears: for ye lade mē with bur thens greuous to be borne, & ye your sel ues touche not ℔ packes w one of youre fingers. Wo be to you: ye byld the sepul cres of the prophetes, & your fathers kil led thē, truly ye bare witnesse, ℔ ye alowe the dedes of your fathers: for they killed thē, & ye bylde theyr sepulcres. Therfore sayd the wisdō of god: I wyl send them Prophetes & Apostles, & of thē thei shal slee & persecute: ℔ the bloud of al prophe tes, whych was shed frō ℔ beginning of the worlde, may be requyred of this gene ratiō frō ℔ bloud of ✠ Abel vnto ℔ bloud of Zachary, which perished betwene the aulter & the temple. Verely I saye vnto you: it shalbe requyred of this nation. G Genesi. iiii. ii. par. xxiiii c.

Wo be to you lawears: for ye haue ta ken away ℔ keye of knowledge, ye entred not in youre selues, & thē that came in ye forbade. Whē he thus spake vnto them

the

the lawears and the Pharyses began to wexe busy about hym, and to stoppe hys mouth with many questyõs, laying wayte for hym, and seking to catche some thyng of hys mouth, wherby they might accuse hym.

The Notes.

a* Of Belzebub reade, Math, x, c
b* If I by the fynger of god cast oute deuyls &c/ that is/ yf I by the power of god cast them out &c.

¶ The leuen of the phaeises, Chriſte confoyteth his disciples against persecution warneth them to beware of couetousnes, by the symylitude of a certaine ryche man: he wyl not haue thē to hange vpō earthly thynges, but to watch and to be redy against hys commynge.

The. xii. Chapter.

A S ther gathered togeather an innumerable multytude of people (in so moch y they trode one another) he began to saye vnto his dyscyples: fyrst of al beware of thea* leuē of ỹ pharyses whiche is ypocrysy. For ther is nothyng couered, that shal not be vncouered: nether hyd that shal not be knowen. For whatsoeuer ye haue spoken in darknes: that same shalbe herd in the lyght. And ỹ which ye haue spokē in ỹ eare euē in secret places, shalbe preached euen on the top of the houses.

B I saye vnto you my frēdes: be not afraid of them that kyll ỹ body, and after that haue no more that they can do. But I wil shew you, whom ye shal feare. Feare hym whych after he hath kylled, hath power to cast into hel. Ye I say vnto you hym feare. Are not fyue sparowes bought for two farthinges? And yet not one of them is forgoten of god. Also euen ỹ very heares of your heedes ar nombred. Feare not therfore: ye are more of value then many sparowes.

C I say vnto you: whosoeuer confesseth me before men, euen him shal the sõne of man confesse also before the angelles of god. And he that denieth me before men: shalbe denied before ỹ āgels of god. And whosoeuer speaketh a word agaīste b* the sõne of mā it shalbe forgeuē hi. But vnto hi ỹ blasphemeth ỹ holi gost, it shal not be forgeuē. When thei bring you vnto the synagoges, & vnto ỹ rulers & offycers, take no thought how or what thynge ye shal ānswere or what ye shal speake. For the holy goost shal teach you in ỹ same houre, what ye ought to saye.

✝ One of the company said vnto him: Master byd my brother deuide ỹ enheritaūce wt me. And he said vnto him: Mā, who made me a iudge or a deuyder ouer you? Wherfore he said vnto thē: take heede, & beware of couetousnesse. * For no D mans lyfe standeth in the aboūdance of ỹ thiges which he possesseth. And he put forth a similitude vnto thē saying: The groūd of a certayne rych man brought forth frutes plenteously, & he thought in him self saying: what shal I do? because I haue no roume wher to bestowe my frutes? And he said: This wyll I do. I wyl destroye my barnes, & bilde greater, & therin wil I gather all my frutes and my goodz: & I wyl say to my soule: Soule ỹ hast moche goodes layde vp in store for many yeares, take thine ease: eate, drinck, & be mery. But god sayd vnto hi: Thou fole, thys nyght wil they fetche away thy soule againe frō ỹ Then whose shal those thinges be which ỹ hast prouided? So is it with hi that gathereth tyches? & is not ryche in God.

And he spake vnto his disciples: Therfore I say vnto you: Take no thought for your life, what ye shal eat, nether for your body, what ye shal put on. The life is more then meat, & the body is more thē raymente. Consydre the rauens, for they nether sowe nor repe, whych nether haue store house ner barne, and yet God fedeth them. How moch are ye better then foules. Which of you wt takig thought can adde to hys stature one cubyt? If ye then be not able to do that thing whyche is lest: wht take ye thought for ỹ rēnaūte? Cōsydre ỹ lilies how thei grow. They labour not: they spin not, & yet I say vnto you, ỹ Salomon in all thys royalte, was not clothed lyke to one of these.

If the grasse which is to day in the feelde, & to morow shalbe cast into ỹ fornace, god so clothe, how moch more wyll he clothe you, o ye enduced wt lytle fayth? and aske not what ye shal eat or what ye shal drink, nether clyme ye vp an hye: for al soch thiges ỹ hethen people of ỹ worl de seke for. Your father knoweth that ye haue neade of soch thiges. Wherfore seke

seke ye after the kingdom of god, and al these thinges shalbe ministred vnto you
✠Feare not lytel flocke, for it is your fathers pleasure. to geue you a kyngdom.
c* Sel ỹ ye haue, & geue almes. And make you bagges, whyche were not olde, & treasure ỹ fayleth not in heuen, wher no theefe cometh, nether mothe corrupteth.
For where youre treasure is, there wyll youre hertes be also.

E Let your loines be gerdde about, & your lightes brenning, & ye your selues like vnto men that wait for their master, whē he wil returne frō a weding: that assone as he cōmeth & knocketh, they may open vnto him. Happy are those seruātes, whych the lord whē he cōmeth shall find waking. Verely I say vnto you, he wyl gyrde him self about & make thē to sit doune to meat, & walke by & minister vnto thē. And yf he come in the secōd watch, ye yf he come in the thyrde watch, & shal finde them so, happy are those seruaūtes. Thys vnderstonde, ỹ yf ỹ good man of ỹ house knew what houre the theefe wold come, he wolde surely watche: & not suffre hys house to be broken vp. Be ye prepared therfore: for the sonne of man wyl come at an houre when ye thinke not.

matt.xxiiii.d marc.xiii.c. Then peter sayd vnto him: *Master, tellest ỹ this similitude vnto vs, or to al men? And ỹ lord said: Who ther be a faythful seruaūte & wise, whome his Lorde shal make ruler ouer his houshold, to geue them their outie of meat at due seasō happy is that seruaūte, whō hys master when he cometh, shal find so doing. Of a truth I say vnto you: that he wil make hi ruler ouer al ỹ he hath. But & yf ỹ euil
F seruaūt shal say in his hert: My master wil deferre his cōming, and shall begine to smyte the seruaūtes & maydens, & to eate & dryncke and to be drōcken: ỹ lord of ỹ seruaūt wil come in a day when he thinketh not and at an houre when he is not ware, & wil deuide him, & wil geue hi his rewarde wt the vnbeleuers.

The seruaūt that knew his masters wil & prepared not hi self, nether dyd according to his wil, shalbe beten wt many stripes. But he that knewe not, and yet did cōmit thinges worthy of stripes, shal be beatē wt feaw stripes. For vnto whō moch is geuen, of hym shalbe moche requyred. And to whom men moch cōmyt, the more of hym wyl they aske.

I am come to send fyre on erth: & what is my desyre, but that it were all readye kyndled? Notwithstanding I must be baptysed wt a baptime: & how am I payned till it be ended? Suppose ye that I am come to send *peace on earth? I tel you nay, but rather debate. For frō hēce G forthe there shalbe, v, in one house deuyded, thre against two, & two against thre. The father shalbe deuided against ỹ sonne, & the sōne against the father. The mother against ỹ daughter, & ỹ daughter against ỹ mother. The motherelaw against hyr daughterelawe, and the daughterelawe agaynst her motherelawe.

Then said he to the people: when ye se a cloude ryse out of ỹ west straight way ye saye: we shall haue a shower, and so it is. And when ye se the fourth winde blowe, ye saye: we shall haue heet: and it cōmeth to passe. Ypocrytes, ye can skyl of the faciō of the earthe & of thee skye: but what is the cause, that ye cannot skyl of this time? Ye and why iudge ye not of youre selues what is ryghte.

Whyl thou goest with thyne aduersary to the ruler: as thou art in the way, geue dylygence that thou mayst be delyuered frō hym, leaste he brynge the to the iudge, & the iudge deliuer the to ỹ tayler, & the tayler cast the in to preson. I tel the, thou departest not thence tyll thou haue made good the *vtmost myte.

The Notes.

a* What leuen ỹ faithful must be warre of/ is more cupdently shewed in Math. xvi where by leuen is vnderstanded ỹ doctrine & inuency on of ỹ pharyses/ & of al other mē lyke conditioned vnto thē, here it is noted by thee name of ypocrysye because it is deceatful/ false/ & vngodly/ & maketh all the louers therof ypocrytes:

b* To speake a worde agaynst ỹ sonne of mā is, to be offended wt ỹ humanyte or mā hed of Jesus christ for hys hūble & lowe degree, as were many of ỹ Jewes John. vii. Math. xii. c. Marc. iii. d

c* Sel al. ac, of thys loke Marc. x. c

d* Such peace as this world loueth (whych is then at peace when mens appetytes & desyres ar satysfied, & when ỹ euel agree wt the euel) came I not to send on the earthe, but therfore came I, wt ỹ wordes of verye peace, to destroye the peace of thys world: for lyth ỹ doctryne of ỹ gospel/ which teacheth

cheth al peace, shalbe enuied of many, it cā not be but debate must rise euen amongest greatest frēdes/while they that loue thys world wyl soner exercyse cruelty towarde chē they loue best/then leaue the vices whi che they haue bene accustomed vnto. And agayne/those whom the fyre of the charyte belongyng to ꝑ gospel hath touched/ wyll by no means suffre thē selues to be deuided frō that which they haue begōne to cleaue to, betwyxt them am I not come to set peace, but debate,

e* Of thys Math.v.d

¶ Of the Galileans whō Pylate slew, & of those that died in Siloe. The similitude of ꝑ figge tre. Christ healeth ꝑ sycke woman. The parable of ꝑ mustard sede & leuē. Few entre into the kyngedō. Christ reproueth Herode and Ierusalem.

The.xiii.Chapter.

THere were present at ꝑ same seasō ꝑ shewed him of ꝑ galileans, whose bloude Pylate medled wt their owne sacrifice. And Iesus answered, & said vnto thē: Suppose ye ꝑ these Galileans were greater sinners then all ꝑ other Galileans, because they suffred such punishment? I tel you naye: but except ye repent, ye shal al likewise perysh Or those .xviii. vpon which the toure in Siloe fel, & slew thē, thynke ye that they were sinners aboue al mē ꝑ dwel in Ierusalē? I tel you nay: but except ye repente, ye al shal lykewyse perysshe.

b ✠ He put forth this similitude: a certayne mā had a figge tre plāted in his vineyard & he came & sought frute thereon, & foūd none. Then said he to the dresser of his vineyard: behold, this thre yere haue I come & sought frute in this figge tree, & fynd none: cut it downe: why cōbrethe it ꝑ groūd: and he answered & said vnto him: Lord let it alone this yeare also, tyl I dygge rounde about it, & dōg it, to se whether it wyll beare frute: & yf it beare not thē, after that, cutte it doune. And he taught in one of theyr synagoges on the Sabboth daies. And behold there was a womā which had a spryte of infyrmytye xviii. yeres: & was bowed together & could not lyft vp her self at all. c When Iesus saw her, he called her to him, & sayde to her womā thou art delyuered frō thy dysease. And he laid his handes on her, & immediatly she was strayght, and glorysied god. And ꝑ ruler of the synagoge ānswered wythe indignacion (because that Iesus had healed on the Sabboth daye) and sayde vnto the people. There are .vi. dayes in whych men ought to worke: in them come and be healed, and not on the Sabboth daye.

Then answered hym the Lord, and sayde: *ypocryte, doth not eache one of you on the Sabboth day, lowse his oxe or his asse from the stall, & leade him to the water? And ought not this daughter of Abrahā, whom Satan hath boūd lo xviii yeares, be lowsed frō this bond on ꝑ Sabboth day? And when he thus sayd, al his aduersaries were ashamed, and al ꝑ people reioysed on all the excellent dedes, ꝑ were done by hym. ✠ mathxii, & Luk.xiii.'a

d Then sayd he: what is the kyngdome of God lyke? or wherto shall I compare it? It is lyke a grayne of mustard seede, wyych a mā toke and sowed in his garden: and it grewe & wexed a great tree, & the foules of the ayre made nestes in the braunches of it,

And agayne he sayd: wher vnto shal I liken the kyngdom of god? it is lyke leuen, which a womā toke, and hyd in thre bushels of floure, tyl al was thorow leuended. And he went thorow al maner of cytyes and townes teaching, and iorney inge towardes Ierusalem. Then sayde one vnto hi: Lord, ar ther few ꝑ shalbe saued? And he sayde vnto thē: stryue wt you selues to enter in at the strait gate: for many I say vnto you, wil seke to enter in, and shal not be able.

a* When the good mā of the house is rysē vp, and hath shet to the doore, ye shal beginne to stand wout, & to knock at thee doore saying Lord Lord, open vnto vs: & he shal answere & say vnto you: I know you not whēce ye ar. Then shal ye begin to saye: we haue eaten in thee presence & drōck, & thou hast taught in our stretes. And he shal saye: I tel you I know you not whence ye ar: departe from me all ye workers of iniquytye. Ther shalbe wepyng & gnashyng of teth, when ye shal se Abraha and Isaac & Iacob, and al thee prophetes in the kingdome of God, and your selues thrust out at doores. And they shal come, frō ꝑ east & from the weeste & frō ꝑ north & from the southe, and shall sit downe in the kingdome of god. And beholde, ther are last, whych shalbe first.

And

And there are fyrst which shalbe last.

G The same daye ther came certayne of ỹ Pharises and sayd vnto him: get ỹ oute of ỹ way, and departe hence: for Herode will kyl the. And he sayde vnto them. Go ye and tel ỹ fore, behold I cast oute deuils and heale ỹ people to day and to morow, and the third day I make an ende. Neuertheles, I must walke to daye & to morowe, & the daye folowing: for it cannot be, that a prophet perysh enye other wher, saue at Jerusalem.

mat.xxiii.d. ✱O Jerusalem, Jerusalem, which killest Prophetes, & stonest thē that ar sent to the: how often wolde I haue gathered thy chyldrē together, as the hen gathered her nest vnder her wynges, but ye wold not. Behold youre habitacyō shalbe left vnto you desolate. For I tel you, ye shal not se me vntil ỹ time come that ye shall saie, blessed is he that commeth in the name of the Lorde.

The Notes.

a ✱ When the couenaūt made in ỹ bloud of christ is blynded / then men payne themselues wythe holye workes / trustinge ther by to enter / but al in vayne.

C Jesus eateth wt ỹ pharisee, healeth the dropsy vpon the Saboth, teacheth to be lowly, telleth of the great supper, & warneth them that wil folow hym, to lay their accōptes before what it will cost them. The salt of the earth.

The .xiiii. Chapter ✠

A to eat brede ỹ is to dine or to take a repaste, as. it is sayd. mat.xiiii.c

ANd it chaunced that he wēt into ỹ house of one of ỹ chefe phartises to eate brede on a Sabothe daye: and they watched hym. And beholde ther was a mā before him, which had the dropsye. And Jesus answered & spake vnto ỹ lawears & pharises saying: is it lawful to hele on the Saboth daye? And they held their peace. And he toke him & healed hym, and lett him go: and answered them saying, which of you shal haue an asse or an ore fallen into a pytte, and wil not straight way pul him out on the Saboth daye? And they coulde not answer him agayne to that.

B He put forth a similitude to ỹ gestes, whē he marked how thei preased to ỹ hiest roumes, & said vnto thē: When ỹ art bidden to a wedding of eny mā, sytt not doune in the hiest rouine. lest a more honorable mā then ỹ be bidden of him, & he that bade both him & the, come and saye to the: geue this mā roume, & ỹ then begin wt shame to take the lowest rowme. But rather when ỹ arte bidden, go & syt in ỹ lowest roume, ỹ whē he that bade ỹ cōmeth, he may say vnto the: frende syt vp hier. Then shalt thou haue worshipe in ỹ presence of them that sit at meat wt the. ✱ For whosoeuer exalteth him selfe, shalbe brought lowe. And he that humbleth him self, shalbe exalted. ✠

C mat.xxiii.b Luk.xviii.c

Then sayde he also to him that had desired him to diner: ✠ When thou makest a diner or a supper: call not thy frendes, nor thi brethren nether thy kinsmē or yet rych neighbours: lest they byd the agayne, & a recōpence be made the. But when thou makest a feast, call thee poore, thee maimed, ỹ lame & the blid and thou shalte be happy, for they cannot recompence the. But thou shalt be recōpensed at the resurrection of the iuste men.

When one of them that sate at meate also herd that, he said vnto him: happy is he that eateth breed in the kingedome of god ✠ Then sayd he to him. ✠ A certaine man ordened a great supper, & bade many, & sent his seruaūte at supper time, to say to them that were biddē, come: for al thinges at now redy. And they al at once begā to make excuse. The first sayd vnto hī: I haue bought a ferme, & I muste nedes go & se it, I pray ỹ haue me excused. And another said: I haue bought. v. yocke of oxen, and I go to proue thē, I pray ỹ haue me excused. The thyrd sayd I haue maryed a wyfe & therfore I can not come. And the seruaunte wente, and brought his Master worde therof.

D Wat.xxii.a Apoc.xix.b

Then was the good mā of the house dyspleased, & said to his seruaūte: Go out quyckly into the stretes & quarters of ỹ cytye, and bringe in hither ỹ poore & the maimed & the halt & the blind. And ỹ seruaunt said lorde it is done as thou commaūdest & yet ther is roume. And ỹ lord said to the seruaunt: Go oute into ỹ hye waies & hedges, and compel thē to come in, that my house may be fylled. For I say vnto you, that none of those mē which were bidden, shal tast of my supper ✠

note I haue maryed a wyfe & therfore I can not come

E There went a great cōpany wt him, and he turned and said vnto thē. ✠ If a mā come mat.x.d. mat.viii.

come to me, & hate not his father and mo
F ther & wyfe and chyldren, & brethren, &
systers: moreouer and his owne lyfe, he
cannot be my dyscyple. And whosoeuer
beare not his cros, and come after me cā
not be my dyscyple.

Which of you disposed to bild a toure,
sitteth not downe before & counteth the
cost, whether ye haue sufficiēt to perfourm
it: lest after he hath laide the foūdacyon
& is not able to perfourme it, al ỹ beholde
it, beginne to mock him saying: this mā
beganne to bild, and was not able to ma
G ke an ende. Or what kig goeth to make
batail against another king, and sitteth
not downe fyrst, and casteth in hys mīd,
whether he be able with ten thousand, to
mete him that cometh against him wyth
xx. thousand. Or els whyl ỹ other is yet
a great way of, he wil sēd abassatours,
and desyre peace. So lykewyse one of
you that forsaketh not all that he hathe,
can be my dyscyple. ✠

*Salt is good, but yf salt haue loste
Mat.v.b
Mar.ix.b
hyr saltnes, what shall be seasoned there
with? It is nether good for the lād nor yet
for the donge hyll, but men cast it out at
the dores. He that hathe eares to heare,
let hym heare.

¶ The louyng mercy of God is opened fo[r]th
in the parable of the hundreth shepe, & of the sonne
that was lost.

The.xv.Chapter. ✠

Then resorted vnto hym al ỹ
A Mat.xi.b
Mar.ii.b.
Luce.v.f
publycans and sinners, for
to heare hym. And the pha-
rises and Scribes murmu
red saynge: He receaueth
to hys company sinners, and eateth with
them. Then put he forth this similitude
to them saynge: What man of you ha-
uynge an hundred shepe, yf he loose one
of them, dothe not leue nyntye and nyne
in the wyldernes, and go after that why
che is loost vntyll he fynde hym? And
when he hath found him, he puttethe hi
on hys shulders wythe ioye: And assone
as he cometh home, he calethe to geather
his louers and neighbours saying vnto
them: Reioyse wyth me for I haue foū-
de my shepe which was lost: I say vnto
28 you, ỹ likewise ioye shall be in heuē ouer
one sinner that repēteth, more then ouer
nynty & nyne iuste persons, which nede
no repentaunce. Ether what woman ha-
uig.x. grotes, yf she lose one, doth not ly
ght a cādel, & swepe the house, & seke dy
ligētly tyll she find it? And whē she hath
fonnd it she calleth hir louers & her negh
bours saynge: Reioice with me, for I ha
ne founde the grote which I had lost. Li ¶
kewyse I say vnto you, ioye is made in
the presence of ỹ angels of god ouer one
synner that repenteth. ✠

✠ And he sayd: A certayne man had. ii
sonnes, & the yonger of them sayd to his
father: father geue me ỹ part of ỹ goods
ỹ to me belongeth. And he deuided vnto
them his substance. And not long after,
ỹ yōger sonne gathered al ỹ he had toge
ther, & toke his iorney in to a farre coun-
tre, & ther *he wasted his goodes wt rye- Prou.xxix.a
tous lyuyng. And when he had spent all
that he had, ther arose a great derth tho-
row out al ỹ same lād, & he begā to lack.
And he went & claue to a cytesyn of that
same coūtre, which sent him to his feilde,
to kepe his swine. And he wold fayne ha
ue filled his bely with the codds that ỹ
swine ate: and no man gaue to hym.

¶ The he came to him self and sayd: how D
many hyred seruaūtes at my fathers ha
ue bred ynough, & I dy for hōger. I wil
aryse & go to my father, & wyll say vnto
him: father I haue synned against heuē
& before ỹ, & am no more worthi to be cal
led thy sonne, make me as one of thy hy-
red seruaūtes. And he arose and went to
his father. And when he was yet a grea
te way of, hys father sawe him, and had
cōpassyō, & ran & fell on his neck & kys-
sed him. And the sonne said vnto him: fa
ther, I haue sined against heuē, & in thy
sight, & am no more worthy to be called
thy sonne. But his father said to his ser
uaūtes: bring forth that best garment &
put it on him, & put a rynge on his hand,
& showes on his fete. And bringe hyther
that fatted caulfe and kil hi, & let vs eat
& be merry: for this my sonne was deed, &
is alyue agayne, he was lost, and is now
founde. And they beganne to be merye.
¶ The elder brother was in ỹ feld, & when
he cam & drew nie to ỹ house, he herd mi-
strelsi & daūsing, and called one of hys
seruātes, & asked what those thinges mēa
te. And he sayde vnto him: thy brother is
come

come, & thy father had killed the fatted caulfe, because he hath receued hi safe & sou̅d. And he was angry, & wold not go in. Thé came his father out & entreated him. He answered & sayde to hys father: Lo these many yeares haue I done ꝑ ser uice, nether brake at any time thi cōmaū demēt, & yet gauest ꝑ me neuer so moche as a kid to make mery withe my louers: but assone as this thy sonne was come, which hath deuoured thy goodes wt har lotes, ꝑ hast for his pleasure killed ꝑ fat ted caulfe. And he said vnto him: Sōne, thou wast euer wt me, and al that I haue is thine, it was mete that we shuld make merye and be glad: for thys thy brother was deed, and is a lyue agayne: & was loste, and is founde. ✣

¶ The parable of the wicked Mām̄on. Not one tittle of gods word shal perysh. Of the ryche man, and poore lazarus.

The.xvi. Chapter.

A Nd he said also vnto his dis cyples. ✣ Ther was a certain rych mā, which had a ste= ward, that was accused vn to hym, that he had wasted his goodes. And he called him: & said vn to him: How is it, that I heare this of ꝙ Geue a comptes of thy steward shyppe: For thou mayst be no longer stewarde. The stewarde sayd wt in hym self: what shal I do? for my master wyl take away frō me the stewarde shyppe. I cānot dig ge, and to begge, I am ashamed. I wo= te what to do, that when I am put oute of the stewardshippe, they maye receaue me into their houses.

Then called he al his masters detters, & sayd vnto the first: howe moche owest thou vnto my master? And he sayde an hūdred tonnes of oyle. And he said to hi: take thy byl, & sit downe quickly & wry= te fyfty. Thē said he to another: what o= west thou? And he sayd: an hūdred quar ters of wheat. He sayd to him: Take thy bil, and wryte foure score. And the Lord cōmēded the vniust steward because he had done wisely. For the childrē of thys world ar in their kynde, wiser then ꝑ chil drē of lyght. And I saye also vnto you: ✣ make you frēdes of ꝑ wicked mām̄o, ꝑ whē ye shal departe, they maye receaue you into euerlasting habitacions. ✣

✣ He that is faythful in that whych is lest the same is faythful in moch. And he that is vnfaithful in that least: is vnfai thful also in moch. So then yf we haue not ben faithful in ꝑ wicked mām̄o, who wil beleue you in that which is tru. And yf ye haue not bene faithfull in another mānes busines: who shal geue you your owne? No seruaūt can serue .ii. masters, for other he shal hate ꝑ one & loue the o= ther, or els he shal lene to the one & despy se ꝑ other. Ye cānot serue god & mām̄o.

All these thinges herde the pharyses al so whych were couetous, & they mocked hi. And he said vnto thē: Ye ar they whi chb* tustyfy your selues before mē: but God knoweth your hertes. For that whi che is hyghlie esteined among mē, is ab hominable in the sight of god. ✣

The law & the prophetes raygned vn til the tyme of John: and sence that time ꝑ kyngdom of god is preached, & euerye man stryueth to go in. Sooner shal heuē & erth perysshe then one title of the lawe shall perysh. Whosoeuer forsaketh his wyfe & maryeth another, breaketh ma= trimony. And euery man whych marieth her that is deuorsed frō her husband, cō mitteth aduoutry also.

✣ Ther was a certayne rych man, why ch was clothed in purple and fyne bisse, & fared delicyously euery day. And there was a certayne begger named Lazarus, whyche laye at hys gate ful of soores de sirige to be refreshed wt the cromes why che fel frō the ryche mannes bord. Ne= uertheles, ꝑ dogges came & licked his so res. And it fortuned that the begger dy= ed, and was caryed by the angelles into ✣ Abrahams bosome. The rych man al so dyed, and was buryed.

And being in hel in tormētes, he lift vp his eyes and saw Abrahā a farre of, & la zarus in his bosome, & he cried & said: fa ther Abraham, haue mercy on me, & send Lazarus ꝑ he may dip the typpe of hys figer in water, & cole my tōge: for I am tormēted in this flame. But Abrahā sa= de vnto hi: Sōne, remēber ꝑ thou in th lyfe tyme, receuedst thy pleasure, & contra ry wyse Lazarus payne. Now therfore is he cōforted, & thou art punished. Be= yonde al this, betwene you and vs there

is

is a great space set, so ỹ they which wold go from hence to you cannot: neither mai come from thence to vs.

G Then he saide I praye the therfore father, sende him to my fathers house. For I haue fyue brethrē: for to warne thē lest they also come into the place of torment. Abrahā said vnto hi: they haue Moises & the prophetes let them heare thē. And he said: nay father Abraham, but yf one came vnto them frō the dead, they wolde repent. He sayde vnto hym: If they hea re not Moses and the Prophetes, neither wyl they beleue, though one rose frō dea the agayne.

nota tgoi gors t moses & propfett

The Notes

a* Make you frendes of ỹ wicked Mam mō. This word Mamon is a word of ỹ Sy riā spech, & sygnyfyeth ryches. So that the text meaneth. Bestow your riches accordig to ỹ word of god/ ỹ god be pleased wt youre doinges & not deceitfully as this felow dyd b* ye ar they ỹ iustifie your selues & c. Of this is spoken afore in the. x. chap. e.

c* Some by the bosome of Abrahā do vnderstand the fayth of Abrahā, other some al so vnderstand it of ỹ place wher the elect & chosen that folow ỹ fayth of Abraham do rest after their death. But where that place is (because ỹ scripture doth not expreslly determine it) cā we not tel & therfore may no man be so bolde as to defyne it.

¶ Christ teacheth his disciples to auoyde occasy one of euel, one to forgeue another, stedfastlye to trust in god & no mā to presume in his owne work ke. He healeth the ten lepers, speaketh of ỹ later dayes, and of the ende of the worlde.

The. xvii. Chapter.

A mat. xviii. a marc. ix. t

Then sayd he to his disciples, It cānot be auoided but that offences wyll come. Neuertheless wo be to hym thoro we whome they come. It were better for him that a mylstone were hanged about his necke, & that he were cast into the see, then that he should offende one of these litle lōs. Take hede to you re selues. * If thy brother trespas agaīst the, rebuke him and yf he repēte, forgeue him. And though he sinne against the se uē times in a day, & seuen times in a day tourne agayne to the saying: it repēteth me, forgeue hym.

mat. xviii. a luce. xvii. c marc. xi. k

And the Apostles sayd vnto the Lord: increase our faith. And the lord sayd: yf ye had faith like a graine of mustard sed & shuld say vnto this sicamine tree, pluck thy selfe vp by the rootes, & plāte thy

B selfe in the see: he shuld obey you.

Who is it of you yf he had a seruaūte plowing or fedyng catel, that wolde say vnto him when he were come from thce felde: Go quickly and syt downe to mea te: & would not rather saye to him, dresse wherwt I may sup, and gird vp thi selfe and serue me, til I haue eaten & dronken: & afterwarde, eate ỹ, and dryncke thou? Doeth he thāk that seruaūt because he did that which was cōmaūded vnto hi? I trow not. So lykewyse ye, whē ye ha ue done al those thynges whych ar commaunded you say, we are vnprofitable seruauntes. We haue done that which was oure duety to do.

C In workes may no fayth be putte for by them no mā is iustified before god. but by Christes blood only

¶ And it chaunced as he went to Jerusalē, ỹ he passed thorow Samaria & Galyle. And as he entred in to a certaine toune, there met him ten men ỹ were lepers. Which stode a farre of & put forth their voices & said: Jesu master, haue mercye on vs. Whē he saw thē, he said vnto thē: Go and shewe your selues vnto ỹ Prestes. And it chaūsed as they wēt, they were clensed. And one of thē, when he sawe ỹ he was clēsed, tourned back agayne, & wt a loude voyce praysed God, & fel doune on his face at his fete, and gaue hi thankes. And the same was a Samaritane. And Jesus āswered & said: ar ther not te clensed? But wher ar those nine? There ar not foūde that returned againe, to geue God prayse saue only thys straūger. And he said vnto him: arise, & go thy wa ye thy fayth hath made the whoale.

D

¶ When he was demaūded of ỹ Pharises, whē the kingdō of god shuld come he āswered thē & said: The kyngdom of god cometh not wt wayting for, Nether shal men say: Lo here, lo there. For behold the *kyngdom of God is with in you.

C The kingdom of god is to loue god with al thyne hert, & to put thy hole trust in hym accordyng to the couenāt made in christ. & for christes sake to loue thi neyghbour as christe loued ỹ And al this is wt the in the.

* mat. xxiv. c alibi. & luce. xxi. c

And he sayde vnto the disciples: thee dayes wyl come, when ye shal desyre to se one daye of the sonne of mā, & ye shall not se it. And they shal saye to you: Se here, Se there. Go not after them, nor folow thē, for as the lyghtenynge that apereth out of ỹ one parte of heuen: & shyneth vnto ỹ other parte of heauen. * So shall the sonne of man be in his dayes. But fyrst must he suffre many thinges, & be refused of hys nacyon.

As

As it happened in the tyme of Noe: so shal it be in ỹ time of ỹ sõne of mã. They ate they dranke, they maryed wyues, & were maried, euẽ vnto that same daye, ỹ Noe wẽt into the Arcke: & the floud came & destroied them all. Likewise also, as it chaũced in ỹ dates of Lot. They ate, they drãk, they bought they sold, they plãted, they bylt. And euen the same day that lot went out of Sodom it rayned fire & brym stone frõ heuen, & destroyed thẽ al. After these ensãples, shal it be in ỹ day whẽ ỹ sonne of mã shall appere.

G At that day he that is on the house top & his stuffe in ỹ house: lett him not come doune to take it out. And likewise let not hi that is in the feldes, turne bak againe to that he lefte behinde. Remẽber lottes wyfe. Whosoeuer wil go about to saue hys lyfe, shal lose it: & whosoeuer shal lose hys lyfe, shall saue it. I tel you in thee nyght, ther shalbe two in one bed, ỹ one shalbe receaued & the other shalbe forsakẽ. Two shalbe also agrindig together: the one shalbe receaued, & the other forsaken. And they answered, & sayde to him: where Lord? And he said vnto thẽ: wher soeuer the a* body shalbe, thyther wil the egles resorte.

The Notes.

a* Wherseoeuer the body shalbe/ thyther wyl the egles resort/ ỹ is/ ther as the sonne of mã shalbe to iugde the world, thyther shal al gather together vnto me.

Che teacheth to be feruent in prayer continually. Of the phariles & the publican. The kyngdom of God belongeth vnto childrẽ. Christ ãswerethe the ruler, and promiseth reward vnto al suche as suffre losse for hys sake, and folow him. The blynde man is restored to hys syght.

The.xviii. Chapter. ✠

A And he put forth a similitude vnto thẽ, signifying ỹ mẽ ought alwayes to praye & not to be wery, sayig: Ther was a Judge in a certayne citie, whiche feared not god nether regarded mã. And ther was a certayne wedow in the same citie, whiche came vnto hi sayig: aueng me of myne aduersarie. And he wold not for a whyle. But afterward he said to hi self: thoughe I feare not god nor care for mã, yet because this wedow troubleth me, I wil auẽg her lest at the last she come & hagge on me. And B the Lorde saide heare what the vnryght wes Judge sayeth. And shal not god auenge his elect, whych crye daye and nyght vnto him, ye though he deferre thẽ? I tel you he wyl auenge them and that quickly ✠ Neuertheles, whẽ the sõne of mã cometh, suppose ye, that he shal fynd fayth on the erth.

✠ And he put forth this similitude, vnto certayne which trusted in thẽ selues ỹ they were perfect, & despised other. Two men went vp into ỹ tẽple to praye: ỹ one a pharise & the other a publicã. The pharise stode & prayed thus w̃ him self. God C I thanke the that I am not as other mẽ ar, extorsioners, vniuste, aduoutreres, or as this publicã I faste twise in ỹ weke. I geue tithe of al that I possesse. And ỹ publican stode a farre of, & wold not lift vp his eies to heuen, but smote his brest saying: God be mercyfull to me a sinner. I tel you thys mã departed home to his house iustyfyed moare then the other.* mat.xxiii.b For euery man that exalteth hym selfe, shalbe broughte low: And he that humbleth hym self, shalbe exalted. ✠

* They brought vnto him also babes, Matth.xix.b marke.x.b that he shuld touche thẽ. Whẽ hys disciples saw that they rebuked thẽ. But Iesus called them vnto hi, & said: Suffre childrẽ to come vnto me, & forbyd them not. For of soch is the kyngdom of god. Verely I saye vnto you: whosoeuer receaueth not ỹ kyngdõ of god as a child: he shal not entre therin.

And a certayne ruler asked hym sayinge: good master: what ought I to do, to obtayne eternal lyfe? Iesus sayde vnto hi: Wyht callest ỹ me good? none is good saue God only. Thou knowest the commaũdementes: Thou shalt not commyt Exod.xx aduoutry: ỹ shalt not kil: thou shalt not steale: thou shalt not beare false witnes: Honour thy father & thi mother. And he sayd al these haue I kept frõ my youth. Whẽ Iesus heard ỹ, he sayd vnto him. Yet lakest thou one thig.a* Sel al that thou hast, & distribute it vnto the poore, & thou shalt haue treasure in heuen and come, & folow me. Whẽ he hard that, he was heuy: for he was very ryche.

Whẽ Iesus saw him morne, he sayde: w̃ what difficulte shal they that haue ryches, enter into ỹ kingdom of God: it is easier

easter for a camel to go thorow a nedles eye, then for a rych man to enter into the kingdō of God. Then said they þ heard that. And who shal thē be saued? And he sayd: Thinges which are vnpossible wt men are possyble wyth God.

¶ Then Peter sayd: Lo we haue left al and haue folowed the. And he said vnto them: ✠ Verely I saye vnto you, there is no mā that leaueth house, other father or mother, or brethren, or wyfe, or chyldren for the kingdom of Goddes sake, which same shal not receaue moch more in this worlde: and in thee worlde to come, lyfe euerlastynge.

math.xix.d. marc.x.d

✠ He toke vnto him the twelue, & sayd vnto them. Behold we go vp to Ierusalem, & all shalbe fulfylled that ar writtē by the Prophetes of thee sonne of man. He shalbe deliuered vnto the gentyles, & shalbe mocked and shalbe despytefully entreated, and shalbe spetted on: & when they haue scourged him, they wyl put hi to death, and the thyrd day he shal aryse agayn. But they vnderstode none of these thinges. And this saying was hyd frō them. And they perceaued not thee thynges whych were spoken.

‡ And it came to passe, as he was come nye vnto Hierico, a certayne blinde man sate by the waye syde begging. And whē he hearde thee people passe by, he asked what it meant. And they sayd vnto him, that Jesus of Nazareth passed by. And he cryed sayinge: Jesus þ sonne of Dauid, haue þ mercy on me. And they whych went before rebuked hym, þ he shuld hold hys peace. But he cried so moch the more, ✠ þ sonne of Dauid haue mercy on me. And Jesus stode styll, & cōmaunded him to be brought vnto him. And when he was come neare, he asked him saying what wilt thou that I do vnto the? And he sayde: Lorde that I may receaue my syght. Jesus said vnto him: receaue thy syght: thy fayth hath saued the. And immedately he saw, and folowed him, prayesinge God. And al the people when they sawe it, gaue laude to God. ✠

G math.xx.d marc.x.g

marc.x.g.

The Notes

a✱ Sel al that þ hast. &c. loke in mar. x. c.

¶ Of zacheus, and the ten seruaūtes to whō the talentes were deliuered. Christ rydeth to Jerusalem and weepeth ouer it,

The.xix.Chapter ✠

And he entred in & wēte thorowe Hierico. And beholde, A
ther was a mā named Zacheus, which was a ruler amōg the Publicans, & was ryche also. And he made meanes to se Jesus, what he shuld be: & coulde not for þ preace, because he was of a low stature. Wherfore he ran before, & clymed vp into a wylde fyg tree, to se him: for he shulde come & waye. And when Jesus came to the place, he loked vp, & sawe him, and said vnto him: zache, come downe atonce for to daye I muste abyde at thy house. And he came downe hastelye & receaued him ioyfully. And when they saw þ they al grudged saying: He is gone in to tary wyth a man that is a synner.

And zache stode forth and sayd vnto B
the Lord: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any man wronge, I wyl restore hym fowre fold. And Jesus sayd to him thys daye is helth come vnto thys house, for as moche as he also is become the chylde of Abraham. ✱ For thee sonne of mā is come to seke and to saue that whych was loste. ✠ math.xviii.a

As they heard these thinges, he added therto a symplitude, because he was nye to Hierusalē, & because also they thought that the kyngdō of God shuld shortely appere. He sayd therfore: ✠ ‡ a certayne noble man went into a farre countre, to receaue hym a kyngdō, & then to come agayne. And he called his ten seruaūtes and delyuered them ten pounde, sayinge vnto thē: by and sell tyl I come. But his cytesens hated him, and sent messengers after him sayinge: we wyll not haue this man to raygne ouer vs. C math.xxv.b marc.xiii.b

And it came to passe, when he was come agayne & had receaued hys kingdō, he cōmaunded these seruaūtes, to be called to him (to whō he gaue his money) to wit what euery mā had done. Thē came the first, saying: Lord, thy poūde hath encreased ten poūd. And he sayd vnto him ‡ Wel good seruāt because þ wast faithful in a very littel thing, take thou auctorite ouer. x. cytyes. And the other came saying: Lord thy pound hath encreased fyue pound. And to the same he sayde: & math.xxv.b

H.i. be thou

& be thou also ruler ouer fyue cytyes.

And the third came & sayd: Lord behel de here thy pound, whych I haue kepte in a napkyn, for I feared the. because thou arte a straite man: thou takest vp ỹ thou laydest not downe, & repest that thou did
D dest not sowe. And he sayde vnto hym: *
math.xxv.c Of thine owne mouth, iudge I the ỹ e= uyl seruaũt. Kneweste thou that I am a strait mã takyng vp that I laid not dou ne, & reppynge that I dyd not sow: Wher fore then gauest not thou my money in= to ỹ bank, that at my cõminge I myght haue required mine owne w vaũtage.

And he said to them that stode by: take frõ him that pound, & geue it hi that hath ten pound. And they sayd vnto hym lor de he hath ten pounde. I saye vnto you, that * vnto all them that haue, it shall be geuen: & frõ him that hath not, euen that he hath shalbe take frõ hym. Moreouer those mine enemies, which wold not that I shuld raigne ouer them bring hyther, & slee them before me. * And whẽ he had thus spoken, he procedeth forthe before, assendyng vp to Jerusalem. F

And it fortuned, whẽ he was come nie to Bethphage & Bethany, besides mouñt Olyuete, he sent two of his disciples say tinge: go ye into the towne which is ouer agaynst you. In the which assone as ye ar come, ye shal fynd a colt tied, whereon yet neuer mã sate. Louse him and bryng him hyder. And yf any mã aske you, wht that ye lowse him: thus saye vnto hym, the Lord hath nede of hym.

They that were sent, wẽt theyr waye & foũd, euen as he had sayd vnto thẽ. And as they were alosing the colt the owners said vnto them: why lowse ye the colt: F And they said: for the Lord hath nede of him. And they broughte hym to Jesus. And they cast their rayment on the colt, and set Jesus theron. And as he wente, they spredde, their clothes in the way.

And when he was now come, where he shuld go downe frõ the mouñt Olyuete, ỹ whole multitude of the disciples begã to reioyce, & to laude god w a loude voy ce, for al the miracles that they had sene, saying: blessed be the kyng that cõmethe in the name of the lord: peace in heauen, & glory in the hyest. And some of ỹ phary ses of the cõpany sayd vnto hi: Master rebuke thy disciples. He answered, & say de vnto thẽ: I tel you yf these shuld hol= de their peace, the stones wold crie.

✣ And when he was come nere, he behel de the citie, & wept on it saying: If thou haddest knowen those thinges which be lõg vnto thy * peace, euen at thys thy ti me: But now are they hyd frõ thine eies. For the dayes shal come vpon thee, that thy enemyes shall cast a banke about ỹ, and compasse the rounde, & kepe thee in on euery side, & make the euen w ỹ grou de, with thy chyldren whych are in thee. G And they shall not leue in the, one stone vpõ another, because thou knowest not the tyme of thy vysytacyon.

And he went into the temple, & begãne to cast out them that solde therin, & them that bought saying vnto them, it is writ ten: my house is the house of prayer: but ye haue made it a den of theues. And he taught daili in the tẽple. I * The hie pre stes & the scrybes and the cheke of ỹ peo ple went about to destroye hi: but could not fynd what to do. For all thee people stack by him, & gaue hym audyence.

John.vii. marke.xi.

The Notes:

a * That belonge vnto thy peace. &c, here peace is take for health as in esa, xlviii. /b/

¶ They aske christ one question, & he asketh the another. The parable of the vyneyard. Of tey bu te to be geuen vnto Cesar. and how christ stopeth the mouthes of the Saduces.

The.xx. Chapter. ✣

AND it fortuned i one of tho se daies as he taught ỹ peo ple in the tẽple & preched ỹ gospel: the hye prestes & the Scrybes came w ỹ elders & spake vnto hi sayig: ✣ Tel vs by what auctorite ỹ doeste these thinges: Ether who is he ỹ gaue ỹ this auctorite: He ã= swered & said vnto them: I also wil aske you a question, & answere me, The bap tyme of John: was it from heauen or of a * men: And they thought w in thẽ selu saying: yf we shal say frõ heuẽ: he wyll say: why then beleued ye hi not. But and yf we shal say of men, al the people wyll stone vs. For they be persuaded ỹ John is a prophet. And they answered that they could not tel whence it was. And Je sus sayde vnto them: neither tell I you by what auctorite I do these thynges.

B

matth.xxii. Mark.xii.

a Of men or of Ba. Some matth xxi.e

Thẽ begã he to put forth to the people thys

math.18.b. marke,xii.a

this similitude. ✝ A certayne man plãted a vyneyard, & let it forth to fermers and went hym self into a straunge cõtre for a great season. And when the tyme was come, he sent a seruaũt to hys tenaũtes þ they shuld geue hym of the frutes of the vyneyarde. And the tenauntes dyd bette him, & sent him away empty. And agayn he sente yet another seruaunte. And they dyd bet hym, & koule entreated him also, & sent him awaye emptye. Moreouer, he sent the thyrd to, & hym they wounded, & cast out. Then sayd the lord of the vyne C yard: what shal I do? I wil send my dea re sonne, him peraduenture they wyl re= uerence, when they se hym.

But when the fermers saw hym, they thought in thẽ selues saying: this is the heyre, come let vs kyll hym, that the enhe ritaũce may be ours. And they cast him out of the vyneyard: & kylled him. Now what shall the lord of the vyneyard doo vnto them? He wyl come and destroy the se fermers, & wyl let oute hys vyneyarde to other. ¶ When they hearde that, they sayde: God forbydde.

pla.cxlvii.c math,xxi,d marke xii,a

And he beheld thẽ & sayde: what mea= neth this then that is writtẽ: ✝ the stone þ the bylders refused, the same is made the head corner stone? Whosoeuer stõble at that stone shalbe brokẽ: but on whoso= euer it fal vpõ, it wyl grinde him to pow= der. And the hye prestes & the Scribes þ same houre went aboute to laye handes on hym, but they feared the people. For they perceaued that he had spoken this symylytude agaynst them.

And they watched hi, & sẽt forth spies, D which shuld sayne thẽ selues perfecte, to take him in his wordes, & to delyuer him vnto the power & auctorite of the debite And they asked him saying: Master, we know þ thou sayest & teachest right, ney= ther cõsyderest thou any mãs degre, but teachest the way of god truly. Is it law ful for vs to geue Cesar tribute or noo? He perceaued their craftines, & sayd vn= to thẽ: ✝ why tẽpt ye me? Shewe me a pẽ Mat.xxii,e marke,xii,b ny. Whose ymage & superscriptiõ hath it? They ãswered & said: Cesars. And he said vnto thẽ: geue thẽ vnto Cesar þ whi che belõgeth to Cesar: & to god þ wiche ptayneth to god. And they could not re= proue his sayiñg before þ people, but thei marueled at his ãswer, & held their peace

Thẽ came to hi certayn of the Sadu= F ces which denye þ ther is any resurrectiõ And thei asked hi saying: ✝ Master, Mo= math.xxii,a marke xii,b. Deu.xxv.b ses wrote vnto vs, yf any mans brother die hauing a wyfe, & þ same die without yssue: þ then hys brother shuld take hys wyfe, & rayse vp sede vnto hys brother. Ther were .vii. brethre, & the first toke a wife, & dyed without childre. And þ secõde toke the wyfe, & he dyed chyldles. And þ thyrd toke her, & in lykewyse the resydue of the seuen, & left no childre behind thẽ & dyed. Last of al the woman dyed also. Now at þ resurrectiõ whose wyfe of thẽ shal she be? For seuen had her to wyfe.

Jesus ãswered & said vnto thẽ. The childre of this world mary wyues, & are F maried, but thei which shalbe made wor thy to enioye þ world, & þ resurrectiõ frõ deeth, neither mary wyues nor ar maried nor yet cã die any more, for they ar equal vnto þ angels: & ar the sonnes of god in as moch as they ar the childre of þ resur rectiõ. And þ the dead shall ryse agayne, euẽ Moses signified beside the bushe, whẽ he sayd: ✝ the Lord God of Abrahã Exod.iii.b All h & the God of Jsaac, & the god of Jacob line in god For he is not þ god of þ dead, but of thẽ which liue. For al liue in hi. Thẽ certay= ne of the Pharises ãswered & sayd: Ma ster þ hast wel said. And after that durst they not aske him any questyon at all.

Then sayd he vnto thẽ: ✝ how say they G that christ is dauids sonne? And Dauid mat.xxii.d. marke,xii.b him self saith in the boke of the psalmes ✝ The Lord sayd vnto my Lorde, syt on pſal.cix.a. my right hand, tyl I make thyne enemy es thy fote stole. Seinge Dauid calleth him Lord: how is he then hys sonne?

Thẽ in the audience of al the people, he sayde vnto hys disciples: ✝ beware of mat,xxiii.a marke,xii.b the Scribes, which desyre to go in longe clothing: and loue gretinges in the mar kets, & the hyest seates in the synagoges and the chefe rowmes at feastes, whiche deuoure wydowes houses & that vnder a coloure of long prayng: the same shal receaue greater damnacion.

¶ Christ cõmẽdeth the poore wyddowe, telleth of thee destructiõ of Jerusalẽ, of false teachers, of þ tokens & troubles for to come, of the ends of thee worlde, and of hys owne commynge.

The.xxi. Chapter.

A marc. xii.d

AS he beheld, he sawe ye ryche men, how they cast in their offringes into ye treasury. And he sawe also a certayn poore wyddow, which cast in thy-
ther.ii.mites. And he sayd of truth I say vnto you, this poore wyddow hath putt in more then they all. For they al haue of theyr superfluyte added vnto the offrynge of God: but she, of her penurye hathe cast in al the substaunce that she had.

As some spake of the temple, howe it was garnished with goodly stones & Jewels, he sayd: † The dayes wil come, whē
Mat xxiiii.a marc.xiii.a
B of these thinges whiche ye se, shal not be lefte stone vppon stone, that shall not be throwē downe. And they asked him saynge: Master when shal these thinges be and what signe wyl there be when soche thinges shal come to passe.

And he sayd: take heede, ye be not deceaued. For many wyl come in my name saying: I am he, & the tyme draweth neare. Folowe ye not thē therfore. But when ye heare of warre & dissencion: be not a-
feayed. For these thinges must fyrst come: but the ende foloweth not by and by
C Thē sayde he vnto thē: Naciō shall ryse agaynst nacion, & kingdō agaynst kingdom, & greate earthquakes shalbe in all quarters, and honger, and pestilēce: and fearful thinges. And great sygnes shall there be from heauen.

But before al these, they shal lay their hādes on you & persecute you, delyuering you vp to the Synagoges & into prison, & bring you before kinges & rulers for my names sake. And this shal chaunce you for a testimonial. Let it stick therfore fast in your hertes, not once to study before, what ye shal answere: for I wyll geue you a mouth & wysdō, wher against all your aduersaryes shall not be able to speake nor resist. Yea & ye shalbe betrayed of your fathers & mothers, & of youre brethren, & kynsmen, and louers, & some of you shal they put to death. And hated
D shal ye be of al men for my names sake. Yet ther shal not one heyre of your heades perishe. Wyth your a*patience possesse your soules.

And when ye se Jerusalē besieged with an hoste, thē vnderstād: that ỹ desolaciō of the same is nye. Then let thē which ar in Jewry flye to the mountaynes. And let thē which are in the middes of it, depart out. And lette not them that are in other countreyes, enter therin. For these be the dayes of vengeaunce, to fulfyll all that are writtē. But wo be to them that be wchylde, & to them that geue sucke in those dayes: for ther shalbe great trouble in ỹ E lande, & wrath ouer all thys people. And they shal fal on the edge of the swearde, and shalbe led captyue, into all naciōs. And Jerusalem shalbe troden vnder foote of the gentyls, vntyll the tyme of thee gentyls be fulfylled.

✣ And ther shalbe sygnes in the sunne and in the mone, & in the starres: & in the erth, the people shalbe in soch perplexite, that they shall not tel which way to turne thē selues. The see & the waters shall roare, and mēnes hertes shal fayle thē for feare, and for loking after those thinges which shal come on the erth. For ỹ powers of heauen shal moue. And then shall they se the sonne of man come in a cloud wyth power & great glorye. When these thinges begynne to come to passe: then loke vp, & lifte vp your b*heades for your redemption draweth nye.

And he shewed thē a similitude: behold the fyg tree, & all other trees, when they F shoot forth their budes, ye se & know of youre owne selues ỹ sommer is then nye at hand. So lykewise ye (whē ye se these thinges come to passe) vnderstād, that ỹ kingdō of God is nye. Verely I say vnto you: this generatiō shal not passe, tyll all be fulfylled. Heauen & erth shal passe but my wordes shal not passe. ✣

✣ Take hede to your selues, lest your hertes be ouercome with surfetting and dronkennes & cares of this world: & that, ỹ daye come on you vnwares. For as a snare shal it come on al thē that sit on the face of the erth. Watche therfore cōtinually & praye, that ye may obtayne grace G to flye al this that shal come, and that ye may stand before the sonne of man. ✣

In the daye tyme, he taught in the tēple & at midnight, he went out, and had abyding in the mount oliuete. ‡ And al ỹ people came in the morninge to hym in ỹ Joh.viii.a temple, for to heare hym.

The

The Notes

a* With patience possesse your soules, &c The soule is possessed that is, perisheth not, but is saued by patience, yt is thorow fayth in Christe do patiently suffer all aduersytes.

b* Lift vp your heades &c, To lyft vp ỹ head, is to haue remembrauce or to reioyse.

¶ Christ is betrayed. They eate the ester lambe. The institutiõ of the sacramẽt. They stryue, who shalbe greatest. he reproueth thẽ: he prayeth thre tymes vpõ ỹ mõut. They take him & bring him to the hye prestes house: Peter denyeth hym thryse, & they bringe hym before their councell.

The.xxii.Chapter ✠

THe feast of swete bred drue nye which is called Ester, & the hye Prestes & Scribes sought how to kil him, but they feared ỹ people. Then entred Satã into Judas, whose surname was Iscarioth (which was of ỹ nõbre of ỹ.xii.) & he wẽt his way & cõmuned wt ỹ hye prestes & officers how he might betraye hi to thẽ. And thei were glad: & promised to geue hi money. And he cõsẽted, & sought opportunite to betray him vnto them when the people were awaye.

A mat.xxvi.a. mar.xiiii.a

‡ Thẽ came the day of swete bred, whẽ of necessite the esterlãbe must be offred. And he sent Peter & John saying: goo & prepare vs the esterlãbe, ỹ we may eate. They sayd to hi. Wher wilt ỹ, ỹ we prepare? And he said vnto thẽ. Behold whẽ ye be entred into the citte, there shal a mã mete you bearing a pitcher of water, him folow into ỹ same house ỹ he entreth in, & say vnto ỹ good mã of the house. The master sayth vnto ỹ, wher is the gest chãber, wher I shal eate mine esterlãbe with my disciples? And he shall shewe you a great parlour paued. There make redy. And they wẽt & foũd as he had sayd vnto thẽ: & made ready the esterlambe.

mat.xxvi.b mar.xiiii.a

B

And whẽ thee houre was come, he sate downe & the twelue Apostles wyth him. And he sayd vnto thẽ: I haue inwardly desyred to eate this esterlãbe wythe you before ỹ I suffer. For I saye vnto you: hence forth I wyl not eate of it any more vntil it be fulfilled in the kingdõ of god

mat.xxvi.c mar.xiiii.c luce.xxii.c 1.Cor.xi.c

‡ And he toke the cup & gaue thanckes, & sayd. Take thys, and deuyde it amonge you. For I saye vnto you: I wyll not drincke of the fruyte of the vyne, vntyll the kyngdom of God be come.

And he toke bred, gaue thãkes, & gaue to thẽ, saying: This is my body which is geuẽ for you. This do in the remẽbrauñ-

ce of me. Lykewyse also, when they had supped, he toke the cup saying: Thys cup is the newe testament in my bloud, whiche shall for you be shedde.

Yet behold, ỹ hand of him ỹ betrayeth me, is wt me on the table. And thee sonne of man goeth as it is apoynted: But wo be to ỹ mã by whom he is betrayed. And they begã to enquyre among thẽ selues, which of thẽ it shuld be, ỹ shuld do that.

C mat.xviii.a marke.ix.c luke.ix.c

✠ ‡ And ther was a stryke amõg them, which of thẽ shuld be takẽ for ỹ greatest And he said vnto thẽ: ỹ kinges of ỹ gentyls raygne ouer thẽ, & they ỹ beare rule ouer thẽ, ar called gracious lordes. But ye shal not be so. But he ỹ is greatest amõg you, shalbe as the yoũgest, & he ỹ is cheke, shalbe as ỹ mynister. For whether is greater, he ỹ sitteth at meat: or he ỹ serueth? Is not he ỹ sitteth at meat? And I am amõg you, as he ỹ ministreth. Ye ar they which haue biddẽ wt me in my tẽptatiõs. And I apoynt vnto you a kingdõ as my fat her hath apoynted to me: ỹ ye may eate & drincke at my table in my kingdõ, and syt on seates, and iudge the twelue trybes of Israell. ✠

And the Lord sayd: Simon, Simon behold Satan hath desyred you, to syfte you, as it were wheat: but I haue prayed for the, that thy faith fayle not. And whẽ thou art conuerted, strength thy brethrẽ.

D mat.xxvi.e marc.xiiii.e

And he sayd vnto him. ‡ Lorde I am redy to go with the into prison & to death. And he sayde: I tell the Peter, the cocke shall not crowe thys daye tyll thou haue thryse denyed that thou knewest me.

And he sayd vnto thẽ: when I sent you without wallet & scrippe & shoes: lacked ye any thing? And they sayd no. And he sayd to thẽ: but nowe he ỹ hathe a wallet let hi take it vp, & likewyse his scrip. And he ỹ hath no sweard, let him sel his coote & bye one. For I saye vnto you, that yet that which is wrytte, must be perfourmed in me: ‡ cui wyth the wycked was he nõbred. For those thinges whych ar writtẽ of me, haue an ende. And they said: lord: behold here are two swordes. And he sayde vnto them: it is ynough.

math.xxvi.e Mar.xiii.e Joh.xviii.e

And he came out, & went as he was wonte to moũte Oliuete. And the disciples folowed him. And when he came to

the place, he sayde to them: praye leste ye fall into temptacion.

And he gate him selfe frō thē, about a stones cast, & kneled down, & prayed, saying. Father yf ȳ wilt, withdraw this cup frō me. Neuertheles, not my wil, but thyne be fulfilled. And ther appered an angel vnto him frō heuē, cōforting hī. And he was in an agony, & prayed som what lōger. And his sweat was lyke droppes of bloud, trickling downe to the ground And he rose vp frō prayer & came to hys disciples, & foūd thē sleping for sorowe, & sayde vnto them: why slepe ye? Ryse & praye, lest ye fall into temptation.

While he yet spake: behold, ther came a cōpany, & he ȳ was called Judas one of ȳ. xii. went before them, and preased nye vnto Jesus to kisse him. And Jesus said vnto hī: Judas, betrayest ȳ ȳ sōne of mā wt a kisse? When they which were aboute him sawe what wold folow, they said vnto hī: Lord, shal we smite wt swordes. ✝ And one of thē smote a seruāt of ȳ hyest prest of al, & smote of his right eare. And Jesus āswered & said, suffer ye thus far forth. And he touched hys eare, & healed him. Thē Jesus sayd vnto ȳ hie prestes & rulers of the tēple & thee elders whych were come to him. Be ye come out, as vnto a theke wt swordes & staues? When I was dayly wt you in the tēple, ye stretched not forth hādes against me, but this is euē youre verye houre, & the power of darknes. Thē toke they hym, & led hym, & brought him to the hye Prestes house. And Peter folowed a farre of.

When they had kyndled a fyre in ȳ middes of ȳ palis, & were set down together ✝ Peter also sate downe amōge thē. And one of ȳ wēches, beheld him as he sate by the fyer, & set good eye sight on hī & said this same was also wt him. Thē he denyed him saying: woman I knowe him not. And after a lyttel whyle, āother saw him & sayd: ȳ art also of thē. And Peter said man I am not. And about the space of an houre after, āother affirmed saying: verely euē this felow was wt him, for he is of Galile, & Peter sayde: man I wote not what ȳ sayest. And immedtatly while he yet spake, the cock crewe. And the Lorde turned back & loked vpō Peter. And Peter remembred the wordes of the Lorde, how he sayde vnto hym, before the cocke crowe, thou shalte denye me thryse. And Peter went out, and wepte bytterly.

And the men that stode about Jesus, mocked hym, & smote hym, & blynfolded hym, and smoote hys face. And asked him saying: arede who it is ȳ smoote the? And many other thinges despytfully sayd they agayn st hym.

And assone as it was day ȳ elders of ȳ people & the hye Prestes & Scribes, came together, & led hym into their cōsell saying: art thou very christ? tell vs. And he sayd vnto thē: yf I shal tel you, ye wil not beleue. And yf also I aske you, ye wil not āswere me or let me go. Herafter shal ȳ sonne of man syt on the right hāde of ȳ power of god. Thē sayd they al: art ȳ then the sonne of God? He sayd to thē: ye saye ȳ I am. Then sayde they: ✝ what nede we any further witnes? We ourselues haue herde of hys owne mouth.

mat. xxvi. mar. xiiii. ✠

¶ Jesus is brought before Pilate & Herod. The wemē make lamentation for hims He prayeth for his enemies, forgeueth the theke vpō his right hāde, and dyeth on the crosse. and is buried.

The. xxiii. Chapter

And the whole multitude of thē arose, & led him vnto Pilate. And they begā to accuse hī saying: we haue foūde this felow peruerting ȳ people, & forbiddinge to paye tribute to Cesar: saying, ȳ he is christ a king. And Pilate apposed hym saying: art ȳ the king of the Jewes? He answered him & sayd: thou sayest it. Then sayde Pilate to the hye Prestes, & to the people: I fynde no faute in this mā. And they were the more fearce saying. He moueth the people, teaching thorow out Jewry, and began at Galile, euen to thys place.

✠ mat. xxvii. a mar. xv. & Joh. xviii. c

When Pilate heard mencion of Galile he asked whether ȳ mā were of Galile. And assone as he knew ȳ he was of Herodes iurisdictiō he sent hym to Herode, which was also at Jerusalē i those daies And when Herod saw Jesus, he was exceadingly glad. For he was desyreous to se hī of a lōge seasō, because he had herde many thinges of him, & trusted to haue sene som myracle done by hī. Thē questioned he wt hym of many thiges. But he answered hi not one word. The hye prestes and Scrybes stode forth & accused

mat. xxvi. g mar. xiiii. g Joh. xviii. c

him kraytly. And Herode wyth his men of warre, despised him, & mocked hym, & arayed him in whyte, & sent him agayne to Pilate. ‡ And that same daye Pylate and Herod were made frendes to gether For before they were at variaunce.

Acta.iiij.c

And Pylate called together ỹ hye prestes & the rulers, & the people, & sayd vnto them: ye haue brought this man vnto me, as one that peruerted ỹ people. And behold I haue examined him before you and haue foũde no faute in this man of those thinges wherof ye accuse him. No nor yet Herode. For I sent you to hym: and lo nothing worthy of death is done to him. I wyl therfore chasten him & let him louse. ‡ For of necessite, he must haue let one louse vnto them at that feast.

C

mat.xxvij.d marke.xv.a Joh.xviij.a

And al the people cryed atonce saying away with hym, & delyuer to vs Barrabas: which for insurrectiõ made in the cyte & morther, was cast in prison. Pilate spake agayn to thẽ wylling to let Jesus lowse. And they cryed saying: Crucifye hym, Crucify him. He sayd vnto thẽ the thyrd tyme. What euyll hath he done? I fynd no cause of death in hi. I wyl therfore chasten him, & lett hym lowse. ‡ And they cryed wt a loude voyce, & required ỹ he might be crucifyed. And the voyce of them & of the hye Prestes preuayled.

mat.xxvij.c marke.xv.a Joha.xix.a

D

And Pilate gaue sentence ỹ it shulde be as they requyred & let louse vnto thẽ, hym that for insurrectiõ & morther, was cast into prison, whõ they desyred: & delyuered Jesus to do with him what they wolde. ‡ And as they led him away, they caught one Simõ of Syrene, comynge out of the felde: & on hym layde they the crosse, to beare it after Jesus.

mat.xxvij.d marke.xv.b

And ther folowed him a great cõpany of people & of wemẽ, which wemẽ beweyled & lamented hym. But Jesus turned backe vnto them, & sayd: Daughters of Jerusalẽ, wepe not for me: but wepe for your selues, & for your children. For behold, ỹ dayes wil come, whẽ mẽ shal say ‡ happy ar the barrẽ & the wõbes that neuer bare & the pappes which neuer gaue sucke. Then shal they beginne to say to the moũtaynes, fal on vs: & to the hylles couer vs. For yf they do thys to a grene tree, what shalbe done to the drye.

Luke.xxiij.a Apoc.vij.c Gala.iiij.d

And there were two euyl doers led wt hym to be slayne. ‡ And when they were come to the place, which is called Caluary, ther they crucified him, & the euyl doers, one on the ryght hand & the other on the left. Thẽ sayd Jesus: father forgeue them, for they woote not what they doo. And they parted his rayment, & cast lots And the people stode & beheld. And ỹ rulers mocked him wt thẽ saying: he holpe other mẽ, let him helpe him selfe, yf he be christ ỹ chosẽ of god. The soudiars also mocked him, & cam & gaue him vynegre & sayd: yf ỹ be ỹ king of the Jewes saue thy selfe. And his superscriptiõ was writ ten ouer hym, in Greke, in Latyn, & Hebrew: This is the king of the Jewes.

mat.xxvij.d marke.xv.b Joh.xix.b

E

F

And one of ỹ cuyl doers which hãged, railed on him saying: Yf ỹ be christ saue thy selfe & vs. The other ãswered and rebuked him saying: Nether fearest ỹ god because thou art in the same damnatiõ. We ar righteously punished, for we receaue according to our dedes: But thys mã hath done nothig amisse. And he sayde vnto Jesus: Lord remẽber me wh ỹ comest into thy kingdõ. And Jesus sayde vnto him: Verely I saye vnto the, to day shalte ỹ be with me in * Paradyse.

And it was about ỹ sixt hour. And ther came a darknes ouer al the lãd, vntil the ninth houre, & the sunne was darkened. And ỹ vayle of the tẽple dyd rẽt euẽ thorow the middes. And Jesus cried with a great voyce & sayd. Father, into thy hãdes I cõmẽd my spyrit. And whẽ he thus had sayd he gaue vp the goost. Whẽ the Cẽturiõ saw what had happened, he glorified god saying: Of a surtye thys mã was ryght. And al ỹ people ỹ came together to ỹ sight, beholding ỹ thinges why che were done, smoote their brestes, & returned home. And al his acquayntãce, & the wemẽ ỹ folowed him frõ Galile stode a farre of beholding these thinges.

G

And behold ther was a mã named Joseph, a coũcellour, & was a good mã & a iuste, & did not cõsent to the coũcel & dede of thẽ, whiche was of Aramathia, a cyte of the Jewes: whyche same also wayted for the kingdõ of god: he went vnto Pylate & begged the body of Jesus, & toke it down, & wrapped it in a linnen clothe,

layed it in an hewē toūbe, wherin was neuer man before layed. ✠ And that day was ỹ saboth euen, & the Sabothe drue on. The wemē ỹ folowed after which came wt him frō Galyle, beheld the sepulcre & how his body was leyed. And they returned & prepared odoures and oyntmentes: but rested ỹ Saboth day, accordynge to the commaundement.

The Notes.

a* By Paradyse (as affirmethe Erasmus in his annotacios vpon this text) is vnderstād a place of synguler quietnes & pleasure.

¶ The wemē come to the graue, christ apeareth vnto the two disciples that go towarde Emaus, standeth in ỹ middest of al his disciples, openeth their vnderstandyng in the scriptures, geuethe a charge, & ascendeth vp to heuen.

The.xxiiii. Chapter. ✠

ON ỹ morow after ỹ saboth, erly, in ỹ morning, thei came vnto ỹ toūbe & broughte ỹ odours which they had prepared & other wemē wt thē. And they foūd ỹ stone rowled away frō ỹ sepulcre, & went in: but founde not the body of ỹ lord Jesu. And it hapened, as thei were amased therat: Behold. ii. mē stode by thē in shinig vestures. ✠ And as they were afraid, & bowed downe their face to ỹ erth: they sayd to thē: why seke ye the lyuyng among the ded? He is not here: but is risen. Reuēber how he spake vnto you, when he was yet wt you in galile, saying: ỹ the sōne of mā must be deliuered into the hādes of synful men, & be crucifyed, & the third day ryse agayne

Alath.xx.a marke.xvi.a Iohn.xx.a.

mat.xxviii.a. marke.xvi.b

B And thei remēbred his wordes, & returned frō ỹ sepulcre, & tolde al these thiges vnto ỹ eleuen & to al the remnaūt. * It was Mari Magdalen & Joāna, & Mary Jacobi, & other that were wt thē, which told these thinges vnto the apostles, & their wordes seined vnto them fayned thigs, nether beleued they thē. Thē arose peter & ran vnto the sepulcre, & stowped in & saw the linnē clothes layd by them self, & departed wondryng in hym selfe at that whych had happened. ✠

mark.xvi.b. luce.xxiiii.b.

✠ And behold, ii. of them went that same day to a towne whyche was frō Jerusalem about. lx. score forlōges, called Emaus: & thei talked togethr of all these thiges that had hapened. And it chaūsed, as they cōmened together and reasoned, that Jesus hi self drue neare, & wēt with thē. But their eyes were holdē, that they could not knowe him. And he sayde vnto thē: What maner of cōmunicatiōs are these ỹ ye haue one too another as ye walke, & are sadde? And the one of them named Cleophas, answered & said vnto him: art thou only a straūger in Jerusalem, & hast not knowē the thinges which haue chaūsed therin in these dayes? To whom he sayd: what thinges?

And they sayd vnto him: of Jesus of Nazareth which was a prophet, mighty in dede & word before God, & al the people. And how the hye Prestes, & oure rulers deliuered hym to be condempned to death: & haue crucifyed hym. But we trusted that it shuld haue ben he that shuld haue delyuered Israel. And as touching al these thinges to daye is euen the third daye, that they were done.

C Yea & certayne wemē also of our company made vs astonied, which came erly vnto the sebulchre, & foūd not his body: & came sayinge, that they had sene a vision of angels, whiche sayd that he was alyue. And certayn of thē which were wt vs, went their waye to the sepulchre, and found it euen so as the wemen had sayd but hym they sawe not.

D And he sayd vnto thē: O fooles & slowe of hert to beleue al that the Prophetes haue spokē. Ought not christ to haue suffered these thinges, & to enter into his glory? And he began at Moses, & at al the Prophetes, & interpreted vnto thē in al scriptures which were writtē of him

E And they drue nye vnto ỹ towne whych they wēte to. And he made as though he wolde haue gone further. But they constrayned hym saying, abyde wt vs, for it draweth towardes night, & ỹ daye is fast passed. And he went in, to tary with thē.

And it came to passe as he sate at meat with thē, he toke bred, blessed it, brake & gaue to thē. And their eies were opened & they knew him: and he vanysshed out of their sight. And they said betwen thē selues: dyd not our hertes burne within vs whyl he talked wyth vs by ỹ waye, & as he opened to vs the scriptures? And thei rose vp ỹ same houre, & returned agayn to Jerusalem, & found the eleuen gathered together, & them that were wyth thē

which

whych sayd: the Lorde is rysen in dede, & hath appered to Simon. And they told what thinges was done in ȳ way, & how they knew him in breakyng of breed. ✠

As they thus spake ✠ Jesus him selfe stode in the middes of thē, and said vnto thē: peace be vnto you. And thei were abasshed & afraid, supposyng that they had sene a spyrite. And he said vnto thē: why ar ye troubled, & why do thoughtes arise in your hertes? Beholde my hādes & my fete, ȳ it is euen my selfe. Handle me and se: for spyrites haue not flesh & bones, as ye se me haue. And whē he had thus spoke he shewed them his hādes and his fete. And whil they yet beleued not for ioye & wōdred, he said vnto them: Haue ye here any meate? And they gaue hi a pece of a broyled fysh, and of an honye cōbe. And he toke it, and ate it before them.

And he sayde vnto them. These ar the wordes which I spake vnto you whil I was yet with you: that al must be fulfilled which were wrytten of me in the law of Moses and in the Prophetes, and in ȳ Psalmes: * Then opened he their wyttes, that they myght vnderstand ȳ scriptures, and sayde vnto them: Thus is it wrytten, & thus it behoued christ to suffre, & to ryse agayne from deeth ȳ thirde day, and that repentaūce and remissyon of sinnes shuld be preached in his name amōg al naciōs, ✠ & must be begynne at Jerusalem. And ye are witnesses of these thinges. And beholde, I wyl send the promes of my father vpō you. * But tary ye in the citie of Jerusalem, vntill ye be endewed with power from an hye.

And he led them out into Bethani, and lift vp his hādes & blessed thē. * And it came to passe, as he blessed thē, he departed from thē, and was caryed vp into heuen. And they worshipped hi, and returned to Jerusalem with greate ioye, and were contynuallye in the tēple praysing & lawdynge God: Amen.

Here endeth the Gospel of Sayncte Luke.

The Gospel of S. John.

The euerlastyng byrth of Christ, & how he became mā. The testimony of John. The callyng of Andrew, Peter, &c.

The. J. Chapter. ✠

IN the beginninge was thee worde, & the worde was with God: & the worde was God The same was in the beginning with God. Al thinges were made by it, and without it, was made nothinge that was made. In it was lyfe, & the lyfe was the light of mē, * the lyghte shyneth in the darckenes but the darkenes comprehended it not.

Ther was a mā sente frō God, whose name was John. The same came as a witnes to beare witnes of ȳ light, that al mē thrugh hym myght beleue. He was not ȳ light: but to beare witnes of ȳ light That was a true light which lighteth al men ȳ come into the worlde. He was in ȳ world, & the worlde was made by hym: & yet * the world knewe hym not.

He cam among hys owne, & hys owne receaued him not. But as many as receaued hym, to thē he gaue power to be the sonnes of God in ȳ they beleued on hys name: whyche were borne, not of bloude nor of the wyl of the flesshe, nor yet of the wyll of man: but of God.

And ȳ word was made flesshe & dwelt among vs, & we sawe the glorye of it, as the glory of the only begotten sonne of ȳ father, whyche worde was full of grace and verite. ✠

✠ John bare witnes of him and cryed saying: This was he of whō I spake, he ȳ cometh after me, was before me, because he was yer then I. And of his fulnes haue al we receaued, euē * grace for grace. For ȳ law was geuen by Moses, but grace and truthe came by Jesus Christ. * No man hath sene God at any tyme. The only begottē sonne, whych is in the bosome of ȳ father, he hath declared hī. ✠

✠ And this is ȳ record of John when the Jewes sent prestes & Leuites frō Jerusalem, to aske hym, what arte ȳ? And he cōfessed & denyed not & sayd playnly: I am not christ. And thei asked hī: what then?

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chê: art ÿ Helias: And he said: I am not
Arte ÿ the prophete: And answered no.
Then said thei vnto him: what art thou
that we may geue an ãswere to thê that
sent vs: What sayeste ÿ of thy selfe: He
said I am ÿe * voice of a cr:ar in ÿ wyl-
dernes, make straight the way of ÿ lor-
de, as sayd the Prophete Esaias.

And they which were sent, were of the
D pharises. And they asked hym, and said
vnto him: why baptisest ÿ thê yf thou be
not christ, nor Helyas, nether a prophet:
John ãswered thê saying: I baptyse vñ
water: but one is come amõge you, whõ
ye know not, he it is ÿ cometh after me,
which was before me, whose sho latchet
I am not worthy to vnlose. These thin
ges were done in Bethabara beyõd Jor
dã where John dyd baptyse. ✠

✠ The next day John saw Jesus cõ-
ming vnto him, & saide: behold ÿ lambe
of god, which taketh away ÿ sinne of the
world. This is he of whõ I saide. After
me cometh a mã, which was before me,
for he was yer thê I, & I knew him not:
but ÿ he should be declared to Israel, ther
fore am I come baptysing with water.

E And John bare record saying: I saw ÿ
spryte descẽd frõ heuen, like vnto a doue
& abide vpon him, and I knew him not.
But he ÿ sét me to baptise in water, the
Math. 3.d Mark. 1.d Luke, iii. d same sayd vnto me: * vpon whom thou
shalt se the spryte descend & tary styll on
him, the same is he which baptiseth with
the holy goost. And I saw and bare re-
cord that this is the sonne of god. ✠

The next day after, John stode again,
& .ii. of his disciples. And he beheld Je-
sus as he walked by, & said: beholde the
lãbe of god. And the .ii. disciples herde
him speke & followed Jesus. And Jesus
F turned about, & saw them folow, & sayd
vnto thê: what seke ye: They said vnto
him: Rabbi (which is to say by interpre
tacõ, Master) wher dwellest ÿ. He sayd
vnto them: come & se. They came & saw
wher he dwelt: and abode whi that dai.
For it was about the tenth houre.

One of ÿ. ii. which herd John speake
& followed Jesus, was Andrew Simõ
peters bother, the same fond his brother
Simõ firste, & saide vnto hym: we haue
fond Messias, which is by interpretacõ,
anoynted: & brought him to Jesus. And
Jesus beheld him & saide: thou art Si
mõ the sonne of Jonas, ÿ shalt be called
Cephas: which is by interpretacõ, a stone

The day folowing Jesus wold go in
to galile, & fond phylyp, & sayd vnto hi,
folow me. Philip was of Bethsaida the
citie of Andrew & Peter. And phylyp
found Nathanael, and sayd vnto hym.
We haue found hym of whom Moses
in ÿ lawe, and the Prophetes dyd wryte
Jesus ÿ sonne of Joseph of Nazareth.
And Nathanael said vnto him: can ther
any good thyng come out of Nazareth.
Philip sayd to him: come and se.

Jesus saw Nathanael coming to hi,
& said of him. Behold a right Israelite, G
in whõ is no gile. Nathanael said vnto
him, wher knewest thou me: Jesus an-
swered, & said vnto him: Before ÿ Phi-
lip called ÿ, whê thou wast vnder ÿ fyg
tree, I saw the. Nathanael ãswered and
said vnto him, Rabbi: thou art the sõne
of god, ÿ art ÿ king of Israel. Jesus an
swered & said vnto him. Because I said
vnto the, I saw the vnder the figge tre.
ÿ beleuest. Thou shalt se greter thinges
thê these. And he saide vnto hi: Verely e,
verely, I sai vnto you, hereafter shal ye
se heuẽ opẽ, & the angels of god ascendi
ge & descendyng ouer the sonne of man

The Notes

a* The lyght shyneth in the darkenesse. &c
By the lyght is vnderstand christe & by the
darknes vngodly & vnbeleuyng mẽ, amõg
whom christ came & they receaued him not
as Eph. iiii. d

b* The world knew him not the worlde
is here take for ÿ people of the worlde/ as
after in the, bii/a and Marc/xbi/c

c* Grace for grace. By grace vnderstande
fauour. The meanyng is/for ÿ fauour that
god the father hath to hys sonne Chryste/
hath he receaued vs into fauour: so that as
chryst is beloued of hys father, euen so are
we beloued for hys sake as rom. b, c

d* No mã hath sene god at any tyme, &c.
Ther cã no bodely eye behold ÿ maiesty of
god in his excellẽte nature as he is as we
haue declared in epo. xxxiii, d

e* Voyce that is, I am that I preache I
am sent to proue you synners & to crye on
you to amend, that ye may receaue Chryst.
and hys grace.

✠ Christ turneth the water vnto wine, & driueth
ÿ byers & sellers out of the temple.

The.ii. Chapter.

AND the third day, was there a
marriage i Cana a citie of ga-
lile, & ÿ mother of Jesus was A
ther

ther. And Jesus was called also and his disciples vnto ỹ mariage. And whē the wine failed, ỹ mother of Jesus said vnto hī, they haue no wine. Jesus sayde vnto her: womā what haue J to do w̄ the? myne houre is not yet come. His mother saide vnto the ministers: whatsoeuer he sayeth vnto you, do it. And ther were stādinge ther, syxe waterpots of stone after ỹ maner of the purykying of ỹ Jewes, cōtaynynge two or thre fyrkins a pece.

And Jesus said vnto thē: fyl ỹ waterpottes w̄ water. And thei filled thē vp to ỹ brim. And he said vnto thē: draw oute now, & beare vnto ỹ gouerner of ỹ feast And they bare it. Whē ỹ ruler of ỹ feast B had tasted the water ỹ was turned vnto wine, & knew not whence it was (but the ministers which drue the water knewe) He called the bridgrome, & said vnto hī: All men at the beginning, set forth good wine. & [a]* when men be dronck, then that which is worse. But thou hast kept backe the good wine, vntyll now.

a whē men be drōke. ac That is, whē men be fylled and satisfyed.

This beginīng of miracles did Jesus in Canaor Galile, & sheweth his glori, & his disciples beleued on hī. ✠ After ỹ he descēded into Capernaū, & [b] his mother, & his brethren, & hys disciples, but contynued not manye dayes there.

b Hys mother & hys brethren, loke in Ca. xiii. b

C ✠ And the Jewes ester was euē at hād, & Jesus went vp to Jerusalem, & foūd sittīng in the temple those that sold oxen & shepe & doues & chaungers of money. And he made a scourge of smal cords, & draue thē al out of the tēple, w̄ the shepe & orē, & poured out the chaūgers monei, & ouerthrue the tables, & said vnto them ỹ sold doues: Haue these thīges hence, & D make not my fathers house an house of marchaūdise. And his disciples remembred, how that it was writen* the zele of [p] Ca. lxviii. b thyne house hath euen eaten me.

Then answered the Jewes and sayde vnto hym: what token shewest thou vnto vs, seing that thou dost these thīges? Jesus answered & sayde vnto them: ✠ destroye thys temple, and in thre dayes J wil reare it vp agayne. Then sayd ỹ Jewes. xlvi. yerz was this tēple abildīng: & wylt thou reare it vp in. iii. dais? But he spake of the temple of his body. As sone therfore as he was risen frō deth againe his dysciples remembred ỹ he thus sayde. And they beleued ỹ scripture, and the wordes whych Jesus had sayde,

When he was at Jerusalem at ester in the fest, many beleued on hys name, whē they sawe hys myracles whyche he dyd. But Jesus, put not hym self in theyr hāndes, because he knew al men, and neded not, that any mā shuld testifie of hī. For he knew what was in man. ✠

¶ The cōmunycacyon of chryst w̄ Nicodemus. The doctryne and baptyme of John, and what wytnesse he beareth of Chryst.

The. iii. Chapter. ✠

THen was a mā of the pharises named nicodemus a ruler amōg the Jewes. Thee same came to Jesus by nyght, and sayd vnto hī. Rabby, we know ỹ thou art a teacher whych art come frō god. For no man coulde do such miracles as thou doest, except God wer w̄ him. Jesus āswered & said vnto him: Verely verely J say vnto the: except a mā be borē a new, he cānot se the kīgdom of god. Nicodemus said vnto hī: how can a mā be borē when he is olde? cā he enter into his mothers wōbe & bee borē agayne, Jesus āswered: verely verely. J say vnto ỹ [a]* except ỹ a mā be boren of water & of ỹ spryte, he cānot enter into ỹ kingdō of god. That which is boren of ỹ flesh is flesshe: & ỹ which is borē of thee spryte, is spryte. Maruayle not ỹ J sayd to the, ye must be borē a new. The wynde bloweth wher he lysteth, & ỹ heareste hys soūd: but canst not tel whēce he cometh & whether he goeth. So is euery mā that is borē of the spyryte.

And Nycodemus answered and sayde vnto hym: howe can these thynges bee? Jesus answered & sayde vnto hym. art thou a master in Israel, & knoweste not B these thynges? Verely, verely, J say vnto the, we speke ỹ we know, & testyfye ỹ we haue sene: and ye receaue not our witnes, ✠ when J tell you earthly thīges, ye beleue not: how shuld ye beleue, yf J shal tel you of heuenly thynges.

And [b]* no mā ascēdeth vp to heuē, but he ỹ came downe frō heauen, that is to say, the sonne of mā whych is in heuen.

And as Moses lyft vp the serpēt in ỹ wyldernes, euē so must ỹ sōne of mā be lyfte

mat. xxvi. f. mar. xi. xiiii. f

lyke vp, that none that beleueth in hi pe-
ryshe: but haue eternall lyfe. ✠

✠ For god so loueth the world, that he
hath geuē his only sōne, that none þ be-
leue in hi, shuld perysche: but shulde haue
euerlastig life. For god sēt not his sōne
into þ world, to cōdēpne the worlde * but
þ the world through hi, might be saued.
He þ beleueth on him, shal not be condēp
ned. But he þ beleueth not, is condemp-
ned alreadye, because he beleuethe not in
the name of þ only sōne of god. And this
is þ cōdēpnacion that lyght is come into
the world, & the mē loued darknes more
then lyght, because their dedes were euil
For euery mā that euil doeth, hateth the
light: nether cometh to light lest his ded
shuld be reproued. But he þ doeth truth
cometh to the light þ his ded might be
knowē, how þ they ar wrought in god ✠

After these thynges came Jesus & hys
dysceples into the Jewes land, & ther he
haūted with them & baptised. And John
also baptysed in Enon besydes Salim,
because ther was moche water there, &
thei cam & were baptised. For John was
not yet cast into prison.

✠ And ther arose a question betwene
Johns dysceples and the Jewes about
purifying. And they came vnto John, &
said vnto him: Rabby, he that was w þ
beyond Jordan, to whō thou bareste wit
nes. Behold the same baptiseth, & al mē
come to hym. John āswered, & sayde, a
mā cā receaue nothing at al excepte it be
geuē him frō heuen. Ye your selues are
witnesses, how that I said: I am not chri
ste, but am sent before hym. He þ hath þ
bride, is the brydgrom. But the frend of
the brydegrom, whych stādeth by & hea-
reth hym reioyseth greatly of the bryde-
grooms voyce. This my ioy is fulfilled
He must increase: & I must decrease.

He that cometh frō an hie is aboue all
He that is of þ earth, is erthly, & speketh
of the earth. He þ comethe from heauen,
is aboue al, & what he hath sene & herde:
þ he testyfyeth: but no mā receueth hys
testymony. Howbeit, he þ hath receaued
his testymony * hath set to his sele that
god is tru. For he whō god hath sēt, spe
keth þ wordes of god. * For god geueth
not þ spyrete by mesure (vnto hī). The fa
ther loueth þ sōne & hath geuen al thinges
into his hand. He þ beleueth on þ sonne,
hath euerlasting life: & he that beleueth
not the sonne, shal not se life, but þ wra-
th of god abydeth on hym. ✠

The Notes

a* Excepte amā be borne of water & of þ
spirite &c. By this is signified þ baptyme/
which is the mortificacyon of þ flesche pre-
ched by John baptyst. & the renuyng of the
spirite whych is remission of sinnes obtay
ned by chryst.

b* No man assendeth into heuen/ but he
þ came from heuē &c. That is, no man can
come in heuen but by chryst the sōne of god
that came frō heuē, &c. Only by his ryghte
ousnes must we assende,

c* But that þ world thrugh hi might be
saued &c. The world here doth only signifi
that þ chosen and those that do beleue,

d* Hath set to his sele. & c. that is, hath it
prynted in hys beleke as it were w a seale/

e* God geueth not þ spirite by mesure &c
How þ spirite or the giftes of þ spirite ar
geuen by measure, read roma. xii. & i. Cor. n
xii. And euen so is the spyryte it self geuen
forth thorow al christendom by measure/
but to christ, whych alone hath put awaye
all synnes and deathe was it geuen aboue
measure, as in Tytu. iii.

¶ The louyng communicacyon of chryst wythe þ
woman of Samaria by the welles syde. Howe he
healeth the rulers sonne.

The. iiii. Chapter.

AS sone as the lord had kno
wledg, how þ pharyses had
hearde, that Jesus made & B
baptised mo dyscyples then
John (thought that Jesus
hī self baptised not: but his dyscyples) he
left Jewry, & departed agayne into gali
le. And it was so þ he must nedes go tho
row Samaria. Thē came he to a citie of
Samaria called Sichar, besides þ pos-
session that Jacob gaue to his sonne Jo
seph. And ther was Jacobs well. Jesus
thē wered in his iorney, sate thus on the
wel. And it was * about the syxt houre,
& ther came a womā of Samaria to dra
we water. And Jesus saide vnto her: ge-
ue me drinck. For his ptsciples were go-
ne away vnto þ toune to bye meat. Thē
sayd the womā of Samaria vnto him:
how is it, þ thou being a Jew, askest dri
ke of me, whicham a Samaritane? For
the Jewes medle not with the Samary B
tans. Jesus āswered & sayd vnto hir: yf
thou knewest the gift of god, & who it is
that sayeth to the geue me drink, thou wol
dest haue asked of hym, & he wolde haue

geuen

geuen ꝯ water of life. The womā sayde vnto him. Syr ꝯ hast nothyng to drawe, & thee well is deepe: from whence then hast thou ꝯ water of life? Art thou greater then our father Jacob which gaue vs ꝯ wel, & he him self dranke thereof, and his children, and his catel?

Jesus answered & said vnto hir: whosoeuer drinketh of this water, shal thirste againe. But whosoeuer shal drink of ꝯ water that I shal geue hi, shal neuer be more a thirst, but ꝯ water ꝯ I shall geue him, shalbe in hi a wel of water, springinge vp into euerlastinge life. The womā said vnto hi: Sir geue me of that water, ꝯ I thirst not, neither come hider to draw

C Jesus said vnto her. Go & cal the husbāde, & come hither. And the womā answered & said to him. I haue no husbād. Jesus said to her. Thou hast wel sayde, I haue no husbād. For ꝯ haste had .v. husbādes, & he whom ꝯ now haste, is not thi husband. That saydest thou truely.

The womā said vnto him: Sir I perceaue ꝯ ꝯ arte a prophete. Oure fathers worshipped in this moūtaine: & ye say ꝯ in Jerusalē is ꝯ place wher mē ought to worship. Jesus said vnto her: womā beleue me, ꝯ houre cometh, whē ye shal neither in this moūtayne nor yēt at Jerusalem, worship the father. Ye worshypp ye wot not what: we knowe what we worshyp. For saluacīō cōmeth of the Jewes. But ꝯ houre cometh & now is, when the true worshippers shal worship ꝯ father in ꝯ spirite, & in trouth. For verely suche the father requireth to worship hi, God is a spirite, & they that worshyp hi, must worshyp him in spirite and trouthe.

The womā said vnto him: I wot well Messias shal com, which is called christ. When he is come, he wil tel vs al thinges: Jesus said vnto hir: I that speke vnto ꝯ am he. And cuē at ꝯ poit came his disciples, & merucled ꝯ he talked wt thee woman. Yet no mā said vnto hi: what meanest thou, or why talkest thou with her?

D The womā thē left her watcrpot, & went her way into the citte, & said to thee men. Come se a mā which told me al thynges ꝯ euer I did. Is not he christ? Thē they wet out of the citie, and came vnto hym.

And in ꝯ mene while his disciplꝫ praied him saying: Master, eate. He sayde vnto them: Ib*haue meate to eat, that ye knowe not of. Then said the disciples betwene thē selues: hath any mā brought him meat? Jesus said vnto thē: my meat is to do the will of him ꝯ sent me. And to finish his worcke. Say not ye: ther ar yet foure monethes, & then cometh harueste? Behold I say vnto you, lyft vp your eyes, & loke on the regions: for they are whyte alredy vnto haruest. And he ꝯ repeth receaueth reward, & gathereth frute vnto life eternal: ꝯ both he ꝯ soweth, & he that repeth might reioyce together. And herin is ꝯ saying true, that one soweth and another repeth. I sēt you to repe ꝯ whereon ye bestowed no labour. Other mē labored, & ye are entred into their labours. E

Many of the Samaritās of that citte F beleued on him, for ꝯ saying of the womā, which testified: he told me al thīges that euer I dyd. Thē when the Samaritans were come vnto him they besought hi, that he wold tary wyth thē. And he abode ther two dayes. And many mo beleued because of his owne wordes, & sayd vnto ꝯ womā: Now we beleue not because of thy saying: for we haue herd hi ourselues, and know that thys is cuē in dede chryst the sauiour of the world. F

After two dayes he departed thence, & went away into Galile. * And Jesus hi selfe testified that a prophete hathe none honour in his owne coūtre. Thē as sone as he was come into galile, ꝯ Galileans receaued him whych had sene al ꝯ thynges that he dyd at Jerusalem at the fest. For they wēt also vnto the feaste daye. And Jesus came againe ito Cana of galile, wher he turned ꝯ water into wyne. * Mat. viii. & mark. i. & Luke. iiii. Co'

✠ And ther was a certaine ruler, whose G sōne was syck at Capernaū. Assone as ꝯ same herde ꝯ Jesus was come out of Jewry into Galile, he wēt vnto hi, & besought hi, that he wold descend, & heale his sonne. For he was euen ready to die. Thē saide Jesus vnto him: except ye se sygnes & wōdres, ye cānot beleue. The ruler said vnto hi. Syr come away or euer that my child die. Jesus said vnto hi, go thy way, thy sōne liueth. And the mā beleued the wordes ꝯ Jesus had spokē vnto him, & wēt hys way. And anone as he wēt on his way his seruātes met hym,

and

& told him saying: thy child lyueth. Thē enquired he of them the houre whē he began to amend. And they said vnto him: Yester day ỹ seuenth houre, the feuer left hi. And ỹ father knewe that it was the same houre in which Jesus said vnto hi Thy sonne lyueth. And he beleued, & all his houshold. ✠ This is againe the secō de myracle that Jesus dyd, after he was come out of Jewry into Galyle.

The Notes,

a* About the syxt houre &c, The Jewes rekened ỹ houres of their dai from the sonne rysyng to the sonne settyng, so that the syxt houre was, vi. houres after thee sonne rysyng which at that tyme of the yere was about none,

b* I haue meat to eate &c. his meat is to do the wil of his father, and the chefe thing of his fathers will is to preach ỹ gospell to al the worlde, Which thing was euen now at hand to be done: as when the corne is rype men must kal to harueſt,

¶ He healeth the man that was syck eight & thyrtie yere. The Jewes accuse hi n. he answereth for hym self and reprouyth them.

The. v. Chapter.

A Fter that there was a feaste of ỹ Jewes, & Jesus wente vp to Jerusalē. And ther is at Jerusalē, by the* slaughterhouse, a pole called in the Ebrue tōge, a* bethseda, hauing. v. porches, in which laye a great multitude of syck folk, of blinde, halt and wyddered, wayting for the mouyng of thee water. For an angel went downe at a certayne ceasō into the pole and troubled the water. Whosoeuer then first after ỹ stering of the water, stepped in, was made whole of whatsoeuer disease he had. And a certaine mā was ther which had bene dyseased. xxxviii yeres. Whē Jesus saw hi lye, & knew that he now longe tyme had bene diseased, he said vnto him: Wilt ỹ be made whole? The syck man āswered hi: Syr I haue no mā when ỹ water is troubled, to put me into ỹ pole. But in ỹ meane time, whil I am about to come, a nother steppeth doune before me.

The greke hath theyr house: a place wher they kil the beastes that were offred

B And Jesus said vnto hi: rise, take vp thi bed & walk. And immediatly the mā was made whole, & toke vp his bed, & wente. And ỹ same day was ỹ sabothe daye. The Jewes therfore said to him ỹ was made whole. It is ỹ Saboth daye, it is not lauful for the to cary thy bed. He āswered the he ỹ made me whole, sayd vnto me: take vp thy bed, & get ỹ hēce. The asked they hi what mā is that which sayde vnto ỹ take vp thy bed & walk. And he that was healed, wist not who it was. For Jesus had goten hi self awai, because ỹ ther was preace of people in ỹ place.

C And after that, Jesus foūd hym in the temple, & said vnto him: behold ỹ art made whole, synne no more, lest a worse thige hapē vnto the. The mā departed and told ỹ Jewes that it was Jesus, whyche had made hi whole. ✠ And therfore ỹ Jewes did persecute Jesus, & sought ỹ meanes to slee hi, because he had done these thigs on ỹ saboth day. And Jesus āswered thē +b* my father worketh hider to, & I work, therfore ỹ Jews sought ỹ more to kil hi, not only because he had broken ỹ Saboth: but said also ỹ god was his father & made hi self equall wt god.

D Then āswered Jesus & said vnto them verely verely, I say vnto you: ỹ sōne cā do nothig of him self, but that he seeth ỹ father do. For whatsoeuer he doth, ỹ doeth the sōne also. For the father louethe ỹ sone & sheweth hym al thinges whatsoeuer he hi self doeth. And he wil shew hi greter works then these, because ye shul de marualle. For likewise as thee father raiseth vp ỹ deed, & quickeneth thē, euen so the sōne quyckeneth whō he will. Neither iudgeth the father eny mā: but hath cōmitted al iudgment vnto the sōne, because ỹ al mē shuld honour the sōne, euē as they honour ỹ father. He that honoureth not ỹ sōne, ỹ same honoreth not ỹ father which hath sent hi. Verely, verely I say vnto you: He that hereth my wordes & beleueth on hi that sent me, hath euerlasting life, & shal not come into dampnacyon: but is scaped from deeth vnto life.

E Verely, verely I say vnto you: the time shal come, & now is, whēc* the deed shal here ỹ voice of the sōne of god. And they ỹ heare, shal liue. For as the father hath life in hi self, so likewise hath he geuē to the sōne to haue lyfe in hym self: & hath geuen him power also to iudg, in that he is the sōne of mā: Maruaile not at this: ỹ houre shal come in ỹ which, al that ar in the graues, shal here his voice, & shal come forth: they ỹ haue done good vnto the resurrectiō of life: & they ỹ haue done eupl

Al ỹ ar in ỹ graues shal heare ỹ voice of ỹ sōne of mā: whe meaneth ỹ generall resurrection which shal be in ỹ last daye.

eupl, vnto ỹ resurrectiõ of dãpnatiõ. ✠

F ✠ I can of myne owne self do nothig at al. As I heare, I iudge, & my iudgemẽte is iust, because I seke not myne owne wil but the wyl of ỹ father whych hath sente me. If I beare witnes of my self, my witnes is not true. Ther is another ỹ bareth witnes of me, & I am sure that the wytnes which he beareth of me, is true.

Ye sẽt vnto Iohn, & he bare witnes vnto ỹ truth. But I receaue not the recorde of mã. Neuertheles, these thinges I say, ỹ ye might be sake. He was a burning, & a shyning light, & ye wold for a seasõ haue reioysed in his light. But I haue greater witnes thẽ the witnes of Iohn. For ỹ workes which ỹ father hath geuẽ me to finish: ỹ same workes ỹ I do, bare witnes of me, ỹ the father sent me. And ỹ father hi self which hath sẽt me, beareth witnes of me. Ye haue not herd his voice at any tyme nor ye haue sene hys shape: thereto his wordes haue ye not abyding in you. For whõ he hath sent: him ye beleue not.

Search ỹ scriptures, for in thẽ ye thike ye haue eternal lyfe: & they ar they which testify on me, & yet wil ye not come to me ỹ ye might haue life. I receaue not prayse of mẽ. But I know you, ỹ ye haue not ỹ loue of god in you. I am come i my fathers name, & ye receaue me not. Yf another shal come in his owne name, hi wyll ye receaue. How cã ye beleue which receaue honour one of another, & seke not the honour that cometh of God onely?

Do not thike ỹ I wil accuse you to my father. Ther is one ỹ accuseth you, euen moses i whõ ye trust. For had ye beleued moses, ye wolde haue beleued me: for he wrote of me, but seing ye beleue not his writig: how shuld ye beleue my wordes? ✠

The Notes

a* Bethseda or as some writeth bethesda is asmoch to say as a spittle or an hospital, where as poore folckes hath their beinge. Which place was by a pole wher the shepe that were offred in ỹ tẽple were kept. And the sicke remayned ther loking for the mouinge of the water. &c.

b* My father worketh hetherto & I worke &c, ỹ is, my father kepeth not ỹ Saboth day, nomore do I. but my father vseth no cõmẽ merchãdise on ỹ saboth. & nomore do I.

c* The deed shall beare ỹ voyce of ỹ sõne of god &c. Here he speaketh of ỹ resurrectiõ of iustificatiõ, wherby ỹ wicked ariseth frõ his wickednes & wherbi ỹ siner is brought frõ ỹ deeth of his sines into ỹ life of rightes ousnes, & specially of ỹ calling of ỹ gẽtyls, which was done after ỹ cõming of the holy goost. for ỹ gẽtils ar reputed as dead mẽ in cõparisõ to ỹ Iewes, and afterward when he sayth &c.

Iesus sedeth, v.m, me. departeth away, ỹ they shuld not make him king, & reproueth ỹ fleshly heerers of his word. The carnal ar offended at him.

The. vi. Chapter ✠

After these thinges Iesus wẽt his way ouer the see of Galile nye to a citie called Tiberias. B
And a great multitude folowed him, because they had sene his myracles whych he dyd on thẽ that were diseased. And Iesus went vp into a moũtayne, & there he sate with his disciples. And ester, a feast of ỹ Iewes was nye. ✠ ✠ Then Iesus lift his eyes, & saw a great cõpany come vnto hym, & sayde vnto Philip: whence shal we bye bread that these might eate. This he sayde to proue hym: for he hym selfe knewe what he wold do. mat. xiiii. b. marke. vi. c. luke. ix. b

Philip ãswered him, two hũdred penyworth of bred ar not sufficient for thẽ: ỹ euery mã haue a litel. Then sayd vnto hi one of his disciples. Andrew Simon Peters brother. Ther is a lad here, whiche hath. v. barly loaues & .ii. fishes: but what is that amõg so many? And Iesus sayd: Make the people sit downe: Ther was moch grasse in the place, & the men sate downe, in nõbre, aboute. v. M. And Iesus toke the bred, & gaue thãkes and gaue to thee disciples, & hys disciples to them that were set downe. And lykewise of the fyshes as moche as they wolde. B

Whẽ they had eate ynough he sayd vnto his disciples, gather vp ỹ brokẽ meat that remayneth: ỹ nothing be loost. And they gathered it together, & filled twelue baskets with the brokẽ meat, of the fyue barly loues: which brokẽ meat remained vnto thẽ ỹ had eatẽ. Then the men, whẽ they had sene ỹ myracle ỹ Iesus did, sayde: this is of a trueth the Prophete that shuld come into the worlde. ✠

Whẽ Iesus perceaued ỹ they wold come & take hi vp to make hi kyng, he departed agayn into a mõtayne him self alone mat. xiiii. c. marke. vi. f. luke. vi. c

And whẽ euẽ was come hys disciples wẽt vnto ỹ see & entred into a ship & wẽt ouer the see vnto Capernaũ. And anone it was darcke, and Iesus was not come to them. And the see arose wyth a greate

wynde

wynd that blew. And when they had rowē about a.xxv.or a.xxx.furlonges, thei saw Jesus walk on the see, & drawe nye vnto ꝯ ship, & were afrayed. And he sayde vnto thē: It is I, be not afrayd. Thē wold they haue receaued hym into thee ship, & the shyp was by and by at the lād whyther they went.

C The daye folowyng, the people whyche stode on the othersyde of the see, saw ꝯ ther was none other shippe there, saue that one wher into his disciples were entred, & that Jesus went not in wt his disciples in the ship: but that his disciples were gone away alone. Howbeit, ther came other shippes frō Tiberias nie vnto ꝯ place, wher they ate brede, when ꝯ lord had blessed. Then when ꝯ people sawe ꝯ Jesus was not ther nether his disciples, they also toke shippynge & came in Capernaum sekyng for Jesus.

And whē they had foūde hī on ꝯ other syde of ꝯ see, they said vnto him: Rabbi, whē camest ꝯ hither? Jesus ānswered thē & said: verely, verely I saye vnto you: ye seke me, not because ye saw ꝯ myracles: but because ye ate of ꝯ loues, & were fylled. ✝ Labour not for the meate whyche perisheth, but for the meat that endureth vnto euerlastyng lyfe, which meat ꝯ sonne of man shal geue vnto you. For hym hath god the father *sealed.

D Then said thei vnto him: what shal we do that we might worck the worckes of God? Jesus answered & sayd vnto thē. Thys is ꝯ work of God, that ye beleue on him, whō he hath sent. They sayd vnto hī: what sygne shewest thou thē, that we mai se & beleue the? What doest thou worcke? Oure father dyd eate Manna in the desert, as it is wrytten: He gaue thē brede from heauen to eate. Jesus sayde vnto thē: verely, verely I saye vnto you Moses gaue you not bred from heauē: but my father geueth you the true brede frō heauen. For the a *brede of god is he which cōmeth downe frō heauē, and geueth lyfe vnto the worlde.

Thē said they vnto him: lord, euer more geue vs this bred. And Jesus said vnto thē: I am ꝯ brede of lyfe. He that cometh to me shall not honger: and he that beleueth on me shal neuer thirst. But I saye de vnto you: ꝯ ye haue sene me, & yet beleue not. All that the father geueth me shal come to me: & him that cometh to me, I cast not away. For I cam downe frō heuen: not to do myne owne wyll, but hys wil which hath sent me. And thys is the fathers wil which hath sente me, that of al which he hath geuē me. I shuld loose nothing: but shuld rayse it vp agayne at ꝯ last day. And this is ꝯ wil of hī ꝯ sent me: ꝯ euery mā which seith the sōne & beleueth on hī, haue euerlastig life. And I wil rayse him vp at ꝯ last day. The Jewes thē murmured at hī, because he sayde: I am that bred which is come downe frō heuē. And they said: Is not this Jesus the sōne of Joseph, whose father and mother we knowe? How is it then that he saieth, I came doune frō heuē. Jesus ānswered & said vnto thē. Murmur not betwene your selues. ✝ No mā can come to me except ꝯ father which hath sēte me drawe hī. And I wyll rayse him vp at ꝯ last day. It is wrytē in ꝯ prophetes, that they shalbe al taught of god. Euery mā ther fore that hath herd & hath larned of the father cometh vnto me. Not that any mā hath sene ꝯ father, saue he which is of god, the same hath sene the father. math.xi.b Luk.vi.b

Verely verely I say vnto you, he that beleueth on me, hath euerlasting lyfe. I am that brede of lyfe. Your fathers dyd eate Manna in the wylderneſſe and are dede. This is that bred which commeth from heuen that he which eatethe of it, shuld also not dye. I am that lyuing brede which came downe from heuen. If any mā eate of this bred, he shal liue for euer. And the brede that I wyll geue is my flesh, which I wyl geue for thee lyfe of the worlde. F

And the Jewes stroue amōg them selues saying: How cā thys felow geue his flesh to eate? Then Jesus said vnto thē. ✝ Verely, verely I say vnto you, except ye eat ꝯ flesh of ꝯ sonne of mā & drynke his bloude, ye shal not haue life in you. Whosoeuer eateth my flesh & drynkethe my bloud, hath eternal life, & I wyl rayse hī vp at the last day. ✝ For my flesh is meat in dede: & my bloud is drynk in dede. He that eateth my flesh & drynkethe my bloud, dwelleth in me & I in him. As

the

the lyuing father hath sent me, euē so lyue I by my father: and he that eateth me shal lyue by me. Thys is the bred which came frō heauē: not as your fathers haue eaten Manna & are dead. He ꝑ eateth of this bread, shal lyue euer. ✠

These thinges said he in the synagoge as he taught in Capernaū. Many therfore of his disciples: whē they had herde this, sayd: this is an hard saying: who cā abyde ꝑ hearing of it? Jesus knew in hi self, ꝑ his disciples murmured at it, and sayd vnto thē: b* Doth this offend you? What & yf ye shal se the sonne of mā ascende vp where he was before? It is the spyrete ꝑ quickeneth, ꝑ flesshe profeteth nothing. The wordes ꝑ I speake vnto you are spyrete and lyfe. But ther are some of you that beleue not. For Jesus knew frō the beginning, which they were that beleued not, & who shulde betraye hym. And he sayd: therfore sayde I vnto you: that noman can come vnto me, except it were geuen vnto him of my father.

Frō ꝑ tyme many of his disciples wēt backe & walked no more with him. Thē sayd Jesus to the twelue: wyl ye also go away? Thē Simō Peter āswered: Master to whō shall we go? Thou haste the wordes of eternall lyfe, ✠ and we beleue and know that thou art Christ the sonne of the lyuing God. Jesus answered thē: Haue not I chosen you twelue, & yet one of you is a deuyll? He spake it of Judas Iscariot the sonne of Symon. For he it was that shoulde betraye hym, and was one of the twelue. ✠

matthe. xvi. c
mar. viii. d
Luke. ix. c

The Notes

* (Sealed) that is: he hath put his marke of the holy ghost on hym whyche testifieth wyth myracles what he is.

a* The bred of God is he whych cometh down frō heuē &c. The word of the gospell (whych is Christ) is the true & lyuely bred of heauē ꝑ geueth lyfe to the whole world.

b* Doth thys offende you &c. That is yf my wordes do so offend you, what wyl thē ꝑ perfourmāce of thē do? whē ꝑ sonne of mā shal do in dede that he hath nowe spoken.

¶ Jesus cometh to Jerusalē at the feast, teacheth ꝑ Jewes & reproueth thē: Ther ar diuers opinions of him amōg the people, the Pharises rebuke the officers because they haue not takē hym, & chyde wyth Nicodemus for takynge hys part.

The. vii. Chapter ✠

AFter that, Jesus went aboute into Galile, & wolde not go about in Jewry for the Jewes sought to kyl hi. The Jewes tabernacle feast was at hand. Hys brethrē therfore sayd vnto him: get the hence & go into Jewry that thy disciples may se thy workes ꝑ thou doest. For ther is nomā ꝑ doeth any thinge secretly, & he him self seketh to be knowen openly. Yf thou do soch thinges, shewe thy selfe to the world. For as yet hys brethren beleued not in hym.

Thē Jesus sayd vnto thē: My tyme is not yet come: but your tyme is allway redy. The world cānot hate you. But me it hateth: because I testifye of it, that the workes of it ar euyl. Go ye vp vnto this feast. I wil not go vp yet vnto this feast for my tyme is not yet full come. These wordes he sayd vnto thē, & abode styl in Galile. But as sone as his a* brethrē were gone vp, thē wēt he also vp vnto ꝑ feast: not openly, but as it were preuelt. Thē sought hi the Jewes at the feast: & sayd: where is he. And moche murmuringe was ther of him amōg ꝑ people. Some said: He is good. Other said nay, but he deceaueth ꝑ people. Howbeit no mā spake openly of him, for feare of ꝑ Jewes ✠

B

✠ In ꝑ middes of the feast, Jesus wēt vp into the tēple & taught. And ꝑ Jewes marueled sayīg: How knoweth he ꝑ scriptures, seyng ꝑ he neuer learned? Jesus āswered thē, & sayd: My doctrine is not myne: but his ꝑ sent me: If any mā wyll do his ✠ wyll, he shal know of ꝑ doctrine, whether it be of god, or whether I speake of my self. He ꝑ speaketh of hym self, seketh hys owne prayse. But he ꝑ seketh his prayse that sent him, the same is true and no vnrighteousnes is in him.

He ꝑ loueth ꝑ wil of god to kepe his law: the same vnderstādeth the doctryne

C

Dyd not Moses geue you a law, and yet none of you d* kepeth the law? Why go ye about to kyl me. The people āswered & sayde: thou hast the deuyl: who goeth aboute to kyl the? Jesus answered & sayde to them: I haue done one worcke, and ye al meruayle. Moses therfore gaue vnto you circūcision not because it is of Moyses: but of ꝑ fathers: And yet ye on the Saboth daye, circūcise a man. Yf a mā on the Saboth day receaue circūcision without breaking of ꝑ law of Moses: disdayn ye at me, because I haue made a man euery whyt whole on the Sa-

both day: Judge not after ỹ vtter apea-
rañce: but iudge righteous iudgement.

Thē sayd some of them of Ierusalē: is not this he whō they go about to kil: Be hold he speaketh boldely, & they saye no-thing to him. Do ỹ rulers know in dede ỹ this is very Christ: Howbeit we know this mā whēce he is: but whē christ com-meth, nomā shal know whence he is.

Then cried Iesus in the temple as he taught saying: ye know me, & whence I am ye knowe. And yet I am not come of my self, but he that sente me is true, whō ye know not. I knowe hym: for I am of him, & he hath sent me. Thē they sought to take him: but no man layd handes on him, because hys tyme was not yet come. Many of the people beleued on him and sayd: whē Christ cometh, wyl he do moo myracles then thys mā hath done?

C The Pharises heard ỹ the people mur mured soch thinges about him. Wherfo re the Pharises & hye prestes sent min-sters forth to take him. Thē sayd Iesus vnto thē: Yet am I a little whyl wt you, & then go I vnto him ỹ sent me. Ye shall seke me, & shal not fynd me: & wher I am thyther cā ye not come. Thē sayd the Ie-wes bet wene thē selues: whither wyll he go, that we shall not fynde him? Wyl he go amōg the gentils which are scattered al abroade, & teache the gentiles: What maner of sayīg is this ỹ he sayd: ye shall seke me, & shal not fynd me: and where I am, thither can ye not come?

F In the last daye: the great day of the feast Iesus stode and cryed sayinge: Yf any man thyrst, let hym come vnto me, & drincke. He that beleueth on me, as sayth the scripture out of hys belly shall flowe ryuers of water of lyfe. Thys spake he of the spyrete whych they that beleued on hym, shuld receaue. For the holy ghost was not yet there, because ỹ Iesus was not yet glorifyed.

Many of the people, whē they heard this saying, sayd: of a truth this is a pro-phet: other sayd, this is christ: som sayd: shal christ come out of Galile: Sayeth not ỹ scripture ỹ christ shall come of the sede of Dauid: & out of ỹ town of Beth leem where Dauid was? So was there dissenciō amōg the people about hī. And some of thē wolde haue take hym: but no mā layde hādes on him. Then came the ministers to the hye prestes & Pharises. And they sayde vnto them: why haue ye not brought him? The seruātes āswered neuer mā spake as this mā doeth. Then āswered thē the Pharises: ar ye also dis-ceaued? Doth any of the rulers or of the pharises beleue on hī? But the comē peo ple which know not ỹ law: ar cursed. Ni codemus sayd vnto thē: He ỹ came to Je sus by nyght, & was one of them. Doth our law iudge any mā before it heare hī, and know what he hath done? They an-swered & sayd vnto him: art thou also of Galile? Searche & loke, for out of Gali le aryseth no Prophete. And euery man went vnto his owne house. F

The Notes

a* Dkbzethzen, loke in Gen. xiii. b
b* None of you kepeth the law. &c. Of ỹ kepyng of the lawe Math. v. c

C A womā is take in aduoutrie. Christ deliureth her. The fredō of soch as folowe christ, whō they accuse to haue the deuyl with him, & go about to stone hym.

The. viii. Chapter. +

And Iesus went vnto mouē olyuete, & erly in the morning came agayn into the tem ple & al the people came vn-to him, & he sate downe and taught thē. And the Scribes & phatises brought vnto him a womā taken in ad-uoutry, & set hyr in the middes & said vn to him: Master, this womā was take in aduoutry, euē as the dede was adoyng. Moses in ỹ law cōmaūded vs that soch shuld be stoned. What sayest thou ther-fore? And this they sayd to tempt him: ỹ they might haue wherof to accuse hym. Iesus stouped downe, & with his finger wrote on the groūd. And whyle they cō-tinued asking him, he lyft hym selfe vp, & sayd vnto thē: let him ỹ is among you without synne, cast the first stone at her. And agayne he stowped downe & wrote on the ground. And as sone as thei hear de that, they wēt out one by one, ỹ eldest fyrst. And Iesus was left alone, & ỹ wo-man standing in the middes. When Je-sus had lyfte vp hym self agayne, & saw noo man, but the woman, he sayde vnto hyr: woman where are those thyne accu-sers? Hathe noo man condempned thee?

A Luke. xxi. g

B

She

She sayd: No man Lorde. And Jesus sayd: Nether do I condẽpne the. a * Go, and synne no more. ✠

✠ Then spake Jesus agayne vnto thẽ saying: I am the light of ỹ worlde. He ỹ followeth me, shal not walke in darknes: but shal haue the light of lyfe. The Pharises sayd vnto him: ỹ beerest recorde of thy self, thy record is not true. Jesus answered & sayd vnto thẽ: though I beare record of my selfe, yet my record is true: for I know whẽce I cam & whether I go But ye cãnot tel whẽce I come & whither
C I go. Ye iudge after ỹ flesche, I iudge no mã. And yf I iudge, my iudgemẽt is true For I am not alone: but I & the father ỹ sent me. It is also writtẽ in your lawe, ỹ the testimony of two mẽ is true. I am one ỹ bare witnes of my selfe, & the father ỹ sent me, beareth witnes of me. Thẽ sayde they vnto him: wher is thy father? Jesus ãswered: ye nether know me, nor yet my father, yf ye had knowẽ me, ye shuld haue knowẽ my father also. These wordes spake Jesus in ỹ treasury, as he taught in the tẽple, & no mã layde hãdes on him for his tyme was not yet come. ✠

Then sayd Jesus agayne vnto them: ✠ I go my way, & ye shal seke me, & shal dye in your synnes. Whyther I go, thyther can ye not come. Then sayd the Jewes: wyl he kyl hym self, because he sayeth, whether I go, thether can ye not come? And he sayd vnto them: ye are from beneth, I am from aboue. Ye ar of thys world, I am not of this worlde. I sayde therfore vnto you, that ye shal die in your synnes. For except ye beleue that I am he, ye shal dye in your synnes.

Then sayd they vnto him, who art ỹ?
D And Jesus sayd vnto thẽ: Euẽ the very same thinge ỹ I saye vnto you. I haue many thinges to saye, & to iudge of you. Yea & he that sent me is true And I speake in ỹ worlde, those thinges which I haue heard of him. Howbeit they vnderstode not that he spake of his father. Then sayd Jesus vnto thẽ: when ye haue lyfted vp an hye ỹ sonne of mã, thẽ shal ye knowe that I am he, & that I do nothinge of my selfe: but as my father hath taughte me, euẽ so I speake: and he that sent me, is wt me. The father hath not left me alone, for I do alwayse those thinges that please him. ✠ As he spake these wordes many beleued on him.

✠ Then sayde Jesus to those Jewes which beleued on him. Yf ye continue in my wordes, then ar ye my very disciples and shal know the truth: & the truth shal make you free. They ãswered hym: We be Abrahãs sede, and were neuer bonde to any mã: why sayest thou then, ye shal be made free.

Jesus answered thẽ: verely, & verely I saye vnto you ỹ whosoeuer committeth synne, is the seruãt of sinne. And the seruãt abideth not in ỹ house for euer: But the sonne abideth euer. Yf the sonne therfore shal make you free, then ar ye free in dede. I know ỹ ye ar Abrahãs sede: but ye seke meanes to kil me, because my sayinges haue noo place in you. I speake ỹ I haue sene with my father: & ye do that which ye haue sene wt your father. They ãswered & said vnto him: Abrahã is our father. Jesus sayd vnto thẽ Yf ye were Abrahãs chyldren ye wold do the dedes of Abrahã. But now ye go about to kyl me, a mã ỹ haue tolde you ỹ truth which I haue herde of god: this dyd not Abrahã. Ye do ỹ dedes of your father. Then sayd they to hi: we were not borne of fornication. We haue one father, whych is god. Jesus said vnto them: yf god were your father, thẽ wolde ye loue me. For I proceaded forth & come frõ God. Nether came I of my selfe, but he sent me. Why do ye not know my speach? Euẽ because ye cãnot abyde the hearing of my wordes

Ye are of your father the deuyl, & the lustes of your father ye will do. He was a murtherer frõ the beginning, & abode not in the truth, because ther is no truth in him. When he speaketh a lye, thẽ speaketh he of his owne. For he is a lyar, & ỹ father therof. And because I tel you the truth, therfore ye beleue me not.

✠ Which of you cã rebuke me of synne? Yf I saye thee trueth, why do not ye beleue me? ‡ He that is of God heareth Gods wordes ✠ Ye therfore heare them not, because ye are not of God. Then answered the Jewes & sayd vnto hi: Saye we not wel that ỹ art a Samaritan and hast the deuil? Jesus answered: I haue not

C Roma. vi. e
vi. Pet. ii. D

a Iohn. viii. b.

not the deuyl: but I honour my father, and ye haue dishonoured me. I seke not myne owne prayse: but there is one that sekcth and iudgeth.

Verely, verelye I saye vnto you, yf a man kepe my sayinges he shal neuer see death. Then sayde the Jewes vnto him. Now know we that thou hast ỹ deuil. Abraham is dead, and also the Prophetes and yet thou sayest yf a mā kepe my sayinge, he shal neuer taste of death. Arte ỹ greater then our father Abraham, which is dead? & the Prophetes are dead. Whō makest thou thy selfe.

Jesus answered, Yf I honoure my selfe, myne honour is nothing worth. It is my father that honoureth me, whych ye saye, is your God, & ye haue not knowen hym: but I knowe hym. And yf I shuld saye, I know hym not, I shuld be a lyar lyke vnto you. But I know him, and kepe hys sayinge.

Youre father Abraham was glad to se my b*daye, & he sawe it and reioyced. Thē sayd the Jewes vnto him: thou art not yet. l. yere olde, and hast thou sene Abrahā? Jesus sayd vnto thē: Verely verely I saye vnto you: yer Abraham was I am. Then toke they vp stones to caste at hym. But Jesus hyd hym selfe & wēt out of the temple.

The Notes

a* Goo & synne no moze, &c. The gospell preacheth not so remissiō of sinnes vnto vs that we shulde continue in synne, but ỹ we shuld chaunge our lyfe & walke in a new lyfe of the spyrte, neuer purposynge to synne any moze.

b* My daye &c. all the holy fathers that were before ỹ coming of christ frō ỹ beginning of the worlde, hadde the same fayth in christ, that we haue which he called christē.

¶ Christ maketh the man to se that was borne blynde.

The. ix. Chapter.

AND as Jesus passed by, he sawe a man which was blynde from hys byrth. And his disciples asked him saying: Master who dyd sinne: this man or his father & mother, that he was borne blinde? Jesus answered: Neyther hath this man synned, nor yet his father & mother: but ỹ the workes of God shulde be shewed on him. I must worcke the workes of him ỹ sent me, whyl it is day.

‡* The night cometh whē noman cā worke. As long as I am in the world, I am the lyght of the worlde.

As sone as he had thus spokē, he spatt on the ground & made claye of the spetle and rubbed the claye on the eyes of thee blynde, & sayd vnto him: Go washe the in the pole of Siloe, which by interpretacion, sygnifieth sent. He went his waye & washed and came agayne sayinge. The neyghbours & they that had sene him before how that he was a begger, sayde: is not this he ỹ sate & begged? Some sayd this is he. Other sayd: he is lyke hym.

But he hym selfe sayde: I am euen he. They sayd vnto him. How are thine eyes opened then? He answered & sayde. The man that is called Jesus, made claye, & anointed mine eyes, & sayd vnto me. Go to the pole Siloe & washe. And I wēte & washed & receaued my sight. They sayd vnto hī: whet is he? He sayd: I cānot tel

Then brought they to the Phartses, hym that a lyttle before was blynde: for it was the Saboth daye whē Jesus made the claye & opened hys eyes. Then agayne the Pharises also asked him how he had receaued his syght. He sayd vnto thē: He put claye vpō myne eyes and I washed & do se. Then sayd some of thee Pharises: this mā is not of God, because he kepeth not the Saboth day. Other sayd: how can a man that is a synner, do soch myracles? And ther was strife amōge them. Then spake they vnto the blinde agayne. What sayest thou of hym, because he hath opened thine eyes? And he sayd: He is a Prophet.

But the Jewes dyd not beleue of ỹ fellow, how ỹ he was blind & receaued hys syght, vntyl they had called the father & mother of him ỹ had receaued his syght And they asked them sayinge: Is thys your sonne, whō ye say was borne blind How doth he nowe se then? Hys father & mother answered thē and sayd, we wote wel that thys is our sonne, & that he was borne blind: but by what meanes he nowe seyth that can we not tel, or who hath opened his eyes, can we not tel. He is old ynough, aske hym, lette him answere for him selfe. Soch wordes spake his father and mother, because they feared the Jewes.

wes. For the Iewes had cõspyred al rea dy that yf any man dyd cõfesse ỹ he was chrift he fhuld be excõmunicat out of the fynagoge. Therfore faid his father and mother: he is olde ynough, aske hym.

Then agayn called they the mã ỹ was blinde, & fayde vnto him: Geue God the prayfe: we know ỹ thys man is a finner. He anfwered and fayd: Whether he be a finner or no, I cannot tel: One thinge I am fure of, ỹ I was blinde, & nowe I fe, Thẽ fayd they to him agayn. What dyd he to ỹ? How opened he thine eyes? Yc ãfwered thẽ, I told you yer while, & ye did not heare. Wherfore wold ye heare it agayn? Will ye alfo be his difciples? Thẽ cated they him, & fayd: Thou art his difciple. We be Moſes difciples. We ar fure that God fpake with Moſes. This fe low we know not frõ whence he is.

Thee man anfwered & fayd vnto thẽ: thys is a meruelous thinge that ye wote not whẽce he is, feing he hath opened my ne eies. For we be fure ỹ god heareth not a* fynners. But yf any mã be a worfhip per of god & do his wyl, him beareth he. Sence ỹ world began was it not hearde that any mã opened the eyes of one that was borne blind. Yf thys man were not of god, he could haue done nothig. Thei anfwered & fayd vnto hym: thou arte all together borne in fynne, & doeft ỹ teache vs? And they caft hym out.

G Iefus heard ỹ they had excõmunicate him: & affone as he had foũd him, he faid vnto hym: doeft ỹ beleue on the fonne of God? He anfwered and fayd: Who is it Lord, ỹ I might beleue on him? And Ie fus fayd vnto him: Thou haft fene hym & he it is that talketh wt the. And he faid Lord I beleue, & worfhipped him. ✠ Ie fus fayd: I am come vnto iudgemẽt in to this world: ỹ they which fe not might fe, & they which fe might be made blinde And fome of ỹ Phariſes whych were wt hym, hearde thefe wordes and fayd vnto him: are we then blind? Iefus fayd vnto them: yf ye were blinde ye fhuld haue no fynne. But nowe ye faye, we fe, therfore your fynne remayneth.

The Notes

‡* The night &c. is. whẽ ỹ true knowled ge of chrift, how he only iuſtifieth, is loſte: thẽ cã nomã worke a good worke inỹ ſight of god, how glorfoufe foeuer his workes appeare.

a* God heareth no finners &c. that is, he heareth none that repent not nor is not in mynde to leaue theyr euyll lyfe.

¶ Chrift is ỹ true fhepeherd, & the dore of ỹ fhepe Some fay: Chrift hath ỹ deuil, & is madde. Some fay: he fpeaketh not the wordes of our ỹ hath the deuel. Becauſe he telleth the truth, the Iewes take vp ſtones to caſt at him, cal his preaching blaſphe my and go about to take hym.

The .x. Chapter. ✠

VErely, verely I faye vnto you, he ỹ entreth not in by ỹ dore into the fhepefold, but climeth vp fome other way ỹ fame is a thefe & a robber He ỹ goeth in by ỹ dore, is ỹ fhepeherde of ỹ fhepe: to him the porter openeth, & ỹ fhepe heare his voyce, and he calleth hys own fhepe by name, & leade thẽ out. And whẽ he hath fent forth his owne fhepe, he goeth before thẽ, & the fhepe folowe him: for thei know his voyce. A ſtraũger they wyl not folowe, but wyl flye frõ him: for they know not the voyce of ſtraungers. This ſumilitude ſpake Ieſus vnto them But they vnderſtode not what thinges they were which he ſpake vnto thẽ. Thẽ fayd Ieſus vnto thẽ agayn. Verely verely I faye vnto you: I am the dore of the fhepe. Al, cuẽ as many as cam before me are theues & robbers: but ỹ fhepe did not heare thẽ. I am ỹ dore: by me yf any mã enter in, he fhalbe fafe, & fhal go in & out & find paſture. The theefe cometh not but for to ſteale, kyl & deſtroye. I am come ỹ they might haue lyfe, and haue it more aboundantly. ✠

✠ I am the good fhepeherd. The good fhepeherd geueth hys lyfe for the fhepe An hyred ſeruãt, which is not the fhepe herde, neither the fhepe are his owne, ſeith the wolfe cõming, & leueth the fhepe, and flyeth, & ỹ wolfe catcheth thẽ, & ſcattereth the fhepe. The hyred ſeruãt flyeth, becau ſe he is an hyred ſeruãte, & careth not for the fhepe. I am ỹ good fhepeherde, and knowe myne, & am knowẽ of myne. ‡ As my father knoweth me: euen ſo knowe I my father. And I geue my life for ỹ fhe pe: & other fhepe I haue, whych ar not of this fold. Thẽ alſo muſt I bring, ỹ they may heare my voice, & ỹ ther may be one flocke & one fhepeherd. ✠ Therfore doth my father loue me, becauſe I put my life

Mt.xi.d Luke.x.d. math.xx.d

frō me, that I might take it agayne. No man taketh it from me: but I putte it awaye of my selfe. I haue power to put it frō me, & haue power to take it agayne: Thys cōmaundement haue I receaued of my father. And ther was a dissencion agayne among the Jewes for these sayinges, & many of them sayd. He hath the deuyll, & is mad: why heare ye hi? Other sayd, these ar not the wordes of him that hath the deuyl. Can the deuyll open the eyes of the blynde?

✠ And it was at Jerusalē the feast of ȳ dedicatiō, & it was winter: & Jesus walked in Salomōs porche. Thē came thee Jewes roūde about him, and sayd vnto him: How long doest ȳ make vs doute? Yf thou be Christ, tel vs playnly. Jesus answered thē: I told you & ye beleue not The workes ȳ I do in my fathers name, they beare witnesse of me. But ye beleue not, because ye ar not of my shepe. As I sayd vnto you: my shepe heare my voice & I know thē, & they folowe me, & I geue vnto thē eternal life, & they shal neuer perysshe, nether shal any mā plucke them out of my hāde. My father whych gaue them me, is greater then all & nomā is able to take them out of my fathers hāde. And I and my father are one.

Thē ȳ Jewes agayne toke vp stones, to stone him withall. Jesus answered thē: many good workes haue I shewed you frō my father: for which of them wyll ye stone me? The Jewes āswered hi saying For thy good workes sake we stone thee not: but for thy blasphempye, & because ȳ ȳ being a man, makest thy selfe god. Jesus āswered thē. Is it not writtē in your law. ✠ I say, ye ar gods? Yf he called thē Gods vnto whō the worde of God was spokē (& ȳ scripture cānot be brokē) saye ye thē to him, whō the father hath sanctifyed, & sent into the world, thou blasphemest, because I sayde I am the sonne of God? Yf I do not the workes of my father, beleue me not. But yf I do, thē though ye beleue not me yet beleue the workes, that ye may knowe & beleue that the father is in me, and I in hym. ✠

Agayne they wēte about to take hym: but he escaped out of theyr hādes, & wēt awaye agayne beyond Jordan, into the place where Jhon before had baptised, & ther abode. And many resorted vnto him and sayde, John dyd no myracle: but all thinges ȳ John spake of this mā, ar true. And many beleued on hym there.

Christ rayseth Lazarus frō death. The hie preistes & Pharises gather a counsel agaynst him. he getteth hym out of the waye.

The.xi. Chapter. ✠

A Certayn mā was sycke, named Lazarus of Bethania the towne of Mary & her sister Martha. It was that Mary which anoynted Jesus with oyntmēt & wiped his fete wyth her hayre, whose brother Lazarus was sycke, & his sisters sent vnto him saying Lord behold he whō thou louest, is sicke When Jesus heard that, he sayde: thys infirmite is not vnto death, but for the laude of God, ȳ the sonne of God might be praysed by the reason of it. Jesus loued Martha & her syster and Lazarus. Then after he had heard that he was sicke, yet abode he two dayes styll in the same place where he was.

Thē after ȳ, said he to his disciples: let vs go into Jewry agayne. His disciples sayd vnto him: Master, ȳ Jewes lately sought meanes to stone the, & wilte ȳ go thyther agayne? Jesus āswered, are ther not twelue houres in the day? Yf a man walke in ȳ daye, he stōbleth not, because he seyth the light of this world. But yf a mā walke in ȳ night, he stōbleth, because ther is no light in him. This said he, & after that, he sayd vnto thē: our frend Lazarus sleepeth, but I go to wake him out of slepe. Then sayd his disciples: Lorde yf he slepe, he shal do wel ynough. Howbeit Jesus spake of hys death: but they thought ȳ he had spoken of the naturall slepe. Then sayd Jesus vnto thē playnly, Lazarus is deed, & I am glad for your sakes, that I was not there, because ye may beleue. Neuertheles let vs go vnto hym. Thē sayd Thomas which is called Didimus, vnto ȳ disciples: let vs also go, ȳ we may die with him. Thē went Jesus, & fōde ȳ he had lyne in hys graue foure dayes alreadye. Bethanie was nye vnto Jerusalē, about. xb. furlonges of, and many of the Jewes were come to Martha and Mary to comfort thē ouer

theyr

their brother. Martha assone as she herde that Jesus was comyng, went & mett hym: but Mary sate styl in the house.

✣ Then said Martha vnto Jesus: lorde yt thou haddest bene here, my brother had not ben deed: but neuertheles, I know ꝑ whatsoeuer thou askest of god, god wil geue it the. Jesus said vnto her Thi brother shal ryse agayne. Martha sayd vnto him: I know ꝑ he shal ryse agayne in ꝑ resurrectiō at the last day. Jesus sayde vnto her: * I am ꝑ resurrectiō & ꝑ lyfe: He that beleueth on me, ye thought he were deed, yet shal he liue. And whosoeuer lyueth & beleueth on me, shall neuer die: Beleuest ꝑ this: She sayd vnto hi: ye lord, I beleue that ꝑ art Chryst ꝑ sonne of god whiche shuld come into ꝑ world. ✣ And assone as he had so sayde, she went her way & called Marye her syster secretly saying: The master is come and calleth for the. And she assone as she herde that, arose quickly, & came vnto him Jesus was not yet come into the toune: but was in the place wher Martha met him. The Jewes then which were ꝓ her in the house & comforted her, when they saw Mary, that she rose vp hastely, and went out, folowed her, saying: She goeth vnto the graue, to wepe ther.

Then whē Mary was come wher Jesus was & saw him, she fel downe at his fete, saying vnto him: Lord yf thou haddeste bene here, my brother had not bene deed. Whē Jesus saw her wepe, & ꝑ Jewes also wepe, which came ꝓ her, he groned in ꝑ spyrete, & was troubled in hi self & said: Where haue ye layed hym. They sayde vnto hym: Lorde come & se. And Jesus wept. Then said the Jewes. Behold how he loued him. And some of the said: could not he which opened the eyes of the blind, haue made also, ꝑ this man shuld not haue dyed? Jesus againe groned in him selfe, & came to the graue. It was a caue & a stone layde on it.

And Jesus sayd: take ye away ꝑ stone. Martha the syster of hi ꝑ was deed, saide vnto him, Lorde by this tyme he stinketh. For he hath bene deed foure dates: Jesus said vnto her: Saide I not vnto ꝑ, that yf ꝑ oldest beleue: thou shuldeste se ꝑ glory of god. Then they toke away the stone frō ꝑ place wher the deed was layd. And Jesus lift vp his eies & sayd. Father I thank the because that ꝑ hast heard me. I wot that thou hearest me alwayes: but because, of the people that stand by I said it that they may beleue, that thou hast sent me.

And when he thus had spokē, he cryed ꝓ a loude voice. Lazarus come forthe. And he that was deed, came forth, boūd hād and fote with graue bōdes, & his face was boūd with a napkin. Jesus sayd vnto thē: lowse him, & let him go. Then many of ꝑ Jewes which came to Mart, & had sene ꝑ thinges which Jesus dyd, beleued on hi, ✣ But some of them went their wayes to ꝑ Pharyses, & tolde them what Jesus had done.

✣ Then gathered ꝑ hye Prestes & the pharyses a coūcel and said: what do we? This mā doth many miracles. If we let hi scape thus, al men wil beleue on him, and ꝑ Romaines shal come & take away our coūtre & the people. And one of them named Caiphas which was ꝑ hye preste that same yere, said vnto thē: Ye perceaue nothyng at al nor yet consyder ꝑ it is expediēt for vs, ꝑ one man die for ꝑ people, & not al ꝑ al ꝑ people perisshe. This spake he not of hi self, but beig hie preste ꝑ same yere, he prophesied ꝑ Jesus shulde die for ꝑ people. & not for ꝑ people only, but that he shuld gather togeather in one the childrē of god which were scatered abrode. * Frō that dai forth they held a coūcel together, for to put hi to deeth.

Jesus therfore walcked no more opēly among the Jewes, but wēt hys waye thēce vnto a coūtre nie to a wildernes, into a citie called Ephraim, & ther haūted ꝓ his dysciples, * And the Jewes estre was nie at hād, & many wente out of the coūtre vp to Jerusalē before the ester, to purifi thē selues. Then sought they for Jesus, & spake betwene them selues as they stode in ꝑ tēple: What thinke ye, seing he cōmeth not to the fest. The hie prestes & pharises had geuē a cōmaūdement, that yf any mā knew wher he were, he shuld shew it, that thei might take hi. ✣

The Notes

a* I am ꝑ resurrection & lyfe. &c. That is I am ꝑ aucto: of resurrectyon and lyfe for those that beleue in me wyl I rayse vp

at the laste daye into lyfe euerlasting, & those that are deed shal liue by me because they beleue in me.

¶ Mary anoynteth christes fete. Iudas murmureth. Christ excuseth her & rideth into Ierusalem.

The.xii. Chapter. ✠

Mat.xxvi.a. mar.xiiii.a. Iuan.xii.k.

When Iesus sixe dayes before ester, came to Bethanie where lazarus was, which was deed & whom Iesus raysed frō deeth. There they made him a supper, & Martha serued: but Lazarus was one of thē that sate at the table wt him. Then toke Mary a pounde of ointment called Nardus, perfect and precious, & anointed Iesus fete, & wypte his fete wt her heer & the house was fylled of ỹ sauer of the ointmēt. ✠ Thē sayde one of his disciples named Iudas Iscarioth Simōs sonne, which afterward betraied hi, why was not this ointmente sold for thre hūdred pence and geuen to ỹ poore. This said he, not ỹ he cared for ỹ pore: but because he was a theefe, & kepte ỹ bagge, & bare that which was geuē. Thē said Iesus: Let her alone, against ỹ day of my burying she kepte it. The poore al wayes shal ye haue wt you, but me shal ye not alwayes haue.

Mat.xxvi.a. mar.xiii.a

26 Moch people of the Iewes had knowledge that he was ther. And they came, not for Iesus sake only, but ỹ they myght se Lazarus also whom he raised frō deth. The hye prestes therfore held a coūcel that they might put lazarus to deethe also because that for his sake many of ỹ Iewes went away, and beleued on Iesus. ✠

Mat.xxi.a. mar.xiii.a. luke.xix.c

C ✱On the morow, moche people ỹ were come to ỹ feast when they herd ỹ Iesus shuld come to Ierusalem, toke braūches of palme trees & wēt & met him, & cryed Hosāna, blessed is he that in the name of ỹ lord, cometh kīg of Israel. And Iesus got a yōge asse & sate theron, accordīg to that which was writen: feare not daughter of Syon, behold thy kynge cometh sytting on an asses coolt. These thinges vnderstode not his disciples at ỹ fyrste: but whē Iesus was glorified, thē remēbred they ỹ soch thīges were writtē of hī, & that soch thīges they had done vnto hī The people ỹ was wt him whē he called Lazarus out his graue, & raised hī from death, bare recorde. Therfore met him ỹ people, because they heard that he hadde done soch a myracle. The Pharises therfore sayde amōge thē selues perceaue ye how we preuayle nothinge? Beholde the worlde goeth away after hym.

There were certayne Grekes amonge thē, that came to praye at the feast: the same came to Philip whych was of Bethsaida a citie in Galyle, & desyred him saying: Syr we wolde fayne se Iesus. Philip came & told Andrew. And agayn Andrew & Philip tolde Iesus. And Iesus answered thē saying: the houre is comen ỹ D the sonne of man must be glorified.

✠ Verely verely I say vnto you, except the wheat corne fal into ỹ groūde & dye, it bydeth alone. Yf it dye, it bringeth forthe moch frute. He ỹ loueth his lyfe shal destroy it: & hē ✱ he ỹ hateth his lyfe in this worlde shal kepe it vnto lyfe eternall. Yf any mā minister vnto me, let him folowe me & wher I am ther shal also my minister be. And yf any mā minister vnto me hym wyl my father honoure. ✠

Nowe is my soule troubled, and what shal I saye? Father delyuer me frō thys houre: but therfore cam I vnto this houre. Father glorifye thy name. Then came ther a voyce frō heauē: I haue glorified it & wil glorifye it agayne. Thē sayd the people ỹ stode by & herd it thoundreth. Other sayd an angell spake to hym. Iesus ānswered & sayd: this voyce came, not because of me, but for your sakes.

✠ Now is the iudgemēt of this worlde now shal ỹ prince of thys worlde be caste E out. And I, yf I were lyft vp frō the erth wyl drawe al men vnto me. This sayde Iesus, signifying what death he shulde dye. The people ānswered him: We haue heard out of ỹ law ỹ Christ bydeth euer and how sayest thou then ỹ the sonne of mā must be lift vp? who is that sonne of mā? Thē Iesus sayd vnto thē: yet a lytle whyle is the lyght with you. Walke whyl ye haue light, lest ỹ darcknes come on you. He ỹ walketh in the darcke, wotteth not whither he goeth. Whyl ye haue light beleue on the light, that ye maye be the chyldren of the lyght. ✠

These thinges spake Iesus & departed & hid him self frō them. And thoughe he F had done so many myracles before thē,

yet beleued not they on him, ꝑ the saying of Esaias ꝓphet might be fulfilled ꝑ he spake. ✠ Lorde who shal beleue oure saying? And to whō is ꝑ arme of ꝑ Lord opened? Therfore could they not beleue because ꝑ Esaias sayth agayne: he hath blinded theyr eyes & hardened theyr hertes, ꝑ they shuld not se wt their eyes, & vnderstād wt their hertes & shuld be cōuerted, & I shulde heale thē. Soch thynges sayd Esaias whē he saw his glory, & spake of hi. Neuertheles amōg the chefe rulers many beleued on hi. But because of ꝑ Phartises they wold not be a knowē of it, lest they shuld be excommunicate. For they loued the prayse ꝑ is geuen of men, more then the prayse that cometh of god.

Esay.liii.a
Esay.vi.c
ma.xiii.d
Mar.iiii.b
Luke.viii.b
Act.xxviii.f

G And Jesus cryed & sayd: he ꝑ beleueth on me, beleueth not on me, but on hym ꝑ sent me. And he ꝑ seith me, seith him that sent me. ✠ I am come a light into ꝑ world that whosoeuer beleueth on me, shuld not byde in darknes. And yf any mā hear my wordes, & beleue not, I iudge him not. For I cam not to iudge ꝑ world: but to saue ꝑ world. He ꝑ refuseth me & receaueth not my wordes, hath one ꝑ iudgeth hi. The wordes ꝑ I haue spokē thei shal iudge him in ꝑ last daye. For I haue not spokē of my self: but ꝑ father which sent me, he gaue me a cōmaūdement what I shuld saye, & what I shuld speake. And I know ꝑ this cōmaūdemēt is lyfe euerlasting. Whatsoeuer I speake therfore, euē as the father bade me, so I speake I

The Notes

a* He that hateth his life &c. ꝑ is, he that can be cōtēt to lose his tēporall lyfe in thys world for christes sake & his word, shal liue for euer as in Mat. x. Mar. viii. Luk. ix

G Christ washeth the disciples fete, teliethe of Judas the traytour, & cōmaūdeth thē earnestly to loue one another.

The.xiii.Chapter. ✠

A BEfore ꝑ feast of Ester whē Jesus knew that his houre was come, ꝑ he shuld departe out of this world vnto ꝑ father. Whē he loued hys which were in ꝑ world, vnto ꝑ ende he loued thē. And whē supper was ended, after that the deuil had put in ꝑ hert of Judas Iscariot Simōs sonne, to betraye him: Jesus knowing that the father had geuē all thinges into hys handes, & that he was come frō god, & went to God: he rose frō supper, & layd a syde his vpper garmētes, & toke a towel, and girde hym selfe. After that, he poured water into a basin, & a* began to washe his disciples fete, & to wipe thē wyth the towel, wherwith he was gyrde.

Then came he to Simon peter. And petur sayd to him: Lord shal thou washe my fete? Jesus answered & sayde vnto him: what I do, thou wotest not nowe, but ꝑ shalt know hereafter. Peter sayd vnto hi: ꝑ shalt not washe my fete whyl ꝑ world stādeth. Jesus answered hi: yf I wash ꝑ not, thou shalt haue no parte wt me. Simō peter sayde vnto him: lorde, not my fete onli: but also my hādes & my heed. Jesus saide to him: he ꝑ is washed, needeth not saue to wesh his fete, & is clene euery whit. And ye ar clene: but not al. For he knew hys betrayer. Therfore said he: ye are not al clene. B

After he had washed their fete, & receaued his clothes, & was set doune againe, he sayd vnto them: wot ye what I haue done to you. Ye cal me master & lorde, & ye sav wel, for so am I: Yf I then youre lord and master haue washed your fete. ye also ought to wesh one anothers fete, for I haue geuē you an ensāple, ꝑ ye shuld do as I haue done to you. ✠ Verely verely I say vnto you, ꝑ seruaūt is not greter then his master, nether the messenger greater then he that sent hym.

Yf ye vnderstād these thynges happy are ye yf ye do them. I speake not of you al, I know whō I haue chosē. But that the scripture be fulfilled: he that eatethe breed wt me, hath b* lift vp his hele agaīst me. Now tel I you before it come: ꝑ when it is come to passe ye might beleue ꝑ I am he. Verely verely I saye vnto you. He that receiueth whō soeuer I send receaueth me. And he that receaueth me, receaueth him that sent me.

I nota
I haue gone
you an ens

Whē Jesus had thus said, he was troubled in ꝑ spyrete, & testified saying: verely verely I saye vnto you, that one of you shal betrate me. And when the disciples loked one on another douting of whō he spake. Ther was one of his disciplꝫ, which lened on Jesus bosom, whō Jesus loued. To hi beckened Simō peter that he

shulde

chuld aske who it was of whō he spake. He thē as he lened on Jesus brest, sayde vnto him: Lorde who is it? Jesus ānswered, he it is to whō I geue a sopp, whē I haue dypt it. And he wet a sop, & gaue it to Judas Iscarioth Simōs sonne. And after the sop c* Satan entred into hym. Thē sayd Jesus vnto him: that ÿ doeste do quickly. That wist nomā at the table for what intēt he spake vnto him. Som of them thought, because Judas had the bag, ÿ Jesus had sayd vnto him, bye those thinges ÿ we haue nede of against ÿ feest or ÿ he shuld geue some thing to ÿ poore. Assone thē as he had receaued the sop, he wēt immediatly out. And it was nyght, whē he was gone out. Jesus sayd: nowe is ÿ sonne of mā glorified. And God is glorified by him. Yf god be glorified by him, God shall also glorifye hym in him selfe: & shal straycht waye glorifye hym.

✠ Deare chyldrē, yet a litteli whyle am I w you. Ye shal seke me, & as I sayde vnto ÿ Jewes whyther I go, thyther can ye not come. Also to you I saye nowe. A new cōmaūdemēt geue I vnto you, ÿ ye loue together, as I haue loued you, ÿ eue so ye loue one āother. By this shal al mē know that ye ar my disciples, yf ye shall haue loue one to another. Simon Peter sayd vnto him: Lorde whyther goeste ÿ? Jesus answered hym: whyther I goo ÿ canst not folow me now, but thou shalte folowe me afterwardes. ✠ Peter sayde vnto hym: Lorde, why cannot I folowe the now? I wyl geue my lyfe for thy sake? Jesus answered him: wilt thou geue thy lyfe for my sake? Verelye, verelye I say vnto the, the cocke shal not crow, tyll thou haue denyed me thryse.

The Notes

a* Begā to washe &c. He washeth their fete to declare ÿ he came to minister to other & not to be ministred vnto: And further to teache by this washing ÿ hys ministration was to purge & washe away ÿ filth of sinne which is done by the sheding of hys bloud, for the bloud of Christ sprincled into oure hertes by the word of hys Gospell, & receaued by fayth, clenseth vs from all synne.

b* To lyfte vp hys hele, is, to oppresse by violence, for whō ye thrust or tryppe wyth the hele, him do ye vtterly ouerthrowe.

c* After the sop Satan entred, &c. Sathā was entred into hym before, as this Euangelist affirmeth inÿ begining of this chap. But now begā he more to enforce his strengthe, & more openly to shew hi selfe. In lyke maner as ÿ apostles had the holye ghost before christes resurrectiō. whē they beleued in him, whē they cōfessed him to be thesōne of god &c. But thē euydently receaued hym when Christ was ascended. actuum. ii. a

The armeth his disciples with cōsolatiō against trouble, & prompseth thē the holy goost, the spyryte of comforte.

The. xiiii. Chapter. ✠

And he sayd vnto hys disciples: let not youre hertes be troubled. Beleue in God, & beleue in me. In myfathers house are many mansions. Yf it were not so, I wold haue told you I go to prepare a place for you. And yf I go to prepare a place for you, I wyll come agayne, & receaue you euen vnto my selfe that where I am, ther may ye be also. And whyther I go ye knowe, & the waye ye knowe.

Thomas sayde vnto hym: Lorde we know not whether thou goest. Also how is it possible for vs to know the waye? Jesus sayd vnto hym: I am the waye, thee truth & ÿ lyfe. And noman cometh vnto ÿ father, but by me. Yf ye had knowen me ye had knowē my father also. And now ye know him, & haue sene hym.

Philip sayd vnto him: Lord shew vs the father, & it suffiseth vs. Jesus sayde vnto him, haue I ben so longe tyme with you: & yet hast ÿ not knowē me? Philip, he ÿ hath sene me, hath sene ÿ father. And howe sayest ÿ then: shewe vs the father? Beleuest ÿ not that I am in the father, & ÿ father in me? The wordes that I speake vnto you, I speak not of my self: but the father that dwelleth in me, is he that doth the workes. Beleue me that I am in ÿ father, & the father in me. At the leest beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shal he do, & greater workes then these shal he do, because I go vnto my father. And what soeuer ye aske in my name, ÿ wyl I do, that ÿ father might a* be glorified by the sōne. Yf ye shall aske any thinge in my name, I will do it. ✠

✠ Yf ye loue me kepe my cōmaūdementes, & I wyl pray the father, & he shal geue you another cōforter, ÿ he maye byde w you euer: which is the b* spyrete of truthe whō the world cānot receaue because

thee

ȳ wozld seeth hi not, nether knoweth hi. But ye know him. Foz he diwelleth with you, & shalbe in you. I wil not leaue you cõfoztlesse: but wyll come to you:

Yet a lytell whyle and the wozlde seeth me no moare: but ye shall se me. Foz I lyue and ye shall lyue. That daye shall ye knowe that I am in my father, & you in me, and I in you.

C He ȳ hath my cõmaũdemẽtes & kepeth them, the same is he ȳ loueth me. And he ȳ loueth me shalbe loued of my father: & I wil loue him, & wyl shewe myne owne selfe to him. Judas sayde vnto him (not Judas Iscarioth) lozd what is the cause ȳ thou wylt shew thy self vnto vs, & not vnto ȳ wozld? Jesus answered & sayde vnto him: yf a mã loue me & wil kepe my sayinges, my father also wil loue hi, & we wyll come vnto hym, and wil dwel wyth hym. He that loueth me not, kepeth not my sayinges. And ȳ wozdes whych ye here, are not mine, but the fathers wht che sent me.

D This haue I spokẽ vnto you being yet presẽt wt you. But ȳ cõfozter which is ȳ holy gost (whõ my father wyl sẽd in my name) he shal teach you al thynges, and bring al thinges to your remembraunce whatsoeuer I haue told you.

Peace I leue wt you, my peace I geue vnto you. Not as ȳ wozld geueth, geue I vnto you. Let not your hertes be greued, nether feare ye. Ye haue herd how I sayd vnto you: I go & come againe vnto you. Yf ye loued me, ye wolde verely reioyce, because I said I go vnto ȳ father. Foz the father is greter thẽ I. And now haue I shewed you, befoz it come, ȳ whẽ it is come to passe, ye might beleue. Here after wil I not talcke many wozdes vnto you. Foz ȳ ruler of this wozld cõmeth & hath nought in me. But ȳ wozld mai know that I loue the father: therfoze as ȳ father gaue me cõmaũdement, euẽ so do I. + Ryse let vs go to hence.

The Notes.

a* That the father myghte be glozified &c. The father is glozified by the sõne, whs we knowledg and geue thankes that he gaue hys sonne foz vs to saue vs.

b* Which is the spzete of truth, he is called ȳ spzete of truth. not only because he is true: but because he maketh thee men in to whom he entreth, true, where as al ȳ they no wout ȳ spzete is no nother thig but lies

C The true vyne, the husbandmon & thes braunches. & Doctzine al longe & a swete cõfozt against ȳ persecutyon.

The .xv. Chapter. ✠

I Am ȳ true vine, & my father is an husband mã. Euery braũche ȳ beareth not fruyte in me, he wyl take away. And euery bzaunch ȳ beareth frute, wyl he pourge, that it maybzinge moze frute. Now ar ye cleane thozow the wozdz which I haue spokẽ vnto you Byde in me, & lett me byde in you. As ȳ braunce cãnot beare frute of it selfe, except it bydein the vine: no moze cã ye, except ye abide in me. I am the vyne, & ye are thee bzauwches. He that abydethe in me, & I in him, the same bzingeth fozthe moch frute. Foz wout me can ye do nothing. Yf a mã byde not in me, he is cast fozth as a bzaũch, & is wyddered: & men gather it & cast it into the fize, and it burneth. * Yf ye byde in me & my wozdes also bide in you: aske what ye wyl, & it shal be done to you. + Herein is my father glozified, that ye bare moch frute, and be made my dyscyples.

As the father hath loued me, euẽ so haue I loued you. Cõtinue in my loue. Yf ye shal kepe my cõmaundemẽtes, ye shal byde in my loue, euẽ as I haue kept my fathers cõmaundementes, and byde in his loue. These thinges haue I spoken vnto you, that my ioy might remaine in you, & that your ioy myght be full.

✠ * This is my cõmaũdemẽt: that ye loue together as I haue loued you. Greter loue thẽ this hath no mã, then that a mã bestow his lyfe foz his frẽdes. Ye ar my frendes, yf ye do whatsoeuer I commaũde you. Hẽcefozth cal I you not seruauntes: foz the seruaũte knowethe not what his lozd doeth. But you haue I called frẽdes: foz al thiges that I haue herde of my father I haue opened to you.

Ye hauc not chosẽ me, but I hauc chosẽ you & ozdeined, that ye goo and bzynge fozth frute, & that youre frute remayne, that whatsoeuer ye shal aske of thee father in my name he shuld geue it you. +

+ This cõmaũd I you, that ye loue together. Yf ȳ wozld hate you, ye knowe ȳ he hated me befoze he hated you. Yf ye were of ȳ wozld, the wozld wold loue his owne:

nota
ꝯ nõt me c
ȳ Do nothg

B
math. xxv.
t. Ioh. iii. d.

To kepe ȳ law maketh vs cõtynewe in the loue and fauour of chriſte, eph. v a

C

owne. Howbeit because ye are not of the
woꝛld, but I haue chosē you oute of the
woꝛld, therfoꝛe hateth you ꝯ woꝛld. Re-
mēber the saying that I sayd vnto you
the seruaūt is not greter then the Loꝛde.
Math. x.c Luke. xvi. & Mark. x.c * If they haue persecuted me, so wil they
persecute you. If they haue kept my say
inges, so wyl they kepe youres.

D But al these thinges wyl they do vnto
you foꝛ my names sake, because they ha
ue not knowē hi ꝯ sent me. If I had not
come & spokē vnto them they should not
haue had sinne: but now haue they nochi
ge to cloke theyꝛ synne wal. He ꝯ hateth
me, hateth my father. If I had not done
woꝛks amōg them which none other mā
did, they had not had sinne. But now ha
ue they sene, & yet haue hated bothe me &
my father: euē that the sayinge might be
fulfilled ꝯ it is writē in their law: they ha
ted me wout a cause. ✠ But when ꝯ
cōfoꝛter is come, whom I wil send vnto
you frō the father, which is the spꝛete of
truth, which pꝛoceadeth of the father, he
shall testifie of me. And ye shall beare a*
witnes also, because ye haue bene wᵗ me
from the begynnynge.

The Notes.

a* Wher as in thee. b. chapt̄re of Iohn
chꝛist saith ꝯ he receaueth no wytnes of mā
It is to be vnderstand, ꝯ foꝛ hys owne par
te he neded none: but foꝛ oure cause it was
expedyent that his dyscypples shulde testyfye
by᷑ truth vnto vs, & therfoꝛe sayth, ye shal
beare wytnes of me also.

¶ Consolacyon agaynst troubte. Pꝛayers ar her
de thꝛow Chꝛyst.

The. xvi. Chapter.

THese thinges haue I sayde
vnto you, because ye shuld
not be offēded. They shall
excōmunicat you: ye ꝯ time
shall come that whosoeuer
killeth you, wil thinke that he doth God
seruice. And such thinges wil they do vn
to you, because they haue not knowē the
father nether yet me. But these thynges
haue I told you, that when that houre is
come, ye might remember then, that I tol
de you so. ✠ These thinges said I not vn
to you at the begynnyng because I was
pꝛesent wyth you.

B ✠ But now I go my way to hym that
sēt me, & none of you asketh me: whither
goest ꝯ? But because I haue sayde such
thinges vnto you, your hertes ar ful of
soꝛow. Neuertheles I tel you thee truth
it is expedyent foꝛ you that I go away.
Foꝛ yᵗ I goo not away, that comfoꝛter
wil not come vnto you. But yᵗ I depar
te, I wyl send hym vnto you. And when
he is come, he wil rebuke the woꝛld of sī-
ne, & of rightwesnes, & of iudgement. a*
Of sīne, because they beleue not on me:
of ryghtwesnes, because I go to my fa-
ther, & ye shal se me no moare: of iudgmē
te, because the cheke ruler of this woꝛld,
is iudged alreadye

I haue yet many thinges to saye vnto
you: but ye cānot beare them away now.
Howbeit whē he is come (I meane ꝯ spꝛe C
te of truthe) he wil leade you into al tru-
the. He shal not speake of hym selfe: but
whatsoeuer he shal here, that shal he spe
ke, and he wyl shewe you thinges to co-
me. He shal glorifye me, foꝛ he shal recea
ue of mine & shall shew vnto you. Al thī
ges ꝯ the father hath are mine. Therfo-
re said I vnto you, that he shall take of
mine and shew vnto you. ✠

✠ After a while ye shal not se me, & a-
gaine after a while ye shal se me: foꝛ I
go to ꝯ father. Thē said some of his dis
ciples betwene thē selues: what is thys
ꝯ he saith vnto vs, after a while ye shall
not se me, & againe after a while ye shall
se me: & that I go to the father. They sai- D
de therfoꝛe: what is this that he saith af-
ter a whyle, we cānot tel what he saith Je
sus perceiued ꝯ they wold aske hi, & sayd
vnto thē: This is it that enquyre of bet-
wene your selues, that I said after a whi
le ye shal not se me, & agayne after a whi
le ye shal se me. Verely verely I say vn
to you: ye shal wepe & lament & ꝯ woꝛlde
shal reioyce. Ye shal soꝛow: but your so
row shalbe turned to ioye.

A woumā whē she trauaileth hath so-
row, because her houre is come: but assо C
ne as she is deliuerd of the child, she re-
mēbreth no moꝛe ꝯ anguish, foꝛ ioy that
a man is boꝛne into ꝯ woꝛlde. And ye no
we are in soꝛow: but I wyl se you agai-
ne, and your hertes shal reioyce, & youre
ioy shal no mā take frō you. ✠ And in ꝯ
daye shal ye aske me no questiō. ✠ Ve-
rely, verely I saie vnto you, whatsoeuer
ye shal aske ꝯ father in my name, he wil

geue

I geue it you. Hitherto haue ye asked nothing in my name. * Aske & ye shal receaue it: that your ioye may be full.

math.vii. Luke.xi.d Iacob.i.a

These thinges haue I spokē vnto you in prouerbes. The time wil come whē I shal no more speake to you in prouerbs: but I shal shew you plainly from my father. At ỹ daye shall ye aske in my name. And I saye not vnto you that I wil speake vnto my father for you. For the father himself loueth you, because ye haue loued me, and haue beleued ỹ I came oute frō god. I wēt out frō the father, and came into the worlde: & I leue the worlde agayn, and go to the father.

His disciples said vnto him: loo nowe spekest thou plainlye, & ỹ vsest no prouerb. Now know we ỹ ỹ vnderstandest all thinges, & nedest not that eny mā shulde aske ỹ any questyon. Therfore beleue we ỹ ỹ camest frō god. ✠ Jesus āswered thē: Now ye do beleue. * Behold ỹ houre draweth nie, & is already come that ye shalbe scatered euery mā his wayes, & shal leaue me alone. And yet am I not alone. For the father is wyth me.

G

mat.xxvi.c mark.xiiii.c

These wordes haue I spoken vnto you ỹ in me ye might haue peace. For in the worlde shal ye haue tribulatiō: but be of good chere, I haue ouercome ỹ worlde.

The Notes

a* Of synne because they beleue not on me, Unbelefe is ỹ sinne that cōdempneth ỹ world (By the world vnderstand the wyckedrepzoued, and vnfaythful, not al ỹ creatures that be in the world) and fayth is ỹ ryghtwesnes of beleuers, Thys thyng because the worlde and naturall reason wyll not know, but wyll be iustyfyed and saued by theyr owne workes is euen it, wherof the holy goost shal rebuke thee worlde and shew that it shalbe iustly condempned.

¶ The most harty & louyng prayer of chryste vnto his father, for al such as receaue the trueth.

The.xvii. Chapter. ✠

A These wordes spake Jesus & lift vp his eies to heuen, & said: father ỹ houre is come glorify thy sōne, that thi sōne may glorify ỹ: as ỹ hast geuen him power ouer al flesh, ỹ he shulde geue eternal lyfe to as many as thou haste geuē him. This is life eternall, ỹ thei might know the that only very god, & whom thou hast sent Jesus Chryst.

I haue glorified the on the erth. I haue finished the worcke which thou gauest me to do: And now glorifye me ỹ father wt thine owne selfe, wt the glory which I had with ỹ per the world was. I haue * declared thy name vnto the men whyche thou gauest me oute of the world. Thyne they were & thou gauest them me, and they haue kept thy sayinges. Now they know that al thinges whatsoeuer ỹ haste geuē me, ar of the. For I haue geuē vnto thē the wordes which thou gauest me & they haue receaued thē, & know surely that I cam out frō the: & do beleue that thou dyddest sende me. B

* I pray for them, & praye not for the worlde: but for them which thou hast geuē me, for they ar thyne. And al myne ar thyne, and thyne are myne, & I am glorified in thē. And now am I no more in ỹ world, but they ar in ỹ worlde, & come to the. ✠ ✠. O holy father kepe in thine owne name, thē whych thou hast geuen me, that they may be one, as we ar. Whil I was wt them in ỹ world, I kept them in thy name. Those that thou gauest me haue I kepte, and none of them is loste, but that lost chyld, that the scripture might be fulfylled.

Now come I to the, & these wordes speke I in the world, that they might haue my ioyeful in thē. I haue geuē them thy wordes, & the world hath hated them, because thei ar not of ỹ world, euē as I am not of ỹ world. I desyre not ỹ thou shuldest take thē out of the worlde: but that thou kepe them frō euyll. They are not of the world, as I am not of the world. Sāctifie them wyth thy truth. Thy saying is truth. As thou dydest send me into the world, euen so haue I sent them into the world, & for their sakes sāctifye I my selfe, that they also myght be sanctifyed thorowe the truthe.

C

note that they might be sanctified

I pray not for thē alone: but for them also whiche shall beleue on me thorowe their preachig, that they all may be one, as thou father art in me, & I in the, that they maye be also one in vs, that ỹ world may beleue that thou hast sēt me. And that glory that thou gauest me, I haue geuē them, that they maye be one, as we

note that glo

are

at one. ¶ in them & thou in me, that they may be made perfect in one, & ỹ the worl de may know that ỹ hast sent me, & hast loued thē as thou hast loued me.

D Father, I wil that they which ỹ haste geuen me, be with me where I am, that they may se my glory which ỹ hast geuē me. For thou louedest me before the ma king of the wo:ld.* O ryghteousse fa= Math.x.d Luke.x.d ther ỹ very worzld hath not knowē ỹ: but I haue knowen the, & these haue knowē that thou hast sēt me. And I haue decla red vnto thē thy name, & wil declare it, ỹ the loue wherwith ỹ hast loued me, be in them, & that I be in them. ✠

The Notes

a* I haue declared thy name &c That is thy fame thy renowne & glo:i that thou art mercyful, for geuest synnes for my sake, art good, and ryghtwesse. &c

b* I pray for them, I prape not for the worzld, that is, for the chosē pray I, not for ỹ wycked, froward, & vnbeleuers.

¶ Cryst is betrayed, The wozdes of his mouthe smite the officers to the grounde, Peter smyteth of Malchas eare. Jesus is brought before Anna Kayphas, and pylate,

The.xviii.Chapter. ✠

A mat.xxvi.d mar.xiiii.d luke.xxii.d

When Jesus had spokē these wozdz, he wēt forthe wt hys disciples ouer ỹ broke Ce= dzō, wher was a gardē into the whiche he entred wt hys disciples. Judas also which betraied hi, knew the place: for Jesus oft time resorted thyther wyth hys disciples. Judas then after he had receaued a bond of mē, & mynysters of the hie prestes and pha ryses, came thyther with lanters & fyer= brandes & wepens. Then Jesus know= ing al thinges that shuld come on hi, wēt forth & sayde vnto them: whom seke ye? They āswered hi: Jesus of Nazareth.

B mat.xxvi.e mar.xiiii.e luke.xxiii.e Jesus said vnto thē: I am he. + Judas also which betraied him, stode wt them. But assone as he had said vnto them, I am he, they wēt back wardes and fell to ỹ grounde. And he asked them agayne: who ye seke? They said: Jesus of Naza reth. Jesus answered: I sayd vnto you, I am he. If ye seke me, let these go their way. That ỹ sayinge myght be fulfylled which he spake: of them whych thou ga= uest me, haue I not lost one.

Symon peter had a sweard, and drue it, & smote ỹ hye prestes seruaunt, & cutt of his ryght eare. The seruaūtes name was Malchas. Then said Jesus vnto peter: put vp thy sweard into ỹ sheathe: shal I not drynk of the cup whyche my father hath geuē me. Then the cōpanye & ỹ captayne, & mynysters of the Jewes toke Jesus & boūd hi, & led him away to Anna first: for he was fatherelaw vnto Caiphas which was the hie prest ỹ same yere. Caiphas was he that gaue counsel to ỹ Jewes, that it was expedyente that one mā shuld dye for the people.

C mat.xxvi. f. mark.xiiii.f luke.xxii.f

*And Symon peter folowed Jesus & another disciple: that disciple was know= wē of ỹ hye prest, & went in wt Jesus in to ỹ pallys of the hye Prest. But Peter stode at ỹ doze wout. Then wente oute that other disciple which was knowēyn to the hie prest, & spake to the dāsel that kept the doze, & brought in Peter. Then said the dāsel that kept the doze, vnto pe ter: Art not ỹ one of this mans disciples He sayd: I am not. The seruaūtes & the ministers stode there, & had made a fyer of coles: for it was colde & they warmed them selues. Peter also stode amōg thē and warmed him selfe.

mar.xiiii.f. luke.xxii.g D

*The hie prest asked Jesus of his dyf cirles and of his doctrine. Jesus an swe red hi: I spake openly in ỹ worzld. I euer taught in ỹ Synage & in ỹ temple whither al the Jewes resorted, & in secret haue I said nothing: Why askest thou me, aske thē whych heard me, what I saide vnto them. Behold they cā tel what I sayde. Whē he had thus spokē, one of ỹ mynp sters which stode by, smote Jesus on the face sayig: āswerest ỹ the hiepriest so? Je sus āswered hi. If I haue euill spoken, beare witnes of the euil: yf I haue well spokē, why smytest ỹ me? And Annas sē te hi boūd vnto Caiphas the hye preste.

Simō Peter stode & warmed hi selfe And they saide vnto him: arte not ỹ also one of his disciples? He denied it, & said: I am not. One of ỹ seruaūtes of the hie prestes (his cosē whose eare peter smote of) said vnto hi: did not I se ỹ in ỹ gardē wt him? Peter denied againe: & immedy atly the cock crew. * Thē led they Jesus frō Caiphas into ỹ hal of iudgment, It was in the morning, & they thē selues wē= te not into the iudgmente hal leste they mat.xxvii.a marke.xv.a luke.xxiii.a

shuld

shuld be defiled, but ꝑ they might eate ꝑ paschal lãbe. Pilate then went out vnto them & said: what accusacyõ bryng ye a gaist this mã? They ãswered & sayd vn to hi, yf he were not an euil doer we wold not haue deliuered him vnto ꝑ. Thẽ say de pilate vnto them: take ye him & iudge him after your owne law. Then ꝑ Jewꝛ said vnto hi. It is not lawful for vs to put any man to death. a* That ꝑ wordꝛ of Jesus might be fulfilled which he spa ke, signifying what deeth he shulde dye.

Then pylate entred into the iudgemẽte hal agayne, & called Jesus, & saide vnto him: art thou ꝑ king of ꝑ Jewes? Jesus answered: saist thou that of thy selfe, or did other tel it the of me? Pylate answe= red: Am I a Jew? thine owne nacyõ & hie prestꝛ haue delyuered ꝑ vnto me. What hast ꝑ done. Jesus answered: b* my kig dom is not of thys world. Yf my kigdõ were of thys world then wold my minis= sters surely fight, that I shuld not be de liuered to ꝑ Jewes, but now is my king dom not frõ hence. Pylate sayd vnto hi: Art ꝑ a kyng then? Jesus answered: ꝑ saiest that I am a kinge. For thys cause was I borne, & for thys cause came I in to the world, that I shuld beare wytnes vnto the trueth. And al that ar of the tru eth heare my voice. Pilate said vnto him what thynge is truth? And when he had said that, he went out agayne vnto ꝑ Je wes, & said vnto them: I fynd in him no cause at al. Ye haue a custome, ꝑ I shul de delyuer you one louse at easter. Wyl ye that I louse vnto you the king of the Jewes. Then cried they al agayn saing: Not him but Barrabas: that Barrabas was a robber.

The Notes.

a* That ꝑ wordes of Jesus might be ful fylled &c, he had sayd that he shuld be crucy fyed of the gentyls & therfore muste pylate geue sentence on hym & not ꝑ Jewes: for ꝑ perfourmaunce of hys worde.

b* My kyngdom is not of thys world &c ꝑ is, my kyngdom is not a worldly kynge= dom that consisteth in strengthe in harnes ed men in the swerde & in the subdewynge of bodely thynges. But my kyngedome is spirytual, whych is in the hertes of the fai thfull that are ruled, not by thee swearde. but by the gospel.

¶ Christ is crucified, He cõmendeth his mother vnto John, sheadeth his blood, and is buryed.

The.xix. Chapter.

Then pilate toke Jesus and scourged him. A And ꝑ soudi ers wouñd a croune of thorꝛ= nes & put in on his hed. And they did on hi a purple gar ment, & said: hail king of the Jewꝛ: & they smote him on ꝑ face: Pilate wẽt forth a gaine & said vnto thẽ, behold I brig him forthe to you, ꝑ ye may know, ꝑ I fynde no faut in him. Then came Jesus forth wearing a croune of thorne & a robe of purple. And pilate said vnto them: behol de ꝑ mã. * Whẽ the hie prestes & mynꝑ sters saw him, they cryed saying: crucify hi, crucify him, Pilate said vnto thẽ. Ta ke ye him & crucify him: for I fynde no cause in him. The Jewes ãswered hym. We haue a law, & by our lawe he ought to die: because he made hym self ꝑ sonne of god. Whẽ pilate herd ꝑ saying he was ꝑ more afraid, & wẽt agayne into ꝑ iudg ment hal, & said vnto Jesus whence art ꝑ? But Jesus gaue him none answere Then said pylate vnto hym. Speakest ꝑ not vnto me. Knowest thou not that I haue power to crucify the, & haue power to lowse ꝑ? Jesus answered: Thou coul dest haue no power at al against me, ex= cept it were geuen ꝑ frõ aboue. Therfo= re he that delitured me vnto ꝑ, is more in synne, * And frõ thence forth sought py late meanes to louse him: but the Jewes cried saying: yf thou let him go thou art not Cesars frende. For whosoeuer ma= keth hym self a kynge, is against Cesar.

When pilate herd that saying, he brou ght Jesus forth, & sate downe to geue sẽ tence, in a place called the pauement, but in the Hebrue tong, Gabbatha. It was the Saboth euen which falleth in the e= ster fest, & about ꝑ sixt houre. And he say de vnto ꝑ Jewes, behold youre kinge. They cryed away ẅ him, away ẅ him, crucify hi, pilate said vnto thẽ shal I cru cifie your king. The hie prestꝛ ãswered, we haue no king but Cesar. * Thẽ dely uered he him vnto them, to be crucified:

And they toke Jesus, & led him away, And he bare his crosse, and went forth in to a place called the place of deede inens sculles, which is named in Hebrue, Gol= gotha. Wher they crucified him, & .ii. o= ther with him, on ether side one, & Jesus

A
mat.xxvii.c
Mar.xv.b.

mat.xxvii.c
Mar.xv.a,
luke.xxiii.b

B

mat.xxvii.b
Mar.xv.c,
luke.xxiii.a

C

mat.xxvii.a
marke.xv.c
luke.xxiii.a

D

in the middes. And pilate wrote his title, & put it on the crosse. The writing was: Jesus of Nazareth kyng of ỹ Jewes: This title red many of the Jewȝ. For ỹ place wher Jesus was crucifid, was nie to the cytye. And it was writē in Hebrue Greke and Latyn. Then said ỹ hie prestes of the Jewes to pilate: write not kig of the Jewes, but ỹ he saydc I am king of the Jewes. Pylate answered: what I haue writen, that haue I writtcn:

C Then the soudiers, whē they had crucyfied Jesus, toke his garmentes & made foure partes, to euery soudier a parte, & also his cote. The cote was wout seme, wrought vpō thorow out. And they said one to another. Let vs not deuide it, but cast lotes who shal haue it. That ỹ scripture might be fulfilled whiche sayethe. * They departed my raymēt amōg them, & on my cote dyd cast lotes. And ỹ soudiers dyd soch thynges in dede.

ỹ Psal. xxii

Then stode by the crosse of Jesus his mother, & hys mothers syster Mary the wife of Cleophas, & Mary Magdalen. When Jesus saw his mother, & the dyscyple standing whō he loued, he said vnto his mother: womā behold thy sonne. Then said he to the disciple: beholde thy mother. And from that houre ỹ dyscyple toke her for his owne.

mat. xxvii. c. Mar. xv. d.

After that when Jesus perceued that al thynges were perfourmed: that the scripture might be fulfilled: & he said: I thirst

ỹ Psal. xxviii

Ther stode a vessel ful of veneger by, * And they filled a spūge w veneger, and wouīd it about with ysope, & put it to his mouth. Assone as Jesꝰ had receiued of ỹ veneger, he said: It is finished, & bowed his heed, & gaue vp the goost. The Jewes thē because it was ỹ saboth euen, ỹ ỹ bodies shuld not remayne vpō ỹ crosse on the saboth day (for that sabō: he daye was an hye daye) besought Pylate that their legges might bebroken & that they might be taken downe. Then came thee soudiers & brake the legges of ỹ firste, & of ỹ other whiche was crucifyed w Jesus. But whē they came to Jesus, & saw that he was deed alredy they brake not his legges: but one of ỹ soudiers with a speare, thrust him into ỹ syde, & forthe w came ther out bloud and water.

mat. xxvii. f. Mar. xv. d.

And he that saw it, bare record, & his record is true. And he knoweth that he saieth true that ye might beleue also. These thiges were done ỹ ỹ scripture shulde be fulfilled. * Ye shal not breake a bone of hi. And agaīne another scripture saieth: they shal loke on him, whō they pearsed.

exod. xii. g. Nume. ix. b zacha. xii. c.

* After ỹ, Joseph of Aramathia (whych was a disciple of Jesus: but secretly for fere of ỹ Jewȝ) besought pilate ỹ he might take doune ỹ body of Jesus. And pilate gaue hī licēce. And ther cā also Nycodemus which at ỹ beginig came to Jesus by night, & brought of mirre & aloes migled together about an hūdred poūd waight. Thē toke they ỹ body of Jesu, & wouīd it in linnē clothes w ỹ odours, as the maner of the Jewes is to bury. And i ỹ place wher Jesus was crucifyed, was a gardē, & in the garden a new sepulcre, wherin was neuer mā layed. There laid they Jesus because of ỹ Jewes Saboth cuē, for the sepulcre was nye at hād.

G mat xxvii. g Mar. xv. d. Luk. xxiii g

¶ The resurrection of christ, which apereth to Mary Magdalene & to al his disciples, to their great conforte.

The. xx. Chapter. ✠

I The morow after ỹ Saboth day, cā Mary Magdalene erly, whē it was yet darck, vnto the sepulcre, & saw the stone takē away from the toūbe. Thē she ran, & came to Simō peter & to the other disciple whō Jesus loued, & said vnto them. They haue taken away the lord out of the toūbe, & we can not tel wher they haue laid hī. Peter wēt forth & that other disciple & came vnto ỹ sepulcre. They ranne bothe together, & that other dyscyple dyd oute runne Peter, & cam first to ỹ sepulcre. And he stowped downe & saw the lynnen clothes lying, yet wēt he not in. Then came Simō peter folowinge hym, & wente into ỹ sepulcre, and saw the linen clothes lie, and the napkyn that was about his hed, not lyinge with the linen clothe, but wraped together in a place by it selfe. Then went in also that other dyscyple whyche came first to the sepulcre, and he saw * & beleued. For as yet they knewe not thee scryptures that he shuld rise againe frō deeth. ✠ And the dyscyples went awaye agayne vnto theyr owne home.

I mat. xxviii. a. Luk. xxiii a Mar. xvi a

B

Marye

✠ Mary stode wout at ꝑ sepulcre wepyng And as she wept she bowed her selfe into ꝑ sepulcre & saw two angels in whyte sytting, the one at the head & the other at the fete, wher they had layde the body of Jesus. And they sayd vnto her: womã why wepest ꝓ: She sayd vnto them: for they haue take away my Lord, & I wote not wher they haue layd him. When she had thus sayd, she turned her self back & saw Jesus stãding & knew not ꝑ it was Jesus. Jesus sayd vnto her: womã why wepest ꝓ: Whõ sekest thou: She supposing ꝑ he had ben a gardener, sayd vnto him. Syr yf ꝑ haue borne him hence tell me wher ꝑ hast layde him, & I may fet hi Jesus sayde vnto her: Mary. She turned her self, & said vnto hi: Rabboni, wht che is to say master. Jesus sayd vnto her b* touch me not, for I am not yet ascẽded to my father. But go to my brethrẽ & say vnto thẽ, I ascẽd vnto my father & your father: to my God & youre God: Mary Magdalene came & told the disciples ꝑ she had sene the Lord, & that he had spoken soch thinges vnto her. ✠

✠ The same daye at night, whych was the morow after ꝑ Saboth day, whẽ the doores were shut, wher the disciples were assembled together for feare of the Jewes, came Jesus & stode in the middes & sayd to thẽ: peace be vnto you. And whẽ he had so sayd, he shewed vnto thẽ his handes, & his side. Thẽ were ꝑ disciples glad whẽ they saw the lord. Thẽ sayd Jesus to thẽ agayne: peace be with you. As my father sent me, euen so sende I you. And when he had said ꝑ, he brethed on them & sayd vnto them: Receaue the holy ghost. Whosoeuers c* synnes ye remyt they ar remitted vnto thẽ. And whosoeuers synnes ye retayne, they are retayned. ✠

✠ But Thomas one of thec. xii. called Didimus, was not wt them when Jesus came. The other disciples said vnto him we haue sene the Lord. And he sayd vnto thẽ: except I se in his handes the pynt of the nayles, & thrust my hande into his syde, I wyl not beleue. And after eyghte dayes agayne his disciples were within & Thomas with thẽ. Then came Jesus when the doores were shutt, & stode in the middes & sayde: peace be with you.

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✠ Mary stode wout at ꝑ sepulcre wepyng And as she wept she bowed her selfe into ꝑ sepulcre & saw two angels in whyte sytting, the one at the head & the other at the fete, wher they had layde the body of Jesus. And they sayd vnto her: womã why wepest ꝓ: She sayd vnto them: for they haue take away my Lord, & I wote not wher they haue layd him. When she had thus sayd, she turned her self back & saw Jesus stãding & knew not ꝑ it was Jesus. Jesus sayd vnto her: womã why wepest ꝓ: Whõ sekest thou: She supposing ꝑ he had ben a gardener, sayd vnto him. Syr yf ꝑ haue borne him hence tell me wher ꝑ hast layde him, & I may fet hi Jesus sayde vnto her: Mary. She turned her self, & said vnto hi: Rabboni, wht che is to say master. Jesus sayd vnto her b* touch me not, for I am not yet ascẽded to my father. But go to my brethrẽ & say vnto thẽ, I ascẽd vnto my father & your father: to my God & youre God: Mary Magdalene came & told the disciples ꝑ she had sene the Lord, & that he had spoken soch thinges vnto her. ✠

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which the father hath putte in hys owne power: but ye shal receaue power of thee holy ghost which shal come on you. And ye shal be wytnesses vnto me in Jerusalem, and in all Jewry and in Samary, & euen vnto the worldes ende.

B ¶ And whē he had spoken these thinges whyl they beheld, he was takē vp, and a cloud receaued him vp out of their sight And whyle they loked stedfastlye vp to heuē as he wēt, behold two men stode by thē in whyte apparel, which also sayd, ye men of Galile, why stād ye gasing vp in to heauē. This same Jesus which is takē vp frō you into heuē, shall so come, euē as ye haue sene him go into heauē. ✠ Then returned they vnto Jerusale from moūt Oliuete, which is nye to Jerusalē cōteynynge a a* Saboth dayes iorneye. And whē they were come in, they wēte vp into a parler, where abode bothe Peter & James, John & Andrew, Philip & Thomas, Bartlemew & Mathew, James the sōne of Alpheus, & Simō Zelotes, & Judas James sonne. These all cōtinued w one accord in prayer & supplication with the wemen and Mary the mother of Jesu, and wyth hys brethren.

C ✠ And in those dayes peter stode vp in the middes of the disciples & sayd (ꝑ nōber of names ꝑ were together, were aboute an hūdred & twentie) Ye men & brethrē this scripture must haue nedes ben fulfulled which the holy ghost throw thee mouth of Dauid spake before of Judas which was gyde to thē that take Jesus. For he was nōbred with vs & had obtayned fellowship in thys mynistratiō. And ꝑ same hath now possessed a plat of groū de with the reward of iniquite, & whē he was hanged, brast a sunder in the mydes, & al hys bowels gushed out. And it is knowē vnto all the inhabitters of Jerusalem: in so moch that that feld is called in theyr mother tonge, Acheldama, ꝑ is to saye, the bloude felde.

Psal.lxviii Psal.cviii D It is writtē in ꝑ boke of Psalmes: his habitaciō be voyde, & no mā be dwelling therin: & his Bishoprycke let āother take. Wherfore of these mē which haue cōpanied with vs, al the tyme that the lord Jesus went in & out amonge vs, beginninge at the baptime of John vnto that same daye that he was taken vp frō vs must one be ordeyned to beare witnes w vs of hys resurrection.

And they appoynted .ii. Joseph called Barsabas (whose sirname was Justus) & Mathias. And they prayed saynge: ꝑ Lord which knowest the hertes of al mē shewe whether of these twoo thou haste chosen that the one may take the rowme of this ministration & Apostleship, from which Judas by transgression fell, that he might go to hys owne place. And they gaue forth theyr lottes, and the lotte fell on Mathias, and he was counted wyth the eleuen Apostles. ✠ M. Judas was mathyas

The Notes

a* A Saboth dayes Iorney was about a myle as afore in Math. xxiiii. b.

¶ The cōming of the holy goost. The sermon of Peter before the cōgregatiō at Jerusalē, and the increase of the faythfull.

The .ii. Chapter. ✠

C When the fyfteth daye was come, they were all with one accord together in one place And sodenly ther came a sou de frō heauē as it had bene the coming of a mightye wynde, & it fylled all the house wher they sate. And ther appered vnto thē clouen tonges, lyke as they hadde bene fyre, and it sate vppon eache of thē: * & they were al fylled with the holy ghost, and began to speake with other tonges, euen as the spyrite gaue thē vtteraunce. Actu. viii. & xix.

And ther were dwelling at Jerusalem, Jewes, deuout mē which were of al naciōs vnder heuen. When this was noysed about, ꝑ multitude came together & were astonied, because that euery man hearde them speake his owne tounge. They wōdred al & marueled, saying amōg thē selues: behold, ar not al these whych speake of Galile? And how heare we euery man hys owne tonge wherein we were borē? Parthians, Medes & Elamytes, and ꝑ inhabiters of Mesopotamia, of Jury, & of Capadocia, of Pōthus & Asia, Phrigia, Pamphilia, & of Egipt, & of the parties of Lybia whych is besyde Syrene, & straūgers of Rome, Jewes & conuertes, Grekes & Arabians: we haue hearde them speake with our owne tounges the great workes of God. ✠ They were all

B Conuertes ꝑ is, herde or gētiles couerted to ꝑ iewes faythe

amased, & wõdred saying one to another what meaneth this? Other mocked them sayinge: they are full of newe wyne.

¶ ✣ But Peter stepped forth with the .xi. and lyft vp his voyce, & sayd vnto them Ye men of Jewry, & all ye that inhabyte Jerusalem: be this knowē vnto you and wyth your eares heare my wordes. The se are not dronken, as ye suppose: for it is yet but the thyrd houre of the daye. But this is ỹ which was spoken by the Prophete Joheli: ✣ It shalbe in the last dayes sayth God: of my spret I wyl powre out vpō al flesshe. And your sonnes and your daughters shal propheṫye & your yonge men shal se visiōs, & your olde men shal dreme dremes. And on my seruātes, & on my hādmaydēs I wyl powre out of my spret in those dayes, & they shal prophesye. And I wyl shewe wōders in heauen aboue, & tokens in the erth beneth, bloud and fyre, & the vapour of smooke. * The sunne shalbe turned into darcknes, & the mone into bloud before that great & notable day of the Lord come. ✣ And it shal be, that whosoeuer shall call on the name of the Lord, shalbe saued. ✣

Joel.ii.

D ✣ Ye mē of Israel heare these wordes Jesus of Nazareth a man approued of God amōg you with myracles, wōders and signes which god dyd by him in the middes of you, as ye your selues know: hym haue ye take by ỹ hādes of vnrighteous persons, after he was deliuered by the determinate coūsel & foreknowledge of god, & haue crucifyed & slayne: whom god hath raysed vp & lowsed ỹ sorowes of death, because it was vnpossyble ỹ he shuld beholdē of it. For David speaketh of him. ✣ I fore hāde I saw God alwaies before me: for he is on my right hande, ỹ I shuld not be moued. Therfore did my hert reioyce, & my tonge was glad. More ouer also my flesshe shal rest i hope, because ỹ wilt not leaue my soule in hel, nether wilt suffre thine holy, to se corruption, ỹ hast shewed me ỹ wayes of life, & shalte make me ful of ioye wt thy countenaūce. ✣

Psal.xv.

nota
Thou wilt not leave my soule in hell

E Men & brethrē, let me frely speake vnto you of ỹ patriarke David: ✣ For he is both dead & buried, & his sepulcre remayneth wt vs vnto this day. Therfore seig he was a Prophet, & knew that god had

Psal.cx.

sworne wyth an othe to him, that ỹ fruite of his loynes shuld syt on his seate (in ỹ christ shulde ryse agayne in the flesshe) he sawe before: & spake of the resurrectiōof Christ, ỹ hys soule shulde not be lefte in hell: nether hys flesshe shuld se corruptiō This Jesus hath God raysed vp, wher of we all are wytnesses.

Sence now ỹ he by the ryght hand of God exalted is, & hath receaued of the father the promyse of the holye Ghoste, he hath shed forth that which ye now seand heare. For David is not ascēded into he uē: but he sayd. ✣ The Lord sayde to my Lord syt on my right hād vntyl I make thy foes thy fotestole. So therfore let al the house of Israel know for a suerty, ỹ God hath made that same Jesus whom ye haue crucifyed, Lord and Christ.

F

Psal.cx.

Wh̄e they heard this they were pricked in their hertes, & sayd vnto peter & vnto ỹ other Apostles: Ye mē & brethrē, what shal we do? Peter sayd vnto thē: repente and be baptised euery one of you in ỹ name of Jesus Christ for the remission of synnes, & ye shal receaue the gyfte of the holy ghoste. For the promyse was made vnto you & to your chyldren, & to al that are a farre, euē as many as ỹ Lord oure god shal cal. And wt many other wordes bare he witnes & exhorted them sayinge: Saue youre selues frō this vntowarde generation. Thē they that gladly receaued hys preaching, were baptised: & the same day, ther were added vnto them aboute thre thousande soules.

G

And they cōtynued in ỹ Apostles doctrine & felowshyp, & in breaking of bread and in prayer. And feare came ouer euery soule. And many wōders & signes were shewed by the Apostles. And al ỹ beleued kept thē selues together, & hadde all thinges cōmen, & sold theyr possessiōs & goodes, & departed thē to al mē, as euery mā had nede. And they contynued dayly wt one accorde in ỹ tēple, & brake bred in euery house, & dyd eate theyr meat together, wythe gladnes & singlenes of herte praysing God, & had fauour withall the people. And the Lord added to the cōgregation dayly soch as shuld be saued.

¶ The halte is restored to his fete. Peter preacheth Christ vnto the people.

The

The.iii.Chapter. ✠

A PEter & John wēt vp togeather into ỹ tẽple at the nith houre of prayer. And there was a certaine mā halt frō hys mothers wōbe, whome they brought & layde at the gate of the temple called beutiful, to aske almes of them that entred into the tẽple. Whyche same when he saw Peter & John, ỹ they wold into the temple, desired to receue an almes. And peter fastened hys eies on hī with John, & sayde: loke on vs. And he gaue hede vnto them, trusting to receue some thynge of them. Then sayd peter:

B Syluer & gold haue I none, such as I haue, geue I the. In the name of Iesus christ of Nazareth, ryse vp & walk. And he toke hym by the ryght hand, and lyfte hym vp. And immedyatly hys fete and anclebones receiued strēgth. And he spryngē, stode and also walked, and entred wt them into the temple, walking & leaping and laudynge God.

And all the people saw him walke and laude god. And they knew him, ỹ it was he whiche sate & begged at the beutyfull gate of the temple. And they wondred & were sore astonyed at that which had happened vnto hym. And as the halt whyche was healed, helde Peter and John, all thee people ranne amased vnto them in Salomons porche.

C Whē peter saw that, he ānswered vnto ỹ people. ✠ Ye men of Israel, why mat-uaile ye at this, or why loke ye so stedfastly on vs, as though by oure owne power or holines, we had made this mā go? The god of Abraham, Isaac and Jacob, ỹ god of our fathers hathe glorifyed his sōne Iesus, whō ye deliuered, & denied in the presence of Pylate when he had iudged him to be lowsed. * But ye denied ỹ holy & iust, & desired a murtherar to be geuē you & killed a * ỹ lord of life, whō god hath raised frō deeth, of ỹ whiche we are witnesses. And his name thorow ỹ faith of his name, hath made thys man soūd, whō ye se and know. And the faith whiche is by him, hath geuē to hī this healthe in the presence of you all.

And now brethrē I wote wel ỹ thorow ignorāunce ye did it, as dyd also youre hedes. But those thynges which god before had shewed by ỹ mouth of all hys prophetes, how ỹ Christ shuld suffre, he hath thus wise fulfiled. b * Repēt ye therfore & turne, that your sinnes may be done away, ✠ when the time of refreshinge cōmeth, which we shal haue of ỹ presēce of ỹ lord, & when god shal send him, whiche before was preached vnto you, ỹ is to wit Iesus Christ, whych must receue heauen vntyll the tyme that all thinges, which God had spoken by the mouth of al his holy prophetes sence the world began, be restored agayne.

D For Moses said vnto ỹ fathers: A prophet shal the Lord your god raise vp vnto you, euē of your brethrē like vnto me: hym shall ye heare in al thynges whatsoeuer he shall saye vnto you. For ỹ tyme wyl come, that euery soule whyche shal not heare that same Prophet, shalbe destroied frō amonge the people. Also al ỹ Prophetes frō Samuel & thēce forth as many as haue spokē haue in likewyse told of these dayes.

Deu.xviii. Actu.viii.

Ye are the children of the Prophetes & of the couenāt, which god hath made vnto our fathers, sayīg to Abrahā: * Euen in thy seed shal al the kinredes of ỹ erth be blessed. First vnto you hath god raysed vp his sōne Iesus, & him he hath sente to blisse you, that euery one of you shulde turne frō youre wyckednes. ✠

Genes.xxii.

The Notes

a * The lord & lyke &c that is euē he that first dyd ryse from death to lyfe & by whome al we must ryse and lyue, &c

b * Repent &c loke in Math iiii c

¶ The apostles are takē & brought before ỹ counceil. They ar forbidē to preach, but they turne thē vnto prayer, & ar more obediēt vnto god then vnto men.

The.iiii.Chapter.

AS they spake vnto the people, the Priestes & the ruler of the tẽple, and the Saduces came vpō them takyng it greuously ỹ they taughte the people & preched in Iesus the resurrectiō from deeth. And they laid handes on them & put them in holde vntyll thee next day: for it was nowe euē tyde. Howbe it many of thē which herd the wordes, beleued and the noumbre of the mē was about fyue thousande.

In Iesus ỹ he was ryssen & al shulde ryse by hym.

K.iii. And

And it chaũsed on ꝑ morow that theyr rulers & elders & Scribes, as Annas the cheke Prest & Cayphas & John & Alexander & as many as were of ꝑ kinred of ꝑ hie prestes gathered together at Jerusalẽ, & sett ꝑ other before thẽ, & asked: by what power or in what name haue ye done this, syrs? ✠ Thẽ peter ful of ꝑ holye goost said vnto thẽ: ye rulers of ꝑ people, & elders of Israel, yf we this day ar examined of ꝑ good dede done to ꝑ sick mã, by what meanes he is made whole: be it knowẽ vnto you al, & to ꝑ people of Israel, ꝑ in the name of Jesus christ of Nazareth, whõ ye crucified, & whõ god raysed againe frõ deeth: euẽ by hi doth thys mã stand here present before you whole. * This is ꝑ stone cast a syde of you bylders, which is set in ꝑ cheke place of ꝑ corner. Nether is ther saluacẽ in eny other. Nor yet also is ther eny other name geuen to men wherin we must be saued. ✠

When they saw the boldnes of peter & John, & vnderstode that they were vnlerned men & lay people, they marueyled, & they knew thẽ, that they were w̃ Jesu: & beholding also the man which was healed stãding w̃ them, they could not saye agaynst it. But they cõmaunded thẽ to go a syde out of the councel, and counceled amonge them selues sayinge: what shal we do to these mẽ? For a manyfeste signe is done by them, & is openlye knowẽ to al thẽ that dwel in Jerusalẽ, & we cannot denie it. But that it be noysed no farther amõg the people, let vs threaten & charge thẽ that they speake hẽce forth to no man in this name.

And they called them, & cõmaũded thẽ that in nowyse they shuld speake or teache in the name of Jesu. But Peter and John ãswered vnto them and said: whether it be right in the sight of god, to obey you more then god, iudge ye. For we cãnot but speke that which we haue sene & herd. So threatened they them & lett them go, and founde nothynge howe to punish them, because of the people. For al men lauded god for the myracle whiche was done: for ꝑ mã was aboue fourtie yeare olde, on whom thys miracle of healyng was shewed.

Assone as they were let go, they came to

Act. 3. d. Mark. 8 & Luke. 9. c.

their felowes, & shewed all that thee hye Prestes & elders had sayd to them. And when they heard that, they lifte vp theyr voyces to God wyth one accord, & sayd: Lorde, thou arte God which haste made heauen & erth the see and al that in them is, which by ꝑ mouth of thy seruaũt David hast saide: * Why dyd ꝑ hethẽ rage, & the people immagẽ vaine thinges. The kynges of the erth stode vp and the rulers came together, against ꝑ Lord and agaynst his Christ. Psalm. ii.

For of a trueth, against thy holy chyld Jesus whõ ꝑ hast anoynted, both Herode and also Põtius Pylate, with ꝑ Gentylles and the people of Israel gathered them selues together, for to do whatsoeuer thy hãdes & the coũsel determined before to be done. And now lorde, beholde their threatenynges and graũt vnto thy seruauntes w̃ al cõfidence to speake thy worde. So that thou stretch forth thyne hãde, that healynge and sygnes & wonders be done by ꝑ name of the holy child Jesus. And assone as they had prayed, ꝑ place moued wheare they were assembled together, and they were all fylled w̃ the holy Goste, and they spake the word of god boldelye.

✠ And the multitude of them that beleued, were of one hert, & of one soule. Also none of them said, that any of the thynges whiche he possessed, was his owne: but had al thinges cõmẽ. And w̃ great power gaue ꝑ Apostles witnes of the resurrectiõ of the lord Jesu. And greate grace was w̃ thẽ al. Nether was ther eny amõge them. ꝑ lacked. For as many as were possessers of lãdes or houses, solde them & brought the pryce of the thynges that were solde, & layed it downe at the Apostles fete. And distribuciõ was made vnto euery mã according as he had nede. ✠

And Joses whych was also called of ꝑ apostles, Barnabas (that is to say, the sõne of consolacyon) beynge a Leuyte, & of the countre of Cypers had lande, and sold it and laide the pryce downe at thee Apostles fete.

The dyssemblynge of Ananias and Saphira is punished. Wyracles ar done by ꝑ apostles, whyche ar taken. but the angel of god bringethe them out of prison. They ar brought before the cõcel. The sentence of Gamaliel. The apostles ar beten, they reioyse in trouble.

The

The.v.Chapter.

A Certayn mā named Ananias with Saphira his wyfe sold a possessiō & kept away part of ỹ pryce (his wyfe also being of counsel) & broughte a certayn part, & a* layd it down at the Apostles fete. Thē sayd Peter: Ananias how is it ỹ Sathā hath filled thine hert, that thou shuldest lye vnto the holy ghost, & kepe away part of ỹ pryce of the lyuelod? Pertayned it not vnto the only, & after it was solde, was not the pryce in thine owne power? How is it ỹ thou hast cōceaued this thing in thine hert? Thou
B hast not lied vnto mē, but vnto god, whē Ananias herde these wordz, he fel downe & gaue vp ỹ ghost. And great feare cam on al thē ỹ these thinges herde. And the younge men rose vp, & put him aparte, & caryed him out, and buryed hym.

And it fortuned as it were aboute the space of .iii. houres after ỹ his wife came in, ignorant of ỹ which was done. And Peter sayd vnto her: Tel me, gaue ye the land for so moch? And she sayd: ye, for so moche. Then Peter sayd vnto her: why haue ye agreed together, to tempt ỹ spyrite of the Lord? Behold ỹ fete of thē why che haue buried thy husbande, are at the doze, and shal cary the out. Then she fell downe streyght waye at his fete & yelded vp the ghost. And the younge men came in, & founde her dead, & caryed her out, & buried her by her husbande. And greate feare came on all the congregation, & on as many as herde it.

C By ỹ hādes of the apostles were many signes & wōders shewed amōg ỹ people And they were al together w one accord in Salomōs porche. And of other durst noma ioyne him self to thē: neuerthelater ỹ people magnified them. The nōber of them that beleued in the lord both of mē and wemen grewe moze and moze: in so moche ỹ they brought the sycke into the stretes, and layde them on beddes & palettes, that at the least waye the shadowe of Peter whē he came by, might shadowe some of them. Ther came also a multitude out of the cities round about, vnto Jerusalē, bringing sycke folckes & thē wht che were vexed wyth vncleane spyrites.

D And they were healed euery one.

Thē the chefe Preste rose vp & al they ỹ were with him (which is the secte of the Saduces) & were ful of indignatiō, and layd hādes on the apostles, & put thē in ỹ cōmyn prison. But the angel of ỹ Lorde by night opened ỹ prison dores, & broughte thē forth, & sayde: go, steppe forth, & speake in ỹ tēple to the people al the wordes of this lyfe. When they heard that, they entred into the tēple early in ỹ morning & taught. The chefe Preste came & they that were w him, & cal ed a counsell together, & al the elders of the chyldrē of Israel, & sent to ỹ prison to fet thē. Whē the mynisters came & foūd thē not in the prison, they returned & told saying: ỹ prison found we shut as sure as was possible, & the kepers stādyng wythout before the dores. But when we had opened, we E found nomā within. Whē ỹ chefe preste of al & the ruler of the tēple & the hye prestes heard these thinges, they douted of them, where vnto thys wolde growe.

Then came one & shewed them: behold de the men ỹ ye put in prison, stande in ỹ tēple, & teache the people. Then went the ruler of the tēple with ministers, & brought them without violence. For they feared the people, lest they shulde haue bene stoned. And when they had brought thē, they set thē before ỹ coūsel. And the chefe preste asked thē saying dyd not we straitly cōmaunde you that ye shuld not teach in this name? And behold ye haue fylled Jerusalē with your doctrine & ye intend to bring this mās bloude vpon vs.

Peter & the other Apostles ānswered & F sayd: We ought more to obey god then men. The god of our fathers rayfed vp Jesus, whō ye slew & hāged on tre. Him hath God lyfte vp with his right hande, to be a ruler & a sauiour, for to geue tepētāce to Israel & forgeuenes of synnes And we are his recordes cōcerning these thinges & also the holy ghoste whō God hath geuē to them that obey him. When they heard that, they claue a sunder: and sought meanes to slee them. Then stode ther vp one in the coūsel, a Pharisey named Gamaliel, a doctour of lawe had in auctorite amōg al the people & cōmaunded to putte the Apostels a syde a lyttle

Gen.xxvi a
exodi.xv c.
Deut.xxi.b

space, & sayde vnto them: men of Israel take hede to your selues what ye entend
C to do as touchinge these mē. Before these dates rose vp one Theudas bostinge him self, to whō resorted a nōbre of men, about a foure hōdred which was slaine, & they al which beleued him were scattered abrode & brought to noughte. After this man, arose ther vp one Judas of galile in ỹ tyme when tribute begā, & drew a way moche people after him. He also perished: & al euenas many as harkened to him are scattered abrode.

And now I say vnto you: refrayn your selues frō these men, let thē alone. For yf ỹ coūsel of this worke be of mē, it wil come to nought. But & yf it be of god ye cā not destroy it, lest haply ye be foūd to strive against god. And to him they agreed, & called the Apostles, & bet them, & commaunded ỹ they shuld not speake in the name of Jesu, and let them go.

And they departed frō the coūsel, reioysing that they were coūted worthi to suffre rebuke for his name. And dayly in ỹ temple & in euery house they ceased not, teaching & preachynge Jesus Chryst.

The Notes.

a* By the castyng of his mony at ỹ Apostles fete / wold he haue bene coūted to bee one of the chrystē congregacion, & that one of the chefe. But in holdynge part a backe he declared vtterlye what he was, that is to wit, a very ypocrite mistrustynge the holy ghoost, which thing because Peter wolde in no cōdicion shuld be bred among that sorte, therfore punyshed he it so ernestly.

C Ministers (or deacons) are ordened in ỹ congregacion to do seruice in necessary thinges of the body, that ỹ apostles may ye watte only vpō ỹ word of God. Steuen is accused.

The. vi. Chapter.

A In those daies as the nōbre of the disciples grew, ther arose a grudge amonge the Grekes against ỹ Hebrues, because their a* wyddowes were despised in the daylye ministringe.
B Thē the twelue called ỹ multytude of ỹ disciples together & said: it is not mete ỹ we shuld leaue the worde of god and serue at ỹ tables. Wherfore brethrē loke ye out amōg you seuen men of honest report & ful of the holy goost & wysdom, whiche we may appoynt to this nedeful busynes. But we wil geue our selues cōtinual'y to prayer & to the ministratiō of the word. And the saying pleased the whole multitude. And thei chose Steuen a mā ful of fayth & of the holy ghost, & Philip and Prochorus, & Nichanor, & Timon, and Permenas, and Nicholas a cōuerte of Antioche. Which they sette before the Apostles, & they prayed and b* laydtheir handes on them.

C And the worde of God encreased, & the nōbre of the disciples multiplied in Jerusalē greatly and a great company of the preistes were obediēt to the fayth. ✠ And Steuen ful of fayth & power, dyd great wonders & myracles among the people. Then ther arose certayn of the Synagoge, which are called Libertines & Syrenites, & of Alexandria, & Cicilia & Asia & dysputed wyth Steuē. And they coulde not resyste the wisdom, & the spyrete, with which he spake. Then sente they in men, which sayd: we haue heard hym speake blasphemous wordes agaynst Moses, & agaynst god. And they moued the people & the elders & thee scribes: and came
D vpon him & caught him, & brought hym to the coūcel, & broughte forth false witnesses which sayd. This mā ceaseth not to speake blasphemous wordes agaynst this holy place & the lawe: for we harde him saye: thys Jesus of Nazareth shall destroye this place, & shal chaunge the ordinaunces whych Moses gaue vs. And all that sate in the counsel loked stedfastly on him, & sawe hys face as it had bene the face of an Angell.

The Notes

a* Because their wydowes were not indifferently loked on in the daylye distributinge the commen goodes.

b* Putting on of hādes here, is none other thing thā w an opē signe to admyt the to their offices, & declare opēly their callinge, euē as hādes were put on Paul & Barnabas whē they were sent to preache, after in the. xiii. a. They receaued neyther more grace nor goodnesse therby, nor couldе not for they had before receaued the holy ghost the very worcker of al grace and goodnes.

C Stenē maketh answere to his accusatiō. rebuketh thee hardnecked Jewes, and is stoned vnto death.

The. vii. Chapter.

Then sayd ỹ chefe prest, is it
A euē so? And he sayd: ye mē, brethrē & fathers, herkē to.

The

The god of glory apppered vnto oure father Abrahā whil he was yet in Mesopotamia, before he dwelt in Charran, & said vnto him: *come out of the contre, & frō thy kired, & come into the land, why che I shal shew the. Then came he out of the lād of Caldey, & dwelte in Charran. And after that, assone as his father was deed, he brought hī into this lād in whyche ye now dwel, & he gaue him none inheritaūce in it, no not the bredethe of a fote: *but promised that he wolde geue it to him to possesse & to his sede after him, when as yet he had no chylde.

Gene. xii. a

Gene. xiii. d

God verely spake on this wise, ỹ hys seade shuld be a dweller in a straūg lāde & that they shuld kepe them in bōdage & entreate thē cccc. lxiii. C. yeares. But thee nacīō to whome they shalbe in bondage wil I iudge, said god. And after ỹ shall they come forth and serue me in this place. ‡ And he gaue him the couenāte of circumcision. And he begat Isaac, & circumcised him the. viii. day, & Isaac begat Jacob, & Jacob the twelue Patryarckes. * And ỹ Patriarkes hauige indignacyon sold Joseph into Egipt. And god was with him, & deliuered him out of al his aduersities. and gaue hi fauour and wysdom in the syght of Pharao kynge of Egipt which made him gouerner ouer Egipte, and ouer al his housholde.

Gen. xvii. c

Ge. xxxvii c

Gene. xlii. e

‡ Then came ther a derth ouer al thee lād of Egypt & Canaan, and greate afflictiō, that our fathers foūd no sustenāce. But whē Jacob heard that ther was corne in Egipt he sent our fathers fyrst.

Gene. xlv. a

‡ And at thee seconde time, Joseph was knowē of his brethrē, and Josephs kinred was made knowē vnto pharao. Thē sent Joseph and caused hys father to be brought & al his kinne, thre skore & .xv. * soules. And Jacob descēded into Egipt and died both he & our fathers, and were trāslated into Sichem, and were putt in the sepulcre that Abrahā bought for money of the sonnes of Emor, at Sichem.

When the time of the promes drue nye (which god had swore to Abrahā) thee people grew & multiplied in Egipt, tyl a nother king arose which knew not of Joseph. The same dealt suttelye with oure kinred and euil intreted our fathers and made thē to cast out their yōge children that they shuld not remayne alyue. The same tyme was Moyses borne, & was a proper chyld in the syght of god, whych was norysshed vp in hys fathers house thre monethes. When he was cast oute, Pharaos daughter toke him, & norished him vp for her owne sonne. And Moses was learned in al maner wysdom of the Egyptians, and was myghty in dedes & in wordes.

And whē he was ful forty yeare old, it came into his hert to viset hys brethrē, ỹ childrē of Israel. And whē he saw one of thē suffre wrong, he defended him & auēged hys quarel ỹ had the harme done to him, & smote the Egiptiā. For he supposed hys brethrē wold haue vnderstande, how ỹ god by his handes shuld saue thē But they vnderstode not.

And ỹ next day he shewed hym self vnto thē as they stroue, & wold haue set thē at one agayne saying: Syrs, ye are brethre, why hurte ye one another? But he ỹ dyd his neyghbour wrōge, thrust him away saying: who made the a ruler and a judge amōge vs? What wilt ỹ kyll me, as ỹ dyddeste the Egyptian yester daye? ‡ Thē fled Moses at that saying, & was a stranger in ỹ land of Madian, wher he begat two sonnes.

D

exod. ii. c

‡ And whē. xl. yeres were expired, there appered to him in the wildernes of moūt Sina, an Angel of ỹ Lord in a flāme of fyre in a bushe. When Moses saw it, he wōdred at the syght. And as he drue neare to, behold, the voyce of the Lord came vnto him: I am the God of thy fathers, the God of Abrahā the God of Isaac, & the god of Jacob. Moses trēbled & durst not behold. Thē sayd the Lord to hym. ‡ Put of thy shoes frō thy fete, for the place wher ỹ standest is holy groūd. I haue perfectly sene the affliction of my people which is in Egipt & I haue heard their groning, & am come down to deliuer thē And nowe come and I wyll sende the into Egypte.

Exod. iii. b

exod. iii. b
Iosue. v. b

This Moses whō they forsoke saying: who made the a rulet & a iudge: ỹ same God sent both a ruler & a delyuerer, by the hādes of ỹ Angell which appered to him in the bushe. And ỹ same brought

E

them

them out, shewinge wondres & signes in Egipt, & in the red see & in the wyldernes xl. yeares. Thys is that Moses whyche
Exod. viii. c
deu. xviii. d
said vnto the childzen of Israel: * A pzophet shal the Lozd your god raise vp vn to you of youre bzethzen, lyke vnto me, hym shal ye heare.

Thys is he that was in the congregacion, in the wyldernes wt the Angel whych spake to him in the mount Sina, & with oure fathers. This mã receaued ỹ wozd of lyfe to geue vnto vs, to whõ oure fathers could not obeye, but cast it frõ thẽ, & in their hertes turned back againe into Egypt, saying vnto Aarõ. ‡ make vs
Ex. xxxii. a
goddes to go before vs. For this Moyses ỹ brought vs out of ỹ lãd of Egipt, we wote not what is become of him. And they made a calf in those dates & offered sacrifice vnto the ymage, & reioysed in ỹ wozkes of their owne handes.

Then god turned him selfe and gaue them vp, that they should wozship ỹ starres of the skye, as it is wzyten in the boke of the Pzophetes. ‡ O ye of the house
Amos. v. a.
of Israel, gaue ye to me sacrifices & meat offeringes by the space of. xl. yeares in the wildernes? And ye toke vnto you the tabernacle of b * Moloch, & thee starre of your god Remphan, fygures whyche ye made to wozshyp thẽ. And I wil trãslate you beyonde Babylon.

Our fathers had ỹ tabernacle of witnz in the wildernes, as he had apointed thẽ speaking vnto Moses, that he shuld make it accozdyng to the fassyõ that he had sene. Which tabernacle our fathers receiued, & brought it in with Josue into thee possessyon of the Gentyls whyche God dzaue out before the face of our fathers vnto ỹ time of Dauid. Which found fauour before god, & wolde faine haue made a tabernacle foz ỹ god of Jacob. But Salomon bylt him an house.

Howbeit he that is hiest of al, dwelleth not in temples made wt handes, as saithe the Pzophet: heuen is my seate, & earthe is my fote stole, what house wyl ye bylde foz me sayth the Lozde? oz what place is it that I shuld rest in hath not my hande made al these thynges?

G Ye stiffenecked & of vncircũcised hertz and eares: ye haue al wayes resisted the holy goost: as your fathers did, so do ye. Which of the Pzophetes haue not your fathers persecuted? And they haue slayne them, which shewed before of the commig of that Just, whom ye haue now betrated and mozdered. And ye also haue receued a law by the ordinaunce of Angels, & haue not kept it.

✠ When they heard these thiges, theyr hertes claue a sunder & they gnashed on him with their teth. But he being ful of the holy gost, loked vp stedfastly wythe his eies into heuen, and saw the glozy of God, and Jesus standing on the ryghte hãd of god and said: behold, I se the heuens open, and the sonne of mã stãdynge on the right hande of god. Then they gaue a shoute wt a loude voice, & stoped their eares & ran vpon him al at once, & cast him out of the citie, & stoned hi. And the witnesses layde downe their clothes at a yõg mãnes fete named Saul. And they stoned Steuen calling on & saying: Lozde Jesu receaue my spzete. And he kneled downe and cryed wythe a lowde voyce: Lozde laye not this synne to their charge. And when he had thus spoke, he fell a slepe.

The Notes.

a * Soules ar men & wemẽ as in ge. xli b and. xlvii. d

b * Moloch thys is expounded in Leuyt xx. a

C Saul persecuteth ỹ christen. The apostles are scatred abzode. Philip commeth into Samarya. Simon magus is baptysed, he dyssembleth. ỹ eyly baptysethe the chamberlayne.

The. viii. Chapter.

SAul had plesure i his deeth And at that tyme there was a great persecutiõ agaynst the cõgregaciõ whych was at Jerusalẽ, and they were al scattered abzode thozowout ỹ regyõs of Iury & Samarya, except ỹ apostles. Then deuout men dzessed Steuẽ, & made great lamẽtaciõ ouer him. But Saul made hauock of the congregaciõ, and entred into euery house & dzewe out bothe mã & womã & thzust thẽ into pzesõ. Howbeit they that were scatered abzode, went euerye where pzeachynge the wozd. Thẽ came Philyp in to a cytye of Samaria, & pzeached Christ vnto them. And ỹ people gaue hede vnto those thinges whych

A

B

Philip

Philip spake, with one accorde in ỹ they heard & saw the myracles which he dyd. For vnclene spretes crying wt loud voyce, came out of many that were possessed of thē. And many takē wt palsyes, & many ỹ halted, were healed. And there was great ioye in that cytie. And there was a certayne mā called Simō, whych before tyme in the same citie, vsed witchcrafte & bewitched the people of Samarie, sayinge ỹ he was a man that could do greate thinges. Whō they regarded, frō the leest to the greatest, saying: this felowe is the great power of God. And him they sette C moch by, because ỹ of longe tyme he had mocked thē with sorcery. But as soneas they beleued Philippes preaching of the kingdom of God & of the name of Jesu Christ, they were baptysed bothe mē and wemen. Thē Simō him self beleued also, & was baptised, & cōtinued with Philip, & wondred beholdinge the myracles and sygnes, whych were shewed.

✣ Whē ỹ Apostles which were at Jerusalē heard saye that Samaria had receaued the worde of God: they sent vnto thē Peter & John. Which whē they were come, prayed for thē that they myghte receaue the holy gooste. For as yet he was come on none of thē: but they were baptised only in the name of christ Jesu. Thē layde they theyr handes on them, ** and they receaued the holy ghost. ✣

Whē Simō sawe, that thorow laying on of the Apostles hādes on thē, ỹ holye ghost was geuē: he offred thē money saynge: geue me also this power, ỹ on whō soeuer I put the handes, he may receaue D the holy ghost. Thē sayd peter vnto him thy money perysh with the, because thou weenest that the gyfte of God may be obtayned wyth money. Thou hast nether parte nor fellowshyp in this busines. For thy hert is not rycht in the sycht of god Repent therfore of this thy wyckednes, & praye God that the thoughte of thyne hert maye be forgeuen the. For I perceaue that thou arte full of bitter gall, and wrapped in iniquite.

Then answered Simon & sayd: praye ye to the Lord for me, that none of these thinges which ye haue spokē, fal on me. And they when they had testified & preached the worde of the Lord returned toward Jerusalem & preached the Gospel in many cyttes of the Samaritans.

✣ Thē the angel of the Lord spake vn C to Philip saying: aryse and go towarde middeday vnto the waye ỹ goeth downe frō Jerusalem vnto Gaza which is in ỹ desert. And he arose & went on. And behold a mā of Ethiopia which was a chāberlayne, & of great auctorite wyth Candace quene of the Ethiophians, and had the rule of all her treasure, came to Jerusalem for to praye. And as he returned home agayne sytting in hys charette, he rede Esay the Prophet.

Then the spyrete sayde vnto Philip: go neare & ioyne thy self to yonder charette And Philip rāne to him, & heard him rede ỹ Prophet Esayas, & sayd: Vnderstādest ỹ what ỹ redest? And he sayd: Howe can I, except I had a gyde? And he desyred Philip ỹ he wold come vp & sit with him. The tenour of the scripture whych he red was thys. He was ledd as a shepe to be slayne: & lyke a lambe dōme before his shearer, so opened he not hys mouthe. *† Because of his hūblenes, he was not esteemed: who shal declare his generatiō? for his lyfe is taken frō ỹ erth. The chāberlayn āswered Philip & sayd: I praye the, of whō speaketh the prophet this? of hym selfe, or of some other man?

And Philip opened his mouth, & begā at ỹ same scripture, & preached vnto him Jesus. And as they went on theyr way, they came vnto a certayn water, and the chamberlayne sayde: Se here is water, what shal let me to be baptysed? Philip sayd vnto hym: Yf thou beleue wyth all thyne herte, thou mayest. He answered & G sayd: I beleue that Jesus Christe is the sonne of God. And he cōmaūded the charet to stand styll. And they wente downe bothe into the water: both Philip & also the chāberlayne, & he baptised hym. And assone as they were come out of the water, the spyrete of the Lord caught awaye Philip, that the chamberlayne sawe hym nomore. And he went on hys waye reioysynge: but Philip was found at Azotus And he walcked thorowoute the countre preachynge in theyr cyttes, tyll he came to Cesarea. ✣

The

The Notes.

a* And they receaued the holy ghost. Understand in a manifest & vilible sygne, as þ Apostels thē selues receaued it on the fyfty daye, or (as we cal it) whitsondaye/whyche thinge at that tyme was necessarye for the forthe raunce and stablyshment of the preachyng of the Gospell, all though not nedeful to saluatiō: but now the preaching therof is sufficiētly cōfyrmed, thys vilible myracle is ended: & yet remayneth þ styll whych was stablyshed by the myracle, þ is, that by the preaching of the Gospel is ministred þ holy ghost al thoughe oure bodelye eye se it not: by whom fayth cometh, whyche receaueth Christ to be our righteousnes sanctifyinge, and redemption, 1. Corint. 1. d

*t Because he was of so lowe degree in thys world: but a poore carpēter & hūbled him self vnto al mē & was obediēt euē vnto the moost vyle death of the crosse, therfore cannot the Jewes esteme hym for the very Messyas.

¶ Paul is cōuerted, and confoundeth the Jewes. Peter rayseth Tabitha

The .ix. Chapter.

AND Saul yet breathing out threatninges & slaughter agaynst the disciples of ỹ lord, wēt on to the hye preste & desyred of hī letters to Damasco to ỹ synagoges: t that yf he found any of this way whether they were mē or wemē, he might bring them bound vnto Jerusalē. But as he iorneyed & was come nye to Damasco, sodēly there shyned roūde about hym a light frō heauē, & he fel to the erth, & hearde a voyce saying to him: t Saul, Saul whypersecutest thou me? And he sayd: what art ỹ Lord? And the Lord sayd: I am Jesus whō ỹ persecutest, it shalbe harde for the to kycke agaynst the pricke. And he both trēblinge and astonied sayd: Lord what wilt thou haue me to do? And the Lord sayd vnto hym: aryse & go into the cytie, & it shalbe tolde the what thou shalt do.

The men which iorneyed wt him, stode amased, for they heard a voyce, but sawe nomā. And Saul arose frō the erth, and opened his eyes, but sawe no mā. Thē led they him by the hād, & brought hym into Damasco. And he was .iii. dayes without sight & nether ate nor dranke. And there was a certayne disciple at Damasco named Ananias & to hym sayd the Lord in a vysyon: Ananias? And he sayd: behold I am here Lord. And the Lord sayd vnto him: aryse & go into the strete which is called straycht, & seke in the house of Judas, after one called Saul of Tharsus. For beholde he prayeth, & hath sene in a vision a mā named Ananias coming in to him, & puttinge hys handes on him, þ he myght receaue hys syght.

Then Ananias answered: Lord, I haue heard by many of this mā, how moch euil he hath done to thy a* sayntes at Jerusalē: & here he hath auctoryte of the hye Prestes to bynd al that cal on thy name. The Lord sayd vnto him: go thy wayes for he is a chosen vessell vnto me, to beare my name before the Gentils & kinges and the chyldren of Israell. For I wyll shewe hym how great thynges he muste suffre for my names sake.

Ananias wēt his way & entred into the house, & put his handes on him & sayde: brother Saul: the Lord þ appered vnto the in the way as ỹ camest, hath sent me, that ỹ mightest receaue thy syghte & be fylled wyth the holy ghost. And immediatly ther fell frō hys eyes as it had bene scales, & he receaued syght & rose & was baptysed, & receaued meat & was cōforted. Then was Saull a certen dayes wt the disciples whyche were at Damasco. And streyght waye he preached Christe in the Synagoges, how that he was the sonne of god. Al ỹ heard him, were amased & sayd: is not this he that spoyled thē which called on this name in Jerusalē, & came hether for ỹ entent ỹ he shuld bringe them bound vnto ỹ hye prestes? But Saul encreased in strēgth, & cōfounded the Jewes which dwelt at Damasco affyrming that this was very Christ.

And after a good whyle, ỹ Jewes toke coūcel together, to kyl him. But theyr laying a wait was knowē of Saul. And they watched at the gates daye & nyght to kyl him. t Then the disciples toke him by night and put hym thorow the wal & let hym downe in a basket te.

And whē Saul was come to Jerusalē he assayde to cople him self wt ỹ disciples & they were al afrayed of him, & beleued not ỹ he was a disciple. But Barnabas toke him & brought him to the Apostles & declared to thē how he had sene ỹ Lord in the waye, & had spoken with hym: and how he had done boldely at Damasco in the

ȳ name of Jesu. And he had his cõuersa
ciõ wᵗ them at Jerusalem, & quit hi selfe
boldly in the name of the lord Jesu. And
he spake & disputed wyth the Grekes: &
they went about to slee him. But whē ȳ
brethren knew of that, they brought him
to Cesarea, and sent him forth to Thar-
sus. Then had the cõgregaciõs rest tho
rowout al Jewry, and Galyle & Sama
ry, and were edyfied, & walked in the fea
F re of the Lord, and multiplied by the cõ-
forte of the holy goost.

And it chaũsed as peter walked throu-
ghout al quarters, he came to ȳ saincts
which dwelt at Lidda. And ther he foũd
a certaine mã named Eneas, whych had
kept his bed. viii. yeres sicke of ȳ palsye.
Thē said peter vnto him: Eneas Jesus
Christ make the whole: arise and make
thy bed. And he arose immediatlye. And
al that dwelt at Lidda and Assarõ, saw
him, and tourned to the Lord.

Ther was at Joppa a certaine woman
(whi. h was a disciple named Tabitha,
which by interpretaciõis called Dorcas)
the same was ful of good workes & al-
mes dedes, which she did. And it chaun-
sed in those dates that she was sick and
died. Wohen they had weshed her & layde
her in a chãber: because Lidda was nye
to Joppa, & the disciples had harde that
peter was there, they sent vnto him, desy
ring him that he wolde not be greued to
come vnto them.

Peter arose & came wᵗ them, And when
G he was come, they brought him into the
chãber. And al the widowes stode roũde
about him weping & shewinge the cotes
& garmẽtes which Dorcas made whyll
he was wᵗ thē. And peter put thē al forth
& kneled downe & prayde & turned hi to
the body & said: Tabitha, arise. And she
opened her eies: & when she saw peter, sat
vp. And he gaue her ȳ hãde & lift her vp
& called the saictes & widowes, & shewed
her aliue. And it was knowē thorowout
al Joppa, & many beleued on the Lord.
And it fortuned ȳ he taryed many dates
in Joppa with one Simon a tannar.

The Notes.

a* By sayntes the scripture alwayes vn
derstandeth none other but only those that
beleued the gospel that was preached vnto
thē, which were mē lyuyng in this worlde,
& not those that ar departed as ye may se af
ter by their necessytes whych paule erhor-
ted the brethrē to mynistre vnto, as in thys
Chaptre at the letter, k, & g Rom. xiiii, l. ii.
Corynth, viii and in many other places.

¶ The vision that Peter saw. How he was sent
to Cornelius. The heythen also receaue ȳ spyrite,
and are baptysed.

The. x. Chapter. ✠

THer was a certaine mã in Ce
sarea called Cornelius, a cap
taine of ȳ soudiers of Ita-
ly, a deuout mã, & one ȳ fea
red god wythe all hys hou-
shold, which gaue moche almes to ȳ peo
ple, and prayde God alwaye. The same
saw in a visiõ euidẽtly about the ninthe
houre of ȳ day, an Angel of god coming
into him, & saying vnto him: Cornelius.
Wohē he loked on him, he was afraide &
said what is it lord? He said vnto hi, a*
Thy prayers & thy almeses are come vp
into remembraũce before god. And now
sẽd mẽ to Joppa, & cal for one Simõ na
med also Peter. He lodgeth wythe one
Symon a tannar whose house is by the
see syde. He shal tell the what thou ough
test to do. When the Angell whych spa-
ke vnto Cornelius, was departed, he cal
led two of his housholde seruãtes and a
deuoute soudier of them that waited on
hym, and tolde them all thee mater, and
sent them to Joppa.

On the morow as they wẽt on their ior
B ney & drewe nie vnto the citie, Peter wẽte
vp vpõ ȳ top of ȳ house to pray, about ȳ
vi. houre. Thē wexed he an hõgred, and
wold haue eatẽ. But whyll they made re
dy. He fel into a traũce, and saw heue o-
pened and a certayne vessel come doune
vnto him, as it had bene a greate shete,
knyt at the, iiii. corners, & was let downe
to the erth, where in were al maner of. iiii
C foted beastes of the earth, and vermen &
wormes, & foules of the ayer. And there
came a voice to hym: ryse Peter kyl and
eate. But peter sayd: god forbyd Lord,
for I haue neuer eaten eny thyng ȳ is co
men or vnclene. And ȳ voice spake vnto
him agayne the second tyme: what God
hath clensed, ȳ make ȳ not comen. Thys
was done thryse, & ȳ vessel was receued
vp agayne into heuen.

D While peter mused in hi self what this
visiõ which he had sene meãt: behold, the
men

men which were sent frō Cornelius, had made inquirāce for Simons house, and stode before ꝑ dore. And called out one & asked whether Simō whyche was also called peter were lodged ther. Whyl peter thought on this vistō, the spyrite sayd vnto him: behold, mē seke the: arise therfore, get ꝑ downe & go wt them, & doute not: for I haue sēt them, peter wēt down to the mē whych were sent vnto him frō Cornelius, and sayde. Behold, I am he whō ye seke, what is the cause wherfore ye ar come. And they sayd vnto hi: Cornelius ꝑ captayne, a iust mā, & one that feareth god, & of good reporte among al the people of the Jewes, was warned by an holy angel to sēd for the into his house, & to heare wordes of the. Then called he them in, and lodged them.

And on ꝑ morow Peter went awaye wt them, & certaine brethren from Joppa accōpanyed him. And ꝑ thirde daye entred they into Cesaria. And Cornelius wayted for thē, & had called together his kinsmen, & special frendes. And as it chaunsed peter to come in, Cornelius met him, & fel downe at his fete, & worshypped hi But peter toke him vp sayinge: stād vp: for euen I my self am a man. And as he talked wt hym he came in, & foūd manie that were come together. And he said vnto thē: Ye know how that it is an vnlawful thing for a man that is a Jew, to cōpani or come vnto an aliēt: but god hath shewed me that I shulde not cal any mā comen or vnclene: therefore came I vnto you wout sayinge nay, assone as I was sente for. I aske therefore, for what intent haue ye sent for me.

And Cornelius sayd: This daye now iiii. dayes I fasted & at the nynth houre I prayde in my house: & behold, a mā stode before me in bright clothyng, & sayde Cornelius, thy prayer is hard & thine almes dedes are had in remēbraunce in ꝑ syght of god. Sende therfore to Joppa, & cal for Simon which is also called peter. He is lodged in the house of one Symō a tanner by the see syde, the whyche assone as he is come, shal speake vnto ꝑ Then sent I for the immediatly: & thou hast wel done for to come. Now at we al here present before god, to heare al thynges ꝑ ar commaunded vnto the of God.

Then Peter opened hys mouth & said: Of a trueth I perceaue, that god is not partiall but in all people he that feareth hym & worketh ryghtewesnes, is accepted wyth hym,

Ye know the preachyng that God sente vnto ꝑ childrē of Israel, preachig peace ¶ by Jesus Christ, whych is Lord ouer al thinges + Which preachig was publisshed thorow out al Jewry, and beganne in Galile, after the baptime which Johan preached how god had anoynted Jesus of Nazareth wt the holy gost, & wyth power. Which Jesu wēt about doig good, & healinge al ꝑ were oppressed of the deuels, for god was wt him. And we ar witnesses of al thynges which he dyd in the land of the Jewes & at Jerusalē: whom they slew, & honge on tree. Him god reysed vp the third day, & shewed him opēly, not to al the people, but vnto vs wytnes chosē before of god, which ate & dronke wt hi, after he arose frō deeth. + And he cōmaūded vnto vs to preache vnto ꝑ people & testifie, that it is he that is ordened of god a iudge of quick & deede. To him gene al the Prophetes witnesse, that thorow his name, al that beleue in hym shal receaue remyssyon of synnes. ¶

While Peter yet spake these wordes, the holy gost fell on al thē which herde ꝑ preachig. And they of the circumcision whych beleued, were astonyed, as manye as came wt Peter, because that on ꝑ Gētyls also was sheed out the gyft of ꝑ holy gost. For they heardethem speake wt tōges & magnyfy God. Then answered Peter: cā any man forbyd water, ꝑ these shuld not be baptysed, whych haue receaued the holy ghoost as wel as we? And he cōmaunded them to be babtised in ꝑ name of the Lord. ¶ Then prayde they hym: to tary a feaw dayes.

The Notes.

a ✱ Thy prayer & almes &c, In as moche as by workes no mā cā be saued: as ꝑ psalmist openly affirmeth In ꝑ syght none ꝑ lyueth cā be iustified psal. cxliii. & againe If ꝑ loke on our inyquytyes, lord lord who shal be able to beare thē. psal. cxxix. No christen cōscience dare be so hardy as to attrybut ꝑ saluacyō of this mā For nelyus to hys prayer & fastyng. For tyrst ye se he was a Gentyle, vncircumcysed not keppynge ꝑ lawe ner once thynkynge therecon, and therefore must

must be iustyfyed by fayth that came by hea
ryng the glad tydinges preached in Christ.
Rom.v. And therfore must ye loke vnto the
wordes of Luke in the beginninge of thys
Chapter wher he sayeth that he feared god
wheych thynge he could not haue done, ney
ther yet haue prayed nor geuen almose, ex-
cepte he hadde beleued: for howe shoulde he
haue called on hym, on whome he beleued
not? Thus are we compelled to ascribe his
callinge vnto faythe oute of whyche these
fruytes of prayer and fastynge proceaded,
specyally seynge that Saynte Paule affyr-
meth that whatsoeuer is not done of fayth
the same is synne. Romaynes. xiiii.d. The
Christen then, and soche as wyll the Scrip
ture to be trew in all places and so expoun
de one texte, that another maye agree with
it, doo ryghte well knowe that hys calling
and oure saluacyon is freely geuen of God
for hys sonne Christes sake: and not for the
deserupnge of oure worckes. And because
fayth can receaue thys greate and fre bene-
fyte of God, and beleue it to be true, & wor
kes neyther can beleue it nor yet deserue it
therfore is it ascrybed vnto faythe and not
to worckes. Yf prayer or fastynge or the he
liest worcke vnder heauen could saue, Chri
ste hadde neuer nede to haue suffered soche
greuouse paynes, but vtterly died in vayne
Neyther shoulde God freelye chose vs, but
oure worckes shoulde chose hym. Vnder
stande therfore that by hys worckes was
he not called, but by hys fayth. out of why
che hys worckes sprange, whyche fayth.
God freelye gaue hym, and by it freely cal-
led hym as he calleth and saueth vs all.
Good worckes muste we doo, as thys man
dyd, and that wyth all loue and earnestnes,
and thereto are we bounde, and wythoute
them can it not be knowen whether we be
very Christen or not, no more then we can
knowe a tree to be good and neuer fele hys
fruyte, but we maye in no condicion ascri-
be iustyfycation or saluacyon to them, for
as sayth Christe. Luke. xvii. when ye haue
done all ye can do, saye ye are vnprofitable
seruauntes, but to fayth: whych onely can
receaue the benefyte of Christe, and beleue
that he alone hath deserued forgeuenes for
the synnes of the whole worlde. 1. John. i.
and. ii. The Apostles were here fyrste
taughte and certyfyed by the holye ghoste
of the conuersyon of the gentyles.

¶ Peter sheweth the cause wherfore he wente to the Gethen. Barnabas & Paul preached vnto the Heythen. Agabus prophecieth derth for to come.

The. xi. Chapter.

AND ye Apostles & ye brethren
that were thorowout Jewry
hearde saye that the Hethen
had also receaued the worde
of god. And whē peter was
come vp to Jerusalē, they of the circūcy-
syon reasoned wyth him sayinge: Thou
wentest into men vncircumcised, & atest e-
wyth them.

Then peter began & expoūded ye thyn
ge in order to the saying. I was in ye cy-
tie of Joppa prayinge, & in a traunce I sa
we a visiō, a certē vessel descēd, as it had
bene a large linnen cloth, let doune from
heuē by the fower corners, & it came to me
Into the which when I had fastened mi
ne eies, I cōsydered and sawe fower fo-
ted beastes of the earth, & vermē & wor-
mes, & foules of ayer: And I herd a voy
ce sayinge vnto me, arise peter, sley & ea-
te. And I said: God forbyd lord, for no-
thing * comē or vnclene, hath at any time
entred into my mouth. But ye voyce an
swered me againe frō heuen, coūte not ye
those thinges comen which god hath clen
sed. And thys was done thre times. And
al were taken vp agayne into heuen.

B
* The Jewes called ye cōs
me whyche is vnpure & vncleane & which they were forbid den by the lawe to eat leuit. xi.

And behold immediatly ther were thre
mē come vnto ye house wher I was sent
frō Cesarea vnto me. And ye spyrete sayd
vnto me, ye I shuld go with them, wout
doutyng. Moreouer the sixe brethren ac-
companyed me: & we entred into the mās
house. And he shewed vs, how he had se
ne an āgel i his house, which stode & said
to him: send mē to Joppa, & cal for Sy-
mō, named also peter: he shall tel ye wor-
des, whereby both ye & al thine house shal
be saued. And as I began to preache, ye
holy goost fel on them, as he dyd on vs at C
ye beginning. Then came to my remem-
brauce ye wordes of ye lord, how he sayd:
John baptist with water but ye shalbe John. i. d
baptysed wythe the holye goost. For as
moch thē as god gaue them like giftes,
as he did vnto vs, when we beleued on ye
lord Jesus christ: what was I, ye I shul-
de haue withstand God. Whē they herd
thys, they held their peace and glorifyed
god, saying: thē hath god also to ye Gen-
tyls graunted repentaunce vnto lyfe.

They which were scatred abrode tho-
row ye affliction ye arose about Steuen,
walked thorowout tyll they came vnto
Phenices & Cypers & Antyoche preachi
ge ye worde to no man, but vnto the Je-
wes only. Some of thē were mē of Cy- D
pers & Sirene, which whē they were co
me into Antioche, spake vnto ye Grekes,
and preached ye lord Jesus. And the hād
of

of the lord was wyth them, and a greate nõbre beleued & turned vnto the Lorde.

Tidinges of these thinges came vnto ꝑ eares of the cõgregacyon, whych was in Ierusalem. And they sent forth Barnabas ꝑ he shuld go vnto Antioche, which when he was come & had sene ꝑ grace of god, was glad, & exhorted thẽ al, that with purpose of hert, they wold cõtinual lye cleaue vnto the Lorde. For he was a good mã, and ful of the holy goost & of faith: & moch people was added vnto ꝑ Lord. Thẽ departed Barnabas to Tarsus, for to seke Saul. And when he had fõud him, he brought hi vnto Antioche. And it chaũsed ꝑ a whole yere they had ther cõuersacõ wt the congregacõ ther, and taught moche people: in so moche ꝑ ꝑ disciples of Antioche were the fyrste ꝑ were called Chrysten.

Acts.xi.b * In those dayes came Prophetes frõ Ierusalẽ vnto Antioche. And ther stode vp one of them named Agabus, and signified bi ꝑ spyrete, that ther shuld be greate derth thorowout al the world, whyche came to passe in the Emprour Claudius dayes. Then the disciples euery mã accordinge to his abilyte, purposed to sẽde socour vnto the brethren which dwelt in Iewry, wohych thyng they also did, & sent it to the elders, by the hãdes of Barnabas and Saul.

¶ Herode persecuteth ꝑ Christe, killeth James, & putteth peter in prisõ, whõ the lorde delyuereth by an Angel. & his shameful death of Herode.

The.xii.Chapter. ✣

A

IN that tune Herode ꝑ king stretched forthe his handes to vexe certaine of ꝑ cõgregaciõ. And he killed Jamꝛ ꝑ brother of John with the swerde & because he saw that it pleased ꝑ Jewes, he proceaded forther, & toke Peter also. Then were the dayes of swete breede. And whẽ he had caughte him, he put him in prisõ & deliuered him to. iiii. *quaternyõs of soudiers to be kept, entẽding after ester to brig him forth to thee people. Then was peter kept in prison. But prayer was made wout ceasinge of ꝑ cõgregacon, vnto god for him. And whẽ Herode wold haue brought him out vnto the people, the same nyghte slepte peter bitwene two soudiers, bound with two chaynes, and the kepers before thes dore kepte the prison.

Quarterny ons foure

And behold ꝑ angel of the Lorde was ther present, & a light shined in the lodge. And he smote peter on the side, & stired hi vp saying: aryse vp quicklye. And hys chaynes fel of frõ hys handes. And ꝑ angel said vnto him: gyrd thy selfe and binde on thy ✝sandals. And so he dyd. And he sayde vnto him: cast thy mantle about the, & folow me. And he came out and folowed him, and wyste not, that it was truth ꝑ was done by ꝑ ãgel, but thought he had sene a vysiõ. Wohen thei were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the cytye, which opened to them by his owne accorde. And they wente out and passed thorow one strete, and by and by the Angel departed from hym.

✝Sãdals are soles to bee bound vnder the fete.

B

And whẽ peter was come to hym selfe, he sayd: now I know of a surety, that ꝑ Lord hath sent his Angel, & hath delyuered me out of the hande of Herode, & frõ al the waytynge for of the people of the Iewes. ✣ And as he consydred ꝑ thinge, he came to the house of Mary ꝑ mother of one ✝ John, which was called mar ke also, wher many were gathered to gether in prayer. As Peter knocked at thee entry dore, a dãsel came forth to herken, named Rhoda. And whẽ she knew Peters voice, she opened not thee entre for gladnes, but rã in & told how peter stode before the enter. And they said vnto her: ꝑ art mad. And she bare thẽ downe that it was euen so. Thẽ said they it is his angel. But peter continued knocking: and when they had opened the dore, & saw hi, they were astonted. And he beckened vnto thẽ with the hand, to hold their peace, & tolde them by what meanes the Lorde had brought him out of the prisõ. ✣ And he said: go shew these thinges vnto James & to thee brethren. And he departed & went in to another place.

✝Ille John is the same Mark that wrote the Gospell of marke.

C

Assone as it was day ther was no lytel a do amõg the soudiers, what was become of peter. Whẽ Herode had called for hi, & fõud hi not, he examined ꝑ kepers, & commaũded them to depart. And he descended from Iewry to Cesarea, & ther abode. Herode was displeased wyth them

D

of

of Tire and Sidon. And they came al at once, & made intercessiō vnto Blastus ỹ kinges chamberlen, and desired peace, because their coūtrey was nouryshed by the kinges land. And vpon a day apointed, Herode arayed him in royal aparell, & sat him in his seate, & made an oracion vnto thē. And ỹ people gaue a shoute, sayinge: it is ỹ voice of a god & not of a mā. And

Herode is slayn & eatē of wormes

immediatly the angel of the lord *smote him, because he gaue not god the honoure, & he was eaten of wormes & gaue vp the gost. And the word of god grew and multiplied. And Barnabas & paul returned to Jerusalē, when they had fulfilled their office, & toke with thē John, whych was also called Marcus.

Paul & Barnabas ar called to preach among the Hethen. Of Sergius Paulus & Elymas ỹ sorcerar. Paul preacheth at Antioche.

The.xiii. Chapter.

A There were at Antioche, in ỹ cōgregaciō certaine * prophetes & teachers: as Barnabas & Simō called Niger, & Lucyus of Cirene & Manahen Herode the Tetrarkes norsfelow, and Saul. As they ministred to the lord and fasted, the holy gost sayd: separate me Barnabas and Saul, for ỹ work wher vnto I haue called thē. Then fasted they & prayed, ād & put their hādes on thē, and lett them go. And they after they were sēt of the holy gost, came vnto Selcutia, and from thence thei sailed to Cyprus. And whē thei were come to Salamine, they shewed the word of god in the synagoges of the Jewes. And they had John to their minyster.

But they hādes & lo ke before in the syxte Chapter b

B When they had gone thorowout ỹ yle vnto the citie of Paphos, they founde a certaine sorcerer, a false prophet whyche was a Jew, named b * barjeu, which was w ỹ ruler of thee countre one Sergius paulus a prudent man. The same ruler called vnto hi Barnabas and Saul, & desyred to heare the word of god. But elimas the sorcerer (for so was hys name by interpretaciō) withstode thē, & sought to turne awaye thee ruler from the faythe. Thē Saul * which also is called paull being ful of ỹ holy goost set his eies on hi, and said: O ful of al suttelty and dysceitfulnes, ỹ child of ỹ deuyl, and ỹ enemye of all righteousnes, ỹ ceasest not to peruert the straycht wayes of the Lord. And now behold the hande of the Lorde is vpō the, & thou shalt be blynd & not se the sunne for a season. And immediatly ther fel on hym a myste & a darknes, and he wēt about seking thē that shuld leade hym by the hand. Then the rular whē he saw what had happened, beleued & wondred at the doctryne of the Lord.

C Whē they that were with Paul, were departed by ship frō Paphus, thei came to Perga a citie of Pamphilia: and ther John departed frō thē, and returned to Jerusalem. But they wandred thorowe the countreys frō Perga too Antioche a cytie of the coūtrey of Pisidia, & wēt into the synagoge on the Sabothe daye & sate downe. And after the law & the Prophetes were redde, the rulers of the synagoge sent vnto thē saying. Ye men and brethren, yf ye haue any serimō to exhort the people, saye on.

D Thē Paul stode vp & beckened wyth the hād, & sayd: Men of Israel, & ye that feare God, geue audience. The God of thys people chose our fathers, & exalted the people whē they dwelte as straūgers in the land of Egipt, & wyth a myghtye arme brought thē out of it, & aboute the tyme of .xl. yeres suffred he their maners in the wyldernes. And he destroyed .vii. nacions in the land of Canaan, & deuyded their land to thē by Lot. And afterward he gaue vnto thē iudges aboute ỹ space of .d * iiii. c. & .l. yeres vnto the tyme of Samuel the Prophet. And after that they desyred a kynge, & God gaue vnto thē Saul ỹ sōne of Cis, a mā of ỹ trybe of Benjamin, by the space of .xl. yeares. And after he had put hi downe, he set vp Dauid to be their king, of whō he repor ted saying: I haue found Dauid ỹ sōne of Jesse, a man after myne owne hert, he shal fulfyll all my wyll.

Of this mās sede hath god (according to hys promes) brought forth to the people of Israel, a sauiour, one Jesus, when John had fyrst preached before hys cōming the baptyme of repentaūce to Israel. And whē John had fulfilled his course, he sayd: whō ye thinke that I am, the same am I not. But behold ther cometh

one after me, whose showes of hys fete I am not worthy to lowse.

✣ Ye men & brethrē, chyldrē of the generation of Abrahā, & whosoeuer amōg you feareth god, to you is this worde of saluatiō sent. The inhabiters of Jerusalē & their rulers, because they knew hym not, nor yet ỹ voices of ỹ Prophetes which are redde euery Saboth day, they haue fulfilled thē in cōdēpning hym. ‡ And

mat.xxvii.c
Luk.xxiii.c.

whē they found no cause of death in him yet desyred they Pylate to kill hym. And whē they had fulfylled al ỹ were written of hym, they toke hym downe frō the tree & put him in a sepulcre. But God rayled him agayne frō death, & he was sene many daies of thē which came with him frō Galile to Jerusalē. Wych are hys wytnesses vnto the people.

And we declare vnto you, how that the promes made vnto ỹ fathers, God hath fulfilled vnto vs their chyldrē, in ỹ he reysed vp Jesus agayne, euē as it is writtē in the fyrst psalme: ‡ Thou art my sonne, this same day begat I the. As concerning ỹ he rayled hym vp frō death, now moze to returne to corruptiō, he sayde on this wyse: The holye promises made to Dauid, I wyll geue thē faythfully to you. Wherefoze he sayth also in another place. ‡ Thou shalt not suffer thyne holy to se corruptiō. Howbeit Dauid after he had in his tyme fulfilled the wyll of god he slept, & was layde wyth his fathers, & sawe corruptiō. But he whō god reysed agayne, sawe no corruption.

psalm.ii.b
Hebrew.i.b

Actes.xiii.b
Psal.xvi.d.
Actuū.ii.d.

✣ Be it knowē vnto you therfoze ye mē and brethrē, ỹ thorow thys man is preached vnto you the forgeuenes of sinnes, & that by him, al that beleue, are iustified frō al thinges frō which ye could not be iustified by the lawe of Moses. Beware therfoze lest ỹ fal on you, which is spokē of in the prophetes: Behold ye despisers and wonder, & perishe ye: for I do a worke in your dayes, which ye shal not beleue, yf a mā wold declare it you.

Whē they were come out of ỹ Synagoge of the Jewes, the gentils besought that they wold preache the word to them betwene ỹ Saboth dayes. Whē the congregatiō was brokē vp, many of the Jewes & verteous cōuertes folowed Paul and Barnabas, which spake to thē & exhorted thē to cōtinue in the grace of god ✣ And ỹ next saboth day came almost ỹ whole cytie together, to heare ỹ worde of God. Whē the Jewes sawe ỹ people, they were ful of indignatiō & spake agaynst those thinges which were spokē of Paul speaking against it, & rayling on it. Thē Paul & Barnabas waxed bolde, & sayd: G it was mete that the word of god shulde fyrst haue ben preached to you. But seinge ye put it from you, & thinke your selues vnworthy of euerlasting lyfe: lo, we turne to the Gentils: For so hath ỹ Lord cōmaūded vs. ‡ I haue made the a lyght to the Gentyls, that thou be saluatiō vnto the ende of the worlde.

Esay.xlix.b

The gentils heard & were glad & glorified the worde of the Lorde, & beleued: euē as many as were ordened vnto eternall lyfe. And the word of the Lord was published thorow out al the region. But the Jewes moued the worshipfull & honorable wemen & the cheke men of the cytie, & rayled persecution agaynst Paul & Barnabas & expelled them once of their costes. * And they shouke of the dust of their fete agaynst them, & came vnto Iconium. And the disciples were fylled wyth ioye and wyth the holy ghost. ✣

Mathe.x.b.
Marke.vi.b
Luke.ix.c

The Notes

a* Prophetes, loke after in the.xb.f

b* Barjesu, ỹ is by interpretaciō Jesus sonne euē this name had this sorcerer gotē to blind ỹ world withal. As now our sorcerars & cōiurers whē they go to worke, they cal to crossing & praying with al holy wordes to deceaue the people withall makinge thē to iudge ỹ they rather talke wt God then wt the deuil. And Elimas was hys name by interpretaciō sayth the texte, whych (as Erasmus affyrmeth in hys paraphrasis) soundeth as moche in the Syrian language, as great and false Prophete.

c* Saul which also is called Paul. Of ỹ name of paul do many dispute, but the most alowed opiniō is, ỹ of the Hebrues he was called Saul: & after ỹ maner of speach of ỹ Gētyls & Romains he was called Paul.

d* Foure. C. & fiftie yeares. These yeares must ye reake frō their cōming forth of Egipt. Exod. xii. & not frō their firste Judge. Judic. i.

¶ Paule & Barnabas preach at Iconiū, some beleue, some stere vp sediciō. At Listra they wold do sacrifice to Barnabas & Paul, which refuse it, & exhort the people to worship the true God, Paul is stoned, after ỹ cometh he to Derba, Listra Iconium and to Antioche.

The.xiiii.Chapter.

And

The.xiiii. Chapter.

A ANd it fortuned in Iconium that they wēt both together into ỹ synagoge of the Iewes, & so spake, that a great multitude both of ỹ Iewes and also of ỹ Grekes beleued. But ỹ vnbeleuing Iewes, stered vp & vnquieted the myndes of ỹ gētyls agaynst the brethrē. Lōge tyme a bode they there & quyt thē selues boldly with ỹ helpe of ỹ Lord which gaue testimony vnto the word of his grace, & caused signes & wonders to be done by their hādes. The people of ỹ citie were deuided: & part helde wyth the Iewes, and part with the Apostles.

Whē ther was a saulte made both of the gētils & also of ỹ Iewes wt their rulers, to putt thē to shame & to stone them they were ware of it, & fled vnto Lystra & Derba, cities of Licaona, & vnto the region ỹ lyeth round about, & ther preched
B the gospel. And ther sate a certayn mā at Lystra weake in hys fete, beynge crepel frō his mothers wōbe, & neuer walcked. The same heard Paul preache. Wt wych beheelde hym & perceaued ỹ he had fayth to be whole, & sayde with a loude voyce: stāde vprygbt on thy fete. And he sterte vp, & walked. And whē the people sawe, what Paul had done, they lyft vp theyr voyces, saying in ỹ speache of Licaonia Gods ar come downe to vs in ỹ lykenes of mē. And they called Barnabas Jupter, & paul Mercurius, because he was ỹ preacher. Then Jupiters preste, whiche dwelt before their citie, brought orē and garlādes vnto the churche porche, & wold haue done sacrifice with the people.

Paul & barnabas abhorre to haue orē & garlādes offred vnto them.

¶ But whē ỹ apostles, Barnabas & paul herde ỹ, they rente theyr clothes, & ran in amōg the people, crying & sayinge: syrs why do ye thys? We are mortal mē lyke vnto you, & preache vnto you, ỹ ye shuld turne frō these vanities vnto ỹ lyuinge God, which made heuē & erth & the see & al ỹ in thē is: the which in times past suffered al nations to walcke in their owne wayes. Neuertheles he left not hym self without witnes, in ỹ he shewed his benefites, in geuing vs rayne frō heauē and fruteful seasons, fylling oure hertes wt fode, & gladnes. And with these sayings scarse restrayned they the people, that they had not done sacrifyce vnto them.

Thyther came certayn Iewes frō Antioche & Iconium, & obtayned ỹ peoples cōsent, & stoned Paul, & drue hym out of the citie, supposing, he hadde bene dead. D Howbeit as the disciples stode round about him he arose vp & came into ỹ cytie And ỹ next day he departed with Barnabas to Derba. After they had preached to ỹ cytie, & had taught many they returned agayne to Lystra, & to Iconium & Antioche, & strengthed the disciples soules, exhorting thē to cōtinue in the fayth, affirming ỹ we must thorow moch tribulatiō, entre into the kingdō of God. And they ordened thē elders by electiō in euery cōgregation, & prayde & fasted, & commended them to God on whō they beleued. And they went thorow out Pisidia and came to Pamphilia, & whē they had preached the word of god in Perga, they descēded into Attalia, & thence departed by shyppe to Antioche, frō whence they were delyuered vnto the grace of God, to the worcke whych they had fulfylled When they were come & had gathered ỹ congregation together, they rehersed all that God had done by them, and how he hadde opened the dore of fayth vnto the Gentyles. And there they abode lōge tyme wyth the disciples.

¶ Mastaunce about circūcision. The apostles pcyfye the matter at Jerusalē. Paule & Barnabas preache at Antioche.

The.xv. Chapter.

THen came certayn frō Jewrye, & taught the brethrē except ye be circūcysed after ỹ maner of Moses, ye cannot be saued. And when there was rysen dissension & disputinge not a lyttle vnto paul & Barnabas, agaist thē They determined ỹ Paul & Barnabas, & certayn other of them shuld ascende to Jerusalē vnto the Apostels & elders about thys question. And after they were brought on their way by ỹ cōgregation, they passed ouer Phenices & Samaria, declaring the cōuersion of the Gentyls, and they brought great ioye vnto al the brethrē. And when they were come to Jerusalē, they were receaued of the congregaciō & of the Apostles and elders. And they declared what thīges god had done B

A Galat.v.a.

by the. Then rose vp certayn of the secte of the Phariſes, which dyd beleue, sayig that it was nedeful to circumcise them & to comoyne them to kepe the law of Moses. And the Apostles & elders came together to reason of thys matter.

And when ther was moch disputinge, Peter rose vp & sayd vnto the: Ye mē & brethrē, ye know howe y a good whyle ago, God chose amōg vs y the gentils by my mouth shulde heare the worde of the gospel & beleue And god which knoweth the hert, bare the witnes, & gaue vnto the the holy ghost, euen as he dyd vnto vs & he put no difference betwene them & vs, but with fayth a * purified theyr hertes. Now therfore why tempt ye god, that ye wold put a yock on the disciples neckes which nether our fathers nor we were able to beare. But we beleue y throwe the grace of the Lord Jesu Christ, we shalbe saued, as they do. Then all the multitude was pleased and gaue audience to Barnabas and Paul, which tolde what lygnes & wonders God had shewed amonge the Gentyls by them.

And whē they held theyr peace James answered saying: Men & brethren herkē vnto me. Simeō tolde how God at y beginning dyd visyt y Gentils, & receaued of the, people vnto his name. And to this agreeth y wordes of the prophetes, as it is writte. After this I wyl returne, & wil bylde agayne the tabernacle of Dauid which is fallē downe, & y whych is fallē in dekey of it, wyl I bylde agayne, and I wyl set it vp, y the residue of men might seke after the Lord, & also y gētils b * vpō whō my name is named sayth y lord, which doth all these thinges: knowē vnto god are all his worckes frō the beginning of the worlde. Wherfore my sentence is that we trouble not them which frō amōge the Gentyls, ar turned to God: but y we wryte vnto them, that they abstcyne the selues frō fylthynes of ymages, frō fornicatiō, frō c * strangled & frō bloud. For Moses of old tyme hath in euery cytye that preache hym, & he is rede in y synagoges euery Saboth daye.

Then pleased it the Apostles & elders with the whole cōgregation, to send chosen men of theyr owne company to Antioche wyth Paul and Barnabas. They sent Judas called also Barsabas, & Sylas whych were chefe men among y brethren, and gaue them letters in theyr hādes after thys maner.

The apostels, elders & brethrē send gretinges vnto y brethrē which ar of y Gentils in Antioche, Syria & Cilicia. For as moch as we haue heard y certayn which departed frō vs, haue troubled you wt wordes, & cōbred youre myndes saying: Ye must be circumcised & kepe the lawe, to whō we gaue no soch cōmaundement It semed therfore to vs a good thinge, whē we were come together with one accorde, to send chosen men vnto you, with our beloued Barnabas & Paule, men y haue ieoparded theyr lyues for the name of our Lord Jesu Christ. We haue sente therfore Judas & Silas, which shall also tel you y same thinges by mouth. For it semed good to the holy ghost & to vs, to put no greuous thing to you, more then these necessary thinges: y is to saye, that ye absteyne from thinges offred to ymages, frō bloud, from strangled & fornication. Frō whych yf ye kepe your selues, ye shal do wel. So fare ye well.

Whē they were departed, they came to Antioche & gathered the multitude together, & deliuered the Epistle. When they had rede it, they reioyced of y cōsolation And Judas & Silas being † prophetes exhorted the brethrē with moch preachinge, & strengthed thē. And after they had taried ther a space, thet were let go in peace of the brethren vnto the apostles. Not withstāding it pleased Sylas to abyde ther styl. Paul & Barnabas cōtinued in Antioche teaching & preaching the word of the Lord wyth other many.

But after a certayn space, Paul sayd vnto Barnabas: Let vs go agayn & vysyte our brethren in euery citie where we haue shewed y word of y Lord, & se how they do. And Barnabas gaue cōsell to take with them John, called also Mark But Paule thoughte it not mete to take hym vnto theyr cōpany which departed frō the at Pāphilia, & went not wt thēto the worke. And y dissentiō was so sharp betwene them, y they departed a sunder one from thee other: so that Barnabas

† prophetes are here taken in diuers places of the newe Testament for expounders of the Scriptures.

toke

soke Marcke and sayled vnto Cypers.
And paul chose Sylas & departed, dely
uered of the brethrē vnto ỹ grace of god
And he went thorow al & syria & Cilicia,
stablishing the congregations.

The Notes

a* Fayth purified their hertes &c. theyr hertes were purified w fayth, because they receaued by faythe, that theyr synnes were not imputed vnto them, but forgeuen for Christes bloudes sake.

b* Vpō whō my name is named &c, that is. Those that shalbe named w my name: as ar those ỹ ar called ỹ people of god & ỹ seruauntes of the Lorde, & the congregation of Christ, or the Christen companye.

c* Strangled is that whych dyeth and hath not hys bloud shedde.

¶ Timothy is circūcysed. Paul preacheth at philippos and ther is he put in prison.

The.xvi. Chapter.

A THen came he to Derba & to Lystra. And beholde a certayne disciple was ther named Timotheus, a womās sonne which was a Jewesse & beleued: but hys father was a Greke. Of whō reported wel, the brethrē of Lystra & of Iconiū. The same Paul wold ỹ he shuld go forth w hi, & toke & circumcised hym because of the Jewes whyche were in those quarters: for they knew al ỹ hys father was a greke As they went thorowe the cyties, they deliuered thē the decrees for to kepe, ordeyned of the Apostles and elders, whych were at Jerusalem. And so were the congregations stablyshed in the fayth, and encreased in nō ber daylye.

B Wohē they had gone thorow out Phrigia & the regyon of Galacia, & were forbidden of the holye ghoste to preach the worde in Asia, they came to Mysia, and sought to go into Bethynia. But ỹ spret suffred thē not. Then they wēt ouer Mysia, & came downe to Troada. And a vision appered to Paul in ỹ nyght. Ther stode a mā of Macedonia & prayed him saying: come into Macedonia & help vs

C After he had sene the vision, immediatly we prepared to goo into Macedonia, certifyed that the Lord had called vs, for to preache the gospell vnto them. Then lowsed we forth from Troada, & wyth a straight course came to Samothracia & the next day to Neapolim, & frō thēce to Philippos, which is the cheke cytie in the partes of Macedonia, and a free cytie.

We were in ỹ cytie abyding a certayn dayes. And on ỹ Saboth dayes we wēt out of ỹ cytie besydes a ryuer where men were wont to pray. And we sate downe & spake vnto the wemē which resorted thyther. And a certayn womā named Lidia a seller of purple, of the cytie of Thyatira, whych worshipped God, gaue vs audience. Whose hert the lord opened ỹ she attēded vnto ỹ thinges, which paul spake Wohē she was baptised & her household, she besought vs saying: Yf ye thincke ỹ I beleue on ỹ Lord, come into my house and abyde ther. And she cōstrayned vs. D

‡ And it fortuned as we wēte to prayer a certayn damsel possessed wyth a spyrite that prophesyed, met vs, which brought her master & masters moch vauntage w prophesying. The same folowed Paul and vs & cryed saying: these men are the seruauntes of the most hye God, whych shewe vnto vs the way of saluatiō. And thys dyd she many dayes. But paul not content, turned about & sayd to the spyrit I commaunde the in the name of Iesu christ, that thou come out of her. And he came out the same houre. Lenit. fradet den, xvii. b t, re, xxvii. a

And when her master & maistres sawe that the hope of their gaynes was gone, they caught Paul & Silas, & drue them E into the market place vnto the rulars, & brought thē to the officers saying: These men trouble our cytie, whyche are Jewes & preach ordinaunces, which ar not lawful for vs to receaue, nether to obserue, seyng we are Romayns. And the people ran on thē, & ỹ officers rent theyr clothes, & cōmaūded thē to be beaten w rodes. And when they had beate them sore they cast them into prison, cōmaūding ỹ iayler to kepe them surely. Which iayler when he had receiued soch cōmaūdment thrust them into the vnner presō, & made theyr fete fast in the stockes.

At midnight Paul & Silas prayed, & F lauded God. And the presoners harde thē. And sodenly ther was a greate erthquake, so ỹ thee foundatiō of the prison was shakē, & by & by al ỹ dores opened, & euery mās bādes were lowsed. Whē the keper of the prison waked out of his

clepe & saw the prison doores opē he drue out hys sweard & wold have kylled hym selfe, supposinge the prisoners had bene fledde. But Paul cried wt a loude voyce saytug: do thy selfe no harme, for we ar al here. Then he called for a light & sprang in & came trembling, & fell downe before Paul & Silas, & brought thē out & said Syrs what must I do to be saued? And they sayd: beleue on the Lord Jesus and thou shalt be saued & thy household. And they preached vnto him the worde of the
G Lord, & to al that were in his house. And he toke thē the same houre of the night & washed theyr woundes, & was baptysed wyth al that belōged vnto him strayght waye. When he had broughte them into hys house, he sett meate before them, and ioyed that he wyth all hys household, beleued on God.

And when it was day, ỹ officers sent ỹ ministers sayinge: let those men go. The keper of the prison tolde thys saying to Paul, the officers haue sent word to lowse you. Now therfore get you hence and go in peace. Then sayd Paul vnto them they haue beatē vs openly vncondēpned, for al ỹ we are Romayns, & haue cast vs into prison: & now wold they send vs away preuely? Nay not so, but lett thē come thē selues & fet vs oute. When ỹ ministers told these wordes vnto ỹ officers they feared when they heard ỹ they were Romayns, & came & besought them, and brought thē out, & desyred thē to departe out of the citie. And thei went out of the prison and entred in the house of Lydia and when they had seue the brethrē, they comforted them & departed.

Paul commeth to Thessalonica, wher the Jewes set the cytie on a roze. Paul escapeth, & commeth to Athens, where he preacheth the true and vnknowen God.

The.xvii. Chapter.

A S they made theyr iorneye thorow Amphipolis, & Apolonia, they cam to Thessalonica where was a Synagoge of ỹ Jewes. And paul as his maner was went in vnto thē, & .iii. saboth dayes declared out of ỹ scripture vnto thē, opening & alleging ỹ Christe must nedes haue suffered & rysen agayn frō death, & that this Jesus was Christ
Luk. xxiiii.a

whō (sayd he) I preache to you. And some of thē beleued & came & cōpanyed wt Paul & Silas: also of thee honourable Grekes a great multitude & of the chefe women, not a fewe.

But the Jewes which beleued not hauing indignatiō, toke vnto thē cuyl men whiche were vagabondes, & geathered a B
cōpany, & set al the citie on a roze, & made assaut vnto ỹ house of Jason, & sought to bring thē out to the people. But when they koūd them not, they drue Jason and certayne brethren vnto the heades of the citie crying: these, ỹ trouble the world are come hydder also whych Jason hath receaued preuely. & And these al do cōtrary to the decrees of Cesar, affirminge another kyng, one Jesus. And they troubled the people & the officers of the citie, when they heard these thinges. And when they were sufficientlye answered of Jason & of the other, they let them go.

Joh. xix. c.

And ỹ brethren immediatly sent away Paule & Sylas by night vnto Berrea. Which whē they were come thither, they C
entred into ỹ Synagoge of the Jewes. These were ỹ noblest of byrth amōg thē of Thessalonia, which receaued ỹ worde wt al diligence of minde, & searched & the scriptures dayely whether those thinges were euē so. And many of thē beleued: also of worshipful women which were gre kes, & of men not a fewe. When ỹ Jewes of Thessalonia had knowledge that the word of god was preached of Paule at Berrea, they cam & moued ỹ people ther And then by & by the brethren sent away Paul to go as it were to the see: but Sylas & Timotheus abode there styll. And they that gyded Paul, brought him vnto Athens, & receaued a cōmaūdemēt vn
D
to Sylas & Timotheus for to come too him atōce & came their way. While paul wayted for thē at Athens, his spirite was moued in him. to se ỹ citie geuen to worshipping of ymages. Thē he disputed in ỹ synagoge wt the Jewes, & wt ỹ deuout persons, & in the market dayly with them ỹ came vnto him. Certain philosophers of the Epicures & of the Stoyckes, disputed with him. And some ther were which sayd: what wyl thys babler saye? Other sayd: he semeth to be a tydinges bringer

Desyreth the scriptures, for by them may ye trie al doctryne

of new

of new deuyls, because he preached vnto them Jesus & the resurrection. And they toke hym, and brought hym into Marce strete sayinge: maye we not knowe what thys new doctrine wherof thou speakest is: For thou bringest straunge tydinges to our eares. We wolde knowe therfore what these thinges meane. For al the Athenians & straungers which were there gaue thē selues to nothing els, but ether to tell or to heare new tydinges.

Paule stode in the middes of Marce strete & sayd: ye men of Athens I perceaue þ in al thinges ye are to superstitious
F For as I passed by & beheld the maner how ye worshipp your goddes, I foūdan auter wherein was writtē: vnto the vnknowē God. Whom ye then ignorantly
acta. xvij.c worshipp, him shewe I vnto you: & God þ made the world & al that ar in it, seinge þ he is Lorde of heauen & erth, he dwelleth not in temples made with hādes, nether is worshypped wyth mennes handes, as though he neded of any thinge, seinge he him selfe geueth lyfe & breeth to all men euery where & hath made of one bloud al nations of men, for to dwell on al the face of the erth, & hathe assigned before, howe longe tyme, & also the endes of theyr inhabitatiō, þ they shuld seke God, yf they might fele & fynd him thoughe he be not farre frō euery one of vs. For in him we lyue, moue & haue your being, as certain of your owne Poetes sayde. For we are also hys generation. For as moche then
G as ** we are the generation of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or stone, grauen by craft & ymagynation of man.

And the tyme of this ignoraūce god regarded not. But now he biddeth al men euery where repente, because he hath appoynted a day, in the which he wyl iudge the world accordyng to righteousnes, by that man whō he hath apoynted, & hathe offered fayth b* to all men, after that he had rayfed hym from death.

When they heard of þ resurrectiō frō death, some mocked, & other sayd: we wil heare the agayne of thys matter. So Paul departed frō among them. Howbeit certayne men claue vnto Paul & beleued, amōg the whych was Dionisyus a senatour, and a woman named Damaris, and other wyth them.

The Notes

a* We ar hys generatiō &c. þ is, we are come of him as of our father and maker.

b* Fayth is here taken for þ promyses of mercy, which thorow fayth saue vs: which promises after þ resurrection of christ, god commaunded to be preached vnto al nacions and not to the Jewes onely, as before

¶ Paul preacheth at Corinthū, continuing there a yere & a halfe, goeth agayne into Syria, cōmeth to Ephesus, Cesarea & Antioche. Of Apollos, Aquila and Priscilla.

The.xviij.Chapter.

After þ Paule departed frō Athens & came to Corinthū A & foūde a certayne Jewe named Aquila borne in Pontus, lately come frō Italie wt his wife Priscilla (because þ the Emperour Claudius had cōmaūded al Jewes to depart frō Rome) & he drew vnto thē. And because he was of þ same craft he abode wt them & wrought: their craft was to make tentes. And he preached in the synagoge euery Saboth daye, & exhorted the Jewes & the Gentyls.

When Silas & Timotheus were come frō Macedonia, Paul was cōstrayned by the spret to testyfye to þ Jewes þ Jesus was very Christ. And when they sayd cōtrary & blasphemed, he shoke his rayment & sayd vnto thē: your bloud vpō your owne heades, & frō henceforth I go blameleffe vnto the gentyles. And he departed thence, & entred into a certayne mās house named Justus a worshipper of God, whose house toyned hard to thee synagoge. Howbeit one Crispus þ chefe ruler of the synagoge beleued on the Lorde wyth all hys housholde, and many of C
the Corinthians gaue audiēce, & beleued and were baptysed.

Then spake the Lord to Paule in the nighte by a vysyon: be not afrayed, but speake, & holde not thy peace: for I am wyth the, & noman shal inuade the to shalt hurt the. For I haue moch people in this cytye. And he contynued there a yeare & syxe monethes, and taught thē the word of God.

When Gallio was ruler of þ coūtre of D
Acaia the Jewes made insurrectiō with one accord against Paul, & brought him to the iudgemēt seate, saying: this felow

The.xx.Chapter.

A Fter thee rage was ceased, A
Paul called ỹ disciples vnto hym, & toke hys leaue of thẽ, & departed for to go into Macedonia. And when he had gone ouer those parties, & geuen thẽ large exhortations, he came into Grece, & ther abode.iii.monethes. And whẽ ỹ Jewes layd wayt for him as he was about to sayle into Siria, he purposed to retur ne thorow Macedonia. Ther accõpanied hym vnto Asia, Sopater of Berrea, & of Thessalonia Aristarcus & Secũdus B and Gayus of Derba, & Timotheus: & out of Asia Tychicus and Trophimos These went before, & taryed vs at Troas. And we sayled away frõ Philippos after the Easter holy dayes, & came vnto thẽ to Troas in fyue dayes, where we abode seuen dayes.

And on ỹ morow after ỹ Saboth day the disciples came together for to breake bread & Paul preached vnto thẽ (redy to depart on the morow) & cõtinued ỹ preaching vnto midnight. And ther were many lightes in the chãber where they were gathered together, & ther sate in a windo we a certayn ponge mã named Eutichus falle into a depe slepe. And as Paul declared, he was the more ouercome wythe slepe, & fel downe frõ the thyrd loft, and was take vp dead. *Paul wẽt downe & fel on him, & embraced him, & sayd: make nothing a do for his lyfe is in him. Whẽ he was come vp agayne, he brake bread and talked, & comened a longe whyle cuẽ tyl the morning, & so departed. And they brought the ponge man a lyue, and were not a lyttle conforted.

And we wente afore to shyp, & lowsed vnto Asson ther to receaue Paul. For so had he apoynted, & wold him self go a fote. Whẽ he was come vnto vs to Asson, we toke him in, & came to Mitilenes. And we sayled thẽce, & came the next daye ouer agaynst Chios. And the next day we aryued at Samos, & taryed at Trogilon. The next day we came to Myleton: for Paul had determined to leaue Ephesus as they sayled, because he wold not spẽd ỹ tyme in Asia. For he hasted to be (yf he could possible) at Jerusalẽ at the day of Pentecoste. Wherfore frõ Myleton he sent to Ephesus, & called thee elders of ỹ congregatiõ. And when they were come to him, he sayd vnto thẽ: Ye knowe from the fyrst daye that I came into Asia, after what maner I haue bene wyth you at all seasons, seruing the Lord withal hũblenes of mynde, & with many teares, & tẽptations which happened vnto me by the layinges awayt of the Jewes, & howe I kept backe nothing that was profytable but that I haue shewed you and taught you opẽly and at home in youre houses, witnessinge both to the Jewes, & also to the Grekes, the repentaũce toward God and fayth toward our Lorde Jesus.

And now behold I go bovnd in ỹ spyrit vnto Jerusalẽ, & know not what shal come on me ther, but ỹ the holy goost wytnesseth in euery cytie saying: ỹ bandes & trouble abyde me. But none of those thinges mone me: nether is my lyfe dere vnto my selfe, ỹ I myght fulfyl my course with ioye, & the ministration which I haue receaued of the Lord Jesu, to testyfie the Gospel of the grace of God. E

And now behold, I am sure ỹ hereforth ye al (thorow whõ I haue gone preachinge the kingdõ of god) shal se my face no more. Wherfore I take you to recorde thys same day, ỹ I am pure frõ ỹ bloud of al men. For I haue kept nothing backe: but haue shewed you al ỹ counsell of God. Take hede therfore vnto your selues & to al the flock, wher of ỹ holy ghost hath made you ouerseers, to rule the congregatiõ of god, whiche he hath purchased wt his bloud. For I am sure of this ỹ after my departing shal greuous wolues entre i amõg you, which wil not spare the flock. Moreouer of your owne selues shal mẽ arise speaking peruerse thinges to draw disciples after thẽ. Therfore awake & remẽber, ỹ by the space of .iii. yeares I ceased not to warne euerye one of you both nyght & daye wyth teares. F ii. Cor. xi. c Dan. xi. c

And now brethre I cõmẽd you to god & to ỹ word of his grace, which is able to bilde further & to geue you an inheritaũce amõg al thẽ which ar sanctified. I haue desyred no mãs syluer, gold, or vesture. Ye know wel that these handes haue ministred vnto my necessities, & to thẽ ỹ G

were

were with me. I haue shewed you althin
ges, how that so labozing ye ought to re
ceue the weake & to remẽber the wozdes
of the lozd Jesu, how that he sayde: it is
moze blessed to geue then to receaue.

When he had thus spoke, he kneled dowe
ne & prayed with them al. And they wept
al aboundãtly & fel on pauls neck, & kis
sed hym, sozowynge most of all for thee
wozdes which he spake, that they shulde
se his face no moze. And they accõpany-
ed him vnto the shyppe.

¶ Pauls iozney by shippe. Of philippe the Euã-
gelist, & Agabus the prophet, which warned paul
not to go to Jerusalem. He remayned stedfast in
his purpose, and is taken in the temple.

The. xxi. Chapter.

A Nd it chaũsed that assone
as we hav laũched fozthe, &
were departed from thẽ, we
came with a straight course
vnto Choon & the daye folo
wing vnto the Rhodi, & frõ thence vnto
Patara. And we founde a shippe redy to
sayle vnto Phenices, & wẽt a bozde & set
fozth. Then apered vnto vs Cipzus, &
we left it on the left hande, & sayled vnto
Siria & came vnto Tire. Foz there thee
shipp vnladed her burthen. And whẽ we
had founde bzethzen we taryed there. vii
dayes. And they told paul thozow ỹ spzi
te, that he shuld not go vp to Jerusalem
And when the dayes were ended, we de-
parted & wẽt our waies, and thei al bzou
ght vs on our waye, wyth their wiues &
chylozen, tyll we were come out of the cy
tye. And we kneled doune in the shoze &
B pzaide. And when we had takẽ our leaue
one of another, we toke shyppe, and they
returned home agayne.

When we had ful ended the course frõ
Tyze we arryued at Ptolomaida, & salu
ted the bzethzẽ, & abode wythe them one
day. The next day, we that were of paul
company departed & came vnto Cesarea
And we entred into the house of Phylip
the Euangelist, which was one of the se
uẽ deacones & abode wt him. Thee same
mã had. iiii. daughters virgins, wlyche
C did pzophesi. ¶ And as we taried there a
V:tu.ti.d good many of dayes, ther came a certai-
ne pzophete frõ Jurie, named Agabus.
Whẽ he was com vnto vs, he toke pauls
gerdel, & bound his hãdes and fete, & sai
de. Thus sayth the holy goost: so shal the
Jewes at Jerusalem bynd the man that
oweth this gerdel, and shal delyuer hym
into the handes of the Gentyls.

When we herd this, both we & other of
the same place, besought hi that he wold
not go vp to Jerusalem. Thẽ paul ãswe
red & said: what do ye weping and bzea-
king mine hert? I am redy not to be boũ
de only, but also to die at Jerusalem foz
the name of ỹ lozd Jesu. When we could D
not turne hys mynde, we ceased, saying:
the wyl of the lozd be fulfilled. After th-
se dates we made our selues redy, & wẽt
vp to Jerusalem. Ther went wt vs al-
so certaine of the disciples of Cesarea, &
bzought wt them one Mnasõ of Cipzus
an old disciple wt whom we shuld lodg.
And when we were come to Jerusalem,
the bzethzen receued vs gladlye. And on
the mozow paul went in wt vs vnto Ja
mi. And al the elders cam together. And
when he had saluted them, he told by oz-
der al thinges, ỹ god had wzought amõ
ge the gentyls by his ministracion. And
whẽ they herd it, they glozyfyed ỹ Lozd,
& said vnto him: Thou sest bzother, how
many thousãd Jewes ther ar whych be-
leue and thei ar al *zelous ouer the law. *zelouse is
And they are infozmed of the, that ỹ tea- gloose, as
chest all thee Jewes whyche are among a mã is ze-
the gentylles, to fozsake Moses, & sayst lous ouer his
that they oughte not to cyzcumcise their wyfe
childzen nether to liue after the custums,
what is it therfoze? The multitude must
nedes come to geather. Foz they shall
heare that thou arte come. Do therefoze
this that we say to the.

*We haue. iiii. men, which haue a vow E
on them. Them take & purifie thy selfe *Numero. vi.
wt them, and do cost on them, ỹ thei may
shaue theyr heddes and al shal knowe ỹ
those thinges whyche they haue herd cõ
cernynge the, are nothyng: but that thou
thy selfe also walkeste & kepest the lawe.
Foz as touchynge thee gentyls which be
leue we haue wzytten & concluded. that
they obserue no soche thynges: but that
they kepe thẽ selues from thiges offered
to ydoles, frõ bloud, frõ strãgled, & from
foznicattõ. Then the next day paul toke
the men and purified hi self wythe them
and entred into the temple: declaryng ỹ

he obserued the dates of the purificaciō, vntil ỹ an offering shuld be offered for euery one of them.

And as the seuē dates shuld haue bene ended, ỹ Jewes which were of Asia whē they sawe him in the temple, they moued al the people, & layd hādes on hym crying men of Israel, helpe. This is the mā that teacheth al men euery wher against the people and the law, & this place. Moreouer also he hath brought grekes into the tēple, & hath polluted this holy place. For they saw one Trophimus an Ephesian w̄ him in the cytie. Hym they supposed paul had brought into the tēple. And al the citie was moued, & ỹ people swarmed together. And thei toke paul & drue hym out of the temple, and forthe wyth the dores were shut to.

As they wēt about to sle him, tidinges came vnto the hie captayne of the soudiers, that al Jerusalē was moued. Wyche immediatly toke soudiers & vndercaptaines, & ran doune vnto thē. Whē they saw the vpper captaine & the soudyers they left smiting of paul. Thē ỹ captaine came neare & toke him, & cōmaunded him to be boūd with .ii. chaines, & demaūded what he was, & what he had done. And one cried this, another ỹ amōge ỹ people. And when he could not knowe ỹ certaintie for the rage, he cōmaunded hi to be caried into ỹ castle. And when he came vnto a Grece, it fortuned that he was borne of the soudiers for the violēce of ỹ people. For the multytude of the people folowed after crying: away wyth him.

And as paul shuld haue bene caried into the castle, he sayd vnto the hye captayne: may I speake vnto the? Which sayde: Cāst thou speake Greke? Arte not ỹ that Egyptian which before these dates made an vproure, and ledde out into the wyldernes .iiii. thousand men that were mortherers? But paul sayd: I am a mā which am a Jewe of Tharsus a citie in Cicil a Citesin of no vyle citie, I beseech the suffre me to speake vnto the people. When he had geuen him licence, Paule stode on the steppes, & beckened w̄ thee hand vnto the people, & there was made a great silence. And he spake vnto them in the hebrue tonge saying.

¶ Paul answereth the Jewes, is scourged, and layd in prison agayne.

The. xxii. Chapter.

Men, brethren & fathers, heare mine āswere which I make vnto you. Whē they herd that he spake in the Ebrue tong to them, they kept the more silence. And he said: I am verely a mā which am a Jew borne in Tharsus, a cytie in Cicil: neuertheles yet brought vp in this citie, at the fete of Gamaliel, & informed diligently in the lawe of the fathers, & was feruent mīded to godwarde, as ye al are this same day, and * I persecuted thys waye vnto the deethe bynding & delyuering into presō both men & wemē, as the cheke prest doth beare me witnes, & al the elders of whom also I receued letters vnto the brethren, & went to Damasco to bringe them whych were there boūde vnto Jerusalem for to be punyshed. * acta. viii. & and. ix.

And it fortuned, as I made my iourney & was come nie vnto Damasco about none that sodenly ther shone frō heauen a great lyght rounde about me, & I fel vnto the erth, & herd a voyce saying vnto me. * Saul Saull, why persecutest ỹ me? And I answered: what art ỹ Lord? And he said to me: I am Jesus of Nazareth whom ỹ persecutest. And they that were w̄ me, saw verely a light and were afrayd: but they herd not the voyce of hi that spake w̄ me. And I said: what shal I do lord? And the Lord sayd vnto me: Arise & go into Damasco & ther it shalbe told the of al thynges which ar apointed for the to do. And when I saw not hi ge for the brightnes of the lyght, I was ledde by the hand of them that were w̄ me, and came into Damasco. * Actu. viii. a

And one Ananias a perfect man, & as pertaynyng to the lawe hauing good report of al the Jewes which there dwelt, came vnto me, & stode and said vnto me: Brother Saul, loke vp. And that same houre I receued my sight & saw hi. And he said, the god of our fathers hath ordeined ỹ before, that ỹ shuldest know his wil, & shuldest se that which is rightful, & shuldest heare the voyce of hys mouth for ỹ shalt be hys wytnes vnto all men of

of those thinges, which thou hast sene & heard. And now: why tarriest thou. Aryse and be baptised, and wesshe awaye thy synnes, in callynge on thee name of thee Lord. And it tortuned, when I was come agayne to Jerusalem & praide in the tẽple, that I was in a traunce, & saw him saying vnto me. Make haste, & gett thee E quyckly out of Jerusalem: for they wyl not receaue thy witnes that thou bearest of me. And I said: Lord they know that I presoned, & bet in euerye synagoge thẽ that beleued on the. And whẽ the bloude of thy witnes Steuẽ was shed, I also stode by, & cõsẽted vnto his deeth & kept the raymẽt of them ỽ slew hym. And he sayd vnto me: depart, for I wil sende the afarre hence vnto the Gentyls.

They gaue hi audyẽce vnto this worde, & then lyft vp their voyces & sayd: away wyth soch a felow from the erthe: it is pytie that he shuld lyue. And as they F cried & cast of their clothes, & threw duste into the ayer, the captaine bad him to be brought into the castle, & cõmaũded him to be scourged, & to be examined, that he might know wherfore they cried on him And as they bound him ỽ thõges, paul said vnto ỽ Centurion that stode by: Is it lauful for you to scourge a mã that is a Romayn & vncõdemned? When the Centurion herd that, he went, and told ỽ vpper Captayn saying. What intendest ỽ to do? This mã is a Romayne.

Then the vpper captayne came, & sayde to him: tell me, arte thou a Romayne: G he sayd: Ye. And the captayne ãswered: with a great some obtayned I this fredõ. And paul said: I was freborne. Thẽ straycht way departed from hym, they which shuld haue examined hym. And ỽ hye captayne also was afrayde. after he knewe that he was a Romayne: because he had bounde hym.

On the morow we because he wolde haue knowen thee certayntye wherefore he was accused of the Jewes, he lowsed hi from hys bondes, and commaunded the hye Prestes & al the councell to come together, & brought paul and sett hym before them.

¶ Paul cometh before the councel. Debate aryseth amõg the people, the Captayne deliuereth him. God comforteth hym.

The. xxiii. Chapter.

Paul beheld the cõcel & say A de: men and brethren, I haue liued in al good cõscience before God * vntyll thys Iosa.xxiij.b day. The hye prest Ananyas cõmaũded thẽ that stode by, to smyte him on the mouth. Then said paul to hi: God smite the thou painted wal. Sitest thou and iudgest me after the lawe: and cõmaundest me te be smitten contrary to the lawe? And they that stode by sayd: reuylest thou Goddes hye preste? Thẽ sayde paul: I wist not brethren ỽ he was the hye prest. For it is wrytten: ỽ shalte not curse the ruler of thy people.

Whẽ paul perceued that the one parte B were Saduces, & the other phartises: he cried out in the councel. Men & brethre, Phil.iij.b * I am a pharisay, the sonne of a pharisay. Of the hope & resurrection frõ deeth I am Judged. And when he had so sayde, ther arose a debate betwene the Pharisayes & the Saduces, and the multitude was deuided. For the Saduces say Mat.xxij.c that ther is no resurrectiõ, nether angell, nor spyrite. But ỽ phariseies graũt both. And ther arose a great crye, and the scribes which were of ỽ Pharisayes part, arose and stroue sayinge: we fynde none euyl in this man. Though a spyrite or an angell hath appered to hym, lette vs not stryue agaynst God.

And whẽ ther arose, greate debate, the C captaine featig lest paul shuld haue ben pluckt a sondre of them, cõmaunded the soudiers to go doune, & to take hi frõ amõg them & to bring him into ỽ castell. The nyght folowyng, god stode by him & sayd: be of good cheare paull: for as ỽ hast testifyed of me i Jerusalẽ, so must ỽ beare wytnes at Rome. Whẽ day was come, certaine of the Jewes gathered themselues to gether, and made a bow, sayinge, that they wold nether eat nor drynck tyl they had kylled paul. They were about. xl. which had made this cõspiracõ And they came to ỽ chefe preste & elders, and sayd: we haue bound our selues vnder D a bowe, that we wyll eate nothynge vntyl we haue slayne paul. Now therefore geue ye knowledg to the vpper captaine & to the councel, that he bryng him forth

vnto

vnto vs to morow, as though we wolde know some thyng more perfectly of him But we (or euer he come neare) are redy in the meane season to kyl hym.

When Pauls systers sonne heard of their laying awayte, he went and entred into the castle, and tolde paul. And paul called one of the vnder captaynes vnto him, and said: bryng thys younge man vnto the hye captayne: for he hath a certayne thyng to shew him. And he toke him & sayd: Paul the presoner called me vnto him, & prayed me to bryng this yōge man vnto the, which had a certaine matter to shewe the.

The hye captayne toke him by the hād & went a part wyth him out of ỹ waye: & asked him: what hast thou to saye vnto me? And he said: the Jewes are determined to desire the that thou woldest bryng forth paul to morow into the councel, as though they wold enquyre somwhat of him more perfectly. But folow not their myndes: for there lye in wayte for hym of them, mo then .xl. men, whyche haue bound them selues wyth a bowe, that they wyll nether eate nor drynke tyll they haue killed hym. And nowe are they redy, and loke for thy promes.

The vpper captayne let the yōge mā depart & charged hym: se thou tell it out to no man that thou haste shewed these thynges to me. And he called vnto hym two vnder captaines saying: make redy two hūdred soudiers to go to Cesarea & horsmen thre score & ten, & speare mē. lxx. hundred, at the thirde houre of the nyght And deliuer them beastes that they may put Paul on, and bryng hym safe vnto Felix the hye debyte, and wrote a letter in this maner.

Claudius Lisias vnto the most mighty ruler Felix, sendeth gretynges. Thys mā was take of the Jewes, & shuld haue bene kylled of thē. Then came I wt soudiers, & reskued him, & perceued that he was a Romane. And whē I wold haue knowē the cause, wherfore they accused hi, I broughte hym forth into their cōcel. There perceaued I that he was accused of questyons of their lawe but was not guilty of any thyng worthy of deth or of bondes. Afterward whē it was shewed me how that ỹ Jewes laid wait for the mā, I sent him straight way to the, & gaue comaundement to his accusers, yt they had oughte against him, to tel it vnto ỹ: fare wel. Thē ỹ soudiers as it was comaunded them, toke paul, & broughte him by nyght to Antipatras. On ỹ morow they lefte the horsmen to go wt him, & returned vnto ỹ castle. Which whē they came to Cesarea. they deliuered ỹ epistle to the debite, & presented Paul before hi. Whē the debite had redde the letter, he asked of what cōtre he was. And when he vnderstode ỹ he was of Cicil, I wyll heare the (saide he) when thyne accusars ar come also: & cōmaunded hi to be kept in Herodes pallys.

¶ Paul is accused before Felix, he answereth for hym selfe.

The.xxiiii. Chapter,

After fyue dayes, Ananyas ỹ hye prest descended, wyth elders & wt a certaine Oratour named Tartullus, and enformed ỹ ruler of Paul. Whē paul was called forth, Tartullus begā to accuse him saying: Seing ỹ we liue in great quietnes by ỹ meanes of ỹ, & that many good thinges are done vnto this nacīō thorow thy prouidēce: that alow we euer & in al places most mighty Felix wt al thanckes. Notwythstādyndyng, that I be not tedious vnto the, I pray the, that ỹ woldest heare vs of thy curtesy a few wordes.

We haue foūd this mā a *pestilent fellow, & a mouer of debate vnto al the Jewes thorow out the world, & a maintainer of the sect of the Nazarites, & hath also enforsed to pollute the tēple. Whō we toke & wold haue iudged accordyng to our law: but the hye captayne Lisias came vpō vs, & with great violēce toke hym away oute of our handes cōmaundyng hys accusers to come to the. Of whom ỹ mayst (yf thou wylte enquyre) know ỹ certaine of al these thīges wherof we accuse him. The Jewes likewyse affyrmed, saying that it was euen so.

Thē paul (after that the ruler him selfe had beckened vnto hi that he shuld speake) ānswered: I shal with the a more quyete minde ānswere for my selfe, for asmoche

* Psal. 5. & 11. & 139. b.

as I vnderstād ye thou hast bene of ma-
ny yeres a iudge vntothis people, becau
se that thou maist know that ther ar yet,
D but .xii. dayes sence I went vp to Ieru-
salem for to pray, & they nether foūd me
in the temple dysputynge wyth any mā,
ether rapsynge vp the people nether in ye
Synagoges, nor in the cytye: Nether cā
they reproue thee thynges whereof they
accuse me.

But this I cōfesse vnto the, that after
the way (which they cal heresye) so wor-
ship I the god of my fathers, beleuynge
al thinges which ar writen in the lawe &
ye prophetes & haue hope towardes god,
that the same resurrectiō of ye deed (whi-
ch they them selues loke for also) shalbe,
both of iust & vniust. And therfore stodt
I to haue a cleare conscyence towarde
god, and toward mā also.

But after many yeres I came & brou-
ght almes to my people & offeringes in
the which they foūd me purified in ye tē-
ple, nether with multitude, nor yet wt vn
quietnes, howbeit ther were certaine Je-
wes out of Asia, whych ought to be here
present before the, & accuse me, yf they had
ought against me, or els lett these same
E here say, yf they haue founde anye euyll
doyng in me, whyl I stāde here in ye coū-
cell: except it be for thys one voyce, that
I cryed standinge amonge them, of thee
resurrectyō from deeth am I iudged of
you thys daye.

Whē Felix herd these thinges, he defer
de them, for he knew very well of ye way,
& sayde: when Lysias the captayne is co
me, I wyll knowe the vtmoste of youre
matters. And he commaūded an vnder
captaine to kepe Paul and that he shuld
haue rest, & that he shuld forbid none of
F his acquayntaunce to mynister vnto hi,
or to come vnto him.

And after certaine dales, came Felix
& his wife Drusilla which was a Jewe,
& called forth paul, and heard him of the
fayth which is toward chryst. And as he
preached of righteousnes, temperāce, &
iudgmēt to come, Felix trembled & āswe
G red: thou hast done ynough at thys time,
depart, when I haue cōuenient tyme, I
wil send for the. He hoped also ye money
shuld haue beue geuē him of paul, that
he might louse him: wherfore he called hi
the oftener and comened with him. But
after two yere. Festus Porcius came in
to Felix rowme. And Felix wilīg to shew
the Jewes a pleasure, lefte Paul in pre-
son bounde.

¶ The Jewes accuse paul before Festus, he ap-
pealethe vnto the Emperoure, and is sente vnto
rome.

The .xxv. Chapter.

Whē Festus was come in-
to ye prouince, after .iii. day-
es, he ascended frō Cesarea
vnto Jerusalē. Then enfor
med him the hie prestes and
the cheke of the Jewes of paul. And thei
besought hym and desyred faueoure a-
gainst hym, that he wolde sende for hym
to Jerusalē: & layde awayt for hym in ye
way, to kyll hym. Festus answered that
paul shuld be kept at Cesarea: but that
he hym self wold shortly depart thither.
Let them therfore (sayde he) which amō
ge you ar able to do it, come downe with
vs and accuse him, yf ther be anye faute
in the man.

When he had taryed ther more thē ten B
dayes, he departed vnto Cesarea, & thee
next day sate downe in the iudgmēt sea-
te, & cōmaunded Paule to be broughte.
When he was come, the Jewes whyche
were come frō Jerusalem, came aboute
hym & layd many and greuous cōplain
tes against paul, whych they couldē not
prouе as longe as he answered for hym
self, that he had nether agaynste the law
of the Jewes, uether agaynste thee tem-
ple, nor yet agaynst Cesar offended any
thynge at al.

Festus willing to do the Jewes a plea C
sure āswered paul & sayde: wylt thou go
to Jerusalem and there be iudged of the
se thinges bef ore me? Then sayd paul:
I stand at Cesars iudgment seat. wher
I ought to be iudged. To the Jewes ha
ue I no harme done, as thou verye wel
knowest. If I haue hurte thē: or cōmit-
ted any thyng worthy of deeth I refuse
not to dye. If none of those thinges ar,
wher of they accuse me, no mā ought to
deliuer me to thē. I appeale vnto Cesar
Then spake festus with delyberacion: & D
answered. Thou hast apealed vnto Ce
sar: vnto Cesar shalt thou go.

Aftes

After a certayne dayes, kynge Agrippa & Bernice came vnto Cesarea to salute Festus. And whē thei had bene ther a good ceasō, Festus rehersed paulscause vnto ỹ king saying: ther is a certaine mā left in prison of Felix, about whom whē I came to Jerusalem ỹ hye prestes & elders of the Jewes enformed me, & desired to haue iudgmēt against him. To whō I ānswered: It is not the maner of ỹ Romains to delyuer eny mā, ỹ he shulde perish, before that he which is accused haue the accusers before hym, & haue lycence to answere for him selfe cōcernynge ỹ crymelayd agaynst him: when they were comne hider wout delaye on the morowe I sate to geue iudgmēt, & cōmaunded the man to be brought forth. Against whō whē ỹ accusers stode vp, thei brought none accusatiō of soch thinges as I supposed: but had certaine questions agaynst hym of their owne superstition, & of one Jesus whych was deed whom Paul affirmed to be alyue. And because I douted of soche maner questiōs, I asked hym whether he wolde go to Jerusalem, & ther be iudged of these matters. Then when Paull had appealed to be kept vnto the knowledg of Cesar, I cōmaūded him to be kept, til I might send hym to Cesar. Agrippa sayde vnto Festus: I wold also heare the mā my selfe. To morow (said he) thou shalt heare hi. And on the morow when Agrippa was come and Bernice wythe greate pompe, & were entred into the coūcel house wyth the captaynes & chefe men of the citie, at Festus cōmaundement paul was brought forth. And Festus said: king Agrippa, & al men whiche are here presente wt vs: ye se this man about whom al ỹ multytude of thee Jewes haue bene wt me, both at Jerusalem, and also here, crying that he ought not to lyue any lēger. Yet founde I nothyng worthy of deeth that he had committed. Neuertheless seinge that he hath appealed to Cesar, I haue determined to send him. Of whō I haue no certaine thynge to wryte vnto my Lord. Wherfore I haue brought hī vnto you, & specially vnto the, king Agrippa, ỹ after examynacyon had, I myghte haue sumwhat to wryte. For me thinketh it vnreasonable, for to send a prisoner, & not to shewe the causes whych are layde agaynst hym.

¶ Kyng Agrippa heareth Paul, which telleth hi his callynge from the begynnynge.

The.xxvi. Chapter,

Agrippa sayd vnto paul: ỹ art permitted to speake for thy selfe. Then Paul stretched forth ỹ hād, & ānswered for hym selfe. I thynke my selfe happy kynge Agrippa, because I shal answere this day before the, of al ỹ thynges wherof I am accused of the Jewes namely because ỹ art experte in all customes & questions, which at amōge the Jewes. Wherfore I beseche thee to heare me pacyently.

My lyuyng of a chyld, whych was at the fyrst amōg myne owne nacyō at Jerusalē know al the Jewes which knewe me from the begynnynyng, yf they wolde testify it. For after the most straitest sect of our lay, lyued I a pharyse. And now I stād & am iudged for the hope of the promes made of god vnto our fathers: vnto whych promes our xii. tribes instātly seruing god daye and nyghte hope to come. For whych hopes sake, kynge Agrippa, am I accused of ỹ Jewes. Why shuld it be thoughte a thynge incredible vnto you, that God shuld rayse agayne ỹ ded. I also verely thought in my self, that I ought to do many contrary thyngs, clene agaynst the name of Jesus of Nazareth: whych thyng I also did in Jerusalē. Wher many of the saītes I shut vp in prison, & had receaued auctorytye of the hye prestes. And when they were put to deeth, I gaue the sentence. And I punished them oft in euery synagoge, & compelled them to blaspheme: & was yet more mad vpō thē, & persecuted thē, euē vnto straunge cytyes. About which thinges as I wēt to Damosco wt auctorytye & lycence of the hye prestes, euē at mydday (o kyng) I saw in the way a lyght from heuen, aboue the brightnes of the sūne, shyne, roūd about me & thē which iorneyed wyth me.

When we were al fallen to the erthe, I heard a voyce speakyng vnto me, & sayīng in the Hebrew tong: *Saul, Saul, why

Actu. ix. & and. xxii. v.

why persecutest thou me? It is hard for the to kyck agaynst the pryncke. And I said: Who art thou lorde? And he sayde I am Jesus whō thou persecutest, but ryse & stād vp on thy fete. For I haue apered vnto the for this purpose, to make ȳ a mynister & a witnes both of those thinges which ȳ hast sene, & of those thinges in the which I wil apere vnto the, delyuering the frō the people, & frō ȳ gētyls, vnto which now I send the, to opē their eyes, ȳ they might turne frō darknes to lyghte, & from the power of Satā vnto god, that they may receaue forgeuenesse of sinnes & inheritaūce among the whiche are sāctyfyed by fayth in me.

F Wherfore king Agrippa, I was not disobedient vnto the heuenly vision: but shewed first vnto them of Damasco, & at Jerusalem, & thorow out al the costes of Jewry, & to the gentils, ȳ they shulde repent, & tourne to god, & do ȳ right works of repentaūce. For this cause the Jewes caught me in the tēple & wēt aboute to kil me. Neuertheles I obtained helpe of god & cōtinew vnto thys day witnessing both to smal & to greate saying none other thinges, then those whyche thee

G prophetes & Moses did say shuld come, that chryst shulde suffre, & that he shulde be the first that shuld ryse from deeth, & shuld shew lyght vnto the people, & to the gentils. And he thus āswered for hi selfe: Festus sayd w a lowd voice. Paul, thou arte besydes thy selfe. Moch learnyng hath made the mad. And paul sayde: I am not mad, most dere Festus: but speake the wordes of trueth and soberties. The king knoweth of these thiges, before whome I speake frely: nether thinke I that any of these thynges ar hiden frō him. For this thing was not done in a corner. Kyng Agrippa beleuest ȳ thee Prophetes? I wote wel thou beleueste. Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynd for to become a chrysten. And Paul sayde: I wold to god that not only ȳ: but also al that heare me to daye, were, not sumwhat onelye but altogether soch as I am, except these bonds. And when he had thus spokē, the kyng rose vp, & the debyte, & Bernice, and they that sate wyth thē. And whē they were gone apart, they talked betwene them selues saying: This mā doeth nothing worthy of deeth, nor of bondes. Then sayde Agrippa vnto Festus: This mā might haue bene lowsed, yf he had not appealed vnto Cesar.

¶ Paul shyppyng toward Rome. Julius the captayne intreateth hym curteoully, at the last they suffre shyppwrake.

The.xxvii. Chapter.

A When it was cōcluded that we shuld sayle into Italye, they deliuered paul & certaine other pſoners vnto one named Julyus, an vnder captaine of Cesars soudiers. And we entred into a shyp of Adrametiū, & lowsed frō lāde: apoited to saile by the costes of Asia, one Aristarcus out of Macedonia of the contre of Thessalia: being w vs. And ȳ next day we came to Sidon. And Julius courteously entreted paul, & gaue him liberte to go vnto his frendes, & to refresh him selfe. And from thēce lanched we, & sayled hard by Cipers, because the windes were contrary. Then sayled we ouer the see of Cylicia, & Pāphylia, & came to Myra a citie in Lycia.

B And ther ȳ vnder captaine foūd a shyp of Alexāder, redy to sayle into Italye, & put vs therin. And when we had sayled slowly many daies, & scarce were come ouer against Gnidon (because ȳ wind w stode vs) we sailed hard by the costes of Candy, ouer against Salmo, & wythe moch work sailed beyōd it, & came vnto a place called goodport. Nie wher vnto was a citie called Lasea. When moch tyme was spēt & sayling was now troperdeous, because also ȳ we had ouerlonge fasted, Paul put them in remembraūce, C & said vnto them. Syrs, I perceiue that thys viage wilbe with hurt & moch domage, not of ȳ lading & shyp only: but also of our liues. Neuertheles the vnder captaine beleued ȳ gouerner & thee master, better thē the thingꝫ which were spokē of paul. And because the hauen was not cōmodius to witer in, many tooke counsel to depart thēce, yf by any meanes they might attaine to phenices & ther to witer which is an hauen of Cāndy, and serueth to the southwest and northwest wynde. When the south wind blew, they suppo-

synge

sting to obtayne their purpose lowsed vn to Asson, and sayled past al Candy.

But anone after, ther arose agaynst their purpose, a flaw of wynd out of the northeeste. And whē ỹ ship was caught & could not resist the wind, we let her go
D & drawe wt ỹ wether. And we came vnto an yle named Clauda, & had moch work to come by a bote, whiche they toke vp & vsed help, vndergerding the ship, fearig lest we shuld haue fallē into Sirtes, & we let downe a vessel & so were carted. The next day whē we were tossed wt an exceding tēpest, they lyghtened ỹ ship, & the third day we cast out wt our owne hādes ỹ tackling of ỹ shippe. Whē at ỹ last neither sūne nor starre in many dayes apered & no smal tēpest lay vpō vs, al hope that we shuld be saued, was thē taken away. Then after long abstynence, Paul stode forth in the middes of thē & sayde: Syrs ye shuld haue harkened to me, & not haue lowsed from Candy, nether to haue brought vnto vs this harme & los. And now I exhort you to be of good chere. For ther shalbe no los of ani mās like amōg you, saue of ỹ ship only. For ther stode by me this night ỹ angell of God, whose I am, & whō I serue, sayig: feare not Paul for ỹ must be brought before Cesar. And lo, God hath geuen vnto the al ỹ sayle with the. Wherfore syrs be of
E good chere: for I beleue god, ỹ it shalbe euē as it was told me. Howbeit we must be cast into a certayne ylonde.

But when ỹ fourtenth nyght was come as we were caried ī Adria about mid nyght, the shyppmen demed that ther apered some countre vnto them: & sounded, & found it. xx. feddoms. And when they had gone a litell further, they soūded againe, & found. xv. feddōs. Then fearig lest they shuld haue fallē on some rocke, they cast. iiii. ancres out of the sterne, & wysshed for the day. As the shipmen were about to fle out of the ship, & had lett doune ỹ bote into ỹ see, vnder a coulour as though they wold haue caste ancres out of the for shyp: Paul sayd vnto the vnder captaine & the Soudiers: except these abyde in the shyp, ye cānot be safe.
F Thē the Soudiers cut of the rope of ỹ bote, and let it fall awaye.

And in the meane time betwyxt that & day, Paul besought thē al to take meate, sayīg: this is ỹ fourtenth day ỹ ye haue taryed and cōtinued fastyng, receaui ge nothing at al. Wherfore I pray you to take meat: for this no dout is for your helth: for ther shal not an here fall from the heed of anye of you. And whē he had thus spokē, he toke breed & gaue thākes to god in presence of thē al, & brake it, & began to eate. Thē were they al of good cheare, and they also toke meat. We were altogether in the shyp, two hūdred. iii. score & sixtene soules. And whē they had eaten ynough, they lyghtened the ship, & cast out the wheate into the see.

When it was day, they knew not ỹ lā- G
de but thei spied a certaine hauē wt abāc ke into ỹ which they were mynded (yf it were possible) to thruste in the shyp. And whē they had takē vp ỹ ancres, they cōmitted thē selues vnto ỹ se, & lowsed ỹ rud der bōdes & hoysed vp ỹ maine sayle to the wind & drue to lād. But thei chaūsed on a place, which had ỹ see on both ỹ sydes, & thrust in ỹ ship. And the fooze part stuck fast & moued not but the hynder brake with the violence of the wawes.

The soudiers councel was to kil the presoners, lest anye of them, whē he had swome out shuld fle away. But ỹ vnder captayne wyllyng to saue Paull kepte thē frō their purpose, & cōmaunded ỹ they ỹ could swime shuld cast thē selues fyrste into thee see, and scape to lād. And the other he commaunded to go, some on bordes, and some on brokē peces of the shyp. And so it came to passe, ỹ they cam all safe to lande.

The Notes.

a* Lest we shuld haue fallen into Sirtes or perlouse sandy places in the see about the costes of Aphrica of thee nature of whirpoles,

¶ The vyper hurtethe not Paules hande, he healethe Publyus father, and preachethe Chryste at Rome.

The. xxviii. Chapter.

AND when thei were scaped, thē they knew that thee yle A
was called Milete. And the people of ỹ countre shewed vs no lytel kidnes: for they kyndled a fyre & receaued vs euery one, because of the presēt rayne & because of the

the cold. And when paul had gathered a
bōdel of stykes, and put them into thee
fire, ther cam a viper out of ꝑ heet & lept
on his hād. When the men of the coūtre
saw the worme hang on his hād, they sai
de among them selues: this mā must ne-
des be a mortherer: whō (though he ha
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des, and sayd that he was a god.

In the same quarters the cheke mā of ꝑ
ple whose name was publius, had a lord
ship: the same receued vs, and lodged vs
iii. dayes courteously. And it fortuned ꝑ
the father of publius lay sick of a feuer
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Lucas paul ꝑple & gg was healed

Castor and Pollux the se in old tyme were esteamed as goddes: why the yf they appared both together were counten fauourable & lucky to mari ners

As trauelers the vses, ꝑ one after a nother, or but one all one, vnfortunate cru el. The owner of the ship carryed ꝑ badge of the, not with out great confydence therin nothing ꝑ tyrse it. Goddes wold ꝑser ver his vi ages because he honored the w̄ ꝑ ca ryed therof

After thre monethes we departed in a
ship of Alexādry, which had wintred in ꝑ
ple, whose badge was Castor & Pollux.
And when we came to Siracusa, we tarri
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cōpasse & came to Regiō. And after one
day ꝑ south wīd blew, & we came ꝑ next
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seuen dayes, & so came to roume. And frō
thence, when the brethren herd of vs, thei
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but paul was suffred to dwel by hi selfe
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And it fortuned after thre dates, ꝑ paul
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And when they were come, he sayd vnto
them. Men and brethrē though I haue
cōmitted nothing against ꝑ people or la
wes of our fathers: yet was I deliuered
presoner frō Jerusalem into the hādes
of ꝑ Romains. Which when they had e-
amined me wold haue let me go, because
they foūd no cause of deethe in me. But
when the Iewes cried cōtrary, I was cō
strayned to appeale vnto Cesar: not be-
cause I had ought to accuse my people
of. For this cause haue I called for you,
euen to se you, & to speake with you: be-
cause that for the hope of Israel, I am
bound with thys chayne.

And they sayde vnto hym: We nether
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vnto the, nether came any of ꝑ brethren
that shewed or spake eny harme of thee.
But we wil heare of ꝑ what ꝑ thickeste.
For we haue herd of this sect, that euery
where it is spoken agaynst. And when
they had apointed him a day, there came
many vnto hi into his lodging. To whō
he expoūded & testified the kingdome of
god, & preached vnto them of Jesu: both
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When they agreed not amōg them sel
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Esaye. vi. & Mat. xiii. b Mar. iiii. b. Luk. viii. b Joha. xii. b

For the hert of this people is waxed
gros & their eare̅ were thick of hearing, &
their eyes haue they closed: lest they shul
de se w̄ their eyes. and heare with theyr
eares, & vnderstād with their hertes, and
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Be it knowen therfore vnto you, ꝑ thys
saluacyō of god is sent to the gentylles,
and they shall heare it. And when he had
sayd that, the Iewes departed, and had
great despycions among them selues.
And paul dwelt. ii. yeres ful in his lod-
ging, & receued al that came to him, prea
chynge the kyngdome of God, and
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concerned thee Lorde Jesus
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Here endeth the Actes of ꝑ
Apostles.

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¶ The Prologe of the Epistle of

Saint Paul to the Romaynes.

FOr as moch as this Epistle is the pryncipall and most excellent part of the newe Testament and most pure Euangelion, that is to saye, glad tidinges, and that we cal Gospel, and also a lighte and a waye in, vnto the whole scripture, I thinke it mete ꝑ euery Christen man not only knowe it by rote & without the boke: but also exercise hi selfe therin euermoze continually as with the dayly breade of the soule. No man verely can rede it to ofte oz study it to wel: for the moze it is studyed the ealier it is, the moze it is shewed, the pleasanter it is, & the mozeg roundely it is serched, the prerioser thinges are found in it, so great treasure of spiritual thinges lieth hid therin.

I will therfoze bestowe my labour & diligence, thozowe this lytell preface oz prologe, to prepare a way in ther vnto, so farfozth as God shal geue me grace, that it may be the better vnderstanded of euerye man. Foz it hath bene hetherto euel darckened wꝫ glotes and wonderful dreames of Sophisters that no mā coulde spye out the entent and meaning of it. Which neuertheless yet of yt selfe, is a bryght lyght, & sufficiēt to geue lighte vnto al the scripture.

Fyrst we must marke diligently the maner of speakinge of the Apostel, and aboue al thinge knowe what Paule meaneth by these wozdes, the Lawe, Synne, Grace, Fayth, Rightcousnes, Flesh, Spirite & soche lyke, oz els rede thou it neuer so ofte, thou shalt but lose thy labour. This wozde lawe maye not bee vnderstand here after the commune maner and so vse Paules terme, after the maner of men oz after mans wayes, that thou woldest saye the lawe here in this place where nothig but lerninge which teacheth what ought to be done and what ought not to be done, as it goeth wyth mannes law, where the law ys fulfilled with outwarde wozkes only, though the hert be neuer so farre of. But God iudgeth the grounde of the herte ye & the thoughtes and the secret mouinges of the minde, and therfoze his lawe requireth the grounde of ꝑ herte and loue from the botome there of and is not content with the outwarde wozcke only: but rebuketh those wozckes most of al which spryngе not of loue from the grounde & lowe botome of ꝑ hezte, though thei appere outwarde neuer so honest and good. As Christ in the Gospel rebuketh ꝑ Phareses aboue al other that were open synners, and calleth them ypocrites, that is to saye dyssemblers & paited sepulcres which pharises yet liued no man so pure: as pertayneth to the outwarde dedes & wozckes of the lawe: ye & Paull in the thirde Chapter of his Epistell vnto the Philippians confesseth of hi self, that as touchyng the lawe he was soch a one as no man could cōplayne on & not wtstāding was yet a murderar of ꝑ Christen persecuted them and tozmented them so soze that he compelled them to blaspheme Christ, & was al together merciless, as many which now kayne outward good wozckes are,

The law of God requireth loue,

Howe Paul vseth certein wozdes must be dilygently vnderstāde

Foz this cause the. xiv. Psalme calleth al men lyars, because that no man kepeth ꝑ lawe frō ꝑ groūde of the herte nether can kepe it though he appeare outwarde full of good wozckes.

Foz al men are naturally enclyned vnto euel and hate the lawe: we finde in oure selues vnlust & tediousnes to do good, but lust & delectacion to do euel: Now wher no fre lust is to do good, there the botome of the hert fulfylleth not the lawe: & ther no doubt is also synne, & wzath is deserued before God, though ther be neuer so great outward shewe and apperaunce of honest liuynge. Foz this cause concludeth saint Paul in the seconde Chapter, ꝑ the Jewes are al sinners and transgressoz of the law, though they make men beleue, thozowe ypocrisy of outwarde wozckes, how that they fulfil the lawe, & sayeth that he only which doth the lawe is righteous before God, meanynge therby that no man wyth outwarde wozkes fulfylleth the lawe.

Thou sayth he, to the Jewe teachest a man shulde not breake wedlocke and yet breakest wedlocke thy selfe, where in thou iudgest an other man, there in condemnest thou thy self, foz thou thy selfe doest euen the very same thinges whiche thou iudgest. As though he wolde saye, thou lyuest outwardly wel in the wozckes of the lawe, and iudgest them that liue not so. Thou teachest other men, and seest a mote in ā other mans eye, but art not ware of the beame that is in thyne awne eye. Foz though ꝑ kepe the law outwardly with wozkes, foz feare of rebuke, shame & punischement, other foz loue of reward vauntage & vayne glory, yet doest thou al without, lust and loue towarde the lawe: and haddest leuer a greate deale oherwise do it ꝑ dedest not feare the lawe: ye inwardly in thine herte, thou woldest ꝑ there were no lawe, no nozyet God, the auctoz and vengear of the lawe, yf it were possible: so paynefull it is vnto the: to haue thyne appetites rekrayned. & to be kepte doune. Wherfoz then it is a playne conclusion that thou from the groundeād botome of thine hert, arte an enemy to the law, what preuayleth it now, that thou teachest an other man not to steale, when thou thyne owne selfe arte a thefe yn thyne herte, and outwardlye woldeste fayne steale yf thou durst, thoughe that the outwarde dedes abyde not awaye behinde with soche ypocrytes and dyssymulars, but breake foz th, amonge euen as an euell scabbe oz a pocke cannot alwayes be kept in wꝫ vyolēce of medicyne.

Thou teachest another man, but teachest not thi selfe ye thou woldest not what thou teachest. foz ꝑ vnderstandest not the lawe aright, how that it cannot be fulfilled and satisfied, but wꝫ an vnfayned loue & affliccion, so greatly it cannot be fulfilled wꝫ outwarde dedes and wozkes only. Moreouer ꝑ lawe encreaseth synne as he sayth in the fifte Chapter, because that man is an enemy to the lawe foz as moch as it requireth so many thinges clene contrarie to his nature, whereof he is not able to fulfyll one poynte oz tytle, as the lawe requireth it. And therefoze are we moare prouoked, and haue greater lust to breake it. Foz which causes sake as he sayth in the seuenth Chapter, that the law is spiritual though he wold saye, yf the lawe were fleshly and but mans doctzine, it myght be fulfilled, satisfied and stilled wyth outwarde dedes.

The lawe encreaseth sinne

But nowe is the lawe goostly, and no man fulfilleth it except that al that he doth, spryngе of loue frō ꝑ botom of the hert. Such a new hert & lusty corage vnto the lawward, canst ꝑ neuer com by of thine owne

The spyrit is required yet

strenght and enfozcement, but by the operacion and wozking of the spyrite. Foz the spyrite of God only maketh a man spyritual and lyke vnto the lawe, so that now hencefozth he doeth nothing of fear oz foz lucre vauntages sake oz vayne glory, but of a fre herte and of inwarde lust. The lawe is spiritual and wilbe the lawe. both loued and fulfilled of a spiritual hert, and therfoze of necessite requireth it the spyrite that maketh a mannes hert fre, and geueth him lust and courage vnto the lawwarde. Where soch a spyrit is not, there remayneth sinne, grudgyng and hatered agaynst the lawe, which lawe neuertheless is good righteous and holy.

Acquaynte thy selfe therfoze with the manner of speakinge of the Apostel, and let this new styke fast in thine herte. that it is not both one to do dedes and wozckes of the lawe and to fulfil the lawe. The wozcke of the lawe is what soeuer a man doth oz can do of his owne fre wyl, of his owne proper strēghte and enfozcing. Notwithstanding thought there be neuer so greate wozkinge yet as long as there remayneth in the herte vnlust, tediousnes, grudginge, grief, payne lothsumnes and compulsion towarde the lawe so long are al the wozkes vnprofitable, lost, ye & damnable in the syght of God. This meaneth Paul in the thirde Chapter where he sayeth, by the dedes of the lawe shal no flesh be iustified in the sight of god. Perceaueste thou that those sophisters are but dysceauers with teache that a man may and must prepare

To do ꝑ dedes of ꝑ lawe & to fulfyll ꝑ lawe are two thynges.

tyme, the cause is, that the flesh thorow negligence hath choked the spirite, and oppressed her and taken frō her ꝑ fode of her strenght with the fode of her meditacion in God and in hys wonderful deades, and in the manifolde couenauntes of hys mercye.

Wherfore then before all the good workes as good frutes, there must nedes be faith in the herte whēce they spring. And before all bad dedes as bad frutes, there must be vnbeleke in the herte, as in the roote, fountayn, pyth and strenght of all synne. Which vnbeleke, and ignorannce is called the heade of the Serpent, and of the olde dragon, which the womans sede Christ must treade vnder foote, as it was promysed vnto Adam. Grace and gifte haue hys difference. Grace properly is Goddes fauoure, beneuolence or kind mynde, which of hys owne selfe, without deseruinge of vs, he beareth to vs, wherby he was moued and enclyned to geue Christ vnto vs, wyth all hys other gyftes of grace. Gift is the holy ghost and hys worcking wherby he powreth into the hertes of them, on whome he hath mercye, and whome he fauoureth. Thoughe the gyft of the spirite, encrease in vs dayly, and haue not yet theyr full perfection: yea and though there remayne in vs yet euell lustes and synne, which fyght agaynst the spirite, as he sayth here in the, vii, chapt. and in the, v, to the, Galathyans, and as it was spoken before in the, iii, Chapter of Genes, of the debate betwene the womans sede, and the seede of the serpent: yet neuerthelesse Goddes fauoure is so greate and so stronge ouer vs for Christes sake that we are counted for full, hole and perfecte before God. For Goddes fauoure towarde vs, dwelleth not her selfe, encreasing a lytle & a lytle, as do the gyftes, but receaueth vs hole and altogether in full loue for Christes sake oure intercessour and mediator, and because that the gyftes of the spirite and battayle betwene the spirite and euell lustes, are begonne in vs already.

Grace

Gifte.

Of thys now vnderstandest thou the, vii. Chapter, where Paull accuseth hym selfe as a synner, & yet in the, viii. chapt, sayeth, there is no dampnacion to them that are in Christe, and that because of the spirite, & because the gyftes of the spirite are begon in vs. Sinners we are because the flesh is not full kylled and mortified. Neuertheles in as much as we beleue in Christ, and haue the earnest and beginninge of the spirete, and wold fayne be perfecte. God is so louinge and fauorable vnto vs, that he wyll not loke on suche synne, neyther wyll counte it for synne, but wyl deale wyth vs accordynge to oure beleke in Christe, and accordinge to hys promyses, which he hath sworne to vs, vntyll the synne be slayne and mortyfyed by death.

Faythe is not mans opynion and dreame, as some ymagyne and fayne, when they heare the storye of the Gospell, whych when they se that there followe no good workes nor mendement of lyuinge, though they heare, and yet can bable many thynges of fayth, then they fall from the righte waye and say, fayth onelye iustifieth not, a man must haue good workes also, if he wylbe righteous and safe. The cause is when they heare the gospell or glad tydinges, they fayne of theyr owne strenght certayn imaginacions, & thoughtes in theyr hertes, saiyng: I haue herd the gospell, I remēbre ꝑ story, lo I beleue. And ꝑ they counte right fayth, wich neuertheles as it is but mās imaginatiō & fayning, euen so profiteth it not, neither folowe ther any good workes or mendement of lyuīg but right faith is a thing wrought bythe holy gost in vs, which changeth vs, turneth vs into a new nature, & begetteth vs anew in god, and maketh vs the sonnes of god, as thou redest in the .i. of Johan, and kylleth ꝑ olde Adam, and maketh vs altogether newe in the herte, minde, will, luste and in all oure affections and powers of the soule, the holy goste euen accompanynge her and rulinge the herte. Faith is a lyuely thinge mighte in worckinge, valeaunt and stronge, euer doinge, euer frutefull so that it is vnpossible that he which is endued therwith shulde not worke alwayes good workes without ceasinge. He asketh not whether good workes are to be done or not, but hath don them already, per mōcion be made of them, and is alway doinge, for such is hys nature, now quicke fayth in hys herte, and lyuely mouinges of the spirite, dryue hym, and stirre hym thervnto. Who soeuer doth not good workes, is an vnbeleuing person and faythlesse, and loketh rounde about, gropinge after fayth and good workes, and woteth not what fayth and good worckes meane, though he bable neuer so many thynges of fayth and good workes.

Faith is not the worke of man.

Right fayth is ꝑ worcking of ꝑ spirite of god.

Fayth is then a lyuelye and stedfaste trust in the fauor of god, wherwith we commit our selues altogether vnto god, & that trust, is so surely grounded and sticketh so fast in our hertes, that a man wold not one dout of it, thoughe he shoulde dye, a thousand tymes therfore. And suche trust wrought by the holy goost thorow fayth, maketh a man glad, lusti, cherefull and true herted vnto god and to all creatures. By the meanes whereof willingly without compulsion he is glad and redy to do good to euery mā, to do seruyce to euerye man, to suffre all thinges, that god maye be loued and praysed, which hath geuen hym such grace: so that it is impossible to separate good workes from fayth, euen as it is impossible to separate heate and burninge from fyre. Therfore take hede to thy selfe, and beware of thyne owne fantasies, and ymaginacions, whyche to iudge of fayth and good workes wyll seme wyse, when inde de they are stark blinde of all thinges most folysh. Praye god that he wyll wite safe to worcke faythe in thyne herte, or els shalte thou remayne euer more faythlesse, fayne thou, ymagine thou, enforce thou, wrastell thou wt thy selfe, and do what thou wylt or canst.

Fayth what it is.

Righteousnes is euen such fayth, and is called Goddes righteousnes, or righteousnes that is of valoure before god. For it is goddes gyfte, and it altereth a man, and chaungeth hym to a newe spiritual nature, and maketh him free and lyberall to paye euery man hys dutie. For thorowe fayth is a man purged of his synnes, and obtaineth luste vnto the lawe of god, wherby he geueth god hys honoure, and payeth hym that he oweth hym, and vnto men he doth seruis wyllingly wherwithe soeuer he can: and payeth euerye man his dutie. Suche righteousnes can nature, frewyll and oure owne strenght neuer bringe to passe. For as no man can geue hym selfe fayth, so can he not take awaye vnbeleke, how then can he take away any thig at all. Wherfore all is falle ypocrysy and sinne, what soeuer is done without faithe, or in vnbeleke, as it is euident in the xiiii. Chapter vnto the Romaines, thoughe it appeare neuer so glorious of beautyfull outwardes.

Faith is righteousnes.

Flesche and spryte mayest thou not here vnderstande, as thought flesche were only ꝑ which pertayneth vnto vnchastite, & the spryte, which inwardly pertayneth to the herte: but Paul calleth flesh here, ꝑ as Christ doth Iohn iii. All ꝑ is borne of flesche ꝑ is to wete the whole mā with lyfe, soule, body, witte, wil, reason & whatsoeuer he is, or doth Win & Wour: because that those al & al that is in man studyeth after the worlde & the flesche. Cal flesche therfore what soeuer (as longe as we are without the spryte of god) wethin he or spe- ke of god, of fayth of good workes and of spiritual matters, Call flesh also all workes whyche are done without grace and without the worcking of the spryte, how soeuer good holy and spirituall they seme to be, as thou mayest proue by the, v Chapter vnto the Galathians, where Paul numbreth worshipping of Idoles, witchcraft, enuy and hate, among the deds of the flesche, and by the .viii. vnto the Romaynes, where he sayeth that the lawe by the reason of the flesh is weake. Which is not vnderstande of vnchastite eyeonely, But of al synnes, and mooste specially of vnbeleke, whych is a vyce most spirituall, and ground of all synnes.

Faith what it is.

And as thou callest hym which is not renewed with the spirite and borne agayne in Christ, flesche: and all his dedes, euen the very mocions of his hert and mynde, hys learnyng, doctrine and contemplacion of hye thinges, hys preachinge, teachinge and study in the scripture, buylding of churches, foundinge of Abbeyes, geuinge of almes, masse, mattence and what soeuer he doth, though it seme spirituall and after the lawes of god: So contrary wyse call hym spirituall, which is renewed in Christ and all hys dedes, which springe of fayth seme they neuer so grosse, as the washinge of the disciples fete, done by Christ, and Peters fyshing after the resurrection, yea and al the dedes of matrimony are pure spyrituall, yf they proceade of fayth and what soeuer is done wythin the lawes of God, though it be wrought by the body, as the very wyping of shewes, and suche lyke, how soeuer grosse they appeare outwarde. Without suche vnderstandinge of these wordes canst thou neuer vnderstand thys epistle of Paul, nether any other place in the holy scripture. Take hede therfore, for who soeuer vnderstandethe these wordes otherwyse, the same vnderstandethe not Paull: what soeuer he be. Nowe wyll we prepare our selues vnto the Epistle.

The, i, Cha. For as much as it becommeth the preacher of Christes glad tydinges, fyrst thorow openinge of the lawe, to rebuke all thinges, and to proue all thinges synne, that proceade not of the spirite and of fayeth in Christ, & to proue all men sinners and chylderen of wrath by enheritaunce, and how that to synne is their nature, and that by nature they can none other wyse do then synne, and therwith to abate the pryde of mā and to bringe hym vnto knowledge of hym selfe, and to mysery and wretchednes, that he myght desyre helpe. Euen so doth sainct Paull, and beginneth in the fyrst Chapter to rebuke vnbeleefe and grosse sinnes, wyych all men se, as ydolatry, and as the grosse synnes of the heathen were, and as the synnes nowe are of all them which lyue in ignorauunce without fayth, and without the fauoure of God, and fayth. The wrath of the God of heauen appeareth thorow the gospell vpon all men for theyr vngodlynes and vnholy lyuing. For though it be knowen and daylye vnderstande by the Creatures, that there is but one God, yet is nature of herselfe without the spriete and grace, so corrupt and so poysoned that, men neither can thā ke hym, ner worshyp him, neither geue hym his due honoure, but blynde them selues and fall wythout ceasing into worse care, euen vntyll they come vnto worshipping of ymages and worcking of shameful synnes, which are abhominable and agaynst nature. and moreouer suffre the same vnrebuked in other, hauinge delectacion and pleasure therin: In the. ii. Chapter, he proceadeth further, and rebuketh al those holye people also which without lust and loue to the lawe, lyue well outwardly in the face of the worlde and condemne other gladly, as the nature of all ypocrites is, to thinke them selues pure in respect of open sinners and yet hate the lawe inwardly, and are ful of couetousnes and enuy and of al vncleanes, Math. xxiii. these are they wyych despise the goodnes of god, and accordinge to the charges of theyr hertes, heape together for them selues the wrath of god, Furthemore sayn t Paul as a true expounder of the lawe, suffreth no man to be withoute synne, but declareth that all they are vnder synne whych of frewyll and of nature will liue well and suffreth them not to be better then the open sinners. yea he calleth thē hard hazted & such as cannot repente. The. ii. cha,

In the. iii. Chapter he mingleth together bothe the Iewes and the Gentyles, & saieth that the one is as the other both sinners, and no difference betwene them, saue in this onely, that ꝑ Iewes had the worde of God comitted vnto them. And though many of theym beleued not theron, yet is Goddes truthe and promyse therby, nether hurt nor minished, and he taketh in his way & allegeth the saieing of the. l. Psal. ꝑ God which might abyde true in hys wordes and ouercome whē he is Judged: After ꝑ he returneth to his purpose agayn & proueth by ꝑ scriptur, ꝑ al men wtout differēce or exceptiō are sinners and that by the workes of the lawe no man is iustifyed: but that the lawe was geuen to vtter and declare synne only. Then he begynneth and sheweth the right waie vnto rightwesnes, by what meanes mē must be made righteous and sake, & sayeth. They are al sinners & without praise before God, and must without their owne deseruing be made righteous thorow fayth in Christ, wyych hath deserued such ryghtwesnes for vs and is become vnto goddes mercy stole for the remission of sinnes that are past, therby prouynge ꝑ Christes righteousnes which commeth on vs thorow faith, helpeth vs only. Which righteousnes, saith he is now declared thorow the gospel, and was testyfied of before by the lawe of the Prophets. Furthermor (sayth he) the lawe is holye ād iust thorow fayth, though ꝑ the workes therof wt al their boste are brought to naught and proued not to iustyfye. Third cha'. The lawe iustifieth not: but vttereth the synne onely and condemneth.

In the. iiii, Chapter (after that now by the. iii. fyrste Chapters, the synnes are opened, and the waie of fayth vnto ryghtwesnes layd) he begynneth to answere vnto certayne obiections & cauillacions. And fyrst he putteth forth those blynde reasons, wyych commenly they that wyl be iustified by their owne workes, are wonte to make when they here that faith only with out workes, iustifieth, sayinge: shall men do no good workes, ye and yf fayth only iustifie, what nedeth a man to study for to do good workes. He putteth forth therfore Abraham for an ensample, saying, what dyd Abraham wt his workes? was all in vayne, came his workes to no profite? and so concludeth ꝑ Abrahā wout and before al workes was iustyfyed and made righteous. In so muche that before the workes of circumcyslon he was prayed of the scripture and called righteous by his fayth onely, Gene. xv. So that he dyd not the worke of circumcyslon for to beholde therby vnto righteousnes, which yet god commaunded him to do, & was a good worke of obedyence. So in like wyse no doute none other workes helpe any thyng at al vnto a mans iustifyeng, but as Abrahams circumcyslon was an outwarde sygne wherby he declared his righteousnes wyche he had by faith, and hys obedyence and readynes vnto the wyl of God, euen so are other good workes outwarde syknes and outward frutes of fayth and of the spryte, which iustify not a man, but that a man is iustyfied al ready before God inwardly in the hert, thorow faith and thorow the spriete purchased by Christes bloud. Here wt now stablisheth sainct Paul his doctrine of fayth afore rehersed in the. iii. Chaptre, and bringeth also testimony of Dauid in the. xiii. Psal, which calleth a man blessed, not of workes, but in that his sinne is not rekened and in that fayth is imputed for righteousnes, though he abyde not afterwarde wout good workes, when he is once iustified. For we are iustified and receaue the spryte for to do good workes, ether were it, otherwyse possible to do good workes, except we had fyrst the spriete. The. iiii. Chap

For howe is it possible to do any thynge well in the sighte of God, while we are yet in the captiuite & bondage vnder ꝑ deuel, & the deuel possesseth vs altogether & holdeth our hertes, so that we cānot once consent vnto ꝑ wyl of god. No man therfore can preuent the spryte in doing good, but the spryte must fyrst come and wake hym out of his slepe, & wyth the thunder of the lawe feare hym, and shew him his myserable estate & wretchednes, & maketh him abhorre & hate hym selfe & to desyre helpe, & then comforte him agayne with ꝑ plesant rayne of the Gospell that is to saye wt the swete promises of God in Christ, & stere vp faith in hym to beleue the promises. Then when he beleueth the promises, as god was merciful to promyse, so is he true to fulfyl them, & wyl geue him the spryte and strength, both to loue the wyll of God and to worck ther after. So se we that god onely which according to the scrypture worketh al in all thinges

ges worketh a mans iustifieng, saluacion and health, yea and powzeth faith and beleke, lust, to loue Godes wyl, and strength to fulfyl the same, into vs, euen as water is poured into a vessel, & that of hys good wyl and purpose and not of our deseruynges and merites. Goddes mercy in promisynge, and truethe in fulfyllynge his promyses saueth vs and not we our selues. And therfore is al laude, prayse, and glorye, to be geuen vnto god for hys mercy and trueth, and not vnto vs for our merites and deseruinges. After that he stretcheth his ensamples out against al other good workes of the lawe, & concludeth that the Jewes can not be Abrahams heyres because of bloud and kynred only, and much lesse by the workes of the law, but must inheret Abrahās faith, yf they wyl be the ryght heyrs of Abraham, for as much as Abraham before the lawe, both of Moses and also of circumcysion, was thorow fayth made ryghtwes, ād called ẏ father of al them that beleue, and not of them that worke. Moreouer the lawe causeth wrath, in as much as no man can fulfyl it wyth loue and lust. And as longe as suche grudgyng, hate, and indignacion against the lawe remayneth in the herte, and is not taken awaye by the spyrete, that cometh by fayth, so long, no dout, the Workes of the lawe, declare euydently that the wrath of God is vpon vs and not fauoure. Wherfor fayth onely receaueth the grace promysed vnto Abraham. And these ensamples were not wrytte for Abrahams sake only, sayth he, but for oure also to whom if we beleue, fayth shalbe reken̄ed lyke wyse for righteousnes, as he sayth in the ende of the Chapter.

In the. v. Chapter he commendeth the frutes or workes of faith, as are peace, reioysing in the cō science, inward loue to God, and man, more ouer boldnes, trust, confidence and a strong and lusty mind ād stedfaste hope in tribulacyon and sufferinge. For al such folow, where the right fayth is for the abundante graces sake and gyftes of the spyrete, which God hath geuen vs in Jesu Christe, in that he gaue him to dye for vs yet his enemises. Now haue we then that faith only before al workes iustifieth. and that it followeth not yet therfor that a man shuld do no good workes, but that the right shapen workes abyde not behinde, but accompany faith, euen as brightnes doth the sonne, and are called of Paul the frutes of the spyrete. Where the spyrete is, there it is al waies somer and there are al wayes good frutes, that is to saye: good workes. Paules ordre is that good workes spryng of the spyryte, the spyrite commeth by fayth and fayth commeth by hearyng the worde of God, when the glad tydynges and promyses which God hath made to vs in Christe, are preached truely, and receaued in the grounde of the hert with out waueringe or doutyng, after that the lawe hath passed vpon vs and hath damned our conscyences. Where ẏ worde of God is preached purely and receaued in the herte, there is fayth and the spyryte of god, and there are also good workes, of necessityte whensoeuer occasyon is geuen: where goddes word is not purely preached but mens dreames, tradycyons/ymagynacyons, instrucyons, ceremonyes & superstycon, there is on fayth: and consequently no spryte that commeth of god. And where Goddes spryte is not, there can be no good workes, euē as wher ā appel tre is not, there can growe no appel, but there is vnbeleke, the deuels spryte & euel workes. Of thys goddes spryte & his frutes, haue oure holy ypocrytes once known, neither yet tasted how swete they are, though they fayne many good workes of their owne ymagynacyons, to be iustyfyed with al, in which is not one crome of true fayth of spyrytual loue, or of in warde ioye, peace & quietnes of conscyence, for as moch as they haue not the word of god for them, that soch workes please god, but they are euen the roten frutes of a roten tre.

The. v. chap

Good workes are the frutes of the spryte.

After that he breaketh forth, and runneth at large and sheweth whence doth synne and ryghteousnes death and lyfe come. And he cōpareth Adam and Christ to gether, thus wyse reasonynge and disputynge that Christ most neades come as a second Adam to make vs heyres of his ryghtewesnes thorow a newe spyrytuall byrth wythout oure deseruynges euen as the fyrst Adam made vs heyres of synne thorowe the bodely generacyon wythout our deseruinge. Whereby it is euydently knowen & proued to the vttermost that no man can bringe hym selfe oute of synne vnto ryghtwesnes, no more then he could haue withstand that he was borne bodely. And that is proued herewyth, for as moche as the verye lawe of God which of ryghte shulde haue holpe, & any thynge coulde haue holpen, not only came and brought no helpe wyth hyr, but also increased synne, because that the euel and poysoned nature is offended and vtterly displeased with the lawe & the more she is forbyd by the lawe, the more is she prouoked and set on fyre to fulfyl & satysfy hyr lustes. By the lawe then we se clearly that we must nedes haue Christ to iustify vs wyth his grace, and to helpe nature.

In the. vi. he setteth forth the chefe and prynceppal worke of fayth/the batayll of the spryte agaynste the flesh, how the spryte laboureth & enforceth to kyll the remnaunt of synne and lust whych remaine in the flesshe, after our iustifyenge. And this Chapter teacheth vs, that we are not so free from sinne thorow fayth, that we shulde hence forth go vp & down ydle, carles & sure of our selues, as though ther were now no more synne in vs: yes there is synne remaynynge in vs, but it is not reken̄ed, because of fayth and of the spryte, which fyghte agaynste it. Wherfore we haue ynough to do all oure lyues longe, to tame oure bodyes. and to compell the membres to obeye the spryte and not the appetites, ẏ therby we myght be like vnto Christes death & resurrection, & might fulfyl our baptyme, which signyfieth the mortifieng of sines, and the newe lyfe of grace. For this batayl ceaseth not in vs vntil the last byrth, & vntyl that sinne be vtterly slayne by the death of the bodye.

The. vi. chapiter.

Baptime is a witnes betwene God & vs: that we haue promysed to mortyfye the lustes and synne ẏ remaineth in the flesh.

This thinge (I meane to tame the body and so forth) we are able to do (sayeth hee) seinge we are vnder grace, and not vnder the lawe, what it is, not to be vnder the lawe, he hym selfe expoundeth. For not to be vnder the lawe, is not so to be vnderstande that euery man maye do what hym lusteth, But not to be vnder the lawe, is to haue a free herte renewed with the spirite: so that thou hast luste inwardlye of thyne owne accorde, to do that which the lawe commaundeth without compulsion as though there were no lawe. For grace that is to saye Goddes fauoure bringeth vs the spirite, and maketh vs loue the lawe: so is there now no more synne, neither is the lawe now any more against vs, but at one, and agreed with vs, and we with it. But to be vnder the lawe, is to deale with the workes of the lawe: and to worcke with oute the spirite and grace, for so longe no doubte, synne raygneth in vs thorowe the lawe, that is to saye, the lawe declareth that we are vnder sinne, and that synne hath power and dominion ouer vs, seinge we can not fulfyll the lawe namely with in the herte, for as muche as no man of nature fauoureth the lawe, consenteth there vnto and delyteth therin. Which thynge is exceadinge greate synne, that we cannot conset to the lawe, which lawe is nothinge else saue the wyll of God.

Not to be vnder the lawe what it meaneth

This is the right fredome and lybertie from synne, and from the lawe wher of he writeth vnto the ende of thys chapter, that it is a fredome to do good onely with luste, and to lyue wel without compulsion of the lawe, wherfore thys fredome is spirituall fredome which destroyeth not the law but ministreth that which the lawe requireth, and wherwith the lawe is fulfylled: that is to vnderstande luste and loue, wherwith the lawe is stylled, and accuseth vs no more, compelleth vs no more nether hath ought to craue of vs any more. Euen as though thou were in dette to an other man, & were not able to paye, two maner wayes myghtest thou be losed. One ways, ẏ he wolde requyre nothynge of the, and breke thyne obligaci

To be vnder ẏ law what it is.

on. Another waie, yͤ some other good man wold paie for ȳ, & geue ȳ as moch as ȳ myghtest satisfy thine obligation w̄al. Of this wise hath christ made ȳ free from ȳ lawe, & therfore is this no wyld fleshely lyberties, that shulde do nought, but that doth al thinges, and is free from ȳ crauinge & dette of the lawe.

The. vii. chapiter.

In the. vii. confirmeth he the same with a similitude of the state of matrimony. As when the husbande dyeth, the wyfe is at hyr lyberte, & the one lowsed and departed from the other, not that ȳ woman shulde not haue power to marye vnto an other man but rather now fyrste of all is she free, and hath power to marye vnto an other man whych she coulde not do before, tyll she was lowsed from hyr fyrst husband. Euen so are oure conscyences bound and in daunger to the lawe vnder olde Adam the flesh, as long as he lyueth in vs. For the lawe declareth that oure hertes are bound and that we can not disconsent from him. But when he is mortified and kylled by the spyryte, then is the conscience free and at lyberte: not so that ȳ conscience shal nowe nought do, but now fyrst of al clevyth vnto another, that is to wete Christ, and bringeth forthe the frutes of lyfe. So nowe to be vnder the lawe, is, not to be able to fulfyll the lawe, but to be debter to it, and not able to paye that whych the lawe requyreth. And to be lowse from the lawe, is to fulfyll it and to paye that whych the lawe demaundeth, so that it can now hence forth axe the nought.

To be vnder the lawe

To be lowse from the law

Consequently Paul declareth more largely the nature of synne and of the law, how that thorowe the lawe synne reuyueth, moueth hyr self, and gathereth strength. For the olde man and corrupte nature, the moare he is forboden and kepte vnder the lawe / is the moare offended and displeased there wyth, for as moche as he cannot paye that whych is requyred of the lawe. For synne is his nature and of hym selfe, he cannot but synne. Therfore is the lawe death to hym, tormente and marterdome. Not that the lawe is cupll but because that the cupll nature cannot suffre that whych is good, cannot abyde that the lawe shoulde requyre of hym any good thynge. Lyke as a sycke man cannot suffre that a man shulde desyre of hym to runne, to lepe and to do other dedes of an whole man. For whych cause Sayncte Paul concludeth, that where the lawe is vnderstande and perceaued of the beste wyse, there it doeth no moare but vtter synne, and bringe vs vnto the knowledge of oure selues, and therby kylle vs and make vs bonde vnto eternall damnacyon and detters of the euerlastyng wrath of God. euen as he wel feleth and vnderstandeth whose conscyence is truely touched of the lawe. In suche daunger were we yer the lawe came, that we knewe not what sinne ment, neither yet knowe we the wrath of God vppon sinners, tyl the lawe hath vttered it. So seest thou that a mā must haue some other thinge, ye and a greter and a more myghty thinge then the lawe. to make hym righteous and safe. They that vnderstande not the lawe on this wyse, are blinde and go to worke presumptuously, supposyng to satisfye the lawe with workes. For they knowe not that the lawe requyreth a free, a willinge, a lusty and a louynge herte. Therfore they se not Moses ryght in the face, the bayle hangeth betwene and hydeth hys face, so that they cannot beholde the glorye of hys countenaunce, how that ȳ law is spirituall and requireth the hert. I maye of myne awne strength refrayne that I do myne enemye no hurte, but to loue him with all myne herte, and to put awaye wrathe clene oute of my mynd, can I not of myne awne strength I maye refuse money of myne awne strenght, but to put away loue vnto ryches out of myne herte, can I not do of myne awne strenght. To abstayne from adultery as concernynge the vttewarde dede, can I do of myne awne strenght, but not to desyre in myne hert is as vnpossyble vnto me as is to chose. whether I will hongry or thurst, and yet so the lawe requireth. Wherfore of a manes awne strength is the lawe neuer fulfylled, we must haue therunto goddes fauoure, and his spryte, purchased by Christes blode. Neuerthelesse when I saye a man maye do many thinges outewardlye clene agaynst his herte, we must vnderstande that man is but driuen of diuers appetites, and the greatest appetite ouer commeth the lesse & caryeth the man awaye violently with hyr. As when I desyre vengeaunce, and feare also the inconuenience that is lyke to folow, if I feare be greater I abstayne, yt the appetite that desireth vengaunce be greater, I can not but prosecute the dede, as we se by experience in many murtherars and theues, which though they be brought into neuer so great perel of deeth, yet after they haue escaped, do euen the same agayne. And commen wemen prosecute their lustes because fere & shame are away, whē other which haue the same apetites in their hertes, abstaine at the least way outwardly or worke secretly being ouercome of feare and of shame, and so lyke wyse is it of al other appetites.

Flesh & spirit fyghte togeder

Further more he declereth, how the spryte and the flesshe fyghte to gether in one man, and maketh an ensample of him selfe, that we myght lerne to knowe how to worke a right. I meane to kyl sinne in our selues. He calleth both the spirite and also the flesshe a lawe, because that lyke as the nature of Goddys lawe is to drive / to compell and to craue: euen so the flesshe driueth, compelleth / craueth and rageth agaynst the spryte, and wil haue her lustes satisfyed. On the other syde dryueth the spryte, eryeth and fyghteth agaynst the flesshe, and will haue his luste satisfied. And this stryfe dureth in vs, as longe as we lyue, in some moare and in some lesse, as the spryte or the flesshe is stronger, and the very man his owne selfe is both the spryte and the flesshe, whith fyghteth with his awne selfe vntyll synne be vtterlye slayne, and we all together spiritual. In the. viii. Cha. he conforteth such fyghters that they dispere not because of suche flesshe,

The. viii: ch

other, thinke that they are lesse in fauour w̄ god. And he sheweth how ȳ the synne remaining in vs / hurteth not, for there is no daunger to them ȳ are in Christ which waike not after the flesshe, but fight against it. And he expoundeth more largely what the nature of the flesshe and the spryte is, & how the spryte cometh by Christ, which spryte maketh vs spirituall, tameth, subdueth and mortifieth the flesh, and certifieth vs ȳ we are neuer theles the sonnes of god, and also beloued though that sinne rage neuer so muche in vs, so longe as we folow the spryte and fight against sinne to kyl and mortifie it. And because nothig is so good to the mortifienge of the flesh, as ȳ crosse and tribulacion, he comforteth vs in our passions & afflictions by the assistence of the spryte which maketh intercession to god for vs mightely with groninges ȳ passe mans vtteraunce, so that mās speache can not comprehende them & with the mourninge also of the creatures with vs, of greate desire that they haue, that we were lowsed from sinne & corruption of ȳ flesh. So se we that these three Chapters. vi, vii. viii, do none other thinge so moche as to dryue vs vnto the ryghte worke of faith, which is to kil the old man & mortifie the flesshe.

The. ix. x. & xi chapters.

In the. ix, x. & xi. Chapters, he treateth of Gods predestinacion, whence it spryngeth altogether, whether we shal beleue or not beleue, belowsed from synne or not belowsed. By whiche predestinacion oure iustifiyng and saluacion are cleane taken out of oure handes, and put in the handes of god onely which thinges is moost necessary of al. For we are so weake and so vncertayne, that if it stode in vs there shoulde of a trueth no man be saued, the deuell no doubte would deceaue vs: But now is god sure that his predestinacion can not disceaue hym, nether any man withstande or let hym: and therfore haue we hope and trust agaynst synne. But here must a marke be set vnto those vnquiet, busye and hye clymminge spirites, how farre they shall go which fyrste of all bringe hether their hye reasons and pregnant wittes, and begi, first from an hye to serche bottomles secretes of goddes predestinacion, whether they be predestinat or not.

This is ȳ wyll vnderstand

These must nedes ether cast them selues doune headlonge into desperation, or els cōmit thē selues to fres chaunce careles, but folowe thou the ordre of thys Epistle, and nosel thy self w̄ Christ & learne to vnderstand what the lawe & the gospel meane, & the office of both two ȳ thou mayest in the one knowe thy selfe, & how that thou hast of thy selfe no strenght, but to synne, and in the other the grace of Christe.

And then se thou fyght against synne, and the flesshe as the. viii. fyrst. Chapters teache the. After that when

thou

harte,come,to the.vii. Chapters and art vnder the crosse and sufferinge of trybulacyon, the necessyte of predestinacion wyl ware I wete,and thou shalt wel kele how pzecyous a thynge it is. Foz except thou haue bozne the crosse of aduersyte and temptacyon,& hast felte thy selfe bzought vnto the very bzimme of desperacyon,yea and vnto hel gates thou canst neuer medle with the sentence of predestynacion wyth oute thyne own harme,and with out secret wzath and grudgyng in wardly agaynst God,foz other wyse it shal not be possyble foz the to thynke that God is rygh teous and iuste. Therfoze must Adam be wel moztyfied and the flesshely wytte bzought vtterly to nought, yer that thou mayst away with this thing; and dzinke so stronge wyne. Take hede therfoze vnto thy selfe,that thou dzynke not wyne,wyle thou art yet but a cucklyng. Foz euery lerninge hath hyz tyme, measure and age, and in Chzyst is there a certayne chyldhod in which a man must be content wyth mylke foz a season, vntyl he ware stronge and growe vp a perfecte man in Chzist, and be able to eate of moze stronge meate. In the rii. Chapter he geueth exhortacions. Foz this maner obserueth Paul in al his Epistles, fyrst he teacheth Chzyst and the fayth, then exhozteth he to good wozkes, and vnto continual moztyfieng of the flesshe. So here teacheth he good wozkes in deade,& the treue seruynge of God, and maketh al men Pzestes, to offer vp not money & beastes as the maner was in the tyme of the lawe, but their owne bodyes with kyllyng and moztyfieng of the lustes of the flesshe. After that he describeth the outwarde conuersacyon of chzisten men how they ought to behaue them selues in spiritual thynges, how to teache, preache and rule in the congregacyon of Chzyst, to serue one to another/to suffer al thinges pacyently, and to commyt the wzeke and vengaunce to god, in conclusion how a Chzisten man ought to behaue hym selfe vnto al men, to frend, foo, oz what soeuer he be. These are the eight wozkes of a Chzysten man whych spzynge out of fayth. Foz faith kepeth not holy daye, neither sufsereth any man to be ydle, whersoeuer he dwelleth. In the.riii. he teacheth to honoure the wozde and temporal sweard. Foz though a mans law& ordinaunce make not a man good before God, nether iustifye him in the hert, yet are they ordeined foz the furderaunce of the comen welth, to maintain peace, to punish the euel and to defende the good. Therfoze ought the good to honoure the temporal swerd and to haue it in reuerence/though as concernyng them selues, they nede it not, but wolde abstayne from exsul of their owne accozde, ye and do good with out mans law, but by the lawe of the spzite which gouerneth the herte, and gydeth it vnto al that is the wyl of god.

Finally he compzehendeth and knitteth vp all in loue, Loue of her own nature bestoweth al that she hath and euen her owne selfe on that which is loued. Thou nedest not to byd a kind mother to be louinge vnto her onely sonne. Much lesse spirituall loue which hath eyes geuen her of God, nedeth not más law to teth her to do her dutie. And as in ỹ beginning he dyd put fozth Chzist as the cause and auctoure of our rightwelnes and saluacion, euen so here setteth he him fozth as an ensample to conterfayte. that as he hathe done to vs, euen so shoulde we do one to another.

In the riiii. Chapter he techeth to deale soberly with the conscience of the weake in the fayth which vnderstand not yet the lybertie of Chzist perfectlynough,& to fauour thẽ of Chzisten loue,& not to vse the lyberty of the fayth vnto hynderaunce, but vnto the furtheraunce & edifienge of the weake. Foz where such cõsideration is not, there foloweth debate and despisenge of the Gospell. It is better therfoze, to forbeare the weake a wyple vntyll they ware stronge, then that the learning of the Gospell should come altogether vnder fote. And such wozke, is the singular wozke of loue, and where loue is perfect there must nedes be such a respecte vnto the weake, a thinge that chzyst commanded and charged to be had aboue al thinges.

In the,xv, Chapter, He setteth fozth Chzist agayne to be folowed, if we also by hys ensample shoulde suffre other that are yet weake, as them that are feayle, open synners, vnlerned and vnexpert, and of loth come maners, and not to caste them awaye fozth withe, but to suffre them tyll they ware better, and exhozt thẽ in the meane tyme. Foz so dealt Chzist in the Gospell,& now dealeth with vs dayly, suffering our imperfectnes, weakenes, conuersation, and maners not yet fashioned after the doctryne of the Gospell, but smell of the flesshe, ye and somtime breake out in outwarde dedes. After that to conclude with all he wisheth them encrease of fayth, peace and ioye of conscience, prayeth them, and committeth them vnto God and magnifieth hys office and admistracion in the Gospell, and soberlye, and with greate discretion desyreth succoure and ayde of them foz the poore sainctes at Ierusalem, and it is all pure loue that he speaketh oz dealeth with all. So finde we in thys pystle plenteously, vnto the vttermoost, what soeuer a chzisten man oz woman ought to knowe, that is to wete, what the lawe, the Gospell,, synne, grace, fayth, righteousnes, Chzyst, God, good wozkes, loue, hope, and the crosse are, and euen wherin the pythe of all that pertayneth to the Chzisten fayth standeth, and how a Chzysten man ought to behaue hym selfe vnto euery man, be he perfecte oz a synner, good oz bad, stronge oz weake, frend oz foo: and in conclusyon howe and the keye to behaue our selues both toward God. and towarde our selues also. And al thinges are profoundly grounded in the scriptures, and declared with ensamples of hym selfe, of the fathers and of the prophetes, that it, and bzinge a man can here desyre no moze. Wherfoze it appeareth euidentlye, that Paules minde was to compzehẽ de bzefely in thys pystle all the whole learninge of Chzistes Gospell, and to prepare an introduction vnto all the olde testament. Foz without doubte, who soeuer hathe thys pystle perfectly in hys herte, the same vnderstanhath the lyght and the effect of the old testament. Wherfoze let euery man bout exception exercise hidinge of it. selfe there in dilygently, and recozde it nyght and daye contynually vntyll he be fully acquaynted therwith.

The last Chapter is a Chapter of recommendacion, wherin he pet mingleth a good monycion that we shoulde beware of the tradicions and doctryne of men, which begyle the symple with sophistrye and learning that is not after the Gospel and dzawe them from Chzyste. and nosel them in weake & feble,& (as Paul calleth them in the Epistell to the Galathians) in beggerly ceremonies foz thentent that they wold lyue in fatte pastures and be in auctozitye and be taken as Chzist, yea and aboue Chzyste, and syt in the tẽple of God, that is to wite in the consciences of men, where god onely. hys woozde, and hys Chzist oughte to syt. Cõpare therfoze al maner doctryne of men vnto the scripture & se whether they agreoz not. And cõmit thy selfe whole & altogether vnto Chzist & so shal he wỉ his holy spirit & shal his fulnes dwel in thy soul.

The somme and hole cause of the wziting of this Epistle, is, to pzoue that a man is iustified by fayth onely: which pzoposytion who so denyeth, to him is not only this Epistle and al that Paul wzyteth, but also the holy scripture so locked vp, that he shal neuer vnderstand it to his soules healthe And to bzynge a man to the vnderstanding & healing that faith only iustifieth: Paul pzoueth that the holy nature of mã is so poisoned and so corrupte, ye & so dead conserning godly liuing oz godly thinking, ỹ it is impossyble foz her to kepe ỹ lawe in ỹ sight of God, ỹ is to say, to loue it, & of loue & lust to do it as naturally as a mã eateth oz dzinketh, vntil she be quickened agayne & hea'es thozow faith. And by iustifienge vnderstande none other thinge then to be reconciled to God & to be restozed vnto his fauour, and to haue the synnes fozgeuen thee. As when I saye God iustifieth vs, vnderstand therby, that God foz Chzistes sake, merites and deseruinges onely receaueth vs vnto his mercy, fauoure and grace, and fozgeueth vs our sinnes. And when I saie Chzist iustifieth vs, vnderstad therby that Chzist hath onely redemed vs, bought ãd deliuered vs out of the wzath of god and dampnacion, and hath with his wozdes onley, purchased vs ỹ mercy, fauor, & grace of God & ỹ fozgeuenes of our sinnes. And when I saie that faith only iustifieth, vnderstand therby ỹ faith & trust in ỹ trueth of god & in ỹ mercy promised vs foz Chzistes sake, & foz his deseruinge & wozkes only, doth quiet ỹ conscience & certifi her ỹ our sinnes be fozgeuen & we in the fauor of god

The,xii. chp

The,xiiii. cha

Loue is the fulfylling of the lawe,

This epistle to ỹ Romayns is the sum of the scripture, ye and the keye to vnderstande the hole

The last cha

The prologe

Furthermoze lett before thyne eyes Chziſtes wozkes and thyne owne wozkes. Chziſtes wozckes onelye iuſtifye thee, and make ſatiſfaction foz thy ſynne, and thine owne woozkes not: that is to ſaye, quieteth thy conſcience, and make thee ſure that thy ſynnes are forgeuen thee, and not thyne owne wozckes. Foz the pzomiſe of mercye is made thee, foz Chziſtes wozkes ſake, and not foz thyne owne wozckes ſake. Wherfoze ſeing god hath not pzompſed that thyne owne wozkes ſhal ſaue thee, therfoze kayth in thyne owne wozckes can neuer quiet thy conſcience noz certifye thee before God (when god commeth to iudge oz to take a recouering) that thy ſynnes are forgeuen thee. Beyond al thys, myne owne wozkes can neuer ſatiſfye the lawe oz paye her that I owe her. Foz I owe the lawe to loue her with al myne herte, Moule power and might. Which thinge to paye I am neuer able whyle I am compaſſed with fleſche. No, I can not ones beginne to loue the lawe, except I be fyrſt ſure, by kayth that god loueth me, and forgeueth me. Finally, that we ſaye kayth onelye iuſtifieth ought to offende no man. Foz if thys be true, that Chziſt onely redemed vs, Chzyſt onely bare oure ſynnes, made ſatiſfaction foz theym, and purchaſed vs the fauoure of God, then muſt it nedes be true, that the truſt only in Chziſtes deſeruing and in the pzomiſes of god the father made vs foz Chziſtes ſake, do the onelye quyet the conſcience, and certifye her that the ſynnes are forgeuen. And when they ſaye, a man muſt repent, forſake ſynne, and haue a purpoſe to ſynne no moze, as nye as he can and loue the lawe of God. Ergo kayth onely iuſtifieth not, I anſwere, that and all lyke argumentes are nought, and lyke to this. I muſt repente and be fozy, the Goſpell muſte be pzeached me and I muſt beleue it oz elſe I cannot be partaker of mercye which Chziſt hath deſerued foz me, Ergo Chzyſte only iuſtifieth me not, oz Chzyſt only hath not made ſatiſfaction foz my ſinnes. As this is a naughtie argument, ſo is the other.

Now go to reader, and accozdinge to the ozdze of Paules wziting, euen ſo do thou. Firſt beholde thi ſelfe dilygentlye in the lawe of God, and ſe there thy iuſt dampnacion. Secondarelye turne thine eyes to Chziſt, and ſee there the exceadinge mercye of the moſt kinde and louinge father. Thyzdly remembze that Chziſt made not this attonemēt that thou ſhouldeſt anger god again, neyther died he foz thy ſynnes, that thou ſholdeſt liue ſtill in them, nether cleanſed he thee, that thou ſhouldeſte returne, as a ſwine, vnto thyne olde podell agayne. but that thou ſhouldeſte bee a newe creature and lyue a newe lyfe after the wyll of God, and not of the fleſche.

And be dylygent leaſt thozow thyne owne negligence and vnthanckfulnes, thou loſe this fauoure and mercye agayne.

Fare well.

The ende of the pzologe to the Romaynes.

✠

Tyndal

¶ The Epistel of

the Apostle Saynct Paull to the Romayns.

¶ Paul declareth his loue towarde ỹ Romaines, sheweth what the Gospell is with ỹ frute therof, & rebuketh the beestlynes of the flesshe.

The fyrst Chapter.

PAull the seruaũte of Jesus Christ called to be an Apostle, put a parte to preache ỹ Gospell of God, which he promysed afore by his Prophetes in ỹ holy scriptures ỹ make mencion of his sonne, the which was begotten of ỹ seed of Dauid, as pertayninge to ỹ flesshe: and declared to bee ỹ sonne of God, wt power of the Holy goost ỹ sanctifyeth, sence ỹ time that Jesus Christ our Lorde rose agayne from deathe, by whome wee haue receaued grace & Apostleshyp to bring all maner Heathen people vnto the obedyence of fayth, that is in his name: of ỹ which Heathen are ye a part also, which are Jesus Christes by vocacion.

To all you of Rome beloued of God & a*saynctes by callynge. b* Grace be wt you and peace from God oure father, & frō the Lorde Jesus Christ.

B Fyrst verely I thanke my God thorow Jesus Christ, for you all, because youre fayth is publisshed throughout all the worlde. For God is my wittnes, whō I serue wt my spirite in the Gospell of his sonne, that wt out ceasynge I make mencion of you al wayes i my prayers, beseechinge that at one tyme or other, a prosperous iorney (by the will of God) myght fortune me, to come vnto you. For I longe to see you, that I myghte bestowe among you some spyritual gyfte, to strenghte you with all: that is, ỹ I might haue consolacion to gether with you, through the commen fayth, which both ye and I haue.

I wolde that ye shulde knowe brethren, howe that I haue often tymes purposed to com vnto you (but haue bē let hytherto) to haue som frute amonge you, as I haue amounge other of the Gentyles.

For I am dettet both to the Grekes & to them which are no Grekes, vnto the learned and also vnto the vnlearned. Lyke wyse, as moche as in me is I am redy to preach the Gospel to you of Rome also. For I am not ashamed of the gospel of Christ because it is the power of God vnto saluacyō to al that beleue, namely to the Jew, and also to the Gentyle. c* For by it ỹ ryghtewesnes which commeth of God, is opened, from fayth to d*faythe. As it is written: the Juste shall lyue by fayth.

C For the wrath of God apereth from heauen agaynst al vngodlynes, & vnrighteweslnes of men which withholde ỹ trueth in vnrighteweslnes: seyng, what maye bee knowen of God, that same is manifeste among them. For God did shewit vnto them. So that hys inuisible thynges: that is to say, hys eternall power and godhead, are vnderstande and sene, by the workes from the creacion of ỹ worlde. So that they are wyth oute excuse, in as moche, as when they knewe God, they glorified him not as God, nether were thankfull but were full of vanities in their imaginacions, and their folisshe hertes were blynded. When they counted them selues wyse, they became foles and turned the glory of the immortall God, vnto the similitude of the ymage of mortal man, and of byrdes, and foure foted beastes, and of serpentes. Wherfore God lyke wyse gaue them vp vnto their hertes lustes, vnto vnclennes, to defyle their awne bodyes betwene them selues: which tourned hys truthe vnto a lye, and worshypped and serued the creatures more then the maker, which is blessed for euer. Amen. For this cause God gaue them vp vnto shamfull lustes. For eue their wemen dyd chaunge the naturall D vse vnto the vnnatural. And lyke wyse also the men lefte the natural vse of the woman, and brent in their lustes one to another. And mā wt mā wrought filthines, and receued in them selues the reward of their errour, as it was accordynge.

And as it semed not good vnto them to be a knowen of god, euen so god deliuered them vp vnto a leawd mynde, ỹ they shuld do those thinges which were not comely, beinge full of all vnrighteous doynge, of Fornicacion, wickednes

nes, coueteousnes, malycyousnes, full of enuie, morther, debate, disseyte, euell condycyoned, whisperers, backbyters, haters of god, doers of wrong, proude bosters, bringers vp of euell thynges, disobedient to father ād mother, wout vnderstādig, couenaūt brekears, vnlouig trucebrekers & mercyles. Which mē thogh they knew ỹ rightwesnes of god how ỹ they which comit such thiges are worthy of death, yet not onely do the same, but also haue *pleasure i them that do them.

The Notes

a *Sainctes by callyng is as much to saie, as called to be sayntes, called to holines and holy liuige: for the scripture is accustomed to cal them that be a liue saintes, & it ought to be al one, to saye, a sayncte and a Chrysten man or a Christian.

b *Grace be with you and peace. By grace, here vnderstand the fauour of god wherwith he freely forgeueth synnes. By peace, the tranquylite of conscience proceadyng therof.

c *For by it the ryghtwesnes which cometh of god, is opened, that is by the preachyng of the gospel, the imputacyon of ryghtewesnes wherwith God reputeth and pronounceth vs rightwes freely thorowe mercy, is euydently declared.

d *From fayth to fayth, that is from an vnperfect fayth to a perfect, from a weake fayth to astrōger, & from one batayle of fayeth to another, for as wee haue escaped one ieopardy thorow fayth, another inuadeth vs, thorow whych we muste wade by the helpe of fayth also.

*To haue pleasure in another mans synes is greater wyckednes then to synne thy selfe.

¶ He rebuketh the Jewes, which as touchyng sinne are lyke the heathen/yea worse then they.

¶ The.ii. Chapter.

THerfore arte thou inexcusable O man, whosoeuer thou be that a*iudgeste. For in ỹ same wherin thou iudgeste another, thou condemnest thy selfe. For thou that iudgest doeste euen the same selfe thynges. But we are sure that the iudgment of god is accordyng to trueth, against them which cōmyt such thinges.

Thinckest thou thys O thou man ỹ iudgest them which do such thynges, & yet doest euen the very same, that thou shal escape ỹ iudgmēt of God? Eyther dyspisest thou ỹ ritches of his goodnes pacience and longe sufferaunce? and remembrest not how ỹ the kyndnes of god ledeth the to repentaunce?

But thou after thyne herde herte that cannot repent, heapest ỹ to gether the treasur of wrath against the dai of vēgeaūce, whē shalbe opened ỹ ryghtwes iudgement, of god b*which will rewarde euery man accordynge to hys dedes: that is to saye, Prayse, Honoure and immortalite, to them whych contynue i good doynge, & seke eternall lyfe. But vnto them that are rebellious ād disobey the trueth, ād folowe iniquytie, shal come indignacion and wrath, tribulacion and anguysshe vpon the soule of euery man that doth euyll: of ỹ Jewe fyrst, and also af the Gentyl. To euery man that doth good, shall come prayse, honoure, and peace, to the Jewe fyrst, and also to the Gentyll. For ther is no parcialite wt God. But whosoeuer hath synned with out lawe/ shall perisshe wt out law: And as many as haue sined vnder the law, shalbe iudged bi ỹ lawe: c*For before God they are not ryghteous which heare the lawe: but the doers of the law shalbe iustified. For yf ỹ Geneyles which haue no law, do of nature the thynges contayned in the law: then they hauynge no lawe, are a lawe vnto them selues, which shew ỹ dedes of the law writen in their hertes: while their conscience beareth the witnesse vnto them and also their thoughtes, accusynge on another or excusynge, at the dai whē god shal iudge ỹ secretes of mē by Jesus christ, accordīg to my gospel.

Beholde, thou arte called a Jewe, and trustest in the lawe and reioysist in god, and knowest his will, and hast experience of good, and bad, in that ỹ are informed by the lawe: and beleuest ỹ ỹ thy selfe arte a gyde vnto the blynde, a lyght to them whych are in darckenes, an informer of them whych lack discrecion, a teacher of vnlearned, which haste the ēsample of that which ought to be knowen, and of the truth, in the lawe. But thou whych teachest another, teachest not thy self: Thou preachest a man shuld not steale: and yet thou stealest: thou sayst, amā shuld not cōmyt aduoutery & thou breakest wedlok: Thou abhorrest ymages, and robbest god of his honoure.

Thou reioisest in the law, and thorowe breaking the lawe, dishonourest God. For the name of god is euell spoken of amonge the Gentiles thorowe you, as it is wrytten.

circum

Circumcision verely auayleth, yf thou kepe the lawe. But yf thou breake the lawe, thy circũcision is made vncircũcision. Therefore yf the vncircũcised kepe the ryght thinges contayned in ỹ lawe: shal not his vncircũcisiõ be counted for circumcision? And shall not vncircũcision which is by nature (yf it kepe ỹ lawe) iudge the, whiche beynge vnder ỹ letter and circũcisiõ, doest trãgresse the lawe? For hee is not a Jewe, which is a Jewe outwarde. Nether is that thinge circumcision which is outwarde in the flesshe. But hee is a Jewe which is hid within, & the circũcision of the herte is ỹ true circũcisiõ, which is ỹ sprete & not ỹ letter. whose praise is not of men, but of God.

The Notes

a * To iudge, here (as in many other places) signyeth to condemne other and esteame thy selfe rightwes.

b * Which wyl rewarde euery man accordynge to his deades. This saieng may no men so vnderstãd, as though workes dyd iustify before God: for thẽ maketh he this whole Epistle false, which only laboureth to proue that our sinnes are forgeuen freely through mercy, for Christes sake, and not for our deseruinges or workes. Know ye therfore that S. Paul doth here ascribe iustificatyõ to workes, but describeth them hare rightwes, by the thing ỹ foloweth, that is by their frutes what they be. He wyl reward euery man &c, ỹ is to the rightwes wyll be geue lyfe, and to the vnrightwes payne.

c * For before God they are not righwes, &c, but the doares of the lawe shalbe iustified, that is, shal be pronounced iust and rightwes. This sentence is onely spoken to the rebuke of the Jewes, settynge no smal stoare by them selues in the behalfe of the law, which yet they kept not.

This thing lateth Paul to their charges, on thys wyse. It is not ynough for ỹ O thou Jewe to here the lawe only and to be a professour therof, & a leaner to it, but if thou wilt nedes be iustified & made rightwes in the syght of God by the lawe, as thou so greately crakest, then must thou kepe the lawe, not onely here it, now that dooste thou not, but are gylty of the breaking of it, and therfore must thou haue another waye to be com rightwes in ỹ syght of god, then by the keping of the lawe, which is, as this whole Epistle both after and before playnely proueth fayth, that fastly beleueth sinnes to be forgeuen freely by Christ, not for our workes or deseruynges, no not when we haue done the best that we can. Luke. xvii.

And to this purpose doth S Ambrose wryting on this selfe same text expound Paul, sayeng, not they are rightwes which heare the lawe, but which beleue in Christe whoome the lawe promesed afftymynge playnelye, that to beleue in hym, is to do the lawe.

¶ He sheweth what preferment the Jewes haue, & that both ỹ Jewes and Gentels are vnder sinne, & iustifyed only by the grace of God in Christ.

¶ The. iii. Chapter.

What preferment then hath the Jewe? other what auauntageth circumcision? Surely very moche. First vnto them was committed the worde of God. What then though some of them dyd not beleue? shal their vnbeleue make the promes of God wyth out effecte? god forbid: Let god be true, ãd all men lyars, as it is written: that ỹ myghtest be iustifyed in thy sayinge, and shuldest ouercome, when ỹ arte iudged.

Yf oure vnrighteousnes make the rightwesnes of God more excellẽt: what shall we saye? Is God vnrighteous whych taketh vengaunce? I speake after ỹ maner of mẽ. God forbid, For how then shall God iudge the worlde? If the veritie of God appeare more excellent thorow my lye, vnto his prayse, why ã I hence forth iudged as a synner? and say not rather (as men cuyll speake of vs, and as some affyrme that we saie) let vs do euil ỹ good maye come therof. Whose damnacyon is iuste.

What say we then? Are we better thẽ they? No, i no wyse. For we haue alredy proued how ỹ both Jewes & Getils are al vnder sine, as it is writtẽ there is non righteous no not one: ther is none ỹ vnderstandeth, there is none ỹ seketh after god they are al gone out of ỹ waye, they are al vnprofitable/ther is none ỹ doeth good, no not one. Their throte is an opẽ sepulchre/ wyth their tonges they haue disceaued: the poyson of aspes is vnder their lyppes. Whose mouthes are full of cursynge and bytternes. Their fete are swyfte to shed bloud. Destruccyon and wretchednes are in their wayes. And the way of peace they haue not knowen. There is no feare of God before their eyes.

† Ye and we knowe that whatsoeuer the lawe sayth, he saith it to them which are vnder ỹ lawe. That al mouthes maie be stopped, and all the worlde be subdued to God because that by ỹ dedes of the lawe shall no flesshe be iustifyed in ỹ sight of God. For by the law cõmeth the knowledge of synne. ¶

Now verely is the ryghtewesnes that cometh of God declared with out fulfyllinge of the lawe/ hauynge witnes yee of the lawe and of the Prophetes.

The

The ryghteweſnes no doute whiche is good before God, cõmeth by the fayth of Jeſus Chriſt, vnto all and vpon all that beleue.

Ther is no dyfference: for all haue ſynned and lacke the praiſe that is of valoure before God: but * are iuſtified freely by his grace, through the redemption that is in Chriſt Jeſus, whom God hath made a ſeate of mercy through faith in his bloude, to ſhewe ȳ ryghteweſnes which before him is of valoure, in ȳ he forgiueth the ſines that are paſſed, which God dyd ſuffre to ſhewe at this tyme, the ryghteweſnes that is alowed of hi, that hee myght bee counted iuſt, and a iuſtifiar of hi which beleueth ō Jeſus. Where is thē thi reioyſinge? It is excluded. Bi what lawe? bi the lawe of workes? Naye: but by ȳ lawe of fayth.

Therfore wee holde ȳ a man is iuſtifyed by fayth wout the dedes of ȳ lawe. Is hee the God of the Jewes only? Is hee not alſo ȳ God of ȳ Gentiles? Yes, euen of the Gentiles alſo. For it is God only which iuſtifieth circũciſion whiche is of fayth, and vncircũciſiõ through fayth. Do wee thē deſtroie ȳ lawe through fayth? God forbid. But wee rather maynteyne the lawe.

The Notes.

a * Are iuſtifyed freelye by his grace. This layenge doeth. S. Ambroſe expounde on this wiſe: they worcking nothing nor acquyting him any whit, ar iuſtyfied by faith alone, by the gyft of god. Thys word, alone, (although many be therwith vniuſtly offended) is alſo euydently expreſſed by, S. Paul hym ſelfe, in theſe wordes, freely Wout the lawe, Wout workes, it is a gyft and ſuch lyke, which ȳ muſt marke, for they are alone Wt this forſaide expoſicion of. S. Ambroſe, by faith alone we are iuſtyfyed which layenge ſignyfieth this much. Onely by the beleefe wherWt we beleue that the mercy of god graũted in Chriſtes bloude dothe ſaue vs, are wee pronounced righteous. This word alone excludeth workes, not that thou ſhouldeſt not do thē: for vnto al good workes commaunded in the ſcripture art thou bounde/ and called to walke in them, and muſt earneſtly ſtudie and endeuoure thy ſelf to leue none of them vndone: but that thou ſhuldeſt in no condycion thincke, that thou art therby iuſtyfyed or made righteous before God.

¶ He declareth by the example of Abraham, ȳ fayth iuſtyfyeth, and not the lawe, nor the workes

¶ The .iiii. Chapter.

WHat ſhal we ſaye then, ȳ Abrahã our father as pertayninge to the fleſſhe, dyd finde? If Abraham were iuſtified by * dedes/ then hathe he wherin to reioyce: but not wyth God.

For what ſayth ȳ ſcripture? Abraham beleued God, and it was counted vnto him for ryghteweſnes. To him ȳ worketh, is the reward not reckened of fauoure, but of duty. To him ȳ worketh not but beleueth on him that iuſtifieth the vngodly, is his fayth coũted for ryghteweſnes. Euen as Dauid deſcrybeth the bleſſednes of the man vnto whom God aſcribeth ryghteweſnes wythout dedes. * Bleſſed are they, whoſe vnrighteouſnes are forgeuen and whoſe ſynnes are couered. Bleſſed is that man to whom the Lorde imputeth not ſynne.

Came this bleſſednes then vpon ȳ circũciſed or vpon the vncircumciſed? We ſaye verely how that fayth was reckened to Abraham for righteweſnes. How was it reckened? in the time of circumciſyon? or in the tyme before he was circumciſed? Not in the tyme of circumciſion: but when he was yet vncircumciſed. And he receaued the ſigne of circũciſyon, as a ſeale of the ryghteweſnes which is by faith, which fayth he had yet beynge vncircumciſed: that he ſhulde be the father of all them that beleue, though they be not circumciſed, ȳ righteweſnes myght be imputed to them alſo: and that he myght be the father of ȳ circumciſed, not becauſe they are circũciſed only: but becauſe they walke alſo in the ſteppes of that fayth that was in oure father Abraham before the tyme of circumciſyon.

For the promes that he ſhuld be the heyre of the worlde, was not geuen to Abraham or to hys ſeed through the lawe: but through the ryghteweſnes which cometh of fayth. For yf they which are of the lawe, be heyres, then is fayth but vaine, and the promes of none effecte. Becauſe the lawe cauſeth wrath. For where no lawe is, there is no tranſgreſſyon. * Therfore by fayth is ȳ inheritaunce geuen ȳ it might com of fauoure: and ȳ promes myght be ſure to all ȳ ſeed. Not to thē only which ar of ȳ lawe: but alſo to them which are of the faith of Abrahã, which is ȳ father of vs all. As it is written: I haue made the a father to many nacions, euen before God

whi

whome thou hafte beleued, which quyc-
keneth the dred, ād calleth those thinges
which be not, as though they were.

D Which Abraham contray to hope,
beleued in hope, that he shuld be the fa-
ther of many nacyons, accordynge to ỹ
which was spoken: So shal thi sede be.
And he faynted not i ỹ fayth, nor yet cō-
sydered his owne body which was now
dead, euen when he was al most an hū-
dreth yeare old: nether yet ỹ Sara was
past chylde berynge. He stakered not at
the promes of God thorow vnbelefe:
but was made stronge in the faythe,
and gaue honoure to GOD full cer-
tyfyed, that what he had promysed, that
he was able to make good. And ther-
fore was it rekened to hym for ryghte-
wesnes.

It is not wrytten for hym onelye, ỹ
it was rekened to him for righteweſnes
but also for vs, to whom it shalbe cōū-
ted for ryghtewefues, so we beleue on
hym that rayſed vp Jesus oure Lorde
from death: Which was delyuered for
oure synnes, & rose agayne for to iusty-
fye vs.

The Notes.

a* Therfore by fayth. &c. that ỹ promes might be
fuer, that is therfore are ye pronounced righteous by
fayethe (by whiche vnderstande euen the Mercye
of God, receaued by faith, that thy conscience might
be sure & certified of the will of God, and of the pro-
miſes of the gospel that is of remission of sinnes, of
reconciliacion or reputacion of righteweſnes, ād of
the gyft of euerlasting life, that these thinges shall
fuerly be perfourmed, which were not possyble yf the
promes shulde depende or hange on oure workes.
For then shulde the conscience be vnsure doutinge
whether we had woorkes ynowghe, whether God
wolde be merciful, whether the law which we kno-
we we haue transgressed, wolde condemne vs &c.

Now when doutfulnes remayneth in vs there
remayneth also fearfulnes, by which cometh despe
racion and deeth: for so longe as the lawe sheweth
vs ỹ anger of God, feare & deeth cā not be ouer cōe.
Therfore must we nedes stycke onely to fayth in the
merciful promises of God furely certifieth ỹ they
shalbe fulfilled al thoughe our workes haue not de
serued ỹ fulfillinges of them.

¶ The power of fayth, hope & loue: & how deathy rai
gned from Adā vnto Christ, by whome onely we ha
ue forgeueneſſe of sinnes.

¶ The. v. Chapter.

A BEcause therfore that we are
iustifyed by faith, a* we are
at peace with God thorow
our Lord Jesus Christ: by
whome we haue a waye in
thorow we fayth, vnto thys grace wherin
we stand and reioyce in hope of ỹ praise
that shalbe geuen of god. Nether do we
so onely: but also we reioyce in the try-
bulacyon. For we know that trybulacy
on bringeth pacience/ pacyēce bryngeth
experyence, experyence bryngeth hope.
And b* hope maketh not ashamed for ỹ
loue of God is sheed abrode in our her-
tes by the holy goost, whyche is geuen
vnto vs.

For when we were yet weake, accor
dynge to the tyme: Christe dyed for vs
whych were vngodly. Yet scace wil ani
ma- dye for a ryghtwes man. Peraduē
ture for a good manne durste a manne
dye. * But god setteth oute hys
loue ỹ he hath to vs, seynge ỹ while we
were yet sinners, Christ died for vs.
Muche more then now (seynge we are
iustyfyed in hys bloude) shal we be sa-
ued from wrath thorow hym.
For yf when we were enemies, we were
recōciled to God by ỹ death of his son-
ne: moche more, seynge wee are recōcy-
led, wee shalbe preserued by his life.
Not only so, but wee also ioye in God
by ỹ meanes of our Lorde Jesus Chri-
ste, by whom wee haue receaued recon-
ciliacion. Wherefore as by one mā sinne
entred into the worlde/ & deeth by ỹ mea
nes of sinne. And so deeth went ouer all
men, in so muche ỹ all men sinned. For
euen vnto the tyme of the lawe was sinne
in ỹ worlde / but synne was not regar-
ded, as longe as ther was no lawe: ne
uertheleſſe deeth raygned from Adā to
Moyses, euen ouer them also ỹ sined
not, wt lyke tansgression as did Adam:
which is the similytude of him that is
to come. But the gyfte is not lyke as ỹ
sinne. For yf thorow the sinne of one, ma
ny bee deed: mochemore plenteous vp
on many was ỹ grace of God and gyf-
te by grace whiche grace was geuen by
one man Jesus Christ.
And ỹ gyft is not ouer one sinne, as deth
cā thorow one sinne of one ỹ sined. For
dānacion came of one sinne vnto cōdēna
cio: but ỹ gift came to iustify frō many
synnes. For yf by the sinne of one, deeth
raygned by the meanes of one: moche
more shall they which receue abouuda-
ūce of grace and of the gifte of ryghtwes
nes/ raigne in lyfe by the meanes of one
(ỹ is to saie) Jesus Christ.

Lyke wise then as by the synne of one condemnacion came on all men: euē so by the iustifyinge of one commeth the ryghtewesnes that bryngeth lyfe vpon al mē. For as by one mannes dysobedience many became synners: so by ỹ obedience of on shal many be made ryghteous. But the *lawe, in the meane tyme entred in, that synne shoulde encrease. Neuerthelatter where aboundance of sinne was, there was moze plenteousnesse of grace. That as sin had rayned vnto death, euen so might grace raygne thorow righteousnes, vnto eternall lyfe, by the helpe of Iesu Christ.

The Notes.

a* To beat peace w̄ god is no nother thing then to haue trāquillite and rest in oure hertes toward god knowing assuredlye that we be accepted of him and do please him, which thing we fynde by fayth onely in that it receaueth forgeuenes of synnes, & geuenes of lyfe euerlasting by mercy obtaynede at Christes blōude. Oure awne workes cā bring no soch trāquilite, because they be vnsure and engender doubt, of which followeth desperacion and of it dampnacion. *b We are not ashamed of our hope for we are sure by the death of Christ that god loueth vs, & wyll bringe oure hope to passe.

Adās disobedience damned vs al, yer we oure selues wrought euel. And Christes obedience saueth vs al yer we our selues, worke any good.

The lawe encreaseth synne and maketh our nature more gredy to do euel because ỹ law ministre the no power nor lust to that she biddeth, or to refraine from that she forbiddeth. Gala, iii, d

¶ For so much as we be deliuered thorow christ frō synne, we must facion our selues to lyue as the seruauntes of god, and not after our owne lustes. The vnlyke rewarde of rightwesnes & synne,

¶ The. vi. Chapter.

WHat shal we say then? Shal we contynue in sinne, ỹ ther maye be aboūdaūce of grace? God forbid: How shal we that are Deade as touchyng synne, lyue any lenger therin? * Remembre ye not that al we which are baptised in ỹ name of Iesu Christe are baptised to die w̄ him? We are buryed w̄ him by baptime, for to dye ỹ lyke wise as Christ was raised vp frō deeth by the glory of the father, euen we so also shulde walke in a newe life. For if we be graft in death like vnto hym: euē so must we be in the resurrection. That we must remembre that our olde mā is crucified w̄ him also, that the bodye of synne might vtterly be destroied, ỹ hēce forth we shoulde not be seruauntes of sinne. For he ỹ is dead, is iustifyed frō sinne. Wherfore yf we be ded w̄ Christ, we beleue that we shal liue wyth hi: remēbring ỹ Christ once raised frō death dyeth no more, deth hath nomore power ouer hi: for as touchig ỹ he died, he died cōcerning sine, once. And as touchig ỹ he liueth, he liueth vnto god. Lyke wise imagē ye also, that ye are* dead concerning sinne, but are aliue vnto god thorow Iesus Christe oure Lorde. * Let not sinne raigne therfore in your mortal bodies, that ye shuld therunto obey in the lustes of it. Nether geue ye youre membres as instrumentes of vnrightwesnes vnto synne: but geue your selues vnto God as they that are a lyue from deth. And geue your membersas istrumentes of rightwesnes vnto god, let not sinne haue power ouer you. For ye are not vnder the lawe/ but vnder grace. What then? Shall we synne, because we are not vnder ỹ lawe: but vnder grace? God forbyd. ✝ Remember ye not how that to whō soeuer ye commyt your selues as seruauntes to obei: his seruantes ye are to whō ye obeye: whether it be of synne vnto death, or of obedience vnto rightwesnes? God be thanked, that though ye were once the seruauntes of synne, ye haue yet obeyed wyth herte vnto the forme of doctrine where vnto ye were delyuered. Ye are thē made free from synne, and are become the seruauntes of ryghtewesnes. ✝

I will speake grosly because of the infirmitie of youre flesshe. As ye haue geuen youre members seruauntes to vnclenes and to iniquitie from iniquitye vnto iniquitye: euen so nowe geue your members seruantes vnto ryghtwesnes, that ye maye be sanctifyed. For when ye were the seruauntes of synne/ ye wer not vnder rightwesnes. What frute had ye thē in those thinges, wherof yee are now ashamed. For the ende of those thinges is death. But now are ye deliuered frō synne, & made ỹ seruaūtes of God, & haue youre frute that ye shuld be sanctified, ād the ende euerlastinge life. For the rewarde of synne is death: but eternall* life is the gifte of God, thorow Iesus Christ our Lord

The notes.

a* To dye vnto synne is. not to obey the desires and concupiscences of synne.

Eternal

Eternall lyfe is the deseruynge of Chryst.
¶ Chryst hath delyuered vs from the lawe and death. Paul sheweth what the flesshe and outwarde man is, and calleth it the lawe of the membres.

The.vii.Chapter.

A REmēbre ye not brethren (I speake to thē ỹ know ỹ lawe) how ỹ ỹ law hath power ouer a mā as long as it endureth: For the woman which is in subiection to a man, is bounde by ỹ lawe to the man, as long as he lyueth. If the man be dead/she is lowsed from the lawe of the man. So then yf while the man lyueth she couple her selfe wt an other man, she shalbe coūted a wedlocke breaker. But if the man be deed, she is fre from the lawe: so that if she is no wedlock breaker, though she couple her selfe with an other man.

B Euen so yee my brethren, a* are dead cōcerning the lawe by the body of Christ, that ye shoulde be coupled to an other (I meane to hym that is rysen agayne from death) that we should bring forth frute vnto god. For when we were in ỹ flesshe, the lustes of sinne which were stered vp by ỹ lawe, rained in our membres, to bring forth frute vnto death. But now are we delyuered from the lawe & dead frō ỹ wher vnto we were i bōdage ỹ we should serue in a new cōuersacion of the spryte, and not in the old conuersacion of the letter.

¶ What shal we saye thē? is the lawe sinne? God forbid: but I knewe not what sine ment but by ỹ lawe. For I had not knowne what lust had meant, except ỹ lawe had saide, * ỹ shalt not lust. But sinne toke an occasiō by ỹ meanes of ỹ cōmaūdement & wrought in me al maner of concupiscēce. For verely wout ỹ lawe, sinne was dead. I once liued wout law. But whē ỹ cōmaūdemēt came sinne reuiued, & I was deed. And ỹ very same cōmaūdemēt which was ordened vnto lyfe, was foūde to be vnto me an occasion of death. For synne toke occasyon by the meanes of ỹ cōmaundemēt, & so disceaued me, & by ỹ selfe cōmaūdment slewe me. Wherfore ỹ lawe is holy, & ỹ cōmaūdement holy, iust ād good. Was ỹ thē which is good, made death vnto me? God forbid. Naye sinne was death vnto me, ỹ it might appere, how ỹ sinne by ỹ meanes of ỹ whyche is good had wroghte death i me: ỹ sinne which is vnder ỹ cōmaū dēmēt myght be out of measure sinful. For we know ỹ ỹ lawe is spirituall: but I ā carnal solde vnder sin, because I wot not what I do. For what I wolde, that do I not: but what I hate, that do I. If I do nowe that which I wold not, I graunte, to the lawe that it is good. So thē now it is not I that do it, but synne that dwelleth i me. For I know, that in me (that is to saye in my flesh) dwelleth no good thing. To wyl is present withe me: but I fynde no meanes to performe that which is good. For I do not that good thinge, whych I wolde, but that euell do I, which I wolde not. Finally yf I do that I wolde not, then is it not I ỹ do it, but sinne that dwelleth in me doth it. I fynde then by the lawe, that when I wolde do good/euell is present with me. I delyte in the lawe of god, concerning the inner man. But I se an other lawe in my mēbres rebelling agaynste the lawe of mi minde, and subduing me vnto the lawe of Sinne which is in my membres. O wretched man ỹ I am who shal delyuer mee from this body of death? I thanke god thorow Jesus Christ oure lord. So then I my selfe in my mynde serue the lawe of god, and in my flesshe the lawe of synne.

The Notes.

a * Are deed concerning the lawe, To be deed concerninge the lawe is to be made free from the lawe and from the burthen therof, and to receaue the spryte by which we may do after ỹ law. And the same is to be be delyuered from the lawe of deth.
To be solde vnder synne, is to be made a bondmāne to the wyll of Sinne onely.
¶ The lawe of the spirite geueth lyfe. The spirit of God maketh vs gods childeren and heyers wt Christ The abounda nt loue of god cannot be separated.

The viii. Chapter.

THere is then no dampnacion to them which are in Chryste Jesu, whych walke not after the flesh: but after the spirite, For the lawe of the spirytc, ỹ bringeth life thrōw Jesus Christ hath delyuered me from the lawe of synne ād death. For what the lawe coulde not do in as much as it was weake because of the flesh, that performed God and sent his sonne in the sinnefull flesshe and by * synne dampned synne in the flesh: that ỹ righeousnes required of ỹ lawe, myght

be fulfilled in vs, which walke not after the flesh, but after the spirite. For they ꝑ are carnall, are carnallye mynded. But they that are spirituall, are goolly mynded. To be carnally mynded, is death. but to be spiritualy mided is life & peace

*Synne is taken here for a synne offerynge after the vse of the hebrewe tonge.

¶ Because that the fleshly mynde is emnyte against god: for it is not obedient to ꝑ lawe of God/nether can be. So then they ꝑ are geuē to the flesh cannot please God. But a*ye are not geuen to the flesshe, but to the *spirete: yf so be that the spirite of God dwell in you. If ther be eny man that hath not ꝑ spirite of Christ the same is none of hys. If Christ be in you, the body is dead because of synne: but the spirite is lyfe for ryghtewesnes sake Wherfore yf ꝑ spirite of him ꝑ raysed vp Jesus from death, dwell in you: euen he ꝑ raysed vp Christ from death, shall quycken your mortal bodyes, because ꝑ his spirite dwelleth in you.

a*ye are not geuen to the flesshe To be geuen to the flesh, is to lyue in the woryes of the flesshe which are reꝑted Galat. v. d.

¶ Therfore brethren we are now detters, not to the flesshe, to liue after ꝑ flesh. For yf ye lyue after the flesshe, ye must dye. But yf ye mortifye the dedes of the body by the helpe of the spirite/ye shall lyue. For as many as are led by ꝑ spirete of God: they are the sōnes of god For ye haue not receaued the spirete of bondage to feare eny moare, but ye haue receaued the spirete of *adopcion wher by we cry Abba father. The same spirite certifyeth oure spirete that we are ꝑ sonnes of God. If we be sonnes, we are also heyres, ꝑ heyres I meane of God and heyres annexed wt Christ, yf so be ꝑ wee suffer to gether, ꝑ we may be glorified to gether. ✠

*adopcion

✠ For I suppose ꝑ ꝑ afflictiōs of this lyfe, are not worthy of the glory which shalbe shewed vpon vs. Also ꝑ feruent desyre of ꝑ creatures abydeth lokynge when ꝑ sonnes of God shal appeare, because the creatures are subdued to vanyte agaynst their wil: but for his will whych subdueth them in hope. For ꝑ very creatures shalbe delyuered from ꝑ bondage of corrupcion into ꝑ glorye-ous libertie of ꝑ sonnes of god. For we know that euery creature groneth with vs also, and trauayleth in payne euen vnto this tyme

Not they only, but euen we also wych haue the fyrste frutes of the Spyrite mourne in oure selues and wayte for ꝑ(adopcion) and loke for ꝑ deliuerance of oure bodyes. ✠ For we are sauyd bi hope. But hope that is sene is no hope for how can a mā hope for ꝑ which he seeth? But if we hope for that we se not, thē do we with pacience abide for it.

Lyke wyse the spirite also helpeth oure infirmities. For wee knowe not what to desyre, as we oughte: but the spirite maketh intercession mightely for vs with groninges, which cā not be expressed with tōg. And he that searcheth the hertes, knoweth the meaninge of ꝑ spirite: for he maketh Intercessiō for ꝑ saīctes, acordig to ꝑ pleasure of god. ✠ For we knowe that all thinges worke for the best vnto them that loue God whiche also are called* of purpose. For those whych he knew before, he also ordeyned before, that they shoulde be lyke fashioned vnto the shape of his sonne/that he myght be the fyrste begotten sonne among manye brethren. Moreouer which he appointed before them also he called, and whiche he called, them also be iustified, which he iustifyed, thē he also glorifyed. What shall we then saye to these thinges? yf God be on our syde/who can be against vs? which spared not hys owne sonne, but gaue hi for vs all: how shal he not wt hi geue vs al thigs also? Who shal lay any thing to ꝑ charg of gods chosē? it is god ꝑ iustifieth who thē shal cōdēpne? it is Christ which is dead/ye rather risē again, which is also on the right hand of god & maketh intercession for vs. Who shal separate vs from the loue* of god? shal trybulacion? or anguish? or persecution? other hūger? ether nakednes? ether parel? ether swerd? As it is writen: for thy sake are we kylled al day longe, and are counted as shepe apointed to be slayne. Neuertheles in all these thinges we ouercome strongly thorow hys help ꝑ loued vs: ye a I ā sure ꝑ nether death, nether lyfe, nether Angels, or rule, nether power/ nether thinges presente, nether thinges to come, nether heygh, nether lowth, nether eny other creature shalbe able to depart vs from the loue of God, shewedde in Christ Jesu our Lorde. ✠

The notes.

(Adopcion) that is the inheritaunce promised by grace.
* We must suffre with Christ yf we shal rayne with him in glory.
* First frutes, a tast, and a certayne porcion and not the ful gifte of the spyrite * We are saued by hope ꝟ is, we hope to be delyuered out of the corruption of our bodies into the glory that Christ now is in: and therfore faint not in our tribulations.
¶ Paul cõplaineth vpon the herd hertes of ꝟ Jewes that wolde not receaue Christ, and how ꝟ Heathen are chosen in their steade.

The .ix. Chapter.

I Saye the trueth in Christ, I lye not, in that wherof my conscyence beareth me wytnes in the holy goost, that I haue gret heuynes and continual sorowe in my herte. For I haue wysched mi selfe to be cursed from Chryste, for my brethren ād my kynsmen as pertaynynge to the flesshe, which are the Israelites. To whome pertaineth the Adopcion, and the glorie, and the couenauntes and the lawe that was geuen, and ꝟ seruice of God and the promyses: whose also are the fathers and they of whome (as concernynge the flesshe) Christe came, which is God ouer al thinges blessed for euer: Amen.
I speake not these thinges as though the wordes of god had take non effect. For they are not al Israelites which came of Israel: nether are they al children strayghte waye because they are the seede of Abraham. But in Isaac shall thy seed
B be called: that is to saye, they which are the children of the flesshe, are not ꝟ children of God. But the childrē of promes are counted ꝟ seede. For this is a worde of promes, aboute this time will I come, and Sara shall haue a sonne.
Nether was it so w̄ her only: but also when Rebecca was w̄ childe by one, I meane by our father Isaac, yer the children were borne, when they had nether done good nether bad: that the purpose of God which is by election, myghte stande, it was sayde vnto her, not bi ꝟ reason of workes, but by grace of the caller: the elder shall serue the yonger. As it is wrytten: Jacob hee loued, but Esau hee hated.

What shall we saye then? is there anye vnrighteousnes w̄ God? God forbyd. For he saith to Moses: I wil shew mercy to whom I shewe mercy: & wil haue compassion on whō I haue compassiō. So lieth it not then in a mās wil or rūnyng, but in the mercy of God. For the scripture sayeth vnto Pharao euen for this same pleasure haue I stered the vp, to shewe my power on thee, ād that my name might be declared throw out all C the worlde. So hath he mercy on whom he wyll, and whome he wyll, he maketh herde herted.

Thou wilt saie then vnto me: why then blameth he vs yet? For who cā resist his wil? But O man, what art thou which disputest w̄ * God? Shal ꝟ worke saye to the worcke man: why haste ꝟ made me on this fashion? Hath not the potter power ouer the claye, euen of the same lompe to make one vessell vnto honoure, and another to dishonoure? Euen so, God willig to shew his wrath and to make his power knowē, suffred with long pacience ꝟ vesseles of wrath, ordeined to damnacion, that he might declare ꝟ riches of his glori on ꝟ vessels of mercy, whiche he had prepared vnto glory: that is to saie, vs whiche he cauled not of the Jewes only, but also of ꝟ gentiles. As he saieth in Osee: I wyll call theym my people: and her beloued.
And it shal come to passe in the place where it was said vnto them, ye are not mi people: that ther shalbe called ꝟ children of the lyuing god.
But Esaias crieth concernig Israel, thoughe the nombre of the chyldren of Israel be as the sonde of ꝟ sea, yet shal but a remnaunt be saued. He finyssheth D the worlde verely, and maketh it shorte in rightwesnes. For a short word wyll God make on erth. And as Esaias said before: except the lorde of Saboth had lefte vs seede, we had bene made as Sodoma, ād had bene kyndled to Gomorra.

What shal we saye then? We saye ꝟ the gentyles which folowed not righte wesnes haue ouertake rightewesnes: I meane the rightewesnes which cometh of fayth. But Israel which folowed ꝟ lawe of ryghtewesnes coulde not at-

tayne vnto the lawe of ryghtwesnes. and wherfore? Because the soughte it not by fayth: but as it were by the worke of the law. For they haue stombled at the stombling stone. As it is written: Beholde I put in Sion a stombling stone, and a rocke which shal make me saule. And none that beleue on hi shal be a shamed.

The notes.

*The fleshely and proud mide that wyl be as wise as God must be mortyfyed to learne to feare God & to obeye hym & to leaue dysputyng vñ hym.
¶ The vnfaythfulnes of the Jewes, Two maner of ryghteousnes.

The .x. Chapter.

BRethren, my hertes desyre & prayer to god for Israel is, they myght be saued. For I beare them record ỹ they haue a feruent mid to godwarde, but not according to knowledg. For they are ignorant of the rightwesnes which is alowed before God, ād go a boute to stablish their owne rightwesnes, and therfore, are not obedyent vnto the righe wesnes which is of valewe before god. For *Christe is the ende of the lawe, to iustifie al that beleue.

Moses describeth the rightwesnes which cometh of the lawe, how that the man which doth the thynges of ỹ lawe, shal liue therein. But the rightwesnes which cometh of faith, speaketh on this wyse. Saye not in thine hert, who shall ascende into heauen (ỹ is nothynge els then to fetche Christ downe) other who shal ascende into the depe? (ỹ is nothig els but to fetch vp Christe from death) But what saith ỹ scripture? The word is nye thee, euen in thy mouthe and in thyne herte?

This word is the worde of *faith which we preache. For if thou shalte knowledge w̄ thy mouth ỹ Iesus is ỹ Lorde, and shalte beleue with thine hert that God raysed him vp from death ỹ shalte be safe. For the beleefe of ỹ herte iustifieth, and to knowledg w̄ ỹ mouth maketh a man safe. For ỹ scripture sayeth: whosoeuer beleueth on him shal not be ashamed.

There is no dyfference betwene the Jewes and the Gentiles: For one is Lord ouer all which is ryche vnto all ỹ call on him. For whosoeuer shall call on the name of the Lorde, shalbe safe. But how shal they cal ōhi whō they beleued not? how shal they beleue on him of whō they haue not herde? how shal they heare with out a preacher? And howe shal they preache b *except they be sent: As it is written: how beautyfull are ỹ fete of them which bringe glad tydinges of peace, and bringe glade tydynges of good things. But they haue not alobeyed to the Gospel. For Esaias sayth Lorde who shall beleue oure saynges? So then fayth cometh by the worde of God. But I aske: haue they not herd? No dout, their soūde wēt out into all lāndes, and their wordes i to the endes of the worlde. ✠

¶

But I demaunde whether Israell dyd knowe or not? First Moyses sayth: I will prouoke you to enuy, by them that are no people and by a folisshe nacīō I will anger you. Esaias after ỹ, is bolde and sayth: I am foūde of thē ỹ sought me not: ād haue appered to thē ỹ asked not after me. And agaynst Israel he sayth: al daye long haue I stretched forth my handes vnto a people ỹ beleueth not, but speaketh agaynst mee.

The Notes

*a Christ is the ende of the lawe. that is, Christ, is ỹ fulfilling of the lawe: so that who so hathe him & beleueth ỹ he with shedyng of hys bloud hath washed awaye synnes and ther wyth ouer come death and hell, and obtayned the fauour of hys father for al that thus beleue, is counted ryghtwes although he do not in deade satisfye the lawe.
*Though fayth iustyfye from synne and though he Christ deserueth the rewarde promysed yet ys thee promys made on the condycyō ỹ we embrace Christes doctryne and confesse hym wyth worder & dede So that we are iustyfyed to do good workes, ād in them to walke to the saluacion promysed,
b *Except they be sent, ỹ is, except the word be geuen them of god: Except they be sent: ye wil aske of whom verely of him which is the owner of ỹ gospell, that is God. Of him de they sent, whyche preache Christ truely without the desire of vaine glorye or gaynes, of the same maner doth Christ prone ỹ he is sent of hys father: because he spake to the glory of hys father not of himselfe. John vii. But soch as vnder the pretence of preaching the Gospel preache mens tradycions wherby they seke the praise of them selues, are false Apostles, and sent of Antychrist not of Christ.

¶ All the Jewes are not caste away, therfore paule warneth the gentyles that be called not to be hygh minded, nor to despise the Jewes, for the iudgemētes of godare depe and secrete.

The .xi. Chapter.

A I Saye then: hath God caste away his people? God forbyd. For euen I verely am an Israelite, of the seade of Abraham, and of the trybe of Beniamin. God hath not cast away his people whiche he knewe before. Eyther wot ye not what the scripture saith by the mouth of Helias how he maketh intercession to God against Israel, saying? * Lorde they haue kylled thy prophetes, and dygged downe thyne aulters: and I am lefte onely and they seke my lyfe. But what saith the answere of God to hym agayne? I haue reserued vnto me vii. thousand me whych haue not bowed the knee to Baall. Euen so is there a remnaunt left thorow ỹ election of grace. If it be of * grace, then is it not of workes. For then were grace no more grace. If it be of workes thē is it no more grace. For then were deseruing no lenger deseruing. what thē? Israel hath not obtayned, ỹ he sought. No but yet ỹ electiō hath obteined it. The rēnaunt are blynded, accordinge as it is written. * God hath geuen them the spirite of vnquietnes: eyes that they shold not se, and eares that they shoulde not heare vnto thys daye, * And Dauid sayeth: Let their table be made a snare to take them wyth all, and on occasion to faule/ and a rewarde vnto them. Let their eyes be blynded that they se not, and euen a * bowe downe their backes.

B I say then: haue they therfor stombled that they shoulde, but faule onely? God forbid, but thorow their faule is saluacion happened vnto the gentiles, for to prouoke them vnto all. Wherfore if the faull of them be the riches of the world & the minishinge of them, the ritches of the gentyles: How much more shoulde it be so/ if they all beleued? I speake to you gentiles, in as muche as I am the Apostle of the gentyles, I wyll magnifye myne office, that I might prouoke them whych are my flesh: & might saue some of them. For if the casting awaye of thē be the reconcilinge of the worlde: what shall the receauinge of them bee, but lyfe again frō death? For yf one peace be holy ỹ whole hepe is holy. And yf ỹ rote be holy, ỹ braunches are holy also

Though some of the braunches be broken of, and thou beynge a wylde olyue tree, art grafte in amonge them, and made partaker of the rote and fatnes of the olyue tree, boost not thy selfe agaynst the braunches. For yf thou boost thy selfe, remember that thou bearest not the rote/ but the rote thee. Thou wilte saye then: the braūches are broken of, ỹ I myght be grafte in. Thou sayst wel: because of vnbeleue they e are broken of, and thou standest stedfast in fayth. C Be not hye mynded, but feare seynge ỹ God spared not the naturall braunches, lest haply he also spare not the.

Beholde the kindnes and rigorousnes of God: on them whych fell, rigorousnes: but towardes the, kyndnes: yf ỹ continu in his kyndnes: For els ỹ shalt be hewen of, and they yf they byde not styll in vnbeleefe, shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree, & wast grafted contrarye to nature in a true olyue tree: how moche more shall ỹ naturall braunches be grafted in their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne conseytes) that partlt blindnes is happened i Israel, vntyll the fulnes of ỹ gentyles be come in: and so all Israel shalbe saued. As it is written: * There shal come out of Sion he that doth deliuer/ and shal turne awaye ỹ vngodlynes of Jacob. And this is my couenaūt vnto thē, when I shall take awaye their synnes. As cōcerning the gospell they are enemyes for youre sakes: but as touchinge ỹ election they are loued for ỹ fathers sakes.

D For verely the gyftes and callinge of God are soche, that it cannot repent him of thē: for loke, as ye tyme past sed haue not beleued God, yet haue now obtayned mercy thorow their vnbeleue: euen so now haue they not beleued ỹ mercy whych is happened vnto you, ỹ they also may obtaine mercy. God hath wrappedde all nacyons in vnbeleue, ỹ he myght haue mercye on all.

nota that ge my hand me on all

O the depnes of the aboundaunt wysdome and knowledge of God: how vnsercheable are his iudgmentes, and his ways past fidig out: for who hathe

knowen the

the mynde of the Lorde? Or who was hys counseller? other who hath geuen vnto him fyrst, that he might be recompenced againe? For of him, and thorow him, and for him are al thinges. To him be glorye for euer: Amen.

The notes.

a* To bowe downe their backes, dothe not onelye signifye that they shoulde be brought vnder of the gentiles and oppressed with al kindes of euel: but þ they shoulde not onlelokevp to call on the lorde w sure beleefe of hert.

The swete conuersation, loue, and workes of such as beleue in Chryst.

The xii. Chapter.

I Beseche you therfore Brethren, by the mercyfulnes of God, that ye make your bodies a quicke Sacrifice, holye and acceptable vnto God: which is youre resonable seruing of God, and fashion not your selues lyke vnto this world: but be ye chaunged in youre shape/by the renuing of youre wittes, that ye maye fele, what thinge þ good, that acceptable/ and perfecte will of god is. For I say (thorow the grace that vnto me geuen is) to euery man amonge you, that no man esteme of hym selfe more then it becommeth him to esteme, but that he discretly iudge of him selfe, accordinge as God hath dealte to euery man the measure of fayth.

As we haue manye membres in one body, and all membres haue not one office: so we beinge manye, are one bodye in Christe, and euerye man among our selues/ one an others membres. ✠

B ✠ Seinge that we haue diuers giftes accordynge to the grace that is geuen vnto vs: if eny man haue the gyfte of * prophesy, let him haue it, that it be agreinge vnto the fayth. Let him that hathe an office wayte on his office. Let hym that teacheth, take hede to his doctrine Let hym that exhorteth geue attendaūce to hys exhortacion. If eny man geue, let him do it with singlenes. Let hym that ruleth, do it wyth dylygence. If any man shewe mercye/ let hym do it w̄ cheresulnes. Let loue be without dissimulacion. Hate that which is euell, and cleue vnto that whyche is good. Be kinde one to another wyth brotherly loue. In geuinge honour, go one before another. Let not that busines which ye haue in hande, be tedious to you. Be feruente in ỹ spirite. Applie youre selues to the time. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessyte of the sayntes and be readie to harboure. Blesse them which persecute you: blesse but course not. Be mery with them that are mery. Wepe with C them that weape. Be of lyke affection one to wardes another: Be not hie minded: but make your selues equal to the of the lower sorte. ✠ Be not wise in youre awne opinions. Recōpence to no mane euyl. Prouyde afore hande thinges honest in the sight of al men. If it be possyble, how be it of youre parte/ haue peace with al men. Dearly beloued auenge not youre selues, but geue roume vnto the wrath of God. For it is written: vengeaunce is myne, and I will rewarde sayth the Lorde. Therfore yf thyne enemy honger, fede him, yf he thurst, ge him drinke. For in so doing, thou shalt heape *coles of fyre on his head. Be not ouercōe of euyl: but ouercome euil wyth goodnes. ✠

The notes.

C The obedience of men vnto theyr rulers. Loue fulfylleth þ lawe. It is now no tyme to folowe þ workes of darcknes.

* Coles that is thou shalt kyndle hym and make him to loue.

* Prophesye is taken here for þ expoundynge of scryptures: whych in darke places must be expounded, that it agre to the open places, and general articles of the fayth.

The. xiii. Chapter.

LEt euery soule submit him selfe vnto that auctorite of the hyer powers. For there is no power but of god. The powers ỹ be, are ordeined of God, Who soeuer therfore resisteth power/ resisteth the ordinaunce of God. And they that resiste, shal receaue to them selfe dānacyon. For rulers are not to be feared for good workes, but for euyll. Wilt thou be wout feare of the power? Do wel then: & so shalt thou be prayed of the same. For he is the minister of God, for thy welth. But and yf thou do euyll, then feare: for he beareth not a sweard for nought, but is the minister of God, to take vengeaunce on thē, that do euyl. Wherfore ye muste nedes

obey

obeye, not for feare of vengaunce only: but also because of * conscience. And euē for this cause paie ye tribute. For they are Goddes ministers, seruing for the same purpose.

Geue to euery man therfore his dewtie: tribute to whō tribute belōgeth: custōe to whō custome is due: feare to whō feare belōgeth: honoure to whō honour pertayneth. * Owe nothing to any mā: but to loue one another. For he ỹ loueth another, fulfilleth the lawe. For these cōmaūdementes: Thou shalt not cōmit aduoutry: ỹ shalt not kill, ỹ shalt not steale: ỹ shalte not beare false wytnes: ỹ shalt not desire & so forth (if there be any other cōmaūdemēt) they are all coprehēded in this saieng: Loue thyne neyghboure as thy selfe. Loue hurteth not hys neighboure. Therfore is loue the fulfilling of the lawe. ✠

* This also we knowe, I meane the seasō, howỹ it is tyme ỹ we should now awake out of slepe. For now is our saluacīō nerer then when we beleued. The night is passed & the daye is come nye. Let vs therfore caste awaie ỹ dedes of darckenes, & let vs put on the (armour) of lighte. Let vs walke honestlye as it were in ỹ daye lyght: not in eating and drinkynge: nether in chamburyng and wantonnes, nether in strife ād enuieng: but put ye on the Lord Iesus Christ: ✠ And make not prouision for ỹ flesshe, to fulfil the lustes of it.

* Though thou were of power to resist the powers yet were thou dampned in thy conscience if thou dyddest it because it was against godes commaundemente.

Loue is the fulfyllyng of the lawe, Christe whiche is our saluacion is nowe nerer then when we loked for hym in the olde testament. (Armoure) of lyght, fayth, hope, loue, the feare that God, trueth al that the lyght of godes worde teacheth.

¶ The weake ought not to be despysed. No man shulde offende anothers cōscience. Agayne, for outewarde thynges shulde no man cōdempne another.

¶ The. xiiii. Chapter.

A Hym * that is weake in the fayth receaue vnto you, not in disputinge & troublynge his conscience. One beleueth ỹ he maye eate al thinge. Another which is weake eateth herbes Let not him that eteth dispise him that eateth not/ and let not him which eateth not, iudge hym that eateth. For god hath receaued hym:

Who arte thou that iudgest another mannes seruaunt? Whether he stande or falle/ that pertayneth vnto his master: yee, he shal stande. For God is able to make him stande.

This man putteth dyfference betwene day & daye. An other mā coūteth al dayes alyke. Se that no mā wauer in his awne meanynge. He ỹ obserueth one daye more then an other, doeth it for the Lords pleasure. And he that obserueth not one daye more then an other, doeth it to please the Lorde also. He that eateth, doth it to please the Lorde, for hee geueth God thankes. And hee that eateth not, eateth not, to please ỹ Lorde B wt all, & geueth God thankes. For none of vs lyueth his awne seruaunt: nether doeth anye of vs die his awne seruaunt. If wee lyue, wee lyue to bee at ỹ Lordes will. And yf wee dye, wee dye at the Lordes will. Whether wee lyue therefore or dye wee are ỹ Lordes. For Christ therefore dyed, & rose agayne, & reuiued that hee myght bee Lorde both of deed and quicke.

But why doest thou thē iudge thy brother? Other why doest ỹ despise thy brother? We shalbe al brought before the iudgment seat of Christ. For it is writē as truly as I liue saith ỹ lord, all knees shal bowe to me, and all tōges shal geue a knowlede to god. So shal euery one of vs geue acomptes of hī selfe to god. Let vs not therfor iudge one āother eny more. But iudge this rather, ỹ no man C put a stombling blocke, or an occasiō to faule in his brothers way. For I know & am ful certified in the Lorde Iesus ỹ ther is nothing comen of it selfe but vn to hym that iudgeth it to be comen. If thy brother be greued wythe thy meate, now walkest thou not charitablye. Destroye not hym with thy meat, for whome Christ dyed. Cause not youre treasure to be euelspoken of. For the kingdom of god, is not meate & drinck, but rightuousnes, peace and ioye in the holy goost For whosoeuer in these thinges serueth Christ pleseth wel god, & is comēded of men. Let vs folow those thinges which make for peace, ād thinges wherw̄ one may edifie an other: destroy not ỹ worke of god for a litel meates sake. Al thinges are pure: but it is euil for ỹ mā, wich eateth w̄ hurt of his conscience. It is

good neyther to eate flesshe, neyther to drynke wyne, nether eny thing, wherby thy brother stombleth, eyther falleth, or is made weake. Hast thou fayth: haue it with thy selfe before God. Happy is he that condempneth not him selfe in ỹ thynge whych he alloweth: For he that maketh conscience/ is dãpned if he eate: because he doth it not of faith. For what so euer is not of fayth, ỹ same is synne.

Titu.i.b

The notes.

a* Him that is weake &c. He is weake that is sone offended & hathe lyttell proffeted in that knowledge and libertye of chryst, whych he got with hys bloude: And he is stronge that knoweth the libertie of a christen man, that to the cleane all thynges are clean: and which douteth not as. S. Ambrose saith, writing on this chapter that all thinges are to bee eaten, that are ordened for mans vse: which thinge he proueth by this open text of Genes. all thinges are creding good that God made, and thereof argueth that they are not be refused. He addeth moreouer, For nether Enoch sayth he which kyst pleased god nor Noe which at ỹ floud was only fõud rightwes nor Abrahã ỹ frind of God, or Isaac or Jacob those rightwes & Godes frindes, amongest whõ was also Loth, or other rightewes men are ready to haue abstaied frõ these. He meneth meates, whether they be fische or flesh . b* Our tresure is our knowleg. To do agaynst conscience is dãnable. And all that is not of fayth is synne.

¶ The infyrmyte and fraylnes of the weake ought to be borne with all loue and kyndnesse, after the ensample of Christ.

¶ The.xv. Chapter.

A WE which are strong/ ought to beare the fraylnes of thẽ which are weake and not to stonde in oure awne conseites: Let euery mã please his neighboure vnto his welth, and edifiynge. Christ pleased not him selfe: but as it is writtẽ *The rebukes of thẽ which rebuked thee fell on me + What soeuer thinges are wrytten afore tyme / are written for oure learning, that we thorow pacience and comforte of the scripture, myght haue hope.

He is strong that can beate another mans weakenes. Psal. lxviii.

The god of pacience and consolacion, geue vnto euery on of you, ỹ ye be
B lyke mynded one towardes another after the ensample of Christ Jesu: that ye all agreynge to gether, maye with one mouth prayse god ỹ father of oure Lorde Jesus. Wherfore receaue ye one another as Christ receaued vs, to ỹ prayse of God. And I say that Jesus Christe was a minister of ỹ circumcision for the trueth of God, to confirme the promyses made vnto the fathers. And let the gentyles prayse God for his mercy as it is written: For this cause I will prayse the amõg the gentyles, & syng vnto thy name. And agayne he sayth: reioyse ye gentyles, with his people. And agayne, prayse the Lorde al ye gentyles, & laude him all nacions. And in an other place Esayas sayth: ther shal be the rote of Jesse, and he that shal rise to raygne ouer the gentyles: in him shall the gentyles trust. The god of hope fil you wyth all ioye and peace in beleuinge: ỹ ye maye be ryche in hope thorowe the power of the holy goost. +

I my selfe am full certified of you my brethren, that ye your selues are ful of goodnes and fyled wyth all knowledge, and are able to exhorte one another. Neuertheles brethren I haue somwhat boldly wryten vnto you, as one that putteth you in remembraunce, thorow the grace that is geuen me of God, that I shulde be the mynyster of Jesu Christ among the Gentiles, & shuld minister the glad tydinges of God, that ỹ gentyles myght be an acceptable offering sanctyfyed by the holy goost. I haue therefore where of I maye reioyse in Christ Jesu/ in those thinges which pertayne to god. For I dare not speake of eny of those thynges whych Christ hath not wrought by me, to make the gentyles obe
D diente, with worde and dede, in myghty sygnes and wonders, by the power of ỹ spyrete of god: so that from Jerusalem and the coostes round about vnto Illyricum. I haue fylled all countres wyth the glad tydynges of Christ.

So haue I enforsed my selfe to preache the gospell, not where Christe was named, lest I shuld haue bylt on ãother mannes foundacyon: but as it is wrytten. To whome he was not spoken of, they shall se, and they that heare not, shall vnderstande. For thys cause I haue bene ofte let to come vnto you: but now seyng I haue no more to do in these countres, and also haue bene desyrous manye yeares to come vnto you, when
G I shal take my iourneye into Spayne, I wyll come to you. I trust to se you in my iorney, and to be broght on my way thytherwarde by you, after that I haue somwhat enioyed you.

now

Now go I vnto Ierusalem, a minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpō ỹ poore a* saynctes which are at Ierusalem. It hath pleased them verely/and their detters are they. For yf ỹ Gentiles be made partakers of their spirituall thiges, their dutye is to mynyster vnto theym in carnall thinges. When I haue performed this, and haue brought them this frute sealed. I wil come backe agayne by you into Spayne. And I am sure when I come, that I shal come wᵗ aboūdaūce of the blessinge of ỹ Gospel of Christe. I beseche you brethrē for our Lord Jesus Christes sake, and for ỹ loue of ỹ spyrete, that yee helpe me in my busynes wᵗ youre prayers to God for me, that I maye be delyuered from them which beleue not in Jesus, and ỹ this my seruice, which I haue to Ierusalem, maye be accepted of ỹ saynctes, ỹ I maye come vnto you wᵗ ioye, by ỹ will of God, and maye wᵗ you be refresshed. The God of peace be wᵗ you: Amē.

The notes.

a* what sainctes signify in the scripture loke Act. xxv

¶ I chapter of salutacions. He warneth them to beware of mens doctryne, and commendeth vnto thē certayne godly men, that were louers and brethren in the trueth

The. xvi. Chapter

I Commende vnto you Phebe oure syster (whyche is a minister of the congregatyon of Cenchrea) that ye receaue her in the Lord as it becommeth a* sainctes, & that ye assiste her in whatsoeuer busines she needeth of youre ayde. For she hathe succouted manye, and mine owne selfe. Grete Prisca ād Aquila my helpers in Christ Jesu, which haue for my lyfe layd doune their owne neckes. Vnto whyche not I onely geue thanckes, but also the cōgregation of the Gentiles. Like wyse grete ỹ congregation that is i their house. Salute my welbeloued Epenetes, which is the fyrst frute amounge them of Achaia. Grete Mari which bestowed much labour on vs. Salute Andronicꝰ and Iunia my cosins, which were preasoners with me also, which are well taken among ỹ apostles, ād were in Christ before me. Grete Amplias my beloued i ỹ lord. Salute Urbā our helper i christ, & Stachis my beloued. Salute Apelles approued in Christe. Salute theym which are of Aristobolus houshoulde. Salute Herodion my kynsman. Grete thē of the houshold of Narcyssus whiche are in the Lord. Salute Tryphena and Tryphosa, whyche wemen dyd labboure in the lorde. Salute the beloued Persis, which laboured much in ỹ lord. Salute Rufus chosen in the lord, and hys mother and myne. Grete Asinerytus, Phlegon, Hermā, Patrobas, Hermen & the brethren whiche are wᵗ them. Salute Philologus and Julia, Nereus & his sister, & Olympha, and all the saimctes which are wᵗ thē. Salute one another wᵗ an holy kisse. The cougregacyons of Christ salute you.

I beseech you brethren, marke thē which cause diuision and geue occasiō of euel, contrary to the doctrine whiche ye haue lerned: & auoide thē. For they ỹ are such serue not ỹ lord Jesus Christ: but their owne bellyes, & wᵗ swete preachynges & flattering wordes deceaue the hertes of the innocentes. For youre obedyence * extendeth to al men. I am glad no doubt of you. But yet I wold haue you wise vnto ỹ which is good, & to be innocente as cōcernig euel. The god of peace tread Satā vnder your fete shortely. The grace of our lord Jesu christ be wᵗ you.

Timotheus my worke felow, & Lucius, and Jason, & Sopater my kismē, salute you. I Tertius salut you, which wrote this Epistle in ỹ Lorde. Gayus mine host and the host of all the cōgregacyons, saluteth you. Erastus ỹ chāberlayne of the cytie saluteth you. And Quartus a brother saluteth you. The grace of our Lord Jesu Christ be with you al: Amen.

To him that is of power to stablish you accordyng to my gospel and preachyng of Jesus Christ in vttering of ỹ mistery which was kept secret sence the world began, but now is opened by the scriptures of prophecy, at the commaūdement of the euerlastinge god, to fiere vp obedience to the fayth, publyshed amonge al nacions: To the same God, whiche alone is wise, be prayse thorowe Jesus Chryst for eyer: Amen.

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¶ To the Romayns:
¶ Sent frō Corinthum by Phebe the that was the minister vnto the congregacion at Cenchrea.

The notes.

a*Saynctes loke Act.ix.c.
*Fyrst frute:that is the fyrst that was conuerted to God.
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The fyrst Epistle of Saynct Paul the Apostle to Corinthyans.

¶ He commendeth the Corinthians, exhorteth thē to be of one mynde, and rebuketh the diuysion that was amonge them. Worldly wysdome is folyshnes before God, yee there is no wysdom but in the despysed trosse of God.

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PAul by vocacyon an Apostle of Jesus Christ thorowe the wyll of God, & brother Sostenes.

Vnto the congregacion of God which is at Corinthum. To them that are santifyed in Christ Jesu, a*saynctes bi callynge, with all that call on the name of oure Lorde Jesus Christ in euery place, both of theirs and of oures.

Grace be with you and peace from God oure father, and from the Lorde Jesus Christ.

* I thanke my God al wayes on youre be halfe, for the grace of God which is geuen you by Jesus Christ/that in all thinges ye are made ryche by him, in all lernynge and in all knowledge, euen as the testimony of Jesus Christ was confirmed in you, so that ye are behynde in no gyft, and wayte for the appea-
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For when the worlde thorow e wysdome knew not God, in the wysdome of God: it pleased god thorow folishnes of preachynge to saue the that beleue. For the Jewes require a sygne, and the Gzekes seke after wysdome. But we D preach Christ crucified, vnto the Jewes an occasion, of falling, and vnto the Grekes folyshnes: but vnto them whiche are called bothe of the Jewes, and b*Grekes, we preach Christ the power of God and the wisdome of god. For the folishnes of god is wiser then men: and the weakenes of God is stronger then men. Brethren loke on youre callinge how that not many wyse men after the flesh, not many myghtie, not many of hye degree are called: But god hath chosen the folyshe thynges of the worlde, to confounde the wyse.

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And

And God hath chosen the weake thinges of the worlde, to confound thinges which are myghtie. And vyle thinges of the world, and thinges which are despised, hath god chosen, ye and thinges of no reputacion, for to bring to naught thinges of Reputacion, that no Flesshe shoulde reioyce in his presence. And vnto hym pertayne ye, in Chryste Jesus, which of god is made vnto vs wisdom, and also rightuousnes, and sanctifying and redemption. That accordinge as it is written: he which a* reioyceth, shuld reioyce in the Lorde.

The Notes.

a* The Grekes signify some tyme their owne nacion onelye, as in the. Actes, vi, a. Some tyme all the Gentiles, as here. and Roma, i. b.

b* He reioyseth in the lorde whych knoweth certenly that god willeth hym good, and fauoreth hym, so that that thinge whyche he dothe pleaseth god: and that which he doth not as he should do, is forgeuen hym, and not imputed vnto hym, Jeremy, vi, g and Roman, viii, c

¶ It is not eloquence, & glorious paynted wordes of worldly wisdome, that can edyfye & conuert soules vnto Chryst, but the playne wordes of the scripture, for they make mencion of hym, and hys crosse.

¶ The. ii. Chapter.

nota glorint wordes

AND I brethren when I came to you, came not in gloriousnesse of wordes or of wisdom, shewing vnto you the testimony of god. Neyther shewed I my selfe that I knewe any thig among you, saue Jesus Chryst, euen the same that was crucified. And I was amonge you in wekenes, and in feare, and in muche tremblinge. And my wordes and my preachinge was not with entisinge wordes of mans wisdom: but in shewinge of the spirite and of power, that your faithe shulde not stand in the wysdomme of men: but in the power of God.

That we speake of, is wysdom amonge them that are perfect: not the wysdom of this world, nether of the rulers of thys world (which go to nought) but we speke the wysdome of God whiche is in secrete and lyeth hyd, whiche God ordeyned before the worlde vnto oure glorye: which wisdom none of the rulers of the worlde knewe. For had they knowen it, they wold not haue crucified the lord of glory But as it is written: The eye hath not sene, and the eare hath not heard, nether haue entred into the herte of manne, the things which god hath prepared for the that loue hym.

But God hath opened them vnto vs by his spirete. For the spirete searcheth all thynges/ye the bottome of Gods secretes For what man knoweth the thinges of a man: saue the spirete of a man which is in him. Euen so the thinges of God knoweth no man, but the spirete of god: & we haue not receued the spirete of the worlde: but the spirete which cometh of God, for to knowe the thynges that are geuen to vs of god, which thynges also we speake, not in the conuynge wordes of mannes wysdome, but with the conuynge wordes of the holy goste, makyng spirituall comparysons of spirituall thynges. For the naturall man perceaueth not the thinges of the spirete of God. For they are but folishnes vnto hi nether can he perceaue them, because he is spiritually examined. But he that is spirituall, discusseth all thinges: yet he him selfe is iudged of no man*. For who knoweth the mynde of the Lord, other who shal informe hi[m]? But we vnderstande the mynde of Christ.

Esay. xl. d

Roman. xi. d

The Notes

Perfect are they that vnderstande the lawe, fayth and workes truly, and professe them.

The spirite vnderstandeth godly thinges. The natural man that is not renued in Christ cā not perceaue the thynges of God.

¶ Paul rebuketh the sectes and authors therof. Christe is the foundacyon of hys church. No man oughte to reioyce in men, but in God.

The. iii. Chaptes

AND I could not speake vnto you brethren as vnto spyrituall: but as vnto carnall, euen as it were vnto babes in Christ. I gaue you mylke to drinke and not meate. For ye then were not strong, no nether yet are. For ye are yet carnall. As longe verely as ther is amonge you enuyenge, stryfe and dissencyon: are ye not carnall, and walcke after the maner of men? As lōge as one sayth, I holde of Paull, & another I am of Apollo, are ye not carnal? What is Paul? What thynge is Apollo? Only mynisters are they by whome ye beleued, euen as the Lord gaue euery mā grace. I haue plāted, Apollo watred: but God gaue the encrece. So thē, nether is he that planteth eny thinge, nether he that watreth, but god that gaue

the encreace. ¶ He that planteth and he ỹ watereth, are nether better thē ỹ other. Euery man yet shal receaue his reward
C accoꝛding to his labourers. We are Goddes labourers, ye are goddes husbandry, ye are goddes building. Accoꝛdynge to the grace of god geuen vnto me, as a wyse buylder haue I laid foũdacion. And another buylt theron: But let euery mā take hede how he buildeth vpon. For other foundacion can no mā laye, then that which is layd, whych is Jesus Chꝛist. If any mā buyld on this foundacion, golde/ siluer, pꝛecious stones: timber, haye oꝛ stuble: euery mans woꝛke shal appeare.a* For the daie shal declare it, and it shall be shewed in fyꝛe. And the fyꝛe shal trie euery manes woꝛke what it is. If any mans woꝛke that he hath buylt vpon/ byde, he shall receaue a reward. If any manes woꝛke burne, he shal suffer losse, but he shalbe sake hi selfe: neuertheles yet as it were thoꝛow fyꝛe.

✝ Are ye not ware that ye are ỹ temD ple of God, and how that the spꝛyte of God dwelleth in you? If any mā defile the temple of god him shal god destroy for ỹ tẽple of god is holy, which temple ye are. Let no man declare him selfe. If any man seme wyse among you, let him be a fole i this woꝛld, that he maie be wise. For the wisdome of this woꝛld is folishnes with god. For it is wꝛitten he compasseth the wise i their craftines. And agaie/ God knoweth the thoughtes of the wyse that they be vaine. Therfoꝛe lett no man reioyce in menne. For all thynges are youres/ whether it be Paull/ ether Apollo, ether Cephas: whether it be the woꝛld, ether lyfe, ether death, whether they be pꝛesente thynges oꝛ thynges to come: all are youres: and ye are Chꝛistes, and Christ is goddes. ✝

The notes.

a* For the daie shal declare it &c. Daie here signyfieth the tyme when God bꝛingeth to lyght ỹ thing that is hyd. By fire vnderstande exquisite & perfect true Judgment, the which, when it hath opened ỹ fawte and errour, affliction of foꝛthinking and repentyng doth folow. S. Paule so teacheth here of pꝛeachers that succeaded him when he was departed from the Coꝛynthians. He had layde a good foundacion, let other take hede, saith he, what they builde theron. If they builde thinges woꝛthy for Chꝛist their woꝛke wil remayne and abyde euē whē it is sene in the lyght, whiche thinge he signyfyeth when he sayth, for the daye shall declare it. But ye they dꝛynge in Jewyshe facyons, they shal happely deceaue foꝛ a time but at lenght their death shalbe espyed as soone as it ys begonne to be examyned by true and syncere Judgement, which is signyfyed by this woꝛde fyer: Thus doth Erasmus expounde this place in hys annotacyon vpon thys woꝛkes. Haye and stoble, pꝛouing also by ỹ authoꝛitie of S. Amꝛose/ Jerome, and other olde authoꝛes/ that it maketh nothing but purgatoꝛy, though manye haue wꝛongfully laboured to wꝛest it to that purpose. The pꝛeachers are but ministers, Jugement belongeth onely vnto god.

The iiii. Chapter.

A The Apostles are ministres.

LEt mē thys wyse esteme vs euen as the Ministers of Chꝛist/ and disposers of the secretes of God. Furthermoꝛe it is required of ỹ disposers, that they be founde faythfull.* With me is it but a verye small thinge that I should be iudged of you, eyther of (mans day). No I iudge not mine owne selfe. I know nought by my selfe, yet am I not therby iustified. It is the loꝛd that iudgeth me. Therfoꝛ iudge nothige hefoꝛe the time vntyll the Loꝛde come, which wyll lyghten thinges that are hyd in darknes, and open the consels of the hertes. And then shal euery man haue prayse of God. ✝

These thinges bꝛethren I haue described in myne owne Parson, and Appollos, foꝛ your sakes, that ye myghte learne by vs, that no man counte of hi selfe, beyond that which is aboue wꝛitē, that one swel not agaīst another foꝛ any mans cause. For who pꝛeferreth theeB what haste thou, that thou hast not receaued it? If thou haue receued it, why reioycest thou as though thou haddest not receaued it? Nowe ye are full, nowe ye are made rich: ye raygne as kinges without vs: and I wolde to God ye did raygne, that we might raigne with you.

We thincke that God hath set foꝛthe vs which are Apostels. For the loweste of al, as it were men apointed to death. For we are a gasinge stocke vnto the woꝛlde, and to the Angels, and to men. We are foles foꝛ Chꝛistes sake, and yea are wyse thoꝛow Chꝛiste. We are weake, and ye are strong. Ye are honoꝛable and we are despysed. Euen vnto thys daye we honger and thyꝛst, and are naked and aꝛe buffeted wyth fistes, and haue no certeyn dwellyng place/ and laboure woꝛckinge withe oure owne handes, we are reuyled, and yet we bielle.

The reason of true Apostles.

We

we are persecuted, & suffer it. We are euel spoken of, and we praie. We are made as it were the filthines of ỹ world the of scowringe of al thinges, euen vnto this tyme.

D I write not these thinges to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers In Christ Iesu. I haue begotten you throw the Gospel. Wherfore I desire you to folowe me. For this cause haue I sent vnto you Timotheus, which is my deare sonne & faithfull in the Lorde, which shall put you in remembraunce of my wayes whyche I haue in Christ, euen as I teache euerywhere in al congregations. Some swel as though I wold come no more at you. But I wyl come to you shortely, if god will: and wyll know, not the wordes of them which swel/but the power: for the kingdome of god is not in wordes, but in power. What wyl ye? Shal I come vnto you with a rodde, or els in loue & in the spyret of mekenes?

The notes

* Faithful is he that preacheth his master, not himselfe

Mannes daye, is mannes wysdome.

¶ After what maner Paule curseth the man, that had cõmytted fornycatyon wyth his mother in lawe.

The. v. Chapter

A It is there goeth a comen saieng that there is fornication among you and suche fornication as is not once named among the gentiles: that one shulde loue his fathers wyfe. And ye swel and haue not rather sorowed, ỹ he which hath done this deade, myght be put from among you. For I verely as absent in bodye, euen so present in spyret haue determined al redy (as though I were present, of hym that hath done this deade, in ỹ name of our lord Iesu Christe, when ye are gathered together, & my spirite, with the power of the Lorde Iesus Christe, to deliuer him vnto* Sathan, for the destruccyon of the flesh/that the spyrete may be saued in the daie of the Lorde Iesus.

Youre reioysinge is not good: know B ye not that lytle leuen sowreth ỹ whole lumpe of dowe.

Pourgetherfore the olde leuen/ that ye maye be new dowe, as ye are swete breed. For Christ oure ester lambe is offered vp for vs. Therfore let vs kepe holy daye/not with olde leuen, nether with the leuen of malicioulnes and wickednes: but with the swet breed of purenes and truthe. F

I wrote vnto you in a pistle that ye shuld not company with fornicatours. And I meante not at all of the fornicatours of this worlde, ether of the couetous, or of extorsioners, ether of the idolaters: for then must ye nedes haue gone C out of the world. But now I wryte vnto you, that ye cõpany not together, yf eny that is called a brother, be a fornicator, or couetous, or a worshipper of images, ether a raylar, eyther a dronckard, or an extorcionar: wt hym that is soche se that ye eate not. For what haue I to do, to iudge them which are wythout? Do ye not iudge them that are within? Them that are wythout God shall iudge. Put awaye from amonge you that euyll person.

The notes

* Excommunicatyon is to destroye fleshlye wysdome that the spyrite maye be founde in ỹ doctrine of Chryst.

If any that professeth christ be such: nõ other Christen man maye beare hym company.

¶ He rebuketh them for going to lawe together before the Hethen/and reproueth vnclennesse.

The. vi. Chapter.

HOw dare one of you hauyng A ge busines withe another to go lawe vnder ỹ wycked/ & not rather vnder the saynctes? Do ye not know ỹ ỹ saynctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smal trifles: know ye not howe ỹ wee shall iudge ỹ angels? How moch moare maie we iudge thynges that pertayn to ỹ lyfe? If ye haue iudgementes of worldely matters, take them which are despysed in the congregacyon, & make thẽ iudges. This I saye to youre shame. Is ther vtterly no wyse man among you? What not one at all/ỹ can iudge betwene brother & brother, but one brother goeth to lawe with another: & ỹ vnder ỹ vnbeleuers. B Nowe therfore there is vtterly a faute amonge you, because ye go to lawe one

with another. Why rather suffer ye not wrōg? why rather suffer ye not your selues to be robbed? nay, ye your selues do wrōg, & robbe: & ý ý brethrē. Do ye not remēbre how that ý vnrighteous shall not inheret the kingdome of God? Be not deceaued. For neither fornicatours, nether worshippers of ymages, neyther whoremongers / nether weaklynges, nether abusers of them selues wyth the mankinde, nether theues / nether couetous, nether drounkerdes, nether cursed speakers, nether pillers, shal inheret the kingdome of god. And suche were ye verely: but ye are washed: ye are sanctyfied: ye are iustified by the name of ý lord Jesus, & by the spryte of oure God.

Chese such like haue no part in christ

All thinges are lawful vnto me: but al thinges are not profitable. All maye do al thinges: but I wil be brought vnder no mās power. Meates are ordeined for the bely, & the belly for meates: but god shal destroie both it and them. Let not ý body be applied vnto fornycacion, but vnto the lorde, and the lorde vnto the body. God hath raised vp the Lord, & shal rayse vs vp by his power.

C Dan rising & iustifieg' cometh by Christe and hys spryte.

ta
tgmgob azd
nofull but not
profitable

D ✠Ether remēbre ye not / that your bodyes are the *membres of Christ: shall I nowe take the membres of Chryst, & make them the membres of an harlot? God forbid. Do ye not vnderstād that he which coupleth him selfe with an harlot is become one body? For two (saith he) shalbe one flesh. But he that is ioyned vnto the lorde, is one spryte.

Fle fornycacyon. All sinnes ý a man doth, are without the body. But he that is a fornicator, sineth against his awne body. Ether know ye not how ý your bodyes are the temple of the holye goost, which is in you, whom ye haue of god, and how that ye are not your owne? For ye are dearly bought. Therfore glorifye god in your bodies and in youre spryte, for they are Goddes. ✠

C Of mariage, vyrginite and widdoheade.

The. vii. Chapter.

A Scōcernig ý thiges wher of ye wrote vnto me: yt is good for a man, not to touche a woman.

Neuertheles to auoyde fornycacyon, let euery mā haue his wife: and let euerye woman haue her husbande. Let the mā geue vnto the wife due beneuolēce.

Lykewyse also the wyfe vnto the mā: The wyfe hath not power ouer her awne body: but the husband. And like wyse the husbande hath not power ouer his awne body: but the wyfe. Withdraw ye not youre selues one frō another, except it be wt consent for a time / for to geue youre selues to fastynge and prayer. And afterwarde come agayne to the same thyng, lest Satā tēpte you for youre incontinencie. ✠

maytes drawe not yō selues except it be wt consent for a tyme to prayer & fast

C Thys I saye of fauoure, & not of commaundemet. For I wold that al mē were as I my selfe am: but euery man hath hys proper gyfte of God / one after this manner, another after that. I saye vnto the vnmaried men & wyddowes: it is good for them yf they abyde euen as I do. But and yf they cannot abstayne, lett them marry. For it is better to marry then to a *burne.

B

Vnto the maried commaunde not I, but the Lord: that the wyfe seperate not her selfe from the man. If she separate her selfe, let her remayne vnmaried or be reconsiled vnto her husbande agayne, And let not the husbande put away his wife from him.

C To the remnaunt speake I ād not the Lorde. If eny brother haue a wife ý beleueth not, yf she be content to dwell with hym, let him not put her awaye, & the woman which hath to her husbande an infidell, yf he consente to dwel wt her let her not put him awaye. For the vnbeleuīg husbād is sāctified by ý wife, & ý vnbeleuing wife is sanctified bi ý husbād. Or els were your childrē vncleane: but *now are they pure. But & if ý vnbeleuīng departe, let hi departe. A brother or a sister is not in subiection to soch. God hath calleth vs in peace. For how knoweth thou o woman whether thou shalte saue that man or no? Ether how knowest thou o man whether thou shalt saue that woman or no? but euen as god hath destributed to euery man.

C

As the Lorde hath called euery person, so let him walcke: ād so ordeine I i all congregacions. Is any man be called

beyng

beinge circumcised, let him adde nothing therto. If any be called vncircūcised: let hi not be circūcised. Circūcisiō is nothig, vncircumcisyon is nothinge, but the kepinge of the commaundementes of God is all together.

D Let euerye man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheles yf thou mayest be free, vse it rather. For he ỳ is called in the Lorde beinge a seruaunte is the lordes freman, Likewyse he that is called beinge free, is Christes seruaunt. Yee are dearely bought, * be not mennes seruauntes. Brethren let euery man, where in he is called, there in abyde with God. + As concerninge virgins, I haue no commaundemente of the Lorde: yet geue I counsel as one that hath obtayned mercye of the Lord to be faythfull. I suppose that it is good for the present * necessity. For it is good for a man so to be. Art thou bounde vnto a wyfe? seke not to be loosed. Art thou loused from a wife? seke not a wife. But

E ād if thou take a wyfe thou sinnest not. Alykewyse if a virgin marie, she sinneth not. Neuertheles suche shal haue trouble in theyr flesh: but I fauoure you.

Thys saye I brethren, the tyme is shorte, it remayneth that they which haue wyues, be as though they had none, and they that weepe, bee as though they wepte not, and they that reioyce, be as though they reioyced not: and they that bye, be as thoughe they possessed not: and they that vse thys worlde, be as though they vsed it not. For the fassyon of thys worlde goeth away. I wolde haue you without care. The syngle mā careth for the thinges of the Lord, how he maye please the Lorde. But he that hath maryed, careth for the thinges of ỳ worlde, how he maye please hys wyfe. There is

I difference, betweene a virgin ād a wife. The syngle woman careth for the thynges of the Lorde, that she maye be pure both in body, ād also in spirite. But she that is maried, careth for the thinges of the worlde, how she may please her husbande. This speake I for your profyt, not to tangle you in a snare: but for that which is honest, comely vnto you, and that ye may quietly cleaue vnto the lord without separation.

If any man thinke that it is vncomly for his virgin, yf shee passe the tyme of mariage, and if so nede requyre, let hym do what hee lysteth, hee sinneth not, let them be coupled in mariage. Neuertheles he that purposeth surely in hys hert hauinge none neade: But hathe power ouer hys owne wyl: and hath so decreed in his herte, ỳ he wyll keape his virgin, doeth well. So than he that ioyneth his virgin in mariage, doeth well. But he that ioyneth not his virgin in mariage, doth better. The wyfe is bounde to the lawe as lōg as her husband lyueth.

If her husband slepe, she is at lyberte to mary with whom she wyll, only in the Lorde. But she is happyar yf shee so abyde, in my iudgmente. And I thynke verely that I haue the spyrete of god.

The notes.

a * Coburne after S. Ambrose, is, when the wil cōsenteth to the lust of the flesh.

b * Now are they pure, Not that children are cleane ād pure by nature, for that were against the Apostle him self, which proueth Rom. v. that al are vnder original sinne, and naturaly the chyldren of Goddes wrath, as Ephe. ij. But hys meaninge is here, that lyke as al thinges are cleane vnto the cleane Tit. i: Euen so to a Christen mā an vnchristē wyfe is cleane, so that he maye be conuersaunte wyth her, & not offende in so doing, and that the chylderen of them are not to be reputed as vnlawful, and vncleanne.

c * Be not mens seruauntes. To be the seruauntes of men here is, to do anye thynge for the fauoure of men, by which they fal from ỳ fauour of God, while they despisynge Christ do hange on men, and more regarde mennes preceptes and ordinaunces thē the verye institucyons of God, yea, than God hym selfe.

This forbiddeth S. Paule here, and not that wee shoulde deny to be seruauntes to oure maisters to whom we be bounde accordinge to the commen ordre apoynted in commen weithes.

To these we are straytly commanded in sundry places of the scripture to be obedyent & loue ād diligētly in al thinges aggreable to Goddes holy worde.

* If a man haue the gyft, chastyte is good, ỳ more quietly to serue god. For the maried haue ofte moch trouble, but yf the minde of the chaste be combered with other worldly busines, what helpeth it? yf ỳ maried be the more quiet mynded therby, what hurteth it? Nether of it selfe is better then the other, or pleaseth god more thē ỳ other. Nether is outward circumcisyon or outwarde baptyme worth a pynne of them selues, saue that they put vs in remēbraūce to kepe the couenaunte made betweene vs & God.

Therebuketh them ỳ vse their liberte to ỳ sclaūder of other, and sheweth how mē ought to behaue them towarde such as beweake.

The. viii. Chapter

NOw as touchinge meates offered vnto idoles, we are sure ỳ we al haue knowledg. Knoweledge maketh a mā swell but loue edifyeth: yf any mā

thinke ꝙ he knoweth any thinge, he knoweth no thing yet as he ought to know. But yf any Man loue God/the same is knowen of him.

To speake of meate dedicate vnto ydolles, we are sure that there is none ydolle in the worlde, ād that ther is none other God but one. And though there be that are called Goddes, whether in Heauen either in earth (as ther be goddes many and lordes many): yet vnto vs is there but one God/which is the father, of whō are all thinges, and we in him: and one Lord Iesus Christe, by whome are all thynges and we by him. But euery man hath not knowledge. For some suppose that ther is an Ydoll vnto this houre, and eate as a thynge offered vnto the ydole/ꝙ so their consciences beynge yet weake, are defyled. Meate maketh vs not acceptable to God. Neither if we eate are we the better: Neither yf we eate not, are we the worsse.

But take hede that youre libertye cause not the weake to falle. For yf some man se thee which hast knowledge, syt at meate in the ydoles temple, shal not the cōsciēce of him which is weake, be bolde dened to eate those thynges which are offered to the Ydole: And so thorow thy knowledge shall the weake brother perisshe for whom Christe dyed. When ye sinne so against the brethren, and wound their weake Consciences ye Synne against Christ. Wherfor yf meate hurte my brother, I wyl eate no flesshe while the worlde standeth, because I wyl not hurte my brother.

In all outwarde dedes we muste haue a respecte to our neibours weakthe.

Charitie whatt doeth

C Loue forbeareth the thynge that she maye do by the law. He exhorteth them to runne on forth in the course that they haue begonne.

The.ix. Chapter.

AM I not an Apostle? Am I not free? haue I not sene Iesus Christ our Lorde? Are ye not my worke i ꝑ Lord? If I be not an Apostle vnto other/yet am I vnto you. For the seale of myne Apostleshippe are ye in ꝑ Lord. Myne āswere to them that aske me, is this. Haue we not power to eate and to drynke? Either haue we not power to leade about a sister to wife/as well as other Apostles, and as the brethren of the Lorde & Cephas? Ether only I and Barnabas haue not power thys to do? Who goeth a warfare any tyme at hys owne coste? who planteth a vyneyarde, and eateth not of the frute? Who feadeth a flocke and eateth not of the mylke?

Saye I these thinges after ꝑ maner of men? Or saith not the lawe the same also? For it is writen in the law of Moyses: Thou shalt not mosel ꝑ mouth of ꝑ ore that treadeth out the corne. Doth God take thought for oxen? Ether saith he it not al together for our sakes? For our sakes no doute this is written: that he which eateth shulde eate in hope, ād that he which thresheth in hope, shuld be partaker of his hope. If we sow vnto you spirytuall thinges: is it a greate thinge: yf we repe your carnall thinges?

B The preacher hath ryght to chalēge a liuig for his labour

If other be partakers of this power ouer you, wherfore are not we rather?

Neuertheles we haue not vsed this power: but suffer all thinges leste we shulde hynder the gospell of Christ. Do ye not vnderstande how that they which minister in the temple, haue their fynding of the temple. And they whyche waite at the aulter, are partakers with the aulter. Euen so also dyd the Lorde ordaine, that they which preache ꝑ Gospel, shulde lyue of the Gospel. But I haue vsed none of these thinges.

Nether wrote I these thinges that it should be so done vnto me. For it were better for me to die, then that anye man shulde take this reioysing from me. In that I preache the gospel. I haue nothinge to reioyce of. For necessite is put vnto me. Woo is it vnto me if I preach not the Gospel. If I do it wt a good wil, I haue a rewarde. But if I do it against my wil, an office is committed vnto me. What is my reward then? Verely that when I preache the Gospel. I make the Gospel of Christ free, that I misuse not mine auctorite in the gospel. C

For though I be free from al men, yet haue I made my selfe seruaunt vnto al men, that I might winne the moo. Unto the Iewes, I became as a Iew, to winne the Iewes. To them that were vnder

vnder ꝧ lawe, was I made as though I hadde bene vnder the lawe, to wynne them that weare vnder the law. To the that weare without law, became I as thoughe I had bene withoute lawe (when I was not without lawe as per tayning to god, but vnder a lawe as cõcerning Christ) to winne them that were with out lawe. To the weake became I as weake, to winne the weake. In all thinges I fassioned my selfe to al me, to saue at the lest waye some. And this I do for the Gospels sake, that I myghte ℣ haue my herte therof.

✠ Parceaue ye not how that they which runne in a course, roune all, yet but one receaueth the rewarde. So runne that ye maye obtayne.

Euery man that proueth masteries, abstayneth from all thinges. And they do yt to obtayne a corruptible croune: but we to obtaine an vncorruptible croune.

I therfore so renne, not as at an vncertayne thing. So fyght I not as one ꝧ beateth the ayer, but I tame my body, & bringe it into subiection, lest after that I haue preached to other I my selfe should be a cast awaye.

Paul proueth him selfe an Apostle equal to the best in that ꝧ spyte beareth recorde to his preachinge: in that as many were by him conuerted as by the other Apostles.

He feareth them with the ensamples of the old testament, and exhorteth them to a Godly conuersacion.

The .x. Chapter.

Brethren I wolde not that ye shoulde be ignoraunte of this: how that oure fathers were all vnder a cloud. And al passed thorowe the sea, and were all baptised vnder Moyses, in the cloude and in the Sea: and did al eate of one ‖spiritual meate, and did *al drincke of one maner of spiritual drincke. And they dranck of that spirituall rocke that folowed them, whiche rocke was Christ. ✠ But in many of thē had god no delyte. For they were ouerthrowen in the wildernes.

As it went in the olde Testament, so shalt it be in the new. Ex.xiii.d Ex.iiii.e

These are ensamples to vs ✠ that ℣ we shulde not lust after euel thinges, as they lusted. Nether be ye worshippers of images as were some of thē according as it is writen:*

Exo.xxxii.c The people sate downe to eate and dronck, and rose vppe agayne to playe

Nether let vs commit fornicacion * as some of them committed fornication, and were destroyed in one daye .xxiii. thousād. Nether let vs tempte Christ as som of them tẽpted, and were destroyed of serpentes. Nether murmure ye as some of them murmured and were destroyed of the destroyer. Num.xxv.a Psalme.cvi. ℭ

All these thinges happened vnto thē for ensamples, and were wrytten to put vs in remembraunce, whome the endes of the worlde are comen vpon. Wherfore let hym that thincketh he standeth, take hede least he fall. ℭ There hath none other temptacion take you, but such as foloweth the nature of man. But God is faythfull, which shall not suffre you to be tempted aboue youre strenghte: but shall in the myddest of the temptacion, make a waye to escape out.

✠ Wherfore my deare beloued, flee from ℣ worshyppinge of idoles.

I speake as vnto them which haue discretion, iudge ye what I saye. Is not the cup of blessinge, which we blesse partakynge of the bloude of Christ? is not the breade which we breake, partakinge of the body of Christe? because that wee (though we be many) yet are one bread and one body in as muche as we are all partakers of one bread. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice partakers of the aulter. Cuppe. Bread.

What saye I then ꝧ the image is any thinge? or that it which is offered to Images is any thyng? Naye, but I saye, that these thynges whiche the gentyles offer, they offre to deuels, & not to god. ℭ

✠ And I wolde not that ye should haue fellowshyp wyth the deueles. Ye can not drincke of the cuppe of the Lorde, & of the cup of the Deuels. Ye can not be the partakers of the Lordes table, & of the table of Deuelles. Either shall we prouoke the Lorde? Or are we stronger then he? All thynges are lawful vnto me but all thynges are not expedient. All thinges are laufull to mee, but all ✠ thinges edifie not. Let no man seke hys owne profyte, but let euery man seke an others welth. We haue professed euery mã to seke nothers welth.

What soeuer is sold in ꝧ market, ꝧ eat and aske no questions for cõscience sake

For

For the earth is the lordes, and all ỹ therin is, ¶ any of thẽ which beleue not, bid you to a feast, & if ye be disposed to go: what soeuer is set before you, eate askig no question for conscience sake. But and if any man say vnto you: this is dedicate vnto idolles, eate not of it for hys sake that shewed it, and for hurtinge of conscience. The earth is the Lordes, and all that therin is. Conscience I say, not thyne: but the cõscience of that other. * For why shoulde my lybertie be iudged of ãother mannes conscience. For if I take my parte with thankes, why am I euel spoken of, for that thing wherfore I geue thanckes.

Whether therfore yee eate or drincke, or whatsoeuer yee do, do al to the prayse of God. ¶ See that ye geue none occasion of euell, nether to the Iewes, nor yet to the gentyles, neyther to the congregacyon of God: euen as I please all men, in all thinges, not seekinge myne owne profit, but the profyt of many, ỹ they might be saued. Folowe me as I do Christ.

The notes.

* We should be so ful of loue and so circumspecte, that we should geue none occasyon vnto the ignoraunce for to speake euel of us for our lyberte, and for doynge that which we may lawfully do before God.

* Loue seketh her neybours profyte.

He rebuketh them for the abuse and misordre that they had about ỹ sacrament of ỹ bodye & bloude of Christ, & bringeth thẽ againe to ỹ first institucion.

The.xi. Chapter.

I Commende you brethren ỹ ye remember me in all thinges and kepe the ordinaunces euen as I deliuered them to you. I wold yee knew that Christ is ỹ head of euery mã. And the man is the womans head. And God is Christes head. Euery man prayinge or prophesyinge hauing any thyng on his head, shameth hys head. Euery woman that prayeth or prophesieth bare headed, dishonesteth hyr head. For it is euen al one, ãd the very same thige euen as though she were shauen.

If the woman be not couered, let her also be shorn. If it be shame for a womã to be shorne or shauen, let her couer her head.

B A man ought not to couer his head, for as moche as he is the Image and glorye of god. The womã is the glory of ỹ mã. For ỹ mã is not of the womã, but ỹ woman of the man. Nether was the mã created for the womans sake: but the woman for the mans sake: For thys cause ought the womã to haue * power on her heade, for the Angeles sake.

Neuertheles nether is the mã with out the woman, nether is the woman without the man in the Lord. For as the woman is of the man, euen so is the mã by the woman: but all is of god.

C Iudge in youre selues whether it be cõlye that a woman praye vnto god bare headed. Or els doth not nature teache you, ỹ it is a shame for a man, yf he haue longe heare: and a prayse to a womã yf she haue longe heare: For her heare is geuen her to couer her with all. If there be many men among you that lusteth to striue, let hi knowe that we haue no suche custome, nether the congregacions of god.

D Thys I warne you of, and cõmende not that ye come to gether: not after a better maner but after a worse. ¶ First of al when ye come to gether in the congregacion. I heare that there is dissencyon among you: and I partely beleue it. For ther must be sectes among you, ỹ they which are parfect amõg you might be knowen. When ye come to gether, a The Lordes supper. man cannot eate the lordes supper. For euery man begynneth afore to eate hys owne supper. And one is hongry, and a nother is dronken. Haue yee not houses to eate and to drinke in? Or els despyse yee the congregacõ of god, and shame them that haue not? What shall I saye vnto you? shall I praise you? In thys praise I you not. ¶

E ¶ That whiche I deliuered vnto you I receaued of the Lorde. For the Lorde Iesus the same nyghte in which he was betraied, toke bread: and thanked and brake, and sayd. Take yee, and eate yee: this is my body which is brokẽ for you. The iiii. tucion of ỹ Sacramente. Math:xxvi. Marke:xiiii. Luke, xxii.

* This do ye in the remembraunce of me. After the same maner he toke ỹ cup whẽ supper was done, sayig: this cuppe is the newe testamẽt in my bloud: This do as oft as ye drinke it, in remẽbraũce of me. For as often as ye shall eate this bread, and drinke this cup ye shal shew the

the Lordes death, tyl he come. Wherfore whosoeuer shall eate of this bread/or dryncke of this cup vnworthely, shalbe gylty of the body and bloud of the Lorde. Let a man therfore examen him selfe, and so let hym eate of the bread and drynck of the cup. For he that eateth or drynketh vnworthely, eateth and drinketh hys owne damnacyon, because he maketh no differences of the Lordes body. For this cause many are weake & sycke among you/& many slepe. If we haue truly iudged our selues, we shold not haue bene iudged. But whē we are iudged of the Lorde, we are chastened, because wee shoulde not bee dampned wyth the worlde. Wherfore my brethren when ye comme to gether to eate, tary one another. If any man honger, let him eate at home, that ye come not together vnto condēnacio. Other thinges will I set in order when I come.

The notes

*Power is as moche to saye, as a sygne that the woman is in subiectyon and hath an heed ouer hyr.

¶ The dyuersyte of the gyftes of the holy goost, geuen to the confort and edyfiyng of one another, as the membres of a mans body serue one another.

The. xii. Chapter.

D Of spyritual thynges brethren I woulde not haue you ignorant. *Ye knowe yt ye were gentyles, and wēt youre wayes vnto domme ydoles, euen as ye were ledde: Wherfore I declare vnto you that no man speaking in the spyrite of God, defyeth Jesus. Also no mā can say that Jesus is the Lorde: but ꝑ holy goost. There are dyuersites of gyftes verely, yet but one spyrite. And ther are differences of admynystracyons, & yet but one Lorde. And there are dyuers maners of operacions, and yet but one God whych worketh all thinges that are wrought, in all creatures. The gyftes of * the spirite are geuen to euery manne, to profyte the congregacion. To one is geuen throw the spirite/ ꝑ vtterāce of wisdō. To an other is gēuē the vtteraunce of knoledge by the same spyrite. To an other is geuen fayth, by the same spirite. To an other the giftes of healynge, by the same spyrite. To an other power to do miracles. To ā other prophecye. To an other iudgement of spirites. To another diuers tonges. To another the interpretacion of tonges. And these all worcketh euen the selfe same spirite, diuidyng to euery man seuerall giftes, euen as he wyll. *

For as the bodye is one, and hathe many membres, and all the membres of B one body, though they be many, yet are but one bodye: euen so is Chryste. For in one spirit, are we al Baptised to make one bodye, whether wee be Jewes or Gentyles, whether we be bound or free, and haue all droncken of one spirite. For ꝑ body is not one membre, but many. If the fote saye: I am not the hand, therfor I am not of the body: is he therfore not of the bodye: and if the eare say, I am not the eye: therfore I am not of the bodye: is it therfore not of the bodye. If all the bodye were an eye, C where were than the eare? If all were hearing, where were the smellyng? But now hathe God dysposed the membres euerye one of them in the bodye, at hys owne pleasure. If they were all one mēbre: where were the body? Now are there many membres, yet but one body. & ꝑ eye cānot say vnto ꝑ hād, I haue no nede of the: nor the head also to the fete/ I haue no nede of you. Ye rather a great deale those membres of the bodi, which seme to be moost feble, are moost necessary

And vpon those membres of the bodye, which we thincke least honeste/ put wee D moost honesty on: & our vngodly partes haue most beauty ō. For our honest mēbres neade it not. But God hath so dysposed the bodye, and hath geuen moste honoure to that parte whiche lacketh, leaste there shoulde be any stryfe in the bodye, but ꝑ the membres should indifferently care one for another. And yf one membre suffre: al suffer wyth him, if one mēbre be had in honour, al membres be glad also.

Ye

Ye are the body of Chryst, and mem
bres one of another. And God hathe
also ordened in the congregacion, first
the Apostles/secondarelye Prophetes,
thyrdly teachers, then them that do mi-
racles: after that the gyftes of healing,
helpers, gouerners, diuersitie of tōges.

Are all Appostels? Are all Prophe-
tes? Are all teachers? Are all doers of
miracles? haue al the giftes of healing?
Do all speake with tonges? Do all in-
terprete? Couet after the beste gyftes.
And yet shewe I vnto you a moare ex-
cellent waye.

The nature and conditions of loue.

The.xiii.Chapter. ✠

A

Though I spake wyth the
tonges of men and angels,
and yet had no loue, I were
euen as sounding brasse: or
as a tinckynge cymball.

And though I could prophecy, and vn
derstand all secretes, and al knowledg:
yea, yf I had[a*] al fayth, so that I coul-
de moue mountaynes out of their pla-
ces, ād yet had no loue. I were nothig.
And though I bestowed all my good-
des to fede the poore, and though I ga
B ue my bodye euen that I burned, and
yet had no loue, it profiteth me nothig.

Loue suffereth long and is curte-
ous/loue ēuieth not. Loue doth not fro
wardly, swelleth not, dealeth not dis-
honestly, seketh not her owne, is not pro-
uoked to anger, thinketh not euell, re-
ioyceth not in iniquite: but reioyceth in
the trueth/suffreth al thynges/beleueth
al thinges, hopeth al thinges, endureth
in all thinges. Though that prophecy-
ing fayl, other tonges shal cease, or kno
weledge vanish awaye, yet loue fayleth
neuer awaye.

For oure knoweledge is vnperfecte
and our prophesienge is vnperfecte,

C But when that which is perfecte, is co-
me, then that which is vnperfecte, shal
be done away. When I was a chylde,
I spake as a chyld, I vnderstode as a
child, I imagined as a child. But assoon
as I was a man I put awaye chyldesh
nes. Now we se in a glasse, euen i a dar
ke speakyng: but then shal we se face to
face. Now I knowe vnperfectly: but thē
shal I know euen as ā knowē. Now
abydeth fayth, hope, ād loue, euen these
thre, the cheke of these is loue.

The notes.

a* Al fayth is as muche to say as so strong fayth.
b* The cheke of these is loue. Not cōcerning iustifi
cation, but concerning the applienge of al thinges
to the profet of the congregation. Nothing letteth
some one peculyar thing diuersely referred to be no-
we inferiour no we superyor to another. Loue concer-
nyng prouyding for the necessitie of thy neighbour
is cheafe and aboue fayth. But cōcernig the obtay
nynge of iustifycation and saluacyon dothe fayth
exceade loue.

C Paul sheweth that the gifte of prophesy, inter
pretynge of preachinge excelleth the gyft of tonges
and how they both ought to be vsed

The.xiiii. Chapter.

Aboure for loue and couet
spirituall giftes: and most
chefely for to prophecy. For
he that speaketh with ton-
ges speakethe not vntoo
men, but vnto god. For no
man heareth him. How be it in the spirit
he speaketh misteries. But he that
a*prophecyeth, speaketh vnto men, to
edifieng, to exhortacyon and to cōfort.
He that speketh with tonges, profiteth
hym selfe: the that prophecyeth, edifieth
the congregacyon. I wolde that ye all
spake wyth tonges, but rather that yee
prophecyed. For greater is he that pro
phesieth, then he that speaketh w̄ ton-
ges, excepte he expounde it also: that ȳ
congregacion maye haue edyfienge.
Now brethren, yf I come vnto you spe-
akynge with tonges: what shall I pro-
fite you, except I speake to you, other
by reuelacion or knowledg, or doctrine.
Moreouer when thinges without lyfe:
geue sounde: whether it be a pype or an
harpe: except they make a distinccion in
the soundes: how shal it be knowē what
is pyped or harped? And also yf the
trompe geue an vncertayne voyce, who
shall prepare hym selfe to fyghte? Euē
so lyke wyse when ye spake w̄ tonges,
excepte ye speake woordes that haue
signyficacion, howe shall it be vnder-
stand what is spoken? For ye shal but
speake in the ayer.

B

Many kindes of voyces are in the worl
de, and none of them are without syg-
nificacion: If I know not what ȳ voice

C

meaneth

meaneth, I shalbe vnto him that speaketh, an aliant, & he that speaketh shalbe an alient vnto me. Euen so ye (for as moch as ye couet spyritu all giftes) seke that ye maye haue plentye vnto the edifyinge of the congregacion.

Wherfore let him that speaketh wt tonges praye that he maie interpret also. If I praye wt tonges my spyrite prayeth: but my mynd is without frute

What is it then? I wyll praye with the a* spyrite, and wyll praye with the mynde also. I will singe with the spyrite/ and wyll singe with the mynde also.

For els when ỹ blessest with the spyrite, how shall he that occupieth the rowme of the vnlearned, saye Amen at thy geuinge of thanckes, seynge he vnderstandeth not what thou sayst. Thou verely geuest thankes well/ but ỹ other is not edified. I thank my God, I speake wt tonges moare then ye al. Yet had I leuer in the congregacion, to speake fyue wordes with my mynde to the informacyon of other rather then ten thousand wordes with the tonges.

Brethren/ be not chyldren in wytte. How be it as concernyng maliciousnes be chyldren but in wytte be perfect.

In the lawe it is written with other tonges, and with other lippes wyll I speake vnto this people, and yet for all ỹ, will they not heare me, sayth the Lord. Wherfore, tonges are for a sygne, not to them that beleue: but to them that beleue not. Contrary wyse, prophesyinge serueth not for thē that beleue not: but for them whych beleue.

If therfore when al the congregacion is come to gether, and all speake wt tonges, there come in they that are vnlerned or they which beleue not: wil they not saye that ye are oute of youre wittes? But and yf al prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man: and so are the secretes of his hert opened, and so falleth he doune on hys face, and worshipperth God, and sayth that God is with you in dede.

How is it then brethren? When ye come to gether, euery man hath his songe, hath his doctrine, hath his tonge, hath his reuelacion, hath his interpretacion. Let all thinges be done vnto edifyinge. If eny man speake wt tonges, let it bee two attonce or at the most thre attonce and that by course/ and lett another interprete it. But yf there bee no interpreter, lett him kepe sylence in the congregacion, & let him speake to hi selfe and to God.

Let the prophetes speake two attonce, or thre attonce/ and let the other iudge: If any reuelation be made to another ỹ sitteth by, let ỹ first holde hys peace. For ye maye al prophecy one by one, ỹ al maye learne, & al maie haue cõfort. For the spyrites of ỹ Prophets are in ỹ power of the Prophetes. For God is not causer of stryfe: but of peace, as he is i al other cõgregatiõs of ỹ saītes. Let youre wyues kepe sylence in the cõgregacions. For it is not permitted vnto them to speake: but lette them be vnder obedience, as sayth the lawe. If they wyll learne eny thing, let them aske their husbandes at home. For it is a shame for wemen to speake in the congregacion. Spronge the word of God fro̅ you? Ether came it vnto you only? If eny man thinke hym self a Prophete, ether spirituall: let him vnderstande, what thynges I wryte vnto you. For they are the commaundementes of the Lord. But and yf eny man be ignorant let hym be ignoraunt. Wherfore brethren couet to prophesye, and forbyd not to speake with tonges. And let al thinges be done honestly and in order.

a* Prophesying is here taken for erpoundynge.
b* To speake wt tonges, or with the spirite, is to speake that other vnderstand not as Prestes saye their seruyce. To speake wt the mynde is is to speake that other vnderstande, as when the preacher preacheth.

1. Timo. ii. & Genesis iii.

The resurrection of the deade.

The xv Chapter.

Brethren as pertayning to the Gospell which I preached vnto you, whych ye haue also accepted and in the whiche ye continnue, by the whiche also ye are saued: I do you to wete after what maner I preached vnto you, yf ye kepe it except ye haue beleued in vayne. For fyrst of all I delyuered vnto you that whych I receaued how

how that Christ dyed for our sinnes, agreynge to the scriptures: and that he was buried, ād that he rose againe the thirde daye accordīg to the scriptures, and that he was sene of Cephas, then of the twelue. After that he was sene of moo then fyue hundreth brethrē attōce of which many remaine vnto this daie, and manye are fallen a slepe. After that appered he to James / then to all the
B Apostles.

And last of all he was sene of me, as of one that was borne out of due time. For I am ỹ lest of All ỹ apostles whiche am not worthye to be called ā Apostle, because I persecuted ỹ congregacion of God. But by the grace of God I am ỹ I am. And his grace which is in mee / was not i vaine: ✠ but I labored more aboundauntly then they all, yet not I / but the grace of God which is with me. Whether it were I or they, so we preache, and so haue ye beleued.

✠ If Christ be preached how that he rose from the dead: how saye some that are among you / that there is no resurrection of the dead: If there be no rysynge againe of the dead: then is christe not rysen. If Christ be not rysen / then is our preaching in vayne, & your faith is also in vayne. Ye and we are found false witnesses of god. For we haue testifyed of god, how that he raysed vp Christ whome he raysed not vp, yf it be so that the dead ryse not againe. For if the dead ryse not agayne, thē is Christ not rysen againe. If it be so that Christ rose not, then is your fayth in vaine, ād yet are ye in youre sinnes. And there to they which are fallen a slepe in Christ are perished. If in thys life only we beleue on Christ, then are we of al men the miserablest.

But nowe is Christ rysen from the dead, & is become the fyrst frutes of thē that slepe. For by a man came death, & by a man came the resurrecyon of the deed. For as by Adam al die: euen so by Christ, shal al be made aliue, and euery man in his owne ordre. ✠ The fyrste is Christe, then they that are Christes at his comming. Then commeth the end, when he hath deliuered vp the kingdōe to god ỹ father, whē he hath put doune al rule, auctorite ād power. For he must raygne tyll he haue put his enemies vnder his fete. The last enemy that shalbe destroied, is death. * For he hath put all thinges vnder his fete. But whē he saith al thinges are put vnder hī, it is manifest ỹ he is excepted, which dyd put al thinges vnder hī. When al thinges are subdued vnto hī, then shal ỹ sōne also hī selfe be subiecte vnto him that put thynges vnder hym, ỹ God may be al in all thinges.
D

Ether els what do they which are baptysed ouer the dead, yf the dead rise not at al? Why are they thē * baptised ouer the dead? Ye and why stande we i ieopardy euery houre? But our reioysinge which I haue in Christ Jesu our lord, I dye dayly. That I haue fought wt beastes at Ephesus after the maner of men, what auauntageth it me / if ỹ deed rise not agayne? Let vs eate ād drinke to morow we shal die. Be not disceued, euyll speakynges, corrupte good manners. Awake truly oute of slepe / & sinne not. For some haue not ỹ knowledge of god. I speake thys to your rebukes.
E

But some man wil saye: how aryse the deed? with what bodies come they? Thou foole, that which thou sowest, is not quickned except it dye. And what sowest thou? Thou sowest not that bodye ỹ shalbe: but bare corne (I meane ether of whete, or of some other) & God geueth it a body at his pleasure, to euery seede a seuerall body:

✠ All flesh is not one maner of flesh but there is one maner flesshe of men, another manner flesshe of beastes, another maner flesh of fysshes, and another of byrdes. There are celestyall bodies, and there are bodyes terrestryall. But the glory of the celestiall is one, and the glory of the terrestrial is another. There is one maner glorye of the Sunne & another glory of the Moone / and another glory of the starres, For one starre differeth from another in glory. So is the resurrection of the dead. It is sowē in corruption, and ryseth agayne in incorruption. It is sowen in dishonoure, and ryseth in honor. It is sowen in weakenes, and ryseth in power. It is sowen a natural abody, and ryseth a spirituall
F

body.

body. There is a natural body & ther is a spiritual body: as it is wrytte: the first man Adam, was made a lyuyng soule, and the last Adam was made a quickening spirite. How be it, that is not firste which is spirytuall: but that whyche is naturall, and then that whyche is spyrytuall.

✣ The fyrste man is the erth, erthy: G And the seconde man is the Lorde frō heauen. As is the erthy, suche are they that are erthy. And as is the heuenly, suche are they that are heuenly. And as we haue borne the image of the erthye, so shal we beare the image of the heuenlye,

This saye I brethren, that b*flesh and bloud cānot inheret ỹ kingdom of god. Nether doth corrupcion inheret vncorrupcion. Behold I shewe you a mistery. We shall not all slepe: but we shall all be chaunged, and that in a moment, and in the twyncling of an eye/at the sounde of ỹ last trompe. For the trompe shall blowe, and the deed shall rise incorruptible, and we shalbe chaunged. For this corruptyble must put on incorruptybilite: and this mortal must put on immortalite.

When this corruptible hath put on incorruptibilite, ād this mortal hath put on immortalite: then shal be broght to passe the sayinge that is wrytte.

Death is cōsumed into victory. Death where is thy stynge? Hell where is thy victory? The stynge of death is synne: & the strength of synne is the lawe. But thankes be vnto God, which hath geuen vs victory, thorow oure Lorde Jesus Christ. Therfore my deare brethren be ye stedfast and vnmouable, alwayes ryche in the workes of ỹ Lord, for as moche as ye knowe how that youre labour is not in bayne in the Lorde.

The notes

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The putteth them in remembrance of the gatheryng for the Poore Christen at Jerusalem, and concludeth his Epistle with the salutations of certayn louynge brethren.

The .xvi. Chapter.

Of the gatherig for the saīctes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some sondaye let euery one of you put aside at home and lay vp what soeuer he thinketh mete, that there be no gatherynges when I come. When I am come/whosoeuer ye shall alowe by youre letters, them wyll I sende to bring youre liberalite vnto Jerusalem. B And yf it be mete that I go/they shall go wyth me. I wyll come vnto you after I haue gone ouer Macedonia. For I will go thorow out Macedonia. Vnto you paraūeture I wyl abyde a whyle: or els winter, that ye may bringe me on my waye whyther soeuer I go.

I wyl not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. I wyll tary at Ephesus vntyll whitsontyde. For a greate dore & a frutefull is opened vnto me: and ther are many aduersaries. C If Timotheus come, se that he be without feare vnto you. For he worketh ỹ worke of the Lorde as I do: Let no man despyse him: but conuaye hym forthe in peace, that he maye come vnto me. For I loke for hym wt the brethren.

To speake of brother Apollo: I greatly desyred him to come vnto you with the Brethren, but his mynde was not al to come at thys time. How beit he wil come when he shall haue cōuenient time. Watche ye, stonde fast in the fayth, quyte you lyke men, & be stronge. Let all youre busynes be done in loue.

Brethren, ye knowe ỹ house of Stephana, how that they are the fyrst frutes of Achaia, and that they haue appointed theym selues to mynister vnto the saīctes: I beseech you that ye be obedīēt vnto soche and to all that helpe and labour. I am gladde of the commynge of Stephana, Fortunatus ād Achaicus: for that whych was lackynge on youre parte, they haue supplied. C They haue cōforted my spyrite and youres. Loke therfore

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The Epistle

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The congregacions of Asia salute you. Aquila and Priscilla salute you muche in the Lord, and so doth the congregation that is in theyr house. All the bretheren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul wyth myne owne hande. Yf anye manne loue not the Lorde Jesus Chryste, * the same be Anathema maranatha. The Grace of the Lorde Jesus Chryst be with you all.

My loue be wyth
you all in
Chryst
Jesu.
Amen.

The ēd of ỹ fyrst epistle to ỹ Corithiās.

¶ Sent from Philyppos by Stephana, and Fortunatus, and Achaicus, and Tymotheus.

¶ The ii Epistle

of Saint Paul the Apostle vnto the Corinthians.

¶ The consolation of God in trouble. The loue of Paul towarde the Corynthyans, and hys excuse þ he came not vnto them.

¶ The fyrst Chapter.

PAule an Appostle of Jesus Chryst, by the wyll of God, and brother Tymotheus.

Vnto the congregacion of God, whych is at Corinthum wyth all the saynctes, whych are in all Achaia. Grace be wyth you & peace from God oure father, and from the Lorde Jesus Chryst.

Blessed be God the Father of oure Lorde Jesus Christ, the father of mercy, and the God of al comfort, which cōforteth vs in all oure tribulacion, in so much that we are able to comforte them whiche are troubled, in what soeuer trybulacion it be, with the same comforte, wherwith we our selues are comforted of God. For as the * afflictions of christ are plenteous in vs, euen so is our cō
B solacion plenteous by Christ.

Whether we be troubled for your consolation, and saluacion, which saluaciō sheweth her power in that yee offer the same afflictions, which we also suffer, or whether we be cōforted for your consolacyon and saluacyon: yet our hope is stedfaste for you, in as muche as we knowe how that as ye haue your parte in afflictions, so shal ye be partakers of consolacion.

Brethren I woulde not haue you ignorant of our troble/ whych happened vnto vs in Asia. For we were greaued out of measure passing strength/so greately that we despeared euen of life. Also we receaued an answere of death i our selues/ & that because we shuld not put our troust in our selues: but in god whiche raiseth the deed to life againe, & which deliuered vs frō so great a deth & doth deliuer. On whom we trust, ỹ yet herafter he wyll delyuer, by ỹ helpe of youre praier for vs, that by the meanes of many occasions, thankes maye be geuē of many on our behalfe, for the grace geuen vnto vs.

Our reioycing is this, the testimony C
of our conscience, that in singleness and godly pureues and not in fleshly wisdome, but by the grace of god we haue had our conuersacion in the world, and most of al to youwards. We write non other thinges vnto you, then that yee reade & also knowe. Yea and I trust ye shall finde, vs vnto the ende, euen as ye haue founde vs partlye: for we are youre reioycyng, euen as ye are ours in the day of the Lorde Jesus.

And in this confidence was I minded the other tyme to haue come vnto you that ye myght haue had yet one pleasure moare and to haue passed by you in to Macedonya, ād to haue come agayne out of Macedonia vnto you, and to haue bene ledde forth to Iewrye warde of you/ when I thus wyse was minded, D
thus dyd I vse lyghtnes: Or thynke I carnallye those thinges whiche I thincke: that with me shulde be a * yea yea, and naye naye. God is faythfull: For our preaching to you, was not yea and naye. For Goddis Sonne Jesus Christ which was preched amōg you by vs (that is to saye, by me and Siluan9, and Timotheus) was not yee ād naye: but in him it was yee:

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The Epistle

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for

For all the promises * of God, i him are yee; and are in him Amen, vnto the laude of god throwe vs. For it is god which stablisshed vs and you in Christ, ād hath annoynted vs, which hath also sealed vs, and hath geuen the ernest of the spirete into oure hertes.

The notes

a * yee yea, and, naye naye is here put for vnstablenes inconstantnes, seynyng or flytting of wyth wordes,

* All the promyses of God are geuen vs onlye for Christes sake.

He sheweth the cause of hys absence, exhorteth them to forgeue the man that was fallen, to receaue him agayne wyth loue.

¶ The.ii. Chapter.

A I Call God for a recorde vnto my soule, that for to fauer you with al I came not eny more vnto Corinthum. Not that we be lordes ouer youre fayth: but helpers of your ioye. For by fayth ye stande. But I determined this in my selfe, ỹ I wolo not come agayne to you in heuynes. For yf I make you sorye, who is it that shuld make me glad, but ỹ same whych is made sory by me? And I wrote this same epistle vnto you, lest yf I came, I shuld take heuynes of them, of whom I ought to reioce. Certaynly this confidence haue I in you all, that my ioye is the ioye of you all. For in great affliccion and anguysshe of hert I wrote vnto you wt many e teares: not to make you sorye, B but that ye might perceaue ỹ loue whiche I haue, most specially vnto you. If eny man hath caused sorow, ỹ same hath not made me sory, but partely: lest I shulde greue you all. It is sufficient vnto the same mā that he was rebuked of many. So that now contrary wyse ye ought to forgeue him and comforte him: lest that same p ersone shuld be swalowed vp with ouer moche heuynes. Wherfor I exhorte you ỹ loue may e haue strenght ouer him. For this cause verily dyd I wryte, that I myghte know the proffe of you, whether ye shulde be obedient in all thynges. To whom ye forgeue eny thyng, I forgeue also. And verely yf I forgaue eny thynge, to whom I forgaue it, for youre sakes forgaue I it, i the roume of Christ, C lest Satan shuld preuent vs. For his thoughts are not vnknowen vnto vs.

When I was come to Troada for Christes Gospels sake (and a great dore was opened vnto me of the Lorde) I had no rest in my spyrete, because I foūd not Titus my brother: but toke my leaue of them and went away into Macedonia. Thankes be vnto god which alwaies geueth vs the victory in Christ, D and openeth the sauer of his knowlege by vs in euery place. For we are vnto god the swete sauour of Christ, both amonge them ỹ are saued, and also among them which perish. To the one parte are we ỹ sauour of deth vnto death: & vnto ỹ other part are we ỹ sauor of life vnto life. And who is mete vnto these thinges? For we are not as many are which choppe & chaung wt the word of God: but euen out of pureness, ād by the power of God, & in the sight of god so speake we in Christ.

¶ He prayseth the preachyng of the Gospel aboue ỹ preachyng of the lawe.

¶ The.iii. Chapter.

A WE begin to praise oure selues agayne. Nede we as some other, of Epistles of recommendacio vnto you or letters of recommendacyō from you? Ye are our Epistle written in oure hertes, which is vnderstand and red of all men, in that ye are knowē howe that ye are the Epistle of Christ, ministred by vs and written, not wythe incke: but wyth the spirite of the lyuing God, not in tables of stone, but in fleshly tables of the herte.

B * Such trust haue we thorowe Christe to God ward, not that we are sufficient of oure selues to thinke any thynge, as it were of oure selues, but our ablenes commeth of God, which hath made vs able to minister the new Testament not of the letter, but of the spirite. For a * the * letter, killeth: but ỹ ‡ spirit geueth life. If * the ministracion of deth thorowe the letters figured in stones was glorious, so that the children of Israell coulde not beholde the face of Moses for ỹ glory of hys countenaunce (which glorie neuertheles is don away) why shal not the ‡ ministracion of the spirite be much more glorio9? for if ỹ * ministrig of cōdēnacio be glori9: much more doth the ‡ ministracion of rightuousnes excede in glo

tye. ¶ For no doute ỹ which was there glorified, is not once glorified i respecte of this exceadyng glory. Then if *that whiche is destroied was glorypous, moche moare shal ‡that which remayneth, be glorypous.

Seing then that we haue such trust, we vse great boldnes ¶ do not as Moses, which put a vayle ouer hys face ỹ the chyldren of Israel shulde not se for what purpose ỹ serued which is put awaie. But their mides were blided. For vntil this daye remaineth ỹ same couetig vntaken away in ỹ old testamẽt whẽ they read it, which i Christ is put awaie. But euen vnto thys daye when Moyses redde/the vayle hangeth before their hertes. Neuertheles whẽ they turne to the Lord, the vayle shalbe taken away. The Lord no doute is a spirite. And where the spirite of the Lorde is/ there is lybertie. But we all beholde the glori of the Lord with hys face open, and are chaunged vnto the same similitude/frõ glory to glorye/euen of the spiritie of ỹ Lorde.

D

Therfore seing that we haue such an office, euen as mercy is come on vs, we faynte not: but haue cast from vs the cloakes of vnhonestye/ and walke not in craftines, ne ther corrupte we the worde of God: but walcke in open trueth, and reporte oure selues to euery mans conscience in the sight of god. If our gospel be yet hid, it is emõge them that are loste, in whome a*the god of thys world hath blynded ỹ mindes of them which beleue not, leaste the lyghte of the glorious gospel of Christ which is the image of God shuld shyne vnto them.

* For we preache not our selues/but Christ Jesus to be the Lord, and oure selues your seruauntes, for Jesus sake. For it is God/that commaunde the the lyghte to shyne out of darknes, whiche hath shyned in oure heartes, for to geue the lyghte of the knowledge of the glorye of GOD, b* in the face of Jesus Christ.

But we haue thys treasure in earthe vessels ỹ the excellẽt power of it might appeare to be of God, and not of vs. We are troubled on euery syde, yet are we not without shift. We are in pouerty: but not vtterly without somwhat. We are persecuted, but are not forsake. We are cast downe/neuertheles we perishe not. And we alwayes beare in our bodyes the dienge of the lorde Jesus, that the lyfe of Jesu myght appeare in our bodyes. ✠

B

For we which lyue, are allwayes deliuered vnto death for Jesus sake, that the lyfe also of Jesu mighte appeare in oure mortall flesh. So then death worketh in vs/and lyfe in you. ✠ Seynge thẽ that we haue ỹ same spirite of faith, accordinge as it is wrytten: I beleued, and therfore haue I spoken. We also beleue, and therfore speake. For we knowe that he whych raysed vp the Lorde Jesus, shall rayse vp vs also, by the meanes of Jesus, and shall set vs w you. C For all thynges do I for youre sakes, that the plenteous grace by thanckes geuen of manye, maye redounde to the prayse of God.

Wherfore we are not weryed, but though

The notes.

a* The letter killeth. i. e. The letter here and in the ii. of the Romaines. d. and in diuerse other places of the scripture, signifieth the lawe or olde testament. And that the spirite, the Gospell or ne we testament: And so doth S. Austyn expounde them in foundrye places of his boke, whych he wrote of the letter and the spirite: And Erasmus also both in his Paraphrasis and Annotacions. Because ỹ lawe tyndeth vs gylty, and therupon condemneth vs, therfore sayth the Apostle rightfully that it killeth, and ỹ Gospel be cause it pronounceth vs rightwesse by Christ ād sheweth vs that by him we are iustyfyed from al thinges wherof we coulde not be iustyfyed by the lawe. Act. xiii. f. doth therfore bryng life. As for soch as by the letter wil vnderstande the lytteral sence, & by ỹ spirit, ỹ spirituall, cannot lerned or chrysten mã alow. For these wordes *letter *mynystration of death, *mynystrynge of condempnacyon and *that whiche is destroyed sygnyfy all one thyng: And these, ‡ spret, ‡ministratiõ of ỹ spirit, ministratiõ of rygtwesnes = ỹ ‡ wych remayneth, be they very contraryes. Now wordes meanyng one thynge, must haue one interpretatyon. And by some of the fyrst cannot the lytteral sence be vnderstande, nor by som of the last the spyrytuall: ergo nether by these wordes, letter or spyryte: lyth the letter is all one wyth the fyrste, and the spyrite wyth the latter.

C A true preachere is dylygent, he corrupteth not the worde of God, he preacheth not by mselfe, but seketh the honor of Christ yea though yt be w ỹ paynes of hys lyfe.

The. iiii. Chapter.

thoʒgh our *outwarde mā perish, yet ỹ
iwarde mā is renewed daie by daie. For
our exceding tribulatiō which is momen-
tany and light, prepareth ā exceading
an eternall waighte of glory vnto vs/
while we loke not on ỹ thiges which are
sene, but on ỹ thiges which are not sene.
For thiges which are sene, are tẽporall:
but thiges wich are not sene, are eternal.

The notes.

a* The god of thys world. Sathan is Gods mynister, and can do no more then that he apoynteth hym to do. Neuertheles Christe calleth him the prince of this world. Johñ.xiiii. And here the Apostle calleth hi ỹ god of this world because ỹ ỹ world doth comenly forsake the true god, & seruety hī. For vnto whome so euer we obeye, we make him our god: as Paul calleth the bely theyr god, that are earthly mynded, ād serue theyr owne bely. Phyl.iii.

b* (In the face of Jesus Chryste) That is to saye, in the knowledge of Jesus Christ, not in the face of Moses, which is the knoweledge of the lawe. For by Christ come we to the knoweledg of God. Mat.xi Jhon.i, and.vi.

c* That he calleth the outwarde man, he some tyme calleth the olde man, some tyme the flesh. What the flesh signifieth shall ye fynde in the prologe to the Romaynes, the.lxi. leafe.

¶ Therewarde for sufferyng trouble.

¶ The .v. Chapter.

A WE know suerly yf oure erthy mācion wherin we now dwel were destroyed/ that we have a building ordeyned of God, an habitacion not made with haudes, but eternall in heauen. And herefore sygh we, desyryng to be clothed with oure mancion which is from heauen: so yet yf that we be founde clothed, & not naked. For as longe as we are in this tabernacle, we sigh ād are greued, for we woulde not bee vncloathed, but woulde bee cloathed vppon, that mortalite myght be swalowed vp of lyfe. He that hath ordeyned vs for this thyng, is God: which very same hath geuen vnto vs the ernest of the spyrite.

B Therfore we are alway of good chere, & knowe well ỹ as longe as wee are at home in the body, we are absent from God. For we walke in fayth and se not. Neuertheleſſe we are of good comfort, and had leuer to be absent from the body and to be present with the Lord. Wherfore, whether we be at home or from home, we endeuour our selues to please hī. For we must al appeare before ỹ iudgement seate of Christ, that euery mā may receaue the workes of his body accordynge to that he hath done, whether it be good or bad.

C Seinge then that we knowe, how the Lorde is to be feared, a* we fare fayre wmen. For we are knowen wel ynoughe vnto God. I trust also that we are knowen in youre consciences.

D We prayse not oure selues agayne vnto you, but geue you an occasyon to reioyce of vs, ỹ ye may haue some what against thē which reioyce in ỹ face, & not in ỹ hert. For if we be to feruent, to God are we to feruēt. If we kepe no measure for youre cause keape we measure. For the loue of Christ constrayneth vs, because we thus iudge, yf one be deade for all, that then are all deade, and that he dyed for all, that they whyche lyue should e not henceforth lyue vnto theim selues, but vnto hym which dyed for the and rose agayne. ✝

E Wherfore hence forth knowe we no man after the flesh. In so much though we haue knowen Christ after the flesh, nowe henceforthe knowe we hym so no more. Therfore if any man be in Christ, he is a newe creature. Olde thynges are passed away, beholde all thynges are become new. Neuertheles all thynges are of God, which hath reconcyled vs vnto hym self by *Jesus Chryst, and hath geuen vnto vs the office to preach the attonement. For God was in Chryste, and made agreement betwene the worlde and hym selfe and imputed not their synnes vnto them: and hath commited to vs the preachynge of the attonement. Now then are we messengers in the roume of Chryste, euen as though God dyd beseech you throw vs. So prayse we you in Christes stede, that ye be at one wyth God: for he hath made hym b* to be sinne for vs whiche knewe no synne, that we by hys meanes shuld be that righteousnes which before god is alowed.

A newe creature.

The notes

a* We fare fayre wyth men. That is, we play not the tyrauntes wyth cursynges and excommunycacyons, nether vse we violence meryciously amonge the people, but feare god and intreate the people louyngly, to drawe them vnto Chryst.
Christes seruauntes seke Christes will, and lyue not at theyr owne pleasure, but at hys.

* The attonement betwene God and man in Christ, is the Apostles office to preache.

b* To be synne for vs: that is to saye, to be sacrifyce for oure synnes, for synne in the scrypture is some tyme taken for the sacrifyce of synne, As Osee.iiii. the prestes eate the synnes of the people, And Rom viii. By synne he dampned synne in the flesh.

The ii. Epistle

¶ An exhortacyon to receaue the woorde of God wt thankefulnes and amendement of lyfe. The dilygence of Paul in the gospel, and how he warneth them to eschue, the company of the heathen.

The. vi. Chapter.

A WE as helpers therfor exhorte you, that ye receaue not the grace of God in *vayne. For he saith: I haue herd the in a tyme accepted: & i ỹ daye of saluacion, haue I succored the. Beholde, nowe is that wel accepted time: behold now is that day of saluacion. Lett vs geue no man occasion to euel, ỹ in oure office be founde no faute: but in al thynges let vs behaue our selues as the mynisters of God.

In moche pacience, in afflictions, in necessytye, in anguysse, in stryppes, in presonment, in stryfe: in laboure, in watchinge, in fastinge, in purenes, in knowledge, in long suffering, in kyndnes, in the holy goost in loue vnfayned, in the wordes of trueth, in the power of God, by ỹ armoure * of righteweisnes of ỹ ryght hande & on ỹ lyfte, in honoure & dishonour, in euel report & good report, as deceauers & yet true, as vnknowen, & yet knowen: as dyenge, & beholde we yet lyue: as chastened, & not killed: as sorowyng, & yet alwaye mery: as poore, & yet make many riche: as hauing no thyng/ & yet possessing all thinges. ‖

O ye Corinthyans, oure mouthe is open vnto you. Oure hert is made large: ye are in no strayte in vs, but are in a strayte in your awne bowelles: I promyse you lyke reward (as to me, as my chyldren. Set your selues ther fore at large, and ✝ beare not a straungers yoke with the vnbeleuers. For what fellowshyp hath ryghteweisnes with vnryghteweisnes? What company hath light wt darknes? What concorde hath Christ with Belial? Eyther what parte hath he that beleueth, with an infidell? howe agreeth the temple of God with ymages? And ye are the temple of ỹ lyuinge God, as sayde God. * I wyll dwell amonge them & walcke amonge them: & wylbe their God: & they shalbe my people. Wherfore come out from amonge them, & separate youre selues (sayth the Lorde) and touche none vncleane thinge: so wyll I receaue you, & wilbe a father vnto you/ & ye shalbe my sonnes & daughters, sayeth the Lord almyghty.

¶ He exhorteth them to receue the promyse of God thankfully. The Corinthyans are commended for their obedience and loue to ward Paul.

¶ The. vii. Chapter

SEynge that we haue suche promyses derelye beloued, let vs clense oure selues fro all fylthynes of the flesh and spirite, & grow vp to full holynes in the feare of God. Understande vs, we haue hurte no man: we haue corrupt no man: we haue defrauded no man: I speake not this to condempne you, for I haue shewed you before, that ye are in our hertes, to dye and lyue with you. I am very bolde ouer you, and reioyce greatly in you. I am fylled with comforte & am exceading ioyoufe in al our tribulatiõs. For whe we were come into Macedonia, our flesh had no rest, but we were troubled on euery syde. Outwarde was fightinge, inwarde was feare. Neuertheles God that comforteth the abiect comforted vs at the comyng of Titus.

And not wyth his comminge onely: but also wyth the consolacyon wherwt he was comforted of you. For he tolde vs youre desyre, your mourninge, your fernet minde to me ward: so that I now reioyce the more. Wherfore though I made you sory wyth a letter, I repente not: though I did repent. For I perceaue that the same Epistle made you sory though it were but for a season. But I nowe reioyce not that ye were sory, but ỹ ye so sorowed that ye repented. For ye sorowed godly: so that in nothynge ye were hurt by vs. For godly sorow causeth repentaunce vnto saluacion not to be repented of: when worldly sorow causeth death.

Beholde what diligence, this godly sorow that ye toke hath wroughte in you: yea it caused you to cleare your selues, it caused indignacyon, it caused feare, it caused desyre, it caused a feruent minde, it caused punishement/ for in all thinges ye haue shewed youre selues ỹ ye were cleare in that mater. Wherfore though I wrote vnto you, I dyd it not for his cause that did hurte, neyther for his cause that was hurte: but that oure good mynd which we haue toward you

in

in the sycht of god, might appeare vnto you.

Therfore we are comforted, because ye are comforted: yea and exceedingly the more ioyed we, for ỹ ioy that Titus had because his spirite was refreshed of you al. I am therfore, not nowe ashamed though I bosted my self to him of you. For as al thinges which I preached vnto you are true, euen so is oure bostyng that I bosted my selfe to Titus with al founde true. And nowe is his inwarde affeccion moare aboundaunte towarde you, when he remembreth the obedience of euery one of you: howe w feare and tremblynge ye receaued hym. I reioyce that I maye be boulde ouer you in all thinges.

The puttethe them in remembraunce to helpe the poore saincte at Jerusalem, acording as the Macedonians did.

The. viii. Chapter.

Do you to wit brethren, of ỹ grace of God which is geuen in ỹ congregations of Macedonia, howe ỹ the abundaũce of their reioysig is, ỹ they ar tryed w much tribulation. And therto though they were exceding poore yet haue they geuen exceadynge richly, & ỹ i singlenes. For to their powers (I beare record) yea & beyond their power, they were willyng of their owne record, & praied vs w great instaũce, ỹ we wold receue their benefit, & suffer thẽ to be portakers w other i ministring to ỹ saincte. And this they did, not as we loked for: but gaue theyr owne selues first to ỹ lord, & after vnto vs by ỹ will of god: so ỹ we could not but desire Titus to accomplishe the same beniuolẽce among you also/ euẽ as he had begõne.

Now therefore, as ye are ryche in all parties, in faith/ in worde, i knowledg, in al feruentnes, and in loue, whiche ye haue to vs: euen so se ỹ ye be pleteous in this beniuolence. This sate I not as commaũding: but because other are so feruẽt, therfor proue I your loue/ whether it be perfect or no. Ye know the liberalitie of our lord Jesus christ, which though he were riche yet for your sakes he came poore, that ye thorow his pouertie/ might be made ryche.

And I geue councell here to. For this is expediẽt for you, which begaune, not to do only: but also to wyl a yeare ago. Now therefor perfourme the dede: that as there was in you a redynes to wyll, euen so ye maye perfourme the dede, of that which ye haue. For if there be first a wylynge mynde, it is accepted acordinge to that a man hath, and not acordinge to that he hath not. ¶

It is not my mynde, that other be sett at ease, and ye brought into combraunce, but that ther be egalnes now at this tyme, that youre aboundaunce maye socour their lackes: ỹ their abundaũce maye supplie your lacke: ỹ ther maye be equalite, agreeing to that whych is writen*. He that gathered much: had neuer the more aboundaunce, and he that gathered lytle: had neuertheles. Thankes be vnto god/ whych put in the herte of Titus, ỹ same good mind toward you. For he accepted the requeste, yea rather he was so wel wyllyng, that of hys owne accorde/ came vnto you. Exo. xvi.

We haue sẽt wyth hym that brother whose laude is in the gospell/ thorowe out all ỹ congregacions: & not so only/ but is also chosen of ỹ congregations, to be a felow w vs in our iourney concerninge thys beneuolence ỹ is mynistred by vs vnto the prayse of ỹ Lorde and to stirre vp your prompte mynd. For thys we eschue, that eny man sholde rebuke vs in thys plenteous distribucion that is ministred by vs, & therfore make prouision for honest thynges, not in the sycht of God onely, but also in ỹ sycht of men

We haue sente with them a brother of oures whome we haue proued dylygent in many thinges, but nowe muche more dyligente. The greate confydence which I haue i you hath caused me this to do: partly for Titus sake, whyche is my felow ād helper as concerning you, partely because of other whych are our bretheren, and the messengers of the cõgregacios. ād the glory of Chryst: wherfore shew vnto them proffe of your loue and of the reioycinge ỹ we haue of you/ that the congregacions maye se it.

In thys chapter dothe he the same, that he dyd in the Chapter goynge before, that is, moueth them to helpe the poore Bretheren at Jerusalem.

The. ix. Chapter.

The ii. Epistle

¶ He toucheth the false Apostles, & defendeth his auctorite and calling.

¶ The. x. Chapter.

I Paul my selfe beseche you by the mekenes of Christe, which when I am present a monge you am of no reputacion, but am boulde toward you being absente. I beseche you that I nede not to be bould when I am present (with that same cõfidẽce, where w^ch I am supposed to be boulde) against some which repute vs as though we walked carnally. Neuertheles though we walke compassed with the flesshe, yet we warre not fleshlye. For the weapens of oure warre are not carnal thinges, but thinges mighty in god /to caste downe strong holdes, wherwith we ouer throw imaginacions, ād euery hie thing, that exalteth it selfe against the knowledge of God, and bringe into captiuite al vnderstanding to the obedience of Christ, and are ready to take vengaunce on all disobedience, when youre obedyence is fulfilled. Loke ye on thiges after ỹ vtter apperaunce.

If any man trust in him selfe that he is Christes, let the same also consydre of him selfe, that as he is Christes, euẽ so are we christes. And though I shulde boste my selfe some what moare of oure auctorite which the Lorde hath geuen vs to edifie and not to destroye you, it shulde not be to my shame. This say I, lest I shulde seme as though I went a boute to make you afraid with letters. For the Epistles (saith he) are stronge: but his bodely presence is weake, and his speache is rude. Let hi that is suche thike on this wise, that as we are i wordes by letters when we are absent, such are we in dedes when we are present.

For we cannot find in our hartes to make oure selues of the numbre of thẽ, or to compare our selues to them, which laude them selues, neuertheles while they measure them selues with them selues, and compare them selues with the selues, they vnderstand nought. But we wyl not reioyce aboue measure: but accordyng to ỹ quantite of the measure which God hath destributed vnto vs, a measure that reacheth euen to you.

For

A * What saintes sygnifyed ỹ scripture, loke act. ix. c

IF the ministrige to ỹ * saintes is but superfluous for me to write vnto you: for I know your redines of mide wher of I bost my selfe vnto the of Macedonia, & saye that Achaia was prepared a yeare a goo, and youre feruẽtnes hath prouoked many. Neuertheles yet haue I sente these brethren, lest oure reioysinge ouer you shuld be i vaine in this behalfe, and that yee (as I haue sayde) prepare youre selues, leste paraduenture if they of Macedonia come with me, and finde you vnprepared, the bost that I made in this matter, shulde be a shame to vs. I saye not vnto you.

B Wherfore I thought it necessary to exhorte the brethrẽ, to come before hãd vnto you, for to prepare your good blessing promised afore, that it might be redie: so that it be a blessing, and not a defrauding. ✣ This ye remembre, howe ỹ he which soweth litle shal reape litle, ād he that soweth plenteously shall reape plenteously. And let euery man do acordyng as he hath purposed i his hert, not groudgingly, or of necessite. For God loueth a cheareful geuer.

Eccle. xxxv.

C God is able to make you riche in al grace, that ye in al thynges hauing sufficient vnto ỹ vtmost, maye be riche vnto al good workes / as it is writte. *

Psalm. xl.

He hath sparcd abroade and hath geuẽ to the pore, his rightwesnes remayneth for euer. He that fideth the sower sede, shal minister bread for fode, & shal multyplie youre sede and increace the frutes of youre rightwesnes ✣ ỹ on all partes, ye maye be made riche in all singlenes, which causeth thorow vs, thankes geuinge vnto God.

D For the office of this ministracyon, not only supplieth ỹ nede of ỹ saintes: but also is abundaunte herein, that for this laudable mynistrig, thãkes might be geuen to god of many, which prayse god for the obedience of your professig the gospell of Christe, and for your singlenes in destributing to them ād to al men, and i their prayers to god for you longe after you, for ỹ aboundãt grace of God geuen vnto you. Thankes be vnto god for his vnspeakeable gifte,

For we stretche not out oure selues beyond measure, as though we had not reached vnto you. For euen to you haue we come with the gospell of Christ, and we boost not oure selues out of measure in other mens labours. Ye and we hope/ when youre fayth is increased amonge you/ to be magnified accordynge to oure measure/ more largely, and to preache the gospell in those regions which are beyonde you: and not to reioyce of y which is by an other mans measure prepared al redy. Let him y reioyseth/ reioyse in the *Lord. For he y prayseth him selfe, is not alowed: but whom the Lord prayseth).

*Let euery man reioyse in that Christ dyed for him, and not in the holynes of hys awne workes.

¶ Paul (vnder sufferaunce) commendeth him selfe, and defendeth his auctorite agaynst the false prophetes.

The.xi. Chapter.

A We be maryed to Christ's not to y preacher.

Wolde to God, ye could suffre me a lytell in my folishnes: ye and I praie you for beare me. For I am gelous ouer you with godli gelousye. For I coupled you to one man, to make you a chaste virgin to Christ. But I feare lest as the serpent begyled Eue thorow his sutelte, euen so youre wittes shulde be corrupte from the singlenes that is i Christ. For yf he that cõmeth, preache a nother Jesus then him whome we preached: or yf ye receaue an other spirite thẽ that which ye haue receaued: ether another gospell then that ye haue receaued, ye myght right well haue bene content. I suppose that I was

Paul is equall with yhe Apostle.

not behynde the chefe Apostles. Though I be rude in speakinge, yet I am not so in knowledge. Now be it amõge you we are knowen to the vtmost what we are in all thynges. Dyd I ther i synne/ be cause I submytted my selfe, that ye might be exalted, and because I preached to you y gospel of God free? I robbed other congregacions, and toke wages of them to do you seruice w al. And when I was present, with you and had nede, I was greuous to no man for y ¶ which was lacking vnto me, the brethre which came from Macedonia, supplied: and in all thynges I kept my selfe y I shuld not be greueous to you: and so will I keape my selfe. If the trueth of Christ be in me, thys reioycinge shal not be take frõ me in the regions of Achaia. Wherfore because I loue you not? god knoweth. Neuertheles what I do/ that wyll I do to cut awaye occasion from them which desyre occasyon, that they myghte be founde lyke vnto vs in that wherin they reioyce. For the false Apostles, are disceatful worckers, and fassiõ them selues lyke vnto the Apposties of Christ. And no metuell, for Satan him selfe is chaunged into the fassion of an angell of lyght. Therfore it is no great thynge thoughe hys ministers fassion them selues as though they were the ministers of righteousnes: whose end shal be accordinge to their deades. I saye againe, lest anye man thincke that I am folysh: or els euen nowe take me as a fole, that I maye boast my selfe a lytle. That I speake, I speake it not after y wayes of the Lord, but as it were folyshly, whyle we are now come to boostinge. Seinge that manye reioyce after the flesshe, I wil reioyce also. + For ye suffre fooles gladly/ because that ye your selues are wyse. For ye suffre euẽ if a man bringe you into *bondage: if a man deuoure, if a man take: yf a man exalt him selfe: if a man smite you on the face. I ¶ speake as concerning rebuke, as though we had bene weake.

Now be it wherin soeuer eny man dare be bolde (I speake folishly) I dare be bolde also. They are Ebrues, so am I: They are Israelites, euẽ so am I. They are the seede of Abraham, euen so am I. They are y ministers of Christ (I speake as a foole) I am moare: In laboures moare aboundant: In stryppes aboue measure: In prison moare plenteously: In deadly ofte. Of the Jewes fyue tymes receaued I euery tyme. xl stryppes, saue one. Thryse was I beten with rodes. I was once stoned. I suffered thryse shipwracke. Nyght and daye haue I bene in the depe of the see, In iorneyinge often: in parels of waters: in parels of robbers: in ieopardies of myne awne nacion: in ieoperdies amonge the heathen. I haue bene in parels in cities, in parels in wildernes, in parels in the see, in parels amõg false brethre, in labour & trauel, in watchig oft, in honger, in thirst, in

in fastiges often, in colde and in nakednes. And besyde the thinges which outwardly happen vnto me, I am combred daily, and do care for all congregacions. Who is sicke, and I am not sicke? Who is hurte in the fayth and my hert burneth not? If I must nedes reioyce, I will reioyce of myne infirmityes.

The Notes.

* To moche mekenes and obedience is not alowed in the kyngedome of God, but al must be according to knowledge.

¶ Paul is taken vp into the thyrde heauen, and heareth wordes not to be spoken of.

The. xii. Chapter.

A IT is not expedient for me (no dout) to reioyce. Neuertheiesse I wil com to visions & reuelacions of the Lord. I knowe a man in Christ aboue. xiiii. yeares agone (whether he were in ỹ body I can not tell, or whether hee were oute of ỹ body I cannot tel, God knoweth) whych was taken vp in to the thyrd heauen. And I knowe the same man (whether in the body, or out of the body, I cannot tell God knoweth) how that he was taken vp into Paradyse, and hearde wordes not to be spoken, which no man can vtter. Of this man will I reioyce, of my selfe wil I not reioyce/ except it be of mine infirmities. And yet though I wolde reioyce, I shuld not be a fole: for I wolde saye the trouth. Neuertheiesse I spare, lest eny man shulde thinke of me aboue that he seythe me to be, or heareth of me.

And lest I shuld be exalted out of measure thrOw the aboundance of reuelacyons, ther was geuen vnto me * vnquietnes of the flesshe, the messengers of Satan to buffet me: because I shuld not be exalted out of measure. For this B thinge besought I the Lord thryse ỹ it myght departe frō me. And he sayd vnto me: my grace is sufficient for ỹ. For my C strength is made perfect thrOw weakenes. Very gladly therfor wil I reioyce of my wekenes/ ỹ the strength of Christ maye dwel in me. + Therfor haue I delectaciō in infirmites, in rebukes, in nede, in persecutions, in anguysh, for Christes sake. For when I am weake, then am I stronge.

I am made a fole in bosting my selfe: Ye haue cōpelled me: I ought to haue bē cōmended of you. For in nothig was I inferyoure vnto the chefe Apostles, thoughe I be nothing, yet the tokēs of an Apostle were wrought amonge you w al pacience, with signes, ād wonders D ād mightie dedes. For what is it where in ye were inferiors vnto other congregatiōs except it be therin ỹ I was not greuous vnto you. Beholde nowe the third time I am redy to come vnto you: ād yet wyl I not be greuous vnto you. For I seke not yours, but you. Also ỹ children ought not to laie vp for the fathers and mothers: but the fathers ād mothers for the children.

I wyl very gladly bestowe, and will be bestowed for your selues: though ỹ moare I loue you, the lesse I am loued againe. But be it that I greued you not: neuertheless I was craftie & toke you wyth gyle. Dyd I pyll you by any of them which I sent vnto you? I desired Titus/ and with him I sent a brother. Dyd Titus defraude you of anye thig? walked we not in our spirite? walked we not in like steppes? Again thinke ye that we excuse oure selues? We speake in Chryste in the syghte of God.

But we do all thynges dearly beloued for youre edifieng. For feare lest it come to passe, that when I come/ I shal not fynde you suche as I wolde: ād I shalbe foūd vnto you such as I wold not: I feare lest there be founde amōg you debate, enuieng, wrath, strife, backbytinges, whisperinges, swellinge and discorde, I feare lest when I com agayne/ god bringe me lowe amounge you, and I be constrained to bewaile manye of them which haue sinned al ready, ād haue not repēted of the vnclennes/ fornication & wantonnes which they haue committed.

The notes.

a* Unquietnes of the flesshe is here the violent wi-
stonding and agaynsaying and cuē the persecuting
of cuell mē which cōtinually troubled him, drabled
against his preaching. This was the minister of Sa
tan/that as it had bene wyth buffettes vexed hym.
His aduersaries which with their blasphemouse &
contrarioule teaching dyd dysquiet and tormente
him, destroing as fast as he edified, were the verye
pricke and desquietnesse of the flesshe, from which
he desireth the Lorde to be delyuered.

¶ He promyseth to come vnto them and exhorteth
thē so to ordre them selues ỳ he maye fynd thē par-
fect and of one minde.

The .xiii. Chapter.

A NOw come I the third time vnto you*ī ỳ mouth of two or thre witnesses shall euē-
tye thinge stande. I tolde you before, and tell you be-
fore: and as I saide when I was present wt you the seconde time, so write I now
beinge absente to theym which in tyme
past haue sinned, and to al other: that if
I come againe, I will not spare, seing
that ye seke experience of Christ which
speaketh in me, which amōg you is not
weake, but is mighty in you. And ver-
ly though it came of weakenes that he
was crucified, yet liueth he thorowe the
power of God. And we (no doute) are
weake in him: but we shal lyue wt hym,
by the might of God amonge you.

B Proue your selues whether ye are
in the faith or not. Examen youre owne
selues: knowe ye not your owne selues
how that Jesus Christ is in you/excep-
te ye be cast awaies? I trust that ye
shal know that we are not cast awaies.
I desire before god that ye do non euel:
not that we shoulde seme commendable
but ỳ ye shuld do that which is honeste:
and let vs be counted as lewde persō-
nes. We can do nothinge against the
trueth, but for the trueth. We are glad
when we are weake, and ye strong.
This also we wisshe for, euē ỳ ye were
perfect. Therfore write I these thinges
beinge absent/lest when I am present,
I shulde vse sharpnes according to the
¶ power which the lorde hath geuen me/
to edifie, and not to destroie. Finally e
brethren fare ye well, be perfecte, be of
good comforte, be of one mynde, liue in
peace, and the God of loue & peace shal
Sayntes Lo- be with you. Grete one another in an ho-
de artes, &c. ly kisse. All the *saincte salute you.
The grace of oure Lord Jesus Christ
and the loue of God, and the felosshippe,
of the holy goost be wt you all Amen.

¶ The ende of the seconde epistle to ỳ
Corinthians.
¶ Sent from Philippos a cytie in
Macedonia, by Titus and
Lucas.

The Epistle of

Sayncte Paul the Apostle vnto the Galathians.

¶ Paull reboketh them because they were fallen a-
waye from the Gospel, sheweth hys owne conuer-
syon, magnyfyeth hys office and Apostelshyppe, ād
declareth hymselfe to bee equall wyth the hye Apo-
stles.

The fyrst Chapter.

PAul an apostle not of men, nether by man, but by Je-
sus Christ, and by God the
father whiche raised hī frō
death: and all the brethren
which are with me.

Unto the congregations of Galacia.
Grace be with you ād peace from God
the father, and from oure Lorde Jesus
Christe, whiche gaue him selfe for oure
sinnes, to delyuer vs from this presēte
euel worlde, thorow the wyl of god our
father/to whome be praise for euer and
euer Amen.

I maruaile that ye are so soone tur-
ned from hym that called you i ỳ grace
of Christ, vnto another Gospell, which
is nothyng els / but that there be some
whiche trouble you, and intende to per-
uert the Gospel of Christ. Neuertheles
though we our selues, or an angell frō B
heauen, preache any other Gospel vn
to you, then that whiche we haue prea-
ched vnto you, holde hym as a cursed.
As I saide before, so saie I now againe,.
yf any man preache any other thing vn
to you, then that ye haue receaued, hold
him accursed. Preach I mans doctrine
or Godes? Other go I about to please
men? if I studyed to please men, I were
not the seruaunt of Christe.

I certifie you brethren, that the
Gospel

The notes.

a* Unquietnes of the flesshe is here the violent wi-
stonding and agaynsaying and cuē the persecuting
of cuell mē which cōtinually troubled him, drabled
against his preaching. This was the minister of Sa
tan/that as it had bene wyth buffettes vexed hym.
His aduersaries which with their blasphemouse &
contrarioule teaching dyd dysquiet and torment
him, destroing as fast as he edified, were the verye
pricke and desquietnesse of the flesshe, from which
he desireth the Lorde to be delyuered.

¶ He promyseth to come vnto them and exhorteth
thē so to ordre them selues ỳ he maye fynd thē par-
fect and of one minde.

The .xiii. Chapter.

A NOw come I the third time vnto you * ī ỳ mouth of two or thre witnesses shall euery thinge stande. I tolde you before, and tell you be fore: and as I saide when I was present wt you the seconde time, so write I now beinge absente to theym which in tyme past haue sinned, and to al other: that if I come againe, I will not spare, seing that ye seke experience of Christ which speaketh in me, which amōg you is not weake, but is mighty in you. And verely though it came of weakenes that he was crucified, yet liueth he thorowe the power of God. And we (no doute) are weake in him: but we shal lyue wt hym, by the might of God amonge you.

B Proue your selues whether ye are in the faith or not. Examen youre owne selues: knowe ye not your owne selues how that Jesus Christ is in you/except ye be cast awaies? I trust that ye shal know that we are not cast awaies. I desire before god that ye do non euel: not that we shoulde seme commendable but ỳ ye shuld do that which is honeste: and let vs be counted as lewde persō-
nes. We can do nothinge against the trueth, but for the trueth. We are glad when we are weake, and ye strong. This also we wisshe for, euē ỳ ye were perfect. Therfore write I these thinges beinge absent/lest when I am present, I shulde vse sharpnes according to the
C power which the lorde hath geuen me/ to edifie, and not to destroie. Finally ye brethren fare ye well, be perfecte, be of good comforte, be of one mynde, liue in peace, and the God of loue & peace shal
Saynctes Lorde artes, &c. be with you. Grete one another in an holy kisse. All the * sainctes salute you.

The grace of oure Lord Jesus Christ and the loue of God, and the felosshippe of the holy goost be wt you all Amen.

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nether by man, but by Je-
sus Christ, and by God the father whiche raised hī frō death: and all the brethren which are with me.

Vnto the congregations of Galacia. Grace be with you ād peace from God the father, and from oure Lorde Jesus Christe, whiche gaue hym selfe for oure sinnes, to delyuer vs from this presēte euel worlde, thorow the wyl of god our father/to whome be praise for euer and euer Amen.

I maruaile that ye are so soone turned from hym that called you i ỳ grace of Christ, vnto another Gospell, which is nothyng els / but that there be some whiche trouble you, and intende to peruert the Gospel of Christ. Neuertheles though we our selues, or an angell frō B
heauen, preache any other Gospel vn to you, then that whiche we haue preached vnto you, holde hym as a cursed i As I saide before, so saie I now againe, yf any man preache any other thing vn to you, then that ye haue receaued, hold him accursed. Preach I mans doctrine or Godes? Other go I about to please men? if I studyed to please men, I were not the seruaunt of Christe.

I certifie you brethren, that the Gospel

gospel which was preached of me, was not after the maner of men, nether receaued I it of man, nether was I taught it: but receaued it by the reuelacion of Jesus Christ. For ye haue herde of my cõuersacyõ i tyme paste, in the Jewes wayes, how that beyond measure I persecuted the congregacion of God, and spoiled it: and preuayled in the Jewes lawe, aboue many of my companions, which were of mine owne nacion, & was a much more feruent maintayner of the traditions of the elders.

D But when it pleased god, which seperated me from my mothers wombe, ād called me bi his grace, for to declare his soune by me, that I shuld preache hym among the heathē: immediatly I cõmuned not of ỹ matter wt flesche & bloud, nether returned to Jerusalem to them which were Apostles before me: but wēt my waye into Arabia, and came againe vnto Damasco. Thē after thre yeare I returned to Jerusalē to se peter, & abode wt hi. xv. daies, no nother of ỹ Apostles sawe I, saue James ỹ Lordes brother. The thiges which I write, beholde god knoweth I lye not.

After that I wente into the costes of Siria & Cilicia & was vnknowen as touchige my persõ vnto ỹ cõgregatiõs of Jewry, which were in Christ: But they hearde only ỹ he whiche persecuted vs in tyme past, nowe preacheth the fayth which before he destroyed. And they glorified god one in my behalfe.

The notes.

Paule though he came longe after the Apostles, yet had he not his auctorite of Peter, or ony of ỹ went before him. Nether brought he with him letters of recommendation or bulles of confyrmation. But the confyrmation of his apostleshyp was the word of god/conscience of men, ād the power of the spyrite that testyfyed wyth him by miracles and manyfold giftes of grace.

a * Flesh & bloud here signyfy men or mens cõcel. The withstādeth Peter in the face & prooueth that the lawes cyrcumcysiõ are not necessary to saluatiõ.

The. ii. Chapter.

A THen. xiiii. yeates therafter I went vp againe to Jerusalem wt Barnabas, & toke with me Tytus also. Yee and I wente vp by reuelacion & cõmuned wt them, of the gospel, which I preache amonge the Gentiles: but betwene our selues, with them whiche were counted chef, lest it shuld haue bene thought that I should rūne or had runne in vayne. Also Titus which was wyth me, though he were a Greke, yet was not cõpelled to be circumcised, and ỹ because of icommers beyng false brethren whyche came in amonge other to spye out oure libertie which we haue i Christ Jesus, ỹ they myght bring vs i to bondage. To whom we gaue no rowme, no not for the space of an houre/as concerninge to be brought into subiectyon: ād that because that the trueth of the Gospell myght continue with you.

B Of them which seined to be great (what they were in tyme passed it maketh no matter to me: God loketh no mans person) neuertheless they which semed great, added nothyng to me. But contrary wyse, when they sawe that the Gospell ouer the vncircūsion was committed vnto me, as the Gospel ouer the *circumcisyon was vnto Peter: for he that was mighty in Peter in the Apostleshype ouer the circumcisyon, the same was myghty in me amonge the Gentyles: and therfore when they perceaued ỹ grace that was geuen vnto me, then James, Cephas, and John, which semed to be pylers, gaue to me and Barnabas ỹ ryght handes, and agreed with vs, that we shoulde preache amonge the heathen: and they amounge the Jewes: wantinge only that we shulde remember the poore. Which thinge also I was diligent to do.

C And when Peter was come to Antioche, I withstode him in the face/for he was worthy to be blamed. For yer that certayne came from James, he eat wyth the Gentyls. But when they were come, he withdrue and seperated him self, fearynge them whych were of the circumcisyon. And the other Jewes dissembled likewise, in so moche that Barnabas was brought in to their simulacion also. But when I sawe, that theye wente not the right way after the trueth of the Gospel, I sayde vnto Peter before all men, yf ỹ beynge a Jewe, lyueste after the maner of the gentyles, & not as do ỹ Jewes.

why

why causeste thou the Gentiles to lyue as do the Iewes? ¶ We which are Iewes by nature, & not sinners of the gentiles, knowe that a man is not iustified by the * deades of the lawe: but by the faith of Iesus Christ. And therfore we haue beleued on Iesus Christ, that we might be iustified bi the faith of Christ, ād not by the dedes of the lawe: because that by the dedes of the lawe no flesche can be iustified.

*Wedes of ye lawe iustifye not, but faith iustifyeth.

If then whyle we sekt to be made rightwes by Christ, we our selue ar koūde sinners, is not then Christe ỹ ministre of sinne? God forbid. For if I build agayne that which I destroied, thē make I my selfe a trespasser. ** But I thorowe the lawe am dead to the lawe: ỹ I mygh̄t liue vnto god. I am crucified wyth CHRYSTE. I lyue verely: yet now not I, but Christ lyueth in me. For the lyfe which I now lyue in ỹ flesh, I liue by the faith of the sonne of God which loued me, and gaue him selfe for me. I despise not the grace of god. For if righteousnes com of ỹ law, thē Christ died in vaine.

The notes.

a ** But I thorowe the lawe am dead to the lawe, ỹ is/ by the lawe of lybertie & grace graunted i Christ, I am deliuered from the law of bondag, mynistred by Moses, and from the burthen & curse therof. ¶ He rebuketh the vnstedfastnes of ỹ Galathians shewynge the vnperfectenes of ỹ lawe, & declareth neuertheles that it was not geuen for naughte.

¶ The. iii. Chapter.

A O folysshe Galathians: who hathe bewytched you ỹ ye should not beleue ỹ trueth? To whom Iesus Christe was described before ỹ eyes, and amonge you crucified. This onelye wolde I learne of you, receaued ye the spirite by the dedes of the law, or els by preaching of the faith? Are ye so vnwyse, that after ye haue begonne in the spirite ye wold now end in the flesh? So many thinges ye haue suffered i vaine, yf that be vain. ¶ Which ministred to you the spirite, & worketh miracles among you doth he it thorow ỹ dedes of the lawe, or by preaching of ỹ faith? *Euen as Abraham beleued God, and it was assribed to hi for righteousnes. Vnderstande therefore, that they which are of faith, the same are the chyldren of Abraham.

Gene. xv. b
Rom. iii. a
Iacob. ii. b

For the scripture saw afore hand, that God wold iustifye the Heathen thorow faith, and therfore shewed before hande glad tydynges vnto Abraham: In thee shall all nacyons be blessed. So then they which be of faith, are blessed wyth faithfull Abraham. For as many as are vnder the deades of the lawe, are vnder malediccyō. For it is writen cursed is euerye man that contynueth not in all thynges which are written in the boke of the lawe, to fulfyll them. That no man is iustifyed by the lawe in the syght of God, is euident. For the iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfilleth the thinges contayned yn the lawe (shall lyue in them). But Christ hath deliuered vs from the curse of the law, and was made and * a cursed for vs. For it is wrytten: cursed is euerye one that hangeth on tree, that the blessynge of Abraham mygh̄t come on ỹ Gentiles thorow Iesus Christ, and that we might receaue the promes of the spirete thorow fayth. Brethren, I wyll speake after the maner of mē. Though it be but a mans testamēte yet no man despyseth it, or addeth eny thing therto, whē it is once alowed. ¶ To Abraham & hys seed were the promyses made. He sayth not in the seedes, as many: but in thy sede, as i one which is Christ. This I say e that ỹ law wyhych begonne after warde, beyonde iiii. C. & xxx. yeares, doth not disanul ỹ testament, that was confirmed afore of God vnto Christward, to make the promes of none effect. For yf the inheritaunce come of the lawe, it commeth not to promes. But god gaue it vnto Abraham by promes.

Wherfore then serueth ỹ law? The law was added because of transgression (tyll the seed came to whych the promes was made) and it was ordeyned bi Angeles in the hande of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst ỹ promes of God? God forbyd. Howbeit yf ther had bene a lawe geuen which could haue geuen * lyfe: then no dout ryghtwesnes shuld haue com by ỹ law: But ỹ scrypture concludeth al thinges vnder syn ỹ ỹ promes by ỹ fayth of Iesus

Jesus Christ shulde be geuen vnto the ỹ beleue. ✝ Wherfore that fayth came, we were kepte and shut vp vnder the lawe vnto the faith which shuld afterwarde be declared.

Wherfore the lawe was oure scole-master vnto the tyme of Christ, that we myght be made rightwes by faith. But after that faith is come, now are we no longer a* vnder a scole maister. For ye are all the sonnes of God by the fayth which is in Christ Jesus. For al ye that are baptised/haue put on Christ. Now is there no Jewe nether gentile: ther is nether bonde nor fre: there is nether mā nor woman: but ye are al one thinge in Christ Jesu. If ye be Christes, then are ye Abrahams sede, and heires by promises.

The notes, *Christ was accursed for vs sakes, that is: he was punysshed and slayne for oure synnes.
*The lawe geueth no lyfe but threatneth death.
a* To be vnder a scole master: to be vnder the lawe are both one/and are expounded in the prologe to ỹ Romaynes, the leafe. lxii
Paul sheweth ỹ thorow Christ we be delyuered frō ỹ lawe: rebuketh ỹ vnthankefulnes of the Galathians.

The. iiii. Chapter.

And I saie that the heyre as longe as he is a childe, differeth not from a seruaunt/ though he be lord of al, but is vnder tuters and gouerners, vntil the time appointed of the father. Euen so we, as longe as we were children, were in bondage vnder the ordinaunce of the worlde. But when ỹ* time was ful come, God sent his sonne borne of a woman and made bond vnto the lawe, to redeme them which were vnder the lawe: ỹ we thorow electyon myght receaue the inheritaunce ỹ belongeth vnto ỹ naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne into our hertes, which crieth Abba father. Wherfore now, ỹ arte not a seruaūt, but a sonne. If thou be ỹ sonne, ỹ arte also the heire of God thorow Christe. ✝

Not withstandinge, when ye knew not god ye did seruice vnto thē, which by nature were no Goddes. But now seynge ye know god (yea rather are knowen of god (how is it ỹ ye tourne againe vnto ỹ weake & bedgarly ceremonies, wher vnto againe ye delire afresh to be ī bōdage:

Begarlye ceremonyes.

Ye obserue dayes/ and monethes, and tymes, and yeares. I am in feare of you least I haue bestowed on you labour in vayne.

Brethren I beseech you/be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe/how thorowe infyrmitie of the flesh e, I preached the Gospell vnto you at the fyrste. And my temptacion which I suffered by reason of my flesh e, ye despised not, neither abhorred, but receaued me as an Aungel of God: yea as Christ Jesus. How happy were ye then: for I beare you recorde ỹ if it hadde bene possible ye woulde haue plucked out your owne eyes, and haue geuen them to me. Am I therfore become youre enemy, because I tell you the trueth.

Infirmyte & tēptatyō are persecution, rebuke ād ỹ crosse.

They are gelous ouer you amysse. Yea, they intende to exclude you, that ye shoulde be feruent to themwarde. It is good alwayes to be feruente, so it be in a good thinge, and not onely when I am presente wyth you.

My lytle chylderen (of whom I trauayle in byrth agayne/ vntyl Christ bee fashioned in you) I wold I were with you nowe, and could chaunge my voyce: for I stande in a doubte of you. Tell me ye that desyre to be vnder the lawe/ haue ye not hearde of the lawe: ✝ For it is written that Abraham had two sonnes, the one by a bond mayde/ the other by a fre woman. Yea and he which was of the bond woman was borne after the flesh: but he which was of the fre womā was borne by promes. Which thynges betoken mysterye. For these women are two testamentes, the one from the moūt Sina, which gendreth vnto bondage which is Agar. For monte Sina, is called Agar in Arabia/ and bordreth vpon the cytye, which is now Jerusalem, and is in bondage wyth her chylderen.

But Jerusalem: which is aboue is free, which is the mother of vs all. For it is written, Reioyce thou baren, that bearest no Chylderen, breake forth and crye, thou that trauelest not. For the desolate hath many moo chylderen thē she which hath an husbande. Brethren we are after the maner of Isaac, chylderen of promes. But as thē he that was borne

ne carnalli, persecuted hi that was borne spritually. Euen so is it nowe. Neuertheles what saith ỹ scripture: put away the bonde woman and her sonne. For ỹ sonne of the bonde woman shall not be heyre wt the sonne of ỹ free womã. So then brethren we are not chyldren of the bond woman: but of the free woman.

The notes

a * The tyme ful com, was the time of Christes commynge whych made an ende of the lawe & deliuered vs from the burthen therof.

He laboureth to drawe them awaye from circumcysion, sheweth them the battayl betwyxt, ỹ spryte & the flesh, and the frutes of them both.

The .v. Chapter.

STand fast therfore in the lybertye wherwith Christ hath made vs free, & wrap not your selues agayne in the yoke of bondage. Beholde I Paul saye vnto you, that if ye be circumcised, Christ shal profyt you nothinge at al. I testifie agayne to euery man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quite from Christ as many as are iustified by the lawe, and are fallen frō grace. We loke for, and hope in ỹ spryte to be iustified thorow faith. For in Iesu Christ neither is circumcysyon, auye thing worth, other yet vncircūcisiō, but * fayth which by loue is mighty in operacion. Ye dyd rūne wel: who was a let vnto you, that ye shoulde not obeye the trueth? Euen ỹ counsel that is not of hi that called you. A lytle leuen doth leuen the whole lompe of dowe.

B I haue truste towarde you in ỹ Lorde, that ye shuld be none other wise minded. He that rebuketh you, shal bere his iudgment what soeuer he be. Brethren yf I yet preach circumcision: why do I then yet suffer persecution? For then had the offence which the crosse geueth, ceased. I wolde to God they were seperated from you, which trouble you. Brethren ye were called into (lybertye) only let not youre liberrie be an occasiō vnto the flesshe, but in loue serue one another.

For al the lawe is fulfylled in one worde, C whych is this: thou shalt loue thyne neyghbour as thy selfe. If ye byte and deuour one another: take hede lees ye be consumed one of another.

✠ I saye walke in the spryte, and fulfyl not the lustes of the flesshe. For the flesshe lusteth contrarye to the spirite, and the spryte contrary to the flesshe. These are contrary one to the other, so that ye cannot do that whych ye wolde. But & yf ye be led of ỹ spryte, then are ye not vnder the lawe. The dedes of the flesshe are manifest, which are these, aduoutrie, fornicacion, vncleannes, wantōnes, ydolatrye/witchecraft, hatred, variaunce, zele/wrath, stryfe/sedicion, sectes, enuying, murther, dronkennes, glottony, and soche like of the which I tell you before as I haue tolde you in time past, that they whych commyt soche thynges, shall not inherite, ỹ kyngdome of God. But * ỹ frute of the spryte is, loue, ioye, peace, long sufferinge, gentlenes, goodnes, faythfulnes, meakenes, temperancy. Agaynst suche ther is no lawe. They that are Christes/haue crucifyed ỹ flesshe with the appetites and lustes. ✠

✠ If we liue in the spryte, let vs walke in the spryte. Let vs not be vaine glorious, prouokig one another, & enuieng one another.

The notes.

To commyt suche dedes maketh vs vnder dampnation of the lawe

* The frute of the spryte. These dedes testyfy that we are not vnder the dampnation of the lawe.

C He exhorteth them to brotherly loue, and one to beare with another: In the ende he warneth them to beware of circumcysyon.

The .vi. Chapter.

BRethren, yf eny man be fallen by chaunce into eny faute: ye whych are spirituall, healpe to amende him in ỹ spryte of meknes: considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen/and so fulfyll the law of Christ. If eni man seme to hym selfe that he is somwhat, whē in dede he is nothinge, the same deceaueth him selfe in hys imaginacion. Let euery man proue his awne worke, and then shal he haue reioysynge in hys awne selfe, & not in another. For euery man shall beare his awne burthen.

Let him that is taught i the worde, minister vnto hym that teacheth hym, i al good thinges. Be not * deceaued, God is not mocked.

For

ne carnalli, persecuted hi that was borne spritually. Euen so is it nowe. Neuertheles what saith ỹ scripture: put away the bonde woman and her sonne. For ỹ sonne of the bonde woman shall not be heyre wt the sonne of ỹ free womã. So then brethren we are not chyldren of the bond woman: but of the free woman.

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He laboureth to drawe them awaye from circumcysion, sheweth them the battayl betwyxt, ỹ spryte & the flesh, and the frutes of them both.

The .v. Chapter.

STand fast therfore in the lybertye wherwith Christ hath made vs free, & wrap not your selues agayne in the yoke of bondage. Beholde I Paul saye vnto you, that if ye be circumcised, Christ shal profyt you nothinge at al. I testifie agayne to euery man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quite from Christ as many as are iustified by the lawe, and are fallen frō grace. We loke for, and hope in ỹ spryte to be iustified thorow faith. For in Iesu Christ neither is circumcysyon, auye thing worth, other yet vncircūcisiō, but * fayth which by loue is mighty in operacion. Ye dyd rūne wel: who was a let vnto you, that ye shoulde not obeye the trueth? Euen ỹ counsel that is not of hi that called you. A lytle leuen doth leuen the whole lompe of dowe.

B I haue truste towarde you in ỹ Lorde, that ye shuld be none other wise minded. He that rebuketh you, shal bere his iudgment what soeuer he be. Brethren yf I yet preach circumcision: why do I then yet suffer persecution? For then had the offence which the crosse geueth, ceased. I wolde to God they were seperated from you, which trouble you. Brethren ye were called into (lybertye) only let not youre liberrie be an occasiō vnto the flesshe, but in loue serue one another.

For al the lawe is fulfylled in one worde, C whych is this: thou shalt loue thyne neyghbour as thy selfe. If ye byte and deuour one another: take hede lees ye be consumed one of another.

✠ I saye walke in the spryte, and fulfyl not the lustes of the flesshe. For the flesshe lusteth contrarye to the spirite, and the spryte contrary to the flesshe. These are contrary one to the other, so that ye cannot do that whych ye wolde. But & yf ye be led of ỹ spryte, then are ye not vnder the lawe. The dedes of the flesshe are manifest, which are these, aduoutrie, fornicacion, vncleannes, wantōnes, ydolatrye/witchecraft, hatred, variaunce, zele/wrath, stryfe/sedicion, sectes, enuying, murther, dronkennes, glottony, and soche like of the which I tell you before as I haue tolde you in time past, that they whych commyt soche thynges, shall not inherite, ỹ kyngdome of God. But * ỹ frute of the spryte is, loue, ioye, peace, long sufferinge, gentlenes, goodnes, faythfulnes, meakenes, temperancy. Agaynst suche ther is no lawe. They that are Christes/haue crucifyed ỹ flesshe with the appetites and lustes. ✠

✠ If we liue in the spryte, let vs walke in the spryte. Let vs not be vaine glorious, prouokig one another, & enuieng one another.

The notes.

To commyt suche dedes maketh vs vnder dampnation of the lawe

* The frute of the spryte. These dedes testyfy that we are not vnder the dampnation of the lawe.

C He exhorteth them to brotherly loue, and one to beare with another: In the ende he warneth them to beware of circumcysyon.

The .vi. Chapter.

BRethren, yf eny man be fallen by chaunce into eny faute: ye whych are spirituall, healpe to amende him in ỹ spryte of meknes: considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen/and so fulfyll the law of Christ. If eni man seme to hym selfe that he is somwhat, whē in dede he is nothinge, the same deceaueth him selfe in hys imaginacion. Let euery man proue his awne worke, and then shal he haue reioysynge in hys awne selfe, & not in another. For euery man shall beare his awne burthen.

Let him that is taught i the worde, minister vnto hym that teacheth hym, i al good thinges. Be not * deceaued, God is not mocked.

For

For what soeuer a mā soweth, that shal he reape. He that soweth in his flesche shal of ẏ flesh reape corrupcō. But he that soweth in the spryte, shal of ẏ spryte reape lyfe euerlastinge. Let vs not be wery of wel doinge. For when the time

¶ ii. Tessalo iii. is come, we shal reape w̄ oute wetines. Awhile we haue therfore time, let vs do good vnto al men, and specyallye vnto theym whyche are of the houshoulde of fayth. ☙

Beholde howe large a letter I haue writen vnto you with mine owne hand. As many as desyre with outwarde appearaunce to please carnally/ they constraine you to be circumcised, onelye because they wolde not suffer persecucyō with the crosse of Christe. For they thē selues whyche are cyrcumcysed, kepe not the lawe: but desyre to haue you circumcysed, that they might reioye ī your flesche.

God forbyd that I shoulde reioyce, but in ẏ crosse of our Lord Jesu Christ, wherby the worlde is crucyfied as touchyng me, and I as touching ẏ world. For in Christ Jesu nether circūcysyon auayleth any thing at al, nor vncyrcūcisyon: but a*new creature. And as many as walke accordig to this rule, peace be on them, and mercy, and vpon Israel that pertayneth to god. From hence forthe, let no man put me to busynes. For I beare in my bodye ẏ markes of the Lorde Jesu.

Brethren the grace of oure Lorde Jesu Christ be with your spryte Amen.

* Nothinge helpeth saue to be a newe creature.

¶ Vnto the Galathians writtē from Rome.

¶ The Epistle

of Saint Paul the Apostle vnto the Ephesians.

¶ The euerlasting ordinaunce and election of God in sauing all men thorowe Christ Jesus hys sonne. We are ordened vnto good workes. The dominion of Christ.

¶ The fyrst Chapter.

Paule an Appostle of Jesus Christ, by the wyll of God. A

To the sainctes, whych are at Ephesus, and to thē whyche beleaue on Jesus Christ.

ii. Cor. i. a. i. Pet. i. a

Grace be with you and peace from God oure father, and from the Lorde Jesus Christ. Blessed be God the Father of oure Lorde Jesus Christe, whiche hath blessed vs w̄ all maner of spiritual blessynges in heuenly thyngs by Chryste, accordinge as he had chosen vs in hym, before the foundacion of the world was layde, that we shoulde be sainctes, and without blame before hym, thorowe loue. And ordeyned vs before thorow Jesus Christe to be heyers vnto hym selfe, according/ to the pleasure of hys wyl, to the prayse of the glorye of hys grace, wherwith he hathe made vs accepted in the beloued.

B Predestynacyon

By whom we haue redemption thorow hys bloude, euen the forgeuenesse of sinnes, according to the riches of his grace, which grace he shed in vs aboundauntlye in all wysdom, and prudence. And hath opened vnto vs the * mystery of his wyl, acording to hys pleasure, and purposed the same in hym selfe / to haue it declared when the tyme were full come, that all thynges, both the thinges which are in heauen, and also the thynges which are in earthe shoulde be gathered together, euen in Chryste, that is to saye, in hym in whome we are made heyres, and were therto predestinate accordinge to the purpose of hym whyche worketh al thinges, after the purpose of hys owne wil: ẏ we which before trusted in Christe, should be vnto the prayse of hys glory.

Redēpcyō is ẏ forgeuenes of synne.

Mysterye is secret cōcel

Predestynacyon ¶

In

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Mysterye is secret cōcel

Predestynacyon ¶

In

In whom also ye (after that ye heard ꝑ worde of trueth, I meane the Gospell of youre saluacyon, wherin ye beleued) were sealed wyth the holy spyrite of promes, whych is the ernest of oure inherytaunce, to redeme the purchased possessyon, a ꝑ vnto ꝑ laude of hys glory.

Wherfore euen I (after that I heard de of the fayth which ye haue in the Lorde Jesu, and loue vnto all the sayntes) cease not to geue thankes for you, makinge mencion of you in my prayers, that the god of oure lorde Jesus Christ and the father of glori/might geue vnto you the spyrite of wysdome, and open to you the knowledge of hym selfe, and lyghten the eyes of your myndes, that ye myght knowe what that hope is, where vnto he hath called you, and what the ryches of his glorious inheritaunce is vpon ꝑ saynctes, ād what is the exceading greatnesse of hys power in vs warde, whyche *beleue accordynge to the workynge of ꝑ hys myghty power, which he wrought in Chryste, when he rayled hym from ꝑ the dead, and set hym on his ryght hand in heuenly thinges, aboue all rule, power, and myght and dominacyon, and aboue al names that are named, not in this worlde only, but also in the worlde to come: and hath put all thynges vnder his fete, and hath made him aboue al thinges, the heed of the congregacyō which is his body and the fulnes of him ꝑ fylleth all in all thinges.

Where faith ed Chryst is, there is loue ed al ꝑ are Sanctyfyed in his blodde

* sayth ys the worke of God onelye, euen as was that rayſyng vp of Chryſt.

¶ Paul sheweth them what maner of people they were before their conuersion, and what they are now in Chryst.

The.ii. Chapter.

And you hath he quyckened also that were dead in treſpasse and synne, in the which in time passed ye walked, accordynge to the course of this world, and after the gouernet that ruleth in the ayer, the spyrite ꝑ now worketh in the chyldren of vnbeleefe, amōge whych we also had oure conuersacyon in tyme past, in ꝑ lustes of oure flesshe/ and fulfylled the wyll of the flesshe and of the mynde: and were *naturally the chyldren of wrath, euē as wel as other.

But God which is rych in mercy thorow his greate loue wherwyth he loued vs/euen when we were dead by synne/ hath quickened vs to gether in Chryst (for by grace are yee saued) and hath rayſed vs vp together and made vs sit together in heauenly thinges thorowe Chryst Jesus, for to shewe in tymes to come the exceading riches of his grace, in kyndnes to vswarde in Chryst Jesu. For by grace are ye made safe, thorowe fayth, and that not of your selues. For it is the gift of God, and commeth not of workes, least anye man shoulde boaste hym selfe. For we are hys workemanshyppe created in Christ Jesu vnto a* good workes, vnto the which God ordeyned vs before that we shoulde walke in them.

Wherfore remembre that ye beinge in tyme passed Gentiles in the flesshe, ād were called vncircumcision to thē wich are called circumcision in the flesh, wich circumcision is made by handes: Remembre I saye, that ye were at that tyme without Chryst, and were reputed aliantes from the comen welth of Israel and were strauugers from the b* testamentes of promes, and had no hope, and were without God in thys worlde. But now in Christe Jesu/ye whiche a while ago were farre of, are made nie by the bloud of Chryst.

For he is our peace, which hath made of both one, and hath broken downe the c* wall, that was a stoppe betweane vs, ād hath also put away thorow hys flesh d* ꝑ cause of hatred, that is to say ꝑ lawe of commaundementes, contayned in the law writtē, for to make of twayne one newe man in him selfe so making peace: and to reconcile both vnto god in one body, thorow his crosse, and slewe hatred there by: and came and preached peace to you which were a far of, to thē that were nye. For thorow him, we both haue an open waye in/in one spirite vnto the father.

¶ Now therfore are ye no more strāgers and forenners: but citesyns with ꝑ housholde of God: and are buylte vpon the e* foundacion of the Apostles, and Prophetes. Jesus Christ being ꝑ head corner stone, in whome, euery building coupleth together, groweth vnto an ho-

ly[e] *temple in the Lorde, in whom ye also are built together, and made an habitacyon for God in the spirite.

a* The promises of mercye in Chrystes bloude are made vs on that condition that we kepe the lawe & loue one another as Chryst loued vs.

b* The Gentyles tyll Chryst came, were not vnder the couenaunt of mercy, but the Jewes onely.

c* Moises law that was the wall and cause of hate betwene the Jewes and gentyles, is taken away: In whose steade is Josue come to loue one another as Chryst loued vs.

d* The cause of hatred betwene the Heathen, and the Jewes. For by the lawe wold the Jewes be better then the heathen. But now that they both haue one spirite thrō Chryst wythout the lawe, ỹ hatred hath an end, and the one is euen as the other in Chryst.

e* Foundation is the word of God.

f* Temple in the epistles of the apostles signifieth the congregation of faithfull, holye and vertuous men. Somtyme it signifieth the hert of euery Christian, as in. ii. Cor. vi. d. e. f. i Cor. iii. and. vi. d

¶ He sheweth the cause of his preferment/ delyreth them not to faynte because of hys trouble and prayeth god to make them stedfaste in his spyrite.

The. iii. Chapter.

FOr this cause I Paul am i the bondes of Jesus Chryst for youre sakes whych are heathen: If ye haue hearde of the mynystracion of the grace of god, which is geuen me to youwarde. For by reuelacyō shewed he this misterye vnto me as I wrote aboue in fewe wordes, wher by when ye reade ye may know, myne vnderstanding in the misterye of Chryst, wich mistery in times passed was opened vnto the sonnes of men, as it is now declared vnto hys holy apostles and prophetes by the sprite: that the Gētiles shoulde be inheritours also, and of the same bodye, and partakers of hys promes that is in Chryste, by the meanes of the gospell, wherof I am made a minister, by the gyfte of the grace of god, geuen vnto me throwe ỹ workinge of hys power.

Vnto me the least of al saīctes, is thys grace geuen, that I shuld preache among the Gentiles the vnserchable ryches of Chryst, and to make all men see what the felloshippe of the misterye is, which from the beginning of the worlde hath ben hid in God, whych made al thinges thrōw Jesus Chryst/ to the entent that now vnto the rulers and powers i heauen myght be knowen by the congregation, the many folde wysdom of god, according to the eternal purpose which he purposed in Chryst Jesu our Lorde, by whome we are bolde to drawe nyghe in ỹ trust which we haue by fayth on hi.

Wherfore I desire that ye faynte not because of my tribulations for your sakes: which is your praise.

For this cause I bowe my knees vn to the father of our Lord Jesus Chryst, C which is in earth/ that he wolde graunt you acording to the riches of his glory, that ye maye be strengthed with myght by his spyrete in ỹ inner man that Chryst maye dwell in youre hertes by* faith/ ỹ ye beinge roted and grounded in loue / might be able to comprehende with all saīctes, what is ỹ bredeth and length, depth and heith: and to know what is ỹ Galath. 4. loue of Chryst, which loue passeth knowledge: that ye myghte be fulfylled with all maner of fulnes which commeth of God.

Vnto him that is able to do exceading aboūdatly, aboue al that we aske D or thincke accordinge to the power that worcketh in vs bee praise in the congregacion by Jesus chryst, throwe all generations from tyme to tyme. Amen. ℣

The notes.

Where true fayth i Chryst is, there is loue to ỹ neyboure. And fayth and loue maketh vs vnderstande al thynges. Faith vnderstādeth the secretes of god, and the mercy that is geuen her in Chryst. And loue knoweth her dutie to her neighboure, and can interprete al lawes and ordinaunces and knoweth how farre forth they are to be kepte, and when to be dispensed with.

¶ He exhorteth them vnto mekenes, lōge suffering vnto loue and peace, euery one to serue and edify another with the gifte that God hath geuen him, to beware of straunge doctrine, to laye aside the olde conuersation of grosse lustes, and to walke in newe life.

The. iiii. Chapter.

THerfore which am in bondes for the Lordes sake exhorte you, ỹ ye walke worthy of the vocation where- A with ye are called, in al hūblenes of mind, and mekenes, and lōge suffringe, for bearing one another throwe loue, and that ye be diligent to kepe the vnitie of the spyrete in the bond of peace, being one body, ād one spyrete euē as ye are called in one hope of your callynge. Let there be but one Lorde, one faith/ one baptime: one God and father of al which is aboue al throw al, and in you all. ℣

Vnto

* Unto euery one of vs is geuen grace, accordinge to the measure of the gyfte of Christ. Wherfore he sayth: He is gone vp an hye and hath ledde captiuitie captiue, & hath geuen gyftes vnto men. That he ascēded: what meaneth it, but that he also descēded fyrst into the lowest partyes of the erth? He that descended is euen the same also that ascended vp, euen aboue al heauēs, to fulfyll all thinges. And the very same, made some Apostles/some Prophetes/som Euangelistes, some Sheperdes, & som Teachers: that the saynctes myght haue all thynges necessary to worcke and minister with all/to the edifying of the body of Christ, tyl we euery one (i ỹ vnitie of faith, and knowledge of ỹ sonne of God) growe vp vnto a parfayct man, after the measure of * age of the fulnes of Christ. ✠ That we hensforth be no more childzen, wauering and caryed wyth euerye wynde of doctrine, by the wyly nes of men and craftynes, wherby they laye awayte for vs to deceaue vs. But let vs folowe the trueth in loue, and in all thinges growe in him which is the head, that is to sate Christ, in whome all the body is coupled and knyt to gether, in euery ioynt, wherwith on mynystreth to another (accordinge to the operacyon as euerye parte hath his measure) & increaseth the body/vnto the edyfynge of it selfe in loue.

✠ This I saye therfore, and testifye in ỹ Lorde/that ye hence forth walke not as other Gentiles walke in vanytye of their mynde, blinded in their vnderstādinge, beynge straungers from the lyfe which is in God throw the ignorancy that is in them, because of the blindnes of their hertes, which beynge past repentaūce, haue geuen thē selues vnto wātonnes, to worcke all maner of vnclennes, euen with gredines. But ye haue not so learned Christ, yf so be ye haue heard of him & are taught in him, euē as the truth is in Jesu. So then as concerning the conuersacion in tyme past, laye from you that olde man, which is corrupt throw the deceauable lustes/ & ✠ and be ye renued in the spryte of your myndes, and put on that newe manne, which after the ymage of God is shapen in ryghtewesnes and true holynes.

Wherefore put away lienge, and speake euery mā truth vnto his neighboure, for as much as we are membres one of another. a* Be angrye but sinne not: let not the sonne go downe vppon your wrath, nether geue place vnto the backbyter. Let him that stole, steale no more, but let hi rather laboure with his handes some good thinge, that he maye haue to geue vnto him that needeth. ✠

Let no filthie communication proceade out of youre mouthes: but that which is good to edyfie withal, when nede is: that it may haue fauour with ỹ heaters. And greue not the holye spryte of god, by whom ye are sealed vnto ỹ day of redemptiō. Let al bitternes, scarfnes and wrath, coring and cursid speakyng be put awaie from you, with all malycyousnes. Be courteous one to another and mercyfull, forgeuing one another, euen as God for Christes sake forgaue you.

The notes.

* Wherfore the true mynysters of the congregatiō serue. Euen to make vs perfect wen i the full knowledge of Christ.

a* Be angry, Christ was angry at the blyndnes of the Jewes. Mat. xxiii. And so was Moses at the idolatry of the Israelites. Exo. xxxii. and at the sedycyon of Chor, Dathan and Abiron, Nu. xvi. Nevertheles thys anger or wrath was but a very zele, vnto the lawe of god, thou mayest se by Phinees, Nume. xxv, & by Mathathias, i. Machabeo, ii. As for malice or vnlawful wrath, yt is forbydden, as it folowth here in thys Chapter.

✠ He exhorteth them vnto loue, warneth thē to beware of vnclennes, couetousnes, folysh talkynges, false doctryne: to be circumspecte, to auoyde dronkennesse, to reioyce ād to be thankeful toward god/ to submyt thē selues one to another. He teacheth how wemen shuld obey their husbandes, & how lo vyngly men ought to intreate theyr wyues.

The.v. Chapter.

BE folowers of god as dere childzen, ād walke in loue euē as Christ loued vs, and gaue hym selfe for vs, an offeringe and a sacrifice of a swete sauer to God. So that fornicacion and all vnclenesse or couetousnes be not once named amonge you as it becommeth saynctes: nether filthynes, nether folysshe talkynge, nether gesting, which are not cōly: but rather geuinge of thankes.

Agnoraūces is cause of euel lyuynge.

For this ye knowe that no whoremonger, ether vncleane person, or coueteous person, which is the worshiper of images, hath eny inheritaunce in the kingdome of Christ and of God. Let no man deceaue you w vayne wordes.

For thorow such thynges commeth the wrath of God vpon the chyldren of vnbeleke. Be not therfore companyons wyth them. Ye were once dercknes, but are now lyght in the Lorde.

Walke as chyldren of lyght. For ꝑ frute of ꝑ spirite is in all goodnes, ryghteweines & trueth. ¶ Accept that which is pleasynge to the Lorde: and haue no fellosshipe wyth the vnfrutefull workes of darcknes: but rather rebuke thē. For it is shame euen to name those thinges which are doune of them in secrete: but all thinges, when they are rebuked of the light, are manifest. For what soeuer is manifest, that same is light, wherfore he sayeth: awake thou that slepest, & stonde vp from death, and Christ shall geue the lyght.

Ignorauncets cause of enel lyuynge.

✣ Take hede therfore that ye walke circumspectly, not as fooles: but as wyse redeming ꝑ tyme: for the dayes are euil.

Wherfore, be ye not vnwyse/ but vnderstand what the will of the Lord is, & be not dronke w wine wherein is excesse: but be fulfylled wyth the spirite, speakinge vnto your selues in psalmes and hymnes, and spirituall songes, singinge and makinge melodie to the Lorde in your hertes, gyuyng thankes alwayes for all thynges vnto God the father, in the name of oure Lorde Jesus Christ: submittyng youre selues one to another in the feare of God. ✣

Wemen submyt your selues vnto youre awne husbandes, as vnto ꝑ Lorde. For the husband is the wyues head euē as Christ is the head of the congregacion, and the same is the saueoure of ꝑ body. Therfore as the congregacion is in subiecto n to Christ, likewyse let the wyues be in subieccion to ther husbandes in all thinges. Husbādes loue youre wiues, euen as CHRYSTE loued the congregacion, and gaue him selfe for it, to sanctify it, and clensed it i the fountain of water thorow the word to make it vnto him self, a glorious cōgregacion with out spott or wrinckle, or any such thinge: but ꝑ it should be holy and without blame.

So ought men to loue their wyues, as their awne bodyes. He ꝑ loueth hys wyfe, loueth him selfe. For no man euer yet hated his awne flesshe: but norisheth & cherisheth it, euen as the Lorde doth ꝑ congregacō. For we are mēbers of his body, of hys flesshe, & of his bones. For thys cause shall a man leaue father ād mother, and shal continue with his wyfe/ ād two shalbe made one flesh. This is a great secrete, but I speake bitweane Christ and the congregacyō. Neuertheless do ye so that euery one of you loue his wife truely euē as him selfe. And let the wife se that she feare her husbande.

How chylderen shoulde behaue them selues toward theyr fathers & mothers. lykewise fathers towarde theyr Childzen, Seruauntes toward theyr masters agayne masters toward ther seruantes, an exhortacyon to the spirytual batel and what wepons Christen men shoulde fight wythall.

¶ The. vi. Chapter.

Childzen obey youre fathers and mothers in the Lorde: for so is it ryght. Honoure thy father and mother, that is the fyrst commaundemēt, that hath eny ꝓmes, that thou mayst be in good estate, and lyue longe on the erthe. And ye fathers moue not youre chyldren to wrath/ but brynge them vp with the norter and informacion of the Lorde. Seruauntes be obedient vnto youre carnall masters, with feare & trēbling in singlenes of your hertes, as vnto Christ: not with seruice in eye syght, as men pleasers: but as the seruauntes of Christ, doynge the wyll of God from the herte with good wil, seruing ꝑ Lorde, and not men. And remember ꝑ what soeuer good thinge eny man doeth ꝑ shall he receaue agayne of the Lorde, whether he be bond or free. And ye maysters, do euen the same thynges vnto thē puttynge awaye thzeateninges: and remember that euen youre mayster also is in heauen, nether is ther eny respecte of person with hym.

✣ Finally my brethren/ be strōge in ꝑ Lord & in ꝑ power of hys myght. Put on the armoure of God, ꝑ ye may stande stedfast agaynst the crafty assautes of

of the deuel.
For we wrestle not againste flesche ād bloude: but againste rule, againste power, and agaynste worldely rulers, of the derckenes of this worlde agaynst spirytuall wickednes, for heauenly thinges.

¶ For thys cause take vnto you ỹ *armoure of God, that ye maye be able to resyst in the euyll daye, and stande perfecte in al thinges.

Stande therfore, and your loynes girde aboute with veritie, hauing on ỹ brest plate of righteousnes / and shod wyth showes prepared by the gospel of peace. Aboue al take to you the sheld of faith, wherwith ye may quenche al ỹ fyrye dartes of the wicked. And take the helmet of saluacyon, and the swerde of the spyrete, which is the worde of god. ¶ And pray al wayes with al maner praier and supplicacion: and that in ỹ spyret: and watch thervnto with all instance & supplicacion for al sainctes and for me, that vtteraūce may be geuen vnto me / that I maye open my mouth boldly, to vtter the secretes of the gospell, wherof I am messenger in bondes, that therin I may speake frely, as it becōmeth me to speake.

D But that ye maye also know what condicyon I am in and what I do, Tychicus my deare brother & faithfull minister in the Lorde, shall shewe you of al thinges, whome I sent vnto you for the same purpose, that ye might knowe what casse I stande in, and ỹ he might comfort your hertes. Peace be with the brethren and loue with faith, from God the father and from the Lord Jesu Christ. Grace be with all thē which loue our Lorde Jesus Christ in purenes. Amen.

¶ Sent from Rome vnto ỹ Ephesyans by Tichicus.

Th: notes

* The armoure of God foloweth verite, the shoes of a stedfast purpose to folow the gospel, faith, wherewyth our consciences are at peace after it hath ones felte Christ, the helmet of saluacyon which is hope, the word of god whych is the swerde. &c

¶ The Epistle

of Sainct Paule the Apostle vnto the Philippians.

He exhorteth them to encreale in loue, in knowledg, and experience of godly thinges maketh mention of his presonment at Rome, is glad to here Christ preached, is content ether to dye or lyue, and prayeth thē to leade a godly conuersacyon, to be of one mynde, and to feare no persecution.

¶ The fyrst Chapter.

PAul & Timotheus the seruauntes of Jesu Christ. To al the sainctes in Christ Jesu, which are at Philippos with the Bysshops and deacons.

a* Grace be with you and peace from God our father and from the Lord Jesus Christ. a* Of this ye haue. Rom: i. 6.

I thancke my God wyth al remembraunce of you alwayes in all my prayers for you, and praye with gladnes, because of the fellowshyp whiche ye haue in the gospel from the fyrst day vnto now: and am surelye certifyed of this, that hee whiche beganne a good worcke in you / shall go forthe with it, vntyl the daye of Jesus Christ as it becommeth me so to iudge of you all, because I haue you in my hert and haue you also euery one cōpanions of grace with me, euē in my bōdes, as I defend and stablysh the gospel

For God beareth mee recorde how greatly I longe after you, all from the very hert rote in Jesus Christ, and this I praye that youre loue maye encrease more and more in knowledge, and in al feaſing, that ye myght accepte thinges moost excellente, that ye myght be pure / and suche as should hurte no mans cōscience, vntyll the day of Christe, fylled with the frutes of ryghtuousnes, which frutes come by Jesus Christe vnto the glory and laude of god. ¶ B

I wolde ye vnderstode brethren ỹ my busines is happened vnto the great furtheringe of the gospell.

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I wolde ye vnderstode brethren ỹ my busines is happened vnto the great furtheringe of the gospell.

So that my bãdes in Christ, are manyfest thorow out al the iudgment hall, ãd in al other places: In so much that many of the brethren in the Lord are boldned thorowe my bandes, and dare more largelye speake the worde withoute feare. Some there are which preache Christe of enuye and strife, and some of good wyl. The one parte preacheth Christ of strife ãd not purely, supposig to adde moze aduersite to my bandes. The other parte of loue / because they se ẏ I am set to defende the Gospel.

What then? So that Christ be preached all maner wayes whether it be by occasion/or of true meaning, I therein ¶ ioye: ye and wil ioye: For I knowe that this shal chaunce to my saluacion, thorow youre praier and ministring of the spirite of Jesu Christ, as I hartely loke for, and hope that in nothing I shalbe ashamed: but ẏ with al confidence, as all wayes in times past, euen so Christ shal be magnified in my body, whether it bee thorow life, or els death. For Christe is to me life/ãd death is to me auaũtage.

If it chaunce me to liue in ẏ flesh, that is to me fruteful for to worke, and what to chouse I wot not, * I am constrained of two thinges: I desire to be lowsed and to be w̃ Christ, which thinge is best of al. Neuertheles to abide in the flesh is more nedeful for you. And this am I sure of, ẏ I shal abyde/ and with you all contynue, for the furtherance and ioye of your fayth, that ye may more are aboundantly reioyce i Jesus Christ thorowe me, by my comminge to you a gayne.

Onely let youre conuersacion bee as it becommeth the gospell of Christe, that whether I comme and see you, or els be absẽte, I may yet heare of you, ẏ ye continue in one spirite, & in one soule labouringe as we do, to mayntayne the faith of the gospell, and in nothing fearinge your aduersaries: which is to thẽ a tokẽ of perdicion, and to you of saluacion and that of god. For vnto you it is geuen that not only ye should beleue on Christ: but also * suffer for his sake, ãd haue euen the same fight, which ye sawe me haue and now heare of me.

Tribulacion is a token of saluacyon to the true beleuers

Therefore exhorteth them to vnitie and brotherly loue, & to beware of stryfe and vayne glory: And for a sure ensample, he layeth Christ before them.

¶ The, ii. Chapter.

If there be amounge you any consolation in Christ, if there be anye comfortable loue, if there be any felowshyp of the spirite, if ther be any compassion of mercy: fulfyl my ioye, that ye drawe one waye hauing one loue being of one accorde, and of one minde, that nothinge be done thorow strife or vayne glory, but that in mekenes of mynde, euery man esteame other better then hym selfe, a * and loke not euery mã on hys owne thinges, but euery man on the thinges of other men. Let the same mynde be in you/ that was in Christ Jesu: which beinge in the shape of God, ãd thought it not robberye/ to be equall w̃ god: Neuertheles he made hym selfe of no reputacion, and toke on hym the shape of a seruaunt/ and became lyke vnto men, and was founde in hys apparel as a man. He humbled hym selfe, and became obedient vnto the death, euen the death of the crosse * wherfore god hath exalted him/ and geuen hym a name aboue all names: that in the name of Jesu shoulde euery knee bowe / both of thinges in heauen, and thinges in earth, ãd thynges vnder the earth/ & that all tonges shoulde confesse that Jesus Christ is the Lord vnto the prayse of God the father. ✠

Wherfore my dearely beloued, as ye haue alwayes obeyed not when I was present onelye, but nowe muche more in myne absence, euen so worke oute youre owne b * saluacyon with feare and tremblynge. For it is god whych worketh in you, both the wyll and also the dede/ euen of good wyll.

Do all thinge without murmuring and disputinge, that ye may be fautles and pure/ ãd the sonnes of god without rebuke in the middeste of a croked and peruerse nacion: amõg which se that ye shyne as lyghtes in the worlde holding faste the worde of lyfe vnto my reioycig in the daye of Christe, that I haue not run in vayne, neyther haue laboured in vayne.

Yea

Yea ad though I be offered vp vppon the offering & sacrifice of your fayth: I reioyce, & reioyce w̄ you all. For ỹ same cause also reoyce ye/ & reioyce ye w̄ me.

I trust in the Lord Jesus for to sēd Timotheus shortlye vnto you, that I also maye be of good comforte, when I know what case ye stande in. For I have no man that is so like minded to me, which with so pure affeccion careth for youre matters. For all other seke theyr owne, ād not that which is Jesus Christes. Ye know the proffe of him, how that as a sonne with the father, so with me bestowed he his labour vppon the gospell. Him I hope to sende assone as I know how it wil go w̄ me. I trust in ỹ Lord/ ỹ I also my selfe shal come shortly. I supposed it necessary to send brother Epaphroditus vnto you, my companiō in labour and felow soudier/ youre Apostle and mynyster at my nedes. For he longed after you, and was ful of heuines, because that ye had herd saye that he should be sicke. And no doute he was sicke, and that nye vnto death. But god had mercye on him: not on hi only, but on me also lest I shulde haue sorow vpon sorowe. I sēt him therfore the diligentlyer, that when ye shoulde se him ye might reioyce againe, & I might be lesse sorowful. Receaue him therfor in the lord w̄ al gladnes, & make moch of such: because that for ỹ work of christ we wēt so far, ỹ he was nye vnto death, & regarded not his life to fulfil ỹ seruice which was lacking on your part toward me.

D

a* Loke not on your owne gyftes or profyt, but on loue and vnitie,

b* as ye be saued from synne thorow fayth to worke according to the couenaunt vntyll ye come to the saluation of glory. For if ye cease working the spirite quencheth agayn/ & ye cease to be partakers of ỹ promes. c* ye though I be offred, &c. He maketh here it. offringes or sacrifices they fayth maketh he one whome he offered to Christ, the other hym self, while he studieth to offer the offring to god aryght he be put to death & become in offering/ which thynge he refuseth not, so ỹ he bring to passe to make thē worthy of god,

¶ He warneth thē to beware of false teachers/ whō he calleth dogges and enemies of Christ and reproued mans owne rightuousnes.

¶ The .iii. Chapter.

A Moreouer, my brethren reioyce in the Lorde. It greueth me not to write one thing ofte to you. For to you it is a sure thing. Beware of dogges, beware of euyl workes. Beware of dissencion. For we are circūcision which worship God in the spirite, and reioyce in Christ Jesu and haue no confidēce in the flesshe: though I haue wherof I myght reioyce in the flesshe. If eny other man thinketh that he hath wher of he might trust in ỹ flesh: moch more I: circūcised ỹ eight day of ỹ kinred of Israel, of the tribe of Benjami, an hebrue borne of the hebrues: as concerninge ỹ lawe, a Pharisaye, and as concerninge ferventnes, I persecuted the congregacio. and as touching the righteweisnes which is in the law, I was vnrebukeable.

But the thinges that were vauntage vnto me, I counted losse for Christes sake. Yee I thinke al thinges but losse for ỹ excellent knowledges sake of Christe Jesu my Lorde. For whom I haue counted al thinges losse, & do iudge them but dosse, that I might winne Christ, & might be founde in him, not hauinge mine awne ryghteweisnes which is of ỹ lawe: but that which springeth of the fayth which is in Christ. I meane the righteweisnes which cōmeth of God thorow fayth in knowinge him and the vertue of the resurrection, and the fellowship of his passions that I myght be cōformable vnto his (death) yf by eny meanes I myght attayne vnto the resurrection of ỹ dead. Not as though I had al redy atayned to it, ether were all redy perfect: but I folowe, yf that I maye cōprehende ỹ wherin I am cōprehended of Christ Jesu. Brethren I counte not my selfe that I haue gotten it: but one thinge I saye I* forget that which is behind & stretche my selfe vnto that which is before and preace vnto that marke apoynted/ to obtayne the rewarde of the hye callinge of God in Christ Jesu. Let vs therfore as many as be perfect, be thus wise mynded: & yf ye be other wyse mynded. I praye God open euen this vnto you. Neuertheles in that wher vnto we are come let vs procede by one rule, ỹ we maye be of one accord. + Brethren be followers of me, & loke on them which walke euen so, as ye haue vs for an ensample. For many walke (of whō I haue tolde you often and now tell you weping) ỹ they are ỹ enemies of ỹ crosse of Christ. whose ende is dampnacion whose god is their bely, ād whose glory is to their shame: which are worldy mynded.

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B

C

If we be lyke Christ in conuersacio we shall be lyke hi in glorye.

But our conuersacion is in heaue/ frō whence we loke for a sauioure, euen the Lord Jesus Christ, which shall chaunge oure vyle bodies, that they maye bee fashioned lyke vnto his glorious body, according to the workinge, whereby he is able, to subdue all thinges vnto hym selfe. ❧

* We worshippe god in spyrite thorowe fayth and loue, we reioyce that Christ hath redemed vs & trust not in our workes. Christ only is our ryghteousnes & for hys sake our synnes are forgeuen: And for hys sake oure good workes are acceptable which els were damnable for ỹ synne that is in them.
¶ He saluteth certayne of them, exhorteth them to be of honest conuersation, & thanketh thē because of ỹ prouision, ỹ they made for hi being in prison.

¶ The.iiii. Chapter.

Therfore my brethren deare lye beloued and longed for, my ioye ād croune, so continue in the Lord ye beloued.

A I praye Euodias and beseche Syntiches, that they be of one accorde in the Lorde. Yea and I beseche the faythfull yoke felow, helpe the women which laboured with me in the [gospell/ and with Clement also, and with other my labour felowes, whose names are in
B the boke of lyfe. ❧ Reioyce in the Lorde alwaye, and agayne I saye reioyce. Let your softenes be knowen vnto all men. The Lorde is euen at hande. Bee not careful: but in al thinges shewe your peticiō vnto god in prayer and supplication, with geuinge of thanckes. And the peace of God whiche passeth all vnderstandinge, kepe your hertes and mindes in Christ Jesu. ❧

Furthermore brethren, what soeuer thynges are true, whatsoeuer thynges are honest, what soeuer thinges are iust, what soeuer thinges are pure, whatsoeuer thinges pertayne to loue, what soeuer thinges are of honest reporte: if ther be any vertuous thinge: yf there be any
C laudable thig, these same haue ye in youre mynd, which ye haue both lerned and receaued, herd and also sene in me: those thinges do and the god of peace shal be with you. I reioyce in the Lord greatly that now at the laste ye are reuiued agayn to care for me, in that wherin ye were also careful, but ye lacked opportunite. I speake not because of necessitye. For I haue lerned in what soeuer estate I am, therewith to be contente.

I can both cast doune my selfe, I cā also exceade. Euery where and in al thinges I am instructed, both to be ful and to be hongrye, to haue plentye and to suffer nede. I can do al thiges thorowe the helpe of Christ which strengtheneth me: Not withstandinge ye haue well done, that ye bare parte with my in my tribulacion.

Ye of Philippos knowe that in ỹ beginning of the Gospel, when I departed from Macedonia, no cōgregacion bare parte wt me as concerning geuing & receauig/ but ye only. For when I
D was in Thessalonia, ye sent once ād after warde againe vnto my nedes: not ỹ I desire giftes: but I desire abundaūce frute on youre parte. I receaued all, & haue plentie. I was euē filled after ỹ I had receaued of Epaphroditus, that which came frō you, an* odour ỹ smelleth swete, a* sacrifice accepted and pleasaunte to god. My god fulfill al youre nedes thorow his glorious riches i Jesu Christ: vnto god and oure father be prayse for euermore. Amen. Salute all the sainctes in Christe Jesu. The brethren which are with me, grete you. All ỹ saintes salute you: ād most of al they which are of the emperours houshold:

Exech.xx.c. Rom.xii.c

The grace of our Lord Jesu Christe be with you al. Amen.

❧ Sente from Rome by Epaphroditus.

The Epistle of

Saincte Paul the Apostle to the Collossians.

¶ He geueth thankes vnto god for their faith, loue & hope, prayeth for their increase, & sheweth how we are ỹ kyngdome of God, optayned by Christ, whiche is the heade of the congregacyon.

The fyrst Chapter.

Paule an Apostle of Jesu Christe by the will of God, and brother Timotheus.

A To ỹ saincte which are at Colossa, and brethren ỹ beleue in Christ.

Grace be wyth you and peace from God our father, and from the Lord Jesus Christ.

We geue thākes to God ỹ father of our Lorde

If we be lyke Christ in conuersacio we shall be lyke hi in glorye.

But our conuersacion is in heaue/ frō whence we loke for a sauioure, euen the Lord Jesus Christ, which shall chaunge oure vyle bodies, that they maye bee fashioned lyke vnto his glorious body, according to the workinge, whereby he is able, to subdue all thinges vnto hym selfe. ❧

* We worshippe god in spyrite thorowe fayth and loue, we reioyce that Christ hath redemed vs & trust not in our workes. Christ only is our ryghteousnes & for hys sake our synnes are forgeuen: And for hys sake oure good workes are acceptable which els were damnable for ỹ synne that is in them.
¶ He saluteth certayne of them, exhorteth them to be of honest conuersation, & thanketh thē because of ỹ prouision, ỹ they made for hi being in prison.

¶ The.iiii. Chapter.

Therfore my brethren deare lye beloued and longed for, my ioye ād croune, so continue in the Lord ye beloued.

A I praye Euodias and beseche Syntiches, that they be of one accorde in the Lorde. Yea and I beseche the faythfull yoke felow, helpe the women which laboured with me in the [gospell/ and with Clement also, and with other my labour felowes, whose names are in
B the boke of lyfe. ❧ Reioyce in the Lorde alwaye, and agayne I saye reioyce. Let your softenes be knowen vnto all men. The Lorde is euen at hande. Bee not careful: but in al thinges shewe your peticiō vnto god in prayer and supplication, with geuinge of thanckes. And the peace of God whiche passeth all vnderstandinge, kepe your hertes and mindes in Christ Jesu. ❧

Furthermore brethren, what soeuer thynges are true, whatsoeuer thynges are honest, what soeuer thinges are iust, what soeuer thinges are pure, whatsoeuer thinges pertayne to loue, what soeuer thinges are of honest reporte: if ther be any vertuous thinge: yf there be any
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Grace be wyth you and peace from God our father, and from the Lord Jesus Christ.

We geue thākes to God ỹ father of our Lorde

Lorde Jesus Christ, alwaies prayeng for you sence we hearde of your * fayth whych ye haue in Christ Jesu, and of ỹ loue which ye beare to all sayntes for the hopes sake which is layd vp in store for you in heuen, of which hope ye haue herde before by the true worde of the Gospell, which is come vnto youeuen as it is into all the worlde, and is frutefull, as it is amonge you, from the fyrst daye in the which ye herd of it, & had experience in the grace of God i the truth, as ye learned of Epaphra oure deare felowe seruaunt, which is for you a faithful minister of christ which also declared vnto vs youre loue which ye haue i the spyrete.

B

✠ For this cause we also, sence the daye we herde of it, haue not ceasyd prayinge for you, & desyringe ỹ ye myght be fulfilled with the knowledge of his will, i all wisdome and spyretuall vnderstandyng. that ye might walke worthy of ỹ Lorde in all thynges that please beynge fruteful in all good workes and encreasynge i the knowledg of God, strengthed wyth all myght, thorowe hys glorious power vnto all pacience and longe suffering with ioifulnes ✠ geuinge thankes vnto the father which hath made vs mete to bee partakers of the inheritaunce of sayntes in light.

Which hath deliuered vs from the power of derknes, & hath trãslated vs into the kyngdomme of hys dere sonne, in whom we haue redemption thorow hys bloud, ỹ is to say/ the forgeuenes of synnes whych is the ymage of the inuisyble God, fyrst begotten of all creatures. For by him were all thynges created, thinges that are in heauen, and thinges that are in erth: thinges visyble and thinges inuisyble, whether they be maiestye or lordship, ether rule or power. All thinges are creatyd by him, and in hym and he is before all thynges, and in him all thinges haue their beynge.

Our redemption is ỹ forgeuenes of our sinnes.

And he is the head of the body, that is to wit of the congregaciõ: he is ỹ beginnyng and fyrste begotten of the dead, that in all thyng s he myght haue ỹ preeminence. For it pleased the father ỹ in him should all fulnes dwel, & bi him to reconcile all thinge vnto hym selfe, and to set at peace by him thorow the blood of his crosse, both thynges in heauen ād thinges in earth.

And you (which were in times paste straungers and enemies, because your myndes were set in euel workes) hath he now reconsiled i the body of his flesh thorow death, to make you holy, vnblamable ād without faut in his owne sight, if ye continue grounded and stablished in the faith, and be not moued away frõ the hope of the gospel/ wher of ye haue herd how ỹ it is preached amõg al creatures which are vnder heauen wher of I Paul am made a minister.

Now ioye I in my * sufferinges whyche I suffer for you, and fulfill ỹ which is behinde of the passions of Christe in my flesh for his bodies sake which is ỹ congregacion wher of I am made a minister accordynge to the ordinaunce of God which ordinaunce was geuen me vnto you warde, to fulfill the worde of god that mistery hid sence the worlde began, and sence the beginninge of generacõs: but now is opened to his saintes/ to whome God woulde make knowen the glorious riches of this mistery amonge the Gentiles, whiche riches is Christ in you, the hope of glory, whome we preache, warninge al men/ and teachinge all men in all wisdome, to make all men parfect in Christe Jesu. Wherin I also laboure and stryue, euen as farforth as his workynge worketh in me mightely.

The Notes.

* Passions or sufferinges of Christ is the passions which we must suffer for his sake. For we haue professed and are appoynted to suffer with Christe. Iohn. xv. As my father sent me, so sende I you. A true Apostle wolde haue al men perfecte ỹ knowledge of Christ and of his doctryne.

¶ What greate care Paul toke for al congregations. He erhorteth thẽ to be stedfast in Christ, to beware of false teachers & worldly wisdom, & descrybeth ỹ false Prophetes.

¶ The. ii. Chapter.

I Wold ye knew what fightinge I haue for youre sakes and for them of Laodicia, and for as many as haue not sene my person in ỹ flesh he, that their hertes myght be comforted and knit to gether in loue, and in al ryches of full vnderstandinge, for to know

knowe the mystery of God the father & of Christ, in whom are hyd al the treasures of wysdome & knowledge. This I saye lest eny man shuld beguile you with entisinge wordes.* For though I be absent in the flesshe, yet am I present wyth
i. Corin. v. b you in the spyrete, ioyninge and beholdynge that order that yee keape/and youre stedfast fayth in Christ. As ye haue therefore receaued Christ Jesu the Lord, euen
B so walke, rooted and buylt in him & stedfaste in the fayth, as ye haue learned: & therin be plentous in geuynge thankes.
Beware lest eny man come and spoyle you thorow philosophy & disceatful vanitie, thorow the tradicyons of men, & ordinaunces after the worlde/and not after Christ. For a *in him dwelleth all the fulnes of that godheed bodily, & ye are complete in him whych is the head of al rule and power, in who also are circumcised wyth circumcyson made wyth out hades, by puttynge of the synfull bodye of the flesshe thorow the circumcyson that is i Christ, i that ye are buryed with him thorow baptime, in whom ye are also ryssen agayne thorow fayth, that is wrought by the operacion of God which rayssed him from death.
C And ye which were dead in synne thorowe the vncircumcision of youre flesshe, hath he quyckened wyth hym and hath forgeuen vs al our trespaces, and hath putte oute the b*hand wrytynge that was agaynst vs, contayned in the lawe written: and that hath he take out of the way & hath fastned it to his crosse, & hath spoyled rule & power, and hath made a shewe of them openly/& hath triumphed ouer the in his awne person.
D Let no man therfore trouble youre consciences aboute meate and drincke, or for a pece of an holy day/as the holy daye of the newe mone, or of the Sabboth dayes, which are nothig but shadowes of thinges to com: but c*the body is i Christ. Let no man make you shote at a wronge marke which after is awne imaginacion walketh in the humblenes and holynes of angeles, things which he neuer saw: causelesse puft vp with his fleshly mynde/& holdeth not the heed, where of al the body by ioyntes ād couples receaueth norisshmente and is knyt to gether, and encreseth wyth the increasyng that commeth of God.

Wherfore yf ye be dead wyth Christ from ordinaunces of the world, why as though ye yet liued in the world, are ye ledde with tradicions of them that saye Touche not/tast not, handel not, which al perisshe wyth the vsynge of them, and are after the commaundmentes and doctrynes of men: which thynges haue the symylytude of wysdom i chosen holynes & humblenes, & in that they spare not the body, and do the flesshe no worshyp vnto hys nede.

The notes.

a* In hym dwelleth all the fulnes of the godheade bodely, that is, verely and in deade, not in shadowes: so that when ye haue hym ye ought not to folow the shadowe of Moyses lawe, or the entisementes and iudgelynges of mannes wisdome. The trueth is now euidently set before all your sences, ye maye not now beholde figures and doubtful promyses.
b* The lawe is our handwrytinge in that the conscience setteth to her seale subscribeth ād consenteth that the lawe is iust, and we synners, which law cōcerning dampnation is taken away thorow fayth in Christ.
c* The body is in Christ, that is, the truth and very performaunce is in Christ, whom the shadowes did prefygure.
He putteth them in remembraunce of the spirituall resurrection, to laye aside all maner of corrupte lyuing, to be frutefull in al godlynesse and vertu, and sheweth all degrees their dutye

The.iii. Chapter.

If ye be then ryssen agayne wyth Christ seke those thinges which are aboue, where Christ sytteth on the ryght hande of God. Set youre affeccyon on thinges that are aboue, & not on thinges which are on the earth. For ye are dead, and youre lyfe is hyd wyth Christ in God. When Christ which is oure lyfe, shall shewe him selfe/then shall ye also appere with him in glory.

Mortifye therfore your membres which are on the earth, fornicacion, vnclennes, vnnaturall Luste, euill Concupiscence, and coueteousnes which is worshyppinge of ydoles: for which thinges sakes the wrath of God cometh on the childzen of vnbelefe. In whych thinges ye walked once, when ye lyued in them.

These membres must be slayne.

But now put ye also awaye frō you al thinges: wrath, fearsnes, maliciousnes, cursed spaking/filthy speaking out of youre mouthes.

Lye

lye not one to another that yoke yaw

with his workes be put of, and the new put on, which is renued in knowledge, after the image of hym that made him, where is nether Gentyle nor Jewe, circumcysion nor vncircumcysyon, Barbatous or Scythian/bounde or free: but Christe is all in all thinges.

✝ Now therfore as electe of God, holy and beloued, put on tender mercy/kindnes, humblenes of myndes, mekenes, lōge suffringe, forbearinge one another, and forgeuynge one another, yf any mā haue a quarel to a nother: euē as Christ forgaue you/ euen so do ye. Aboue all these thinges put on loue, which is ỹ bonde of perfectnes. And the peace of God rule in youre hertes, to the which peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwel i you plenteously in al wysdome. Teache and exhorte youre awne selues, in Psalmes, and hymnes, ād spirytuall songes which haue fauour with theym, synginge in youre hertes to the lord. And al thinges (what soeuer ye do in worde or dede) do in the name of the Lorde Jesu geuing thankes to God ỹ father by him. ✝

*Wyues submyt youre awne selues vnto your awne husbandes, as it is Galat.vi.b comly in the Lord. Husbādes loue youre wyues and be not bytter vnto them. Chyldren obeye youre fathers and mothers in al thinges, for that is wel pleasyng vnto the Lorde. Fathers rate not your chyldren/ lest they be of a desperate mynde. * Seruauntes be obedyent vnto youre bodyly maisters in all thinges: not wyth eye seruyce as men pleasers, but i singlenes of hert, fearing god And whatsoeuer ye do, do it hertely, as though ye dyd it to ỹ Lord, and not vnto men: for as moche as ye knowe that of ỹ Lorde ye shall receaue the rewarde of inheritaunce, for ye serue the Lorde Christ. But he that doth wronge shal receaue for the wrong that he hath don: for ther is no respect of persons with God. Ye maysters do vnto your seruantes that which is iust and equal, seinge ye knowe that ye also haue a maister in heauen.

He exhorteth them to be feruent in prayer, to walke wisely vnto them that are not yet come to the true knowledg of Christ, and salteth them.

¶ The.iiii. Chapter

Continue i prayer and watche in the same wt thankesgeuing, praieng also for vs that GOD open vnto vs the dore of vtteraūce, that we maye speake the mysterye of Christ (wherfore I ā also in bondes) that I maye vtter it/ as it be commeth me to speake. * Walke wisely to them that are without, and redeme the time. Let your speach be always wel fauoured and powdred wt * salt, ỹ ye may know how to answere every man.

The deare brother Tithicos shall tel you of al my busines, which is a faithful mynister and felowe seruaunt in ỹ Lorde, whom I haue sent vnto you for ỹ same purpose, ỹ he might knowe how ye do, ād might comfort your hertes, wt one Onesimus a faythfull and a beloued brother, which is one of you. They shal shewe you of al thinges which are adoinge here.

Aristarchus my prison felowe saluteth you, * and Marcus Barnabas sisters sonne: touchīg whom, ye receaued cōmaundementes. If he come vnto you receaue him: and Jesus which is called Justus, which are of the circumcision. These only are my worke felowes vnto the kingdom of god (which were vnto my consolacīō. Epaphras ỹ seruaūt of chriſt, which is one you, saluteth you and allwayes laboureth feruently for you in prayers, ỹ ye maye stande perfect & ful in al ỹ is ỹ will of god. I beare hī recorde ỹ he hath a feruente minde toward you & toward them of Laodicia, & them of Hierapolis. Deare Lucas the Physicīō greteth you, & Demas. Salute ỹ brethren which are of Laodicia, & salute Nymphas & ỹ cōgregacīō, whiche is in his house. And when ỹ Epistle is reed of you make ỹ it be red in the cōgregacion of the Laodiciās also: and that ye like wise read ỹ epistle of Laodicia. And saye to Archippus: take hede to ỹ office ỹ thou haste receaued in the lorde ỹ ỹ fulfill it. The salutacion by ỹ hand of me Paul. Remēber my bondes: grace be with you: Amen.

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¶ The.i. Epistle

of Saincte Paul the Apostle to the Thessalonians.

¶ The.i. Chapter.

¶ He thanketh God for them, that they are so stedfaste in faith & good workes, & receaue the gospell wt such earnestnes.

A PAul, Syluanus and Timotheus. Unto the congregacion of the Thessalonians, in God the father/and in ỹ Lorde Jesus Christ.

Grace be with you and peace from God oure father / and from the Lorde Jesus Christ.

We geue God thankes al way for you all, makyng mencio of you in our prayers with oute ceasynge, and call to remembraunce your worke in the fayth, & labour in loue and perseueraunce in the
B hope of oure Lorde Jesus Christ, in the sight of god our father: because we knowe brethren beloued of God howe that ye are electe. For oure Gospell came not vnto you in worde only, but also in power, and also in the holy goost and in moche certaynetye, as ye knowe after what maner we behaued oure selues amõge you, for your sakes. And ye became folowers of vs and of the Lorde, & receaued the worde in moch affliccio, with ioye
C of the holy goost: so ỹ ye were an ensãple to all that beleue in Macedonia ãd Achaia. For from you sounded out the worde of the Lorde/not in Macedonia and in Achaia only: but youre faith also which ye haue vnto God, spred her selfe abroade in all quarters, so greatly that
D it needeth not vs to speake eny thinge at all. For they them selues shewe of you what maner of entrynge in we had vnto you & how ye turned to God frõ images, for to serue the lyuing & true God/ and for to loke for his sonne from heauen, whom he raised from death: I meane Jesus which delyuereth vs from ỹ wrath to come,

¶ He putteth them in remembraunce of the godlye conuersacion that he led among them when he preached the gospel vnto them, thanketh god ỹ they receaue his worde so frutefully & excuseth his absens.

¶ The.ii. Chapter

For ye your selues knowe brethren of oure entraunce in vnto you, how that it was not
A in vayne: but euẽ after that we had suffered before and were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God/wt moche striuynge. Our exhortacyon was not to bringe you to errour, nor yet to vnclennes, nether was it wyth gyle: but as we were allowed of God, that the Gospel shuld be cõmytted vnto vs: euẽ so we speake, not as though we ẽtẽded to please mẽ: but God, which tryeth our hertes. Nether was our cõuersacio at ent time wt flateryg wordes, as
B ye wel know nether in cloked coueteousnes god is record: nether sought we prayse of mẽ, nether of you, nor yet of eni other when we myghte haue bene chargeable as the Appostles of Christe, but we were tender amonge you, euen as a norsse cheresheth her childeren, so was our affeccyon toward you: our good will was to haue dealte vnto you, not ỹ Gospell of God only: but also oure awne soules,
C because ye were deare vnto vs.

+ Ye remember brethren oure laboure, & trauayle. * For we laboured day & nyght because we wolde not be greueous vnto eny of you, and preached vnto you the Gospell of God. Ye are witnesses, & so is God, how holyly and iustlye & vnblameably we behaued our selues amonge you that beleue: as ye knowe howe ỹ we exhorted and comforted and besought euery one of you, as a father his childrẽ ỹ ye would walke worthi of God, whych hath caled you vnto hys kingdõ & glory

Acturum, 9. ti, Thes iii, b

For this cause thanke we God without ceasyng, because that when ye receaued of vs the worde wherwyth God was preached, ye receaued it not as the
D worde of man: but euen as it was in dede, the worde of God, whych worketh in you that beleue. + For ye brethren became folowers of ỹ cõgregacions of God which in Jewry are in Christ Jesu: for ye haue suffered lyke thinges of youre kinsmen, as we oure selues haue suffered of the Jewes. Which as they killed the Lorde Jesus and their awne Prophetes, euẽ so haue they persecuted vs

and

and are cõtrary to all men and forbyd vs to preach vnto ỹ Gentyles, ỹ they might be saued, to fulfill their synnes alwaye. For the wrath of God is come on them, euen to the vtmost.

For as muche brethren as we are kepte from you for a season, as concerning the bodely presence, but not in the herte, we enforsed ỹ more to se you personally with great desire. And therfore we wolde haue come vnto you, I Paul once and againe: but Saten withstode vs: for what is our hope or ioye, or crowne of reioysinge? are not ye it in ỹ presence of oure Lorde Jesus Christ at his commynge? yes ye are oure glorye and ioye.

He sheweth how greatly he was reioyced whē Timothe tolde him of their fayth & loue.

The.iii. Chapter.

A Acts.xvi. Wherfore sence we could no lenger forbeare / it pleased vs to remain at Athens alone, & sēt Timotheus our brother ād minister of god, and our laboure felow in the gospell of Christ, to stablische you and to comforte you ouer youre faith, that no man shuld be moued in these afflictiõs. For ye youre selues know that we are euen apointed there vnto. B For verely when I was with you, I tolde you before ỹ we shuld suffer tribulacion, euen as it came to passe, and as ye know. For this cause when I could no lenger forbeare, I sēt that I might haue knowledge of your fayth / lest haply the tempter had tēpted you, and that oure laboure had bene bestowed in vaine.

But nowe lately when Timotheus came from you vnto vs, and declared to vs youre faith and your loue and howe that ye haue good remembrauce of vs all ways / desiring to se vs as we desire to se you. Therfore brethren we had cõsolacion in you, in all oure aduersite & necessite, thorow your faith. For now C are we alyue, if ye stande stedfaste in the Lorde. For what thankes can we recõpence to god againe for you, ouer all ỹ ioye that we ioye for your sakes before oure God: while we, nighe & daye praie exceadingly that we might se you presently, and myght fulfyl that whiche is lacking in your fayth

God hym selfe oure father, and oure Lorde Jesus Christ gyde oute iourneye vnto you: and the Lorde encrease you & make you flow ouer in loue, one toward an other, and towarde all men, euen as we do toward you, to make your hertes stable and vnblameable, in holynes before God our father, at the comming of oure Lorde Jesus Christ wyth all hys sainctes. D

He exhorteth thē to stedfastnes, to kepe them selues frō sinne: & vnclenly cõuersation, to loue one ā other, rebuketh ydelnes, & speaketh of the resurrection.

C The.iiii. Chapter. *

Furthermore we beseech you brethren, and exhorte you in the Lorde Jesus / that ye increase more and more, euen as ye haue receaued of A Roman.xii. Ephesi.v.a vs, euen as ye oughte to walcke and to please god. Ye remembre what commādementes we gaue you in our Lorde Jesu Christe. For this is the wyll of God, euen that ye shoulde be holy, and that ye should absteyne / from fornicacion, that euerye one of you shoulde knowe howe to kepe hys vessel in holynes & honour, and not in the luste of concupiscence, as do the heathen, whiche know not God, that no man go to farre and defraude B hys brother in bargaynyng: because the Lorde is auenger of all suche thinges, as we told you before tyme and testified. For god hath not called vs vnto vncleannes: but vnto holynes. He therfore that despyseth, despiseth not man, but god which hath sent his holy spirite amonge you. *

* But as touchinge brotherly loue ye C nede not that I write vnto you. * For ye are taught of god to loue one another. Yea and that thinge verely ye do vnto all the brethren which are thorow out all Macedonia. We beseche you brethren that ye encrease more and more, & ỹ ye studie to be quiet, and to medle with youre owne busynes, and * to worcke wt your owne handes, as we commanded you: that ye may behaue your selues honestlye toward them that are without, and ỹ nothinge be lackinge vnto you *

* I wolde not Brethren haue you ignorant concerning them which are fallen a slepe, ỹ ye sorowe not as other do which haue

haue no hope. For yf we beleue that Jesus dyed, and rose agayne: euen so them also which slepe by Jesus/ wil god bringe agayne wyth him. And thys saye we vnto you in the worde of the Lorde, that we which lyue & are remaynynge in the commynge of the Lorde, shal not come yer they which slepe. For the Lord him self shal descend from heauen with a showte and the voyce of the Archangell and trompe of God. And the dead in Christ shal aryse fyrst: then shal we which lyue and remayne, be caughte vp wyth theym also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be with the Lorde. Wherfore comforte youre selues one another with these wordes. ✠

¶ He enformeth them of the daye of dome and commynge of the Lorde, exhorteth them to watch, & to regarde such as preach Gods worde amonge them.

The. v. Chapter.

OF the tymes & ceasons brethren ye haue no nede that I wryte vnto you: * for ye youre selues know perfectly, that ỳ daye of ỳ lord shal come, euen as a theefe in ỳ night. When they shall saye peace and no daunger/ then commeth on them soden destruccyon, as ỳ trauaylynge of a woman wyth chylde, and they shall not scape. But ye brethrē are not in darckenes, that ỳ daye shoulde come on you as it were a theefe. ✠ Ye are all the chyldren of lyght, and ỳ chyldren of ỳ daye. We are not of the nyght nether of darckenes.

i. Pet. iii. Apo. iii & xvi.

Therfore let vs not slepe as do other: but let vs watche & be sober. For they that slepe slepe in the nyght: and they ỳ be dronckē, are dronck in the nyght.

But let vs which are of the daye, be sober, armed with ỳ brest plate of fayth and loue, and with hope of saluacion as an helmet. For God hath not apoynted vs vnto wrath: but to obtayn saluacion by the meanes of oure Lorde Jesu Christ which dyed for vs: that whether we wake or slepe, we shuld lyue to gether with him.

Wherfore comforte youre selues together, and edifie one another, euen as ye do. ✠ We beseche you brethrē, that ye knowe thē which laboure amonge you & haue the ouersyght of you in ỳ Lorde, and geue you exhortacion, that ye haue them the more in loue, for their workes sake, and be at peace wyth them.

✠ We desyre you brethren, warne the that are vnruly, comforte the feble mided, forbeare the weake, haue cōtinual pacience toward all men, se that non recompence euel for euell vnto any man, but euer folow that wich is good, both C amonge your selues and among al men. Reioyce euer. a* Praye continualy. In all thynges geue thanckes. For this is the wyll of God in Christ Jesu toward you.

Quenche not that b* spirite. Despyse not prophecieng. Examen all thinges, & kepe that which is good. Abstayne frō al suspictous thynges. The very god of peace sanctifie you thorow out. And I praye God, youre whole spirite, soule, & D body/ be kepte fautles vnto the comminge of oure Lorde Jesus Christe. ✠ Faythfull is he which called you: which wyll also do it. Brethren, praye for vs. Grete all the brethren, with an holye kysse. I charge you in the Lorde that this epistle be red vnto all the holy Brethren.

The grace of the Lorde Jesus Christ be with you: Amen.

The ende of the first epistle vnto the Thessalonians.

Sent from Athens.

The notes.

* Praye contynually. Lyke as he that is in prison, desyreth euer to be delyuered, whether he be eatyng, dryncking or slepinge: and as he that is sicke, desyreth alway to be whole. Euen so doth euery Christen man praye continually ye euen whan hee semeth not to praye. For prayer consisteth not in moche babyng. Math. vi. but in spyrite and verye. Iho. iiii And in the vehement desyre of the hert toward god

b* The spirite wherby we beleue in Christ and cōsēt to the law is quenched agayne wyth euell cōuersation, and lewde communycation.

The ii Epistle of

Sainct Paul the Apostle to the Thessalonians.

He thanketh god for theyr fayth & loue, and prayeth for the encrese of the same

The fyrst Chapter.

A PAul, Siluanus and Timo the us.

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Grace be wyth you and peace from God our father, and from the Lord Jesus Chryst.

WE are bounde to thancke God all wayes, for you bretheren as it is meete, because that your fayth groweth exceadingly, and euery one of you swymmeth in loue towarde another betwene youre selues, so that we oure selues reioyce of you in the congregacions of God, ouer your pacience and fayth in al yor persecucions & tribulaciõs ỳ ye suffre, which is a token *of the righteous iudgment of God, that ye are counted worthy of ỳ B kingdom of God, for which ye also suffre. It is verely a righteous thinge with god, to recompence trybulacion to them that trouble you: and to you whych are troubled, rest with vs whẽ the Lord Jesus shall shewe hym selfe from heauen, wyth hys mighty Angeles, in flamming fyre, rendringe vengeaunce vnto them that knowe not God/and to them that obey not vnto the gospell of our Lorde Jesus Chryste, which shalbe punished wyth euerlastinge dampnacion, from ỳ presence of the Lorde, and from the glorye of hys power/when he shal come to be glorified in hys sainctes, ād to be made marueylous in all them that beleaue: because oure testimonye that we had to you/was beleued euen the same daye ỳ we preached it. *Wherfore we praye all C wayes for you: that our God make you worthy of the callynge, and fulfylle all delectacion of goodnes, and the worcke of faythe wyth power: that the name of our Lorde Jesus Christ maye be glorifyed in you/ād ye in hym, throw the grace of our God and of the Lorde Jesus Christ.

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Remember ye not, that when I was yet with you, I tolde you these thinges? B And now ye know what withholdeth: ẽ that he might be vttered at his tyme. For the mystery of the iniquite doeth all ready worcke: tyll he which now onlye letteth, be taken out of the waye. And then shall that wicked be vttered, whom the Lord shall consume* with the spyrete of his mouth, and shal destroy it with the apearaunce of his commynge euen him whose comming is by the workinge of Satan, with all b* lyinge power, sygnes and wonders: and in al deceauablenes of vnrightewesnes, amonge thẽ that perisshe: because thei receaued not the* loue of the truth, that they myght haue bene saued. And therfore God shal sende them strounge delusion, that they shulde beleue lyes: that al they myght be dampned which beleued not the truth but hadde pleasure in vnrightewesnes. But we are bounde to geue thankes al waye to God for you brethren beloued of the Lord, for because that God hath from the begynnyng chosen you to saluacion, throwe sanctifyinge of the spyrete, and throw beleuing the trueth, whervnto he called you by oure Gospell, to obtayne the glorye ỳ commeth of oure Lorde, Jesus Christe.

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✠ Therfore brethren stande fast/ and kepe the ordinaūces which ye haue lerned whether it were by our preachinge or by epistle. Our Lorde Jesus Christe him selfe, and God oure father whyche hath loued vs, and hath geuen vs euerlasting consolacyon and good hope thorowe grace, comforte youre hertes and stablysshe you in all doctryne and good doinge. ✠

The notes.

a * That synful man signifyeth Antichrist. Of hym loke in the fyrst of Johñ the iii. Chapt.
b * To syt in the temple of God, is, to rule in the cōsciences of men, and ther to commaunde, where god only hath place and ought onely to raygne: whiche is as moch as to be exalted aboue god.
c * With the spyrete of his mouth. The spirite of his mouth, is, hys holy worde.
d * Lyeng myracles be cause they testifye a faulse faith.
e * Where no loue is to the trueth, ou the doth god set slippe false prophetes to deceaue them.
The desireth them to praye for hym that the gospel maye prospeare, and geueth them warninge to reprooue the Idole: and if they will not laboure with theyr handes/ that they shall not eate.

The. iii. Chapter.

A Furthermore brethren praie for vs, that ỹ worde of god maye haue free passage and be glorified, as it is w̄ you: and that we maye be delyuered from vnreasonable and euill men. For al men haue not fayth: but the lord is faythful, whiche shall stablisshe you, and kepe yōu from euyll. We haue confydence thorow the Lorde to you warde, that ye both do, and wyll do, ỹ which we commaunde you. And the Lorde gyde youre hertes to the loue of God & pacience of Christ.

B ✠ * We requyre you brethren in the name of oure Lorde Jesu Chryste, that ye wyth drawe youreselues from̄ euerye brother that walketh inordynatly, and not after the institucion whyche ye oughte to folowe vs.
Ye youre selues know how ye ought to folow vs. For we behaued not oure selues inordinatly amonge you.
Neyther toke we breade of anye man for nought: but wrought with labour and trauayle night and daye, because we wolde not be grenous to enye of you: * not but that we had auctoritye, but to make our selues ā ensample vnto you, to folow vs. For when we were with you, this we warned you of, that if there were anye which woulde not worke, that the same shoulde not eate.
We haue hearde saye (no doubt) that there are some which walke among you inordinatlye, and worcke not at all, but are busi bodies. Them that are such we commaund and exhorte by our lord Jesu Christe/ that they worcke with quietnes and eate theyr owne breade: * Yet therin be not werye in well doinge. ✠ If anye man obeye not our sayinges, send vs worde of hym by a letter: and haue no company wyth hym, that he maye be ashamed. And count hym not as an enemy: but warne hym as a brother.
The very Lorde of peace, geue you peace alwayes, by al meanes. The Lord be wyth you all. The salutacion of mee Paull, with myne owne hande. This is the token in all the epistles: so I write. The grace of our Lorde Jesus Christe be wyth you all. Amen.

Gal. vi. b

D

Sent from Athens.

The fyrst Epistle of Sayncte Paul the Apostle vnto Tymothe.

The exhorteth Tymothy to wayte vpon hys office: namely, to see that nothing be taught but goddes worde. &c. He sheweth also wherfor the law is good, and telleth thys swete and glad tydynges, ỹ Christ Jesus, came into the world to saue synners.

The fyrst Chapter.

Paule an Apostle of Jesus Christ by the commaundement of God our sauiour, and Lorde Jesus Christe which is our hope.

Act. xxiii.

Vnto Timothe hys naturall sonne in the faith.

Grace/ mercy and peace from God oure father and Lord Jesus Christ our Lorde.

As I besoughte the to abyde styl in Ephesus when I departed into Macedonia

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The notes.

a * That synful man signifyeth Antichrist. Of hym loke in the fyrst of Johñ the iii. Chapt.
b * To syt in the temple of God, is, to rule in the cōsciences of men, and ther to commaunde, where god only hath place and ought onely to raygne: whiche is as moch as to be exalted aboue god.
c * With the spyrete of his mouth. The spirite of his mouth, is, hys holy worde.
d * Lyeng myracles be cause they testifye a faulse faith.
e * Where no loue is to the trueth, ou the doth god set slippe false prophetes to deceaue them.
The desireth them to praye for hym that the gospel maye prospeare, and geueth them warninge to reprooue the Idole: and if they will not laboure with theyr handes/ that they shall not eate.

The. iii. Chapter.

A Furthermore brethren praie for vs, that ỹ worde of god maye haue free passage and be glorified, as it is w̄ you: and that we maye be delyuered from vnreasonable and euill men. For al men haue not fayth: but the lord is faythful, whiche shall stablisshe you, and kepe yōu from euyll. We haue confydence thorow the Lorde to you warde, that ye both do, and wyll do, ỹ which we commaunde you. And the Lorde gyde youre hertes to the loue of God & pacience of Christ.

B ✠ * We requyre you brethren in the name of oure Lorde Jesu Chryste, that ye wyth drawe youreselues from̄ euerye brother that walketh inordynatly, and not after the institucion whyche ye oughte to folowe vs.
Ye youre selues know how ye ought to folow vs. For we behaued not oure selues inordinatly amonge you.
Neyther toke we breade of anye man for nought: but wrought with labour and trauayle night and daye, because we wolde not be grenous to enye of you: * not but that we had auctoritye, but to make our selues ā ensample vnto you, to folow vs. For when we were with you, this we warned you of, that if there were anye which woulde not worke, that the same shoulde not eate.
We haue hearde saye (no doubt) that there are some which walke among you inordinatlye, and worcke not at all, but are busi bodies. Them that are such we commaund and exhorte by our lord Jesu Christe/ that they worcke with quietnes and eate theyr owne breade: * Yet therin be not werye in well doinge. ✠ If anye man obeye not our sayinges, send vs worde of hym by a letter: and haue no company wyth hym, that he maye be ashamed. And count hym not as an enemy: but warne hym as a brother.
The very Lorde of peace, geue you peace alwayes, by al meanes. The Lord be wyth you all. The salutacion of mee Paull, with myne owne hande. This is the token in all the epistles: so I write. The grace of our Lorde Jesus Christe be wyth you all. Amen.

Gal. vi. b

D

Sent from Athens.

The fyrst Epistle of Sayncte Paul the Apostle vnto Tymothe.

The exhorteth Tymothy to wayte vpon hys office: namely, to see that nothing be taught but goddes worde. &c. He sheweth also wherfor the law is good, and telleth thys swete and glad tydynges, ỹ Christ Jesus, came into the world to saue synners.

The fyrst Chapter.

Paule an Appostle of Jesus Christ by the commaundement of God our sauiour, and Lorde Jesus Christe which is our hope.

Act. xxiii.

Vnto Timothe hys naturall sonne in the faith.

Grace/ mercy and peace from God oure father and Lord Jesus Christ our Lorde.

As I besoughte the to abyde styl in Ephesus when I departed into Macedonia

donta, euen so do, that thou commaũd some that they teach no nother wise: neither geue hede to fables & genealogies which are endles, & brede doutes more then godly edifienge which is by fayth. B For the end of ỹ cõmaundemẽt is loue ỹ commeth of a pure hert and a good cõscience, and of faith vnfained: from the which thinges some haue erred/& haue turned vnto vaine iangelynge because they wold be douctours i the scripture, and yet vnderstãd not what they speake, nether wherof they affirme.

Loue is the end of the cõmaundemẽt and must interprete it.

Roma. vii. c. Galat. iii. d. Exod. xx. a.

✣ We knowe that the lawe is good, yf a man vse it lawfully, vnderstandig this, howe ỹ the lawe is not geuẽ vnto a righteous man, but vnto ỹ vnryghteous and disobedient to the vngodly and to sinners, to the vnholy & vncleane to murtherers of fathers & murtherers of mothers to manslears & whore mõgers: to them that defile them selues w mankynde: to menstelers: to liers and to periured, and so forth if there be any other thinge that is contrary to holsom doctrine/ accordinge to the Gospel of ỹ the glorye of the blessed god, which gospel is committed vnto me.

¶ And I thancke Christe Jesus oure Lorde which hath made me stroũge: for he counted me true, and put me i office when before I was a blaspemer, and a persecuter, and a Tyraunt. But I optayned mercy, because I did it ignorantly thorow vnbelefe. Neurthelater the grace of oure Lorde was moare abouũdaunt with faith and loue whiche is in Christ Jesu. ✣

The ground of the fayth.

✣ This is the true sayinge and by all meanes worthy to be receaued, that Christ Jesu came into the world to saue sinners/ of whome I am chefe. Not w standynge for thys cause was mercy geuen vnto me, that Jesus Christ shuld kyrste shewe on me all long pacience, vnto the ensample of them which shall in time to come beleue one hym vnto eternal life. So then vnto god kyng euerlastinge, immortall, invisible, and wyse only, be honoure and prayse for euer ãd euer. Amen.

Paull is an ensample ỹ none dispeare that can repente.

D This commaundement commit I vnto ỹ sonne Timotheus, according to ỹ prophesies which in tyme past were prophesied of thee, that thou i them shuldest fyght a good fyght, hauyng fayth and good conscience which some haue put away from them, and as cõcernyng fayth haue made shypwracke. Of whose nombre is Himeneus & Alexander whych I haue delyuered vnto Satan that they might be taught not to blaspheme.

¶ He exhorteth to prayer for al men. He wil not haue wemẽ to be ouer costly arayed nor to teache i the congregation/ but to be in sylence, and obeye their husbandes.

The. ii. Chapter.

I Exhorte therfore, that aboue all thynges, prayers, supplicatiõs, intercessions & geuyng of thankes be had for all men: for kinges, and for all ỹ are in auctorite, that we may lyue a quyet and a peasable lyfe, in al Godlynes and honestie. For that is good and accepted in the syght of God oure saui our, whych* wyll haue all men saued, and come vnto the knowledg of the truB eth: For there is one God, and one (mediator) betwene God and man, which is the man Christ Jesus, which gaue him selfe a raunsome for all men, that it shuld be testified at his time, where vnto I am ordayned a preacher and an Apostle: I tell the trueth in Christ and lye not beyng the teacher of gentyles i fayth & verite. ✣

C I wyll therfor that the men praye euerye where, lyftyng vp pure handes wyth oute wrath, or dowting. Like wyse also the wemen that they atayre them selues i comlye apparell with shamfastnes and discrete behauour, not with broyded heare other golde, or pearles/ or costlye aray: but with such as becommeth wemẽ that profesle the worshippyng of God thorow good workes: *Let the woman lerne i sylence with al subiection. I suf- 1. Cor. xiiii. g fre not a woman to teache, nether to haue auctorite ouer the man: but for to be in silence For Adã was fyrste formed, D then Eue. Also Adam was not deceaued, but the womã was deceaued, & was in transgression.

Notwithstandynge thoꝛowe bearynge of chyldꝛen they shalbe saued/so they cõ tynue in fayth,loue and holynes with di= screcion.

¶ What maner a man a bisshoppe oꝛ yꝛest ought to be,& what condition his wyfe & chyldꝛen shuld haue. The pꝛoperties also requyꝛed in a deacon oꝛ mynis= ter,and his wyfe.

¶ The.iii. Chapter.

THis is a true saige: If a mã couet the a* office of a Bis= shop he desireth a good woꝛ= ke. Yea & a Bysshope muste be fautelesse,the husbande of one wyfe,sober, discrete,honestly appa relled, harberous,apt to teache,not dzõ ken, no fighter,not geuen to fylthy lu= cre:but gentle, abhoꝛrynge fyghtynges/ abhoꝛrynge coueteousnes,and one that ruleth his awne house honestly,hauinge chyldꝛen vnder obedience with al hones= te. Foꝛ yf a man cannot rule his awne house,how shal he care foꝛ the congre= gacion of God. He may not be b* a yon= B ge scoler,lest he swel and faul into ỹ iud= gemente of the cuyll speaker. He must also be well repoꝛted of among thẽ whi= ch are without,lest he fall into re= buke & snare of ỹ cuyll speaker.

Lykewyse must Deacons be honest, not double tonged,not geuen vnto mu= che dꝛinkyng,nether to fylthy lucre:but hauyng the mistery of the fayth in pure conscience. And let them fiꝛst be pꝛoued, and then let them minister,yf they be fon C de fautlesse.

The wyues of the pꝛestes & Deacons

Euen so must their wyues be honest, not euill speakers:but sober and fayth= full in all thynges. Let the Deacons be the husbandes of one wife,and such as rule their chyldꝛen well,and their awne houssholds: Foꝛ they that mynister well get them selues good degree and grea= te lyberte in the faith,which is in Chri= ste Jesu.

D These thynges wꝛit I vnto thee,tru= stinge to come shoꝛtly vnto thee:but ād yf I tarie longe,that then thoumayest yet haue knowledg howe thou ought= est to be haue thi selfe in ỹ house of god/ which is the congregacion of the lyuin= ge GOD,the pylar and ground of tru= the.

And without naye great is that mistery of godlynes: God was shewed in the fle shе,was iustifyed in the* spirit,was se= ne of Aungels,was pꝛeached vnto the Gentyles was beleued on in earthe and receaued vp in glozye.

The notes.

a* Bysshoppe is as much to saye as a fear to,a ta= cher hede to,oꝛ an ouerseer, which when he desyꝛeth to leade Chꝛistes flocke with the lode of healthe,ỹ is wyth hys holy wozde,as the bysshoppes dyd in Paules time,desyꝛeth a good wozck and the verye office of a bysshop. But he that desyꝛeth honour gapeth foꝛ lucre, thꝛisteth greate rentes,seeth pree minence,pompe,dompnion:coueteth aboundaunce, of al thinges without doubt,rest and hertes ease, Chapels,parkes,lozdshyppes:peridomes, &c. desy= reth not to wozcke,muche les a good wozcke and is nothinge lesse then a bysshop as saint Paul here vn derstandeth a Bisshoppe.

b* a younge scoller. So calleth Paulle hym ỹ was herteley Chꝛistened oꝛ newly conuerted to the truth.

¶ He pꝛophesyeth of the latter dayes.& exhoꝛteth Timothy to the diligẽt reding of ỹ holy scripture.

¶ The.iiii. Chapter

THe spirite speaketh euidẽtly, that in the latter tymes some shall departe from the fayth,and shall geue hede vnto spirites of errour,ād deuelysh doctrine of them which speake false thoꝛowe Ipocrysye,and a* haue theyꝛ consciences marked with an hote iron,foꝛbyddinge to marry,ād commaū dyng to abstayne frõ meates which god hath created to be receaued wyth thau= kes geuinge,of them which beleue and knowe the trueth. Foꝛ all the creatures of god are good,ād nothing to be refu= sed,if it be receaued with thanckesge= uinge,Foꝛ it is sanctified by the woꝛde of God and pꝛayer. If thou shalt put ỹ bꝛetheren in remembꝛaunce of these thi ges,thoushalt be a good minister of Je su Chꝛist,which haste bene noꝛished vp in the woꝛdes of the faith ād good doc= trine which doctrine thou hast contynu ally followed. But cast away vngostly and oldewyues fables. A ii,Tim.iii.a ii.Pete,ii.a Jude,i.c B

Exercyse thy selfe vnto godlynes, Foꝛ bodyly exercise pꝛofyteth lytle: but godlynes is good vnto all thynges,as a thinge whiche hathe pꝛompyses of the lyfe that is now,and of the lyfe to come. C

¶ This is a sure saieng,& of all partyes woꝛthi to be receued. Foꝛ therfoꝛ we la= bour & suffre rebuke,because we beleue in the lyuinge God/ whiche is the Sa= ueoure of all men,but specially of those that beleues Suche thinges

com=

commaunde and teach. Let no man despyse thy youth: but be vnto them ỹ beleue, an ensample/ in worde, in conuersacion, in loue, in spyrite, in fayth and in purenes.

D Tyll I come, geue attendaunce to reding/ to exortacio and to doctryne. Despise not that gifte that is in thee, whiche was geuē thee throw prophecy and wt the b*laienge on of the handes of an elder. These things exercise, ād geue thy selfe vnto thē, that it maye be sene howe thou profetest in all thinges. Take hede vnto thy selfe and vnto learnynge, and continue therin. For if thou shalte so do thou shalte saue thy selfe and them that heare the.

The notes.

a *Haue their consciences marketh wt an hote iron. As, theues and euel doers are marked in the handes or other places of the body, with hote irons to the intent that their naughtines may by that marke be openly knowen euer after: euen so are the cōsciēces of false teachers marked, in ỹ they be wytnesses to thē selues that for their belyes sakes and delyte of fylthye lucre, they hide the trueth & stablishe lyes.

b *Of laienge on of handes loke in the Act. vi. b

¶ He teacheth how he shal behaue hym self in rebukynge al degrees. An order concernynge widdowes.

¶ The. v. Chapter.

A Rebuke not an elder: but exhorte him as a father, and ỹ yonger men as brethren, ỹ elder wemē as mothers, the yonger as sisters, with all purenes. Honoure widdowes, whyche are true widowes. If any widdowes haue children or neuues, let thē lerne first to rule their owne houses godly ād to recompence their elders. For that is good and acceptable before god. She that is a very widow and freendles, putteth her trust in god, and contynueth in supplication and praier night and day. But she that liueth in pleasure/ is dead euen yet aliue. And these thinges commaunde, that they may be wt out faute. If ther be eny that prouideth not for his owne and namely for them of his housholde, the same denieth the faith, ād is worsse then an infidel.

B Let no widdow be chosē vnder three score yere olde, and such a one as was ỹ wyfe of one man, and wel reported of in good workes: if she haue norished children, if she haue bene liberal to straūgers, if she haue washed the saynctes fete, if she haue ministred vnto them which were in aduersitye, if she were contynually geuē vnto all maner good workes/ the yonger wydowes refuse. For when they haue begonne to were wantonne to the dyshonoure of Christ, then wyl they mary, hauynge * damnacyon, because they haue broken their first fayth. And also they learne to goo from house to house ydle: yee not ydle only, but also tryflyng & busy bodyes, speakyng thynges which are not commely.

What soeuer be vsed amongest vs yf god be there by dishonored it aught to be broken

¶

I wyll therfore that the yonger wemen mary and bere children, and gyde the house, and geue none occasyon to the aduersari to speake euyll. For many of them are all redy turned backe, and are gone after Satan. And yf eny man or woman that beleueth haue widdowes, let them minister vnto them, and let not the congregacion be charged: ỹ ye maye haue sufficient for them that are wydowes in deade.

The elders that rule well are worthy of doble honor, most specialy they whych laboure in the worde and teachyng. For the scripture sayth: thou shalt not muselle the mouthe of the oxe that treadeth out the corne. And the labourer is worthy of his reward. * Agaynst an elder receaue none accusacion: but vnder two or three wytnesses. Thē ỹ synne/ rebuke openly, ỹ other maye feare.

Deut. xxv. d. 1. Tym. v. a. Mathē. x. b Luke. x. b

I testifie before God and the Lorde Jesus Christ and the electe angels, that thou obserue these thinges without hasty iudgement, and do nothing partialytye. Laye handes sodenly on no man, neither be partaker of other mens synnes: kepe thi selfe pure. Drincke no lenger water, but vse a lytell wyne for thy stomakes sake and thyne often dyseases.

D

Some mennes synnes are open before hande and goo before vnto iudgement: some mēs synnes folow after. Lykewyse also good workes are manifest before hand and they that are other wyse, cannot be hyd.

¶ The dutye of seruauntes towarde their maisters. Agaynst suche as are not satysfyed wt the worde of God. Agaynst couetousnes. A good lesson for riche men.

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B Let no widdow be chosē vnder three score yere olde, and such a one as was ỹ wyfe of one man, and wel reported of in good workes: if she haue norished children, if she haue bene liberal to straūgers, if she haue washed the saynctes fete, if she haue ministred vnto them which were in aduersitye, if she were contynually geuē vnto all maner good workes/ the yonger wydowes refuse. For when they haue begonne to were wantonne to the dyshonoure of Christ, then wyl they mary, hauynge * damnacyon, because they haue broken their first fayth. And also they learne to goo from house to house ydle: yee not ydle only, but also tryflyng & busy bodyes, speakyng thynges which are not commely.

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¶ The.vi. Chapter.

LEt as many seruauntes as are vnder the yoke, counte their masters worthy of all honour, ỹ the name of God and his doctrine be not euel spoken of. ❧ They that they which haue beleuing masters, despise them not because they are brethren: but so muche ỹ rather do seruice, for as much as they are beleuing & beloued and partakers of ỹ benefite.

These thinges teache and exhorte, If any man teache other wise, ād is not contente with the wholsome wordes of oure Lord Jesu Christ, and with ỹ doctrine of Godlines, he is pufte vp & knoweth nothinge but walketh his braines aboute questions and strife, of wordes wherof springe enuy, strife, raylinges, euel surmisinges and vaine disputacyons of men ỹ corrupte mindes & destytute of the trueth, which thincke that lucre is godlynes. From such seperate thy selfe. Godlines is greate riches, yf a man be content with that he hath. *For we brought nothinge into the world, ād it is a plaine case that we can carye nothynge out.

Job.1.d. Eccleſi.v.c.

When we haue fode and raymente, let vs therwith be content. They wyll be riche, faule into temptacion and snares, and into many folishe and innocent lustes, which drounde men in perdicion and destruccion. For couetousnes is ỹ rote of al euel, which while some lusted after they erred from the faith, and tangled them selues ỹ many sorowes. But ỹ which art the man of God, flye such thinges. Folow rightwesnes/godlines, loue pacience and meknes. Fight the good fight of fayth. Laye hande on eternall lyfe, where vnto thou arte called/ & hast professed a good profession before many witnesses.

Couetouſ-nes.

I geue the charge in the sight of god which quickeneth all thinges, & before Jesu Christ which vnder Poncius Pilate witnessed a good witnessing that ỹ kepe the cōmaūdement, & be vnspot & vnrebukeable/ vntill the appearynge of our Lord Jesus Christ. * which appering (when ỹ time is come) he shal shewe that is blessed and myghty only king of

Apoca.xvii. and.xix.c

kinges, and Lord of Lordes, which only hath immortalytie and dwelleth in ỹ lyght that no man can attayne, whome neuer mā sawe, nether cā se, vnto * whō be honoure and rule euerlasting. Amē.

Iohn.1.a. 1.Iohn.4.b

Charge them that are ritche in thys world that they be not exceadinge wyse, and that they trust not in the vncertein riches/ but in the lyuing god, which geueth vs aboundauntly all thinges to enioy them, and that they do good, and be riche in good workes, ād redy to geue and distribute, layenge vp the stoare for them selues a good foūdacion agaynste the time to come ỹ they maye optayne eternal life.

O Timothe saue that which is geuen the to kepe, and auoide vngodly vanyties of voyces and oppositions of scīēce falsly so called, which scīence whil some professed, they haue erred as concernig the faith. Grace be ỹ thee. Amen.

¶ Sent from Laodicea, which is the chefest citie of Phrygia Pacaciana.

¶ The ii. Epistle

of Sainct Paule the Apostle vnto Timothe.

¶ Paul exhorteth Timothy to stedfastnes & patience in persecucyon. and to contynue in the doctrynche he had taught hym. A commēdacyon of Onesiphorus.

¶ The first Chapter.

PAulle an Apostle of Jesus Christ, by ỹ wyl of god to preache the promes of lyfe, which life is in Christ Jesu. To Timothe hys beloued sonne.

Grace, mercy and peace, from God ỹ father, and frō Jesu Christ oure Lorde. * I thanke God, whom I serue frō mine elders ỹ pure conscience, that without ceasynge I make mencion of the in my prayers nyght and daye, desyringe to se thee, myndful of thy teares: so that I am filled with ioye, when I cal to remembraunce the vnfained fayth that is in thee, which dwelt fyrst in thy graunde mother Lois, and in thy mother Eunice & am assured ỹ it dwelleth in the also.

Rom.i.a

wherfore

¶ The.vi. Chapter.

LEt as many seruauntes as are vnder the yoke, counte their masters worthy of all honour, ỹ the name of God and his doctrine be not euel spoken of. ❧ They that they which haue beleuing masters, despise them not because they are brethren: but so muche ỹ rather do seruice, for as much as they are beleuing & beloued and partakers of ỹ benefite.

These thinges teache and exhorte, If any man teache other wise, ād is not contente with the wholsome wordes of oure Lord Jesu Christ, and with ỹ doctrine of Godlines, he is pufte vp & knoweth nothinge but walketh his braines aboute questions and strife, of wordes wherof springe enuy, strife, raylinges, euel surmisinges and vaine disputacyons of men ỹ corrupte mindes & destytute of the trueth, which thincke that lucre is godlynes. From such seperate thy selfe. Godlines is greate riches, yf a man be content with that he hath. *For we brought nothinge into the world, ād it is a plaine case that we can carye nothynge out.

Job.1.d. Eccleſi.v.c.

When we haue fode and raymente, let vs therwith be content. They wyll be riche, faule into temptacion and snares, and into many folishe and innocent lustes, which drounde men in perdicion and destruccion. For couetousnes is ỹ rote of al euel, which while some lusted after they erred from the faith, and tangled them selues ỹ many sorowes. But ỹ which art the man of God, flye such thinges. Folow rightwesnes/godlines, loue pacience and meknes. Fight the good fight of fayth. Laye hande on eternall lyfe, where vnto thou arte called/ & hast professed a good profession before many witnesses.

Couetouſ-nes.

I geue the charge in the sight of god which quickeneth all thinges, & before Jesu Christ which vnder Poncius Pilate witnessed a good witnessing that ỹ kepe the cōmaūdement, & be vnspot & vnrebukeable/ vntill the appearynge of our Lord Jesus Christ. * which appering (when ỹ time is come) he shal shewe that is blessed and myghty only king of

Apoca.xvii. and.xix.c

kinges, and Lord of Lordes, which only hath immortalytie and dwelleth in ỹ lyght that no man can attayne, whome neuer mā sawe, nether cā se, vnto * whō be honoure and rule euerlasting. Amē.

Iohn.1.a. 1.Iohn.4.b

Charge them that are ritche in thys world that they be not exceadinge wyse, and that they trust not in the vncertein riches/ but in the lyuing god, which geueth vs aboundauntly all thinges to enioy them, and that they do good, and be riche in good workes, ād redy to geue and distribute, layenge vp the stoare for them selues a good foūdacion agaynste the time to come ỹ they maye optayne eternal life.

O Timothe saue that which is geuen the to kepe, and auoide vngodly vanyties of voyces and oppositions of scīēce falsly so called, which scīence whil some professed, they haue erred as concernig the faith. Grace be ỹ thee. Amen.

¶ Sent from Laodicea, which is the chefest citie of Phrygia Pacaciana.

¶ The ii. Epistle

of Sainct Paule the Apostle vnto Timothe.

¶ Paul exhorteth Timothy to stedfastnes & patience in persecucyon. and to contynue in the doctrynche he had taught hym. A commēdacyon of Onesiphorus.

¶ The first Chapter.

PAulle an Apostle of Jesus Christ, by ỹ wyl of god to preache the promes of lyfe, which life is in Christ Jesu. To Timothe hys beloued sonne.

Grace, mercy and peace, from God ỹ father, and frō Jesu Christ oure Lorde. * I thanke God, whom I serue frō mine elders ỹ pure conscience, that without ceasynge I make mencion of the in my prayers nyght and daye, desyringe to se thee, myndful of thy teares: so that I am filled with ioye, when I cal to remembraunce the vnfained fayth that is in thee, which dwelt fyrst in thy graunde mother Lois, and in thy mother Eunice & am assured ỹ it dwelleth in the also.

Rom.i.a

wherfore

Wherfore I warne thee that thou stere vp the gyft of God which is in thee, by puttynge on of my handes.* For God
Rom. viii. c hath not geuen to vs the spyrite of feare, but of power/and of loue, and of soberues of mynd. Be not ashamed to testifye oure Lorde/neyther bee ashamed of mee, which am bound for his sake: but suffre thou aduersitye also wyth ỹ Gospell, thorowe the power of God, whych saued vs, and caled vs with an holy callinge/not accordynge to oure dedes/but accordinge to his awne purpose and grace, whyche grace was geuen thorowe Christ Jesu before the worlde was, but is now declared openly by the appearinge of oure sauioure Jesu Christ which hath put away deth, and hath brought lyfe and immortalite vnto lyght thorow ỹ Gospell,* wher vnto I am apoynted/a
1. Timo. ii. d preacher and Apostle, and a teacher of ỹ gentyls: for the which cause I also suffre these thynges. Neuertheles I am not ashamed. For I know whom I haue beleued, ād am sure ỹ he is able to kepe that which I haue committed to his keppynge, agaynst ỹ daye.

D So thou haue the ensample of ỹ holsome wordes which thou hearddest of me in faith and loue wich is in Jesu Christ. That good thinge, whiche was cōmytted to thy kepping, kepe in the holy gost which dwelleth in vs. This thou knowest how that all they whiche are i Asia, be turned from me. Of which sorte are Phigelos & Hermogenes. The Lorde geue mercy vnto the house of Onesiphorus for he ofte refreshed me/and was not ashamed of mi chaine: but whē he was at Rome, besought me out very dylygently, & founde me. The Lorde graunte vnto hym that he maye fynde mercie with the Lord at that daye. And in how many thynge he ministred vnto me at Ephesus thou knowest very wel.

¶ Lyke as in the fyrst Chapter, so here he exhorteth him to be constante in trouble, to suffer manly, ad to dyde fast in ỹ holsome doctryne of oure lorde Jesus Christ.

The. ii. Chapter. ✠

THou therefore my sonne, bee strōg in the grace, that is in Christ Jesu. And what thinges thou haste herde of me many bearyng wytnes, the same deliuer to faithfull men, which are apte to teache other.

Thou therfore suffre afflyccion as a good soudier of Jesu Christ. No man ỹ warreth/entangleth him self with worldely busynes, and that because he wolde please him that hath chosen him to be a soudier. And though a mā stryue for a maistery, yet is he not crouned, except he strywe laufully.* The husband man that laboreth must fyrst receaue of the frutes. Consyder what I saie. The lord geue thee vnderstandyng in al thinges. ✠

B 1. Thor. iv. a

Remember that Jesus Christ beynge of the sede of Dauid, rose agayne frō deeth accordynge to my Gospell, wherin I suffre trouble as an euyl doar, euē vnto boundes. But ỹ worde of god was not bounde. Therefore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluacio which is in Christ Jesu, with eternal glory.

It is a true saying, yf we be dead with him we also shall lyue with him: If we be pacient, we shall also raygne wt him. * If we denye him, he also shall deny vs. If we beleue not, yet abideth he faythful. He cannot denye him selfe.

C Roma. vi. a

Of these thynges putte them in remembraunce, testifye before the Lord, ỹ they striue not about wordes: which is of no profit, but to peruert ỹ hearers. Study to shewe thy selfe laudable vnto God a workman that nedeth not to be a shamed, dyuydynge the worde of truth iustly.* Ungostly and vaine voyces passe ouer. For they shall encreace vn to greter vngodlynes, & their wordes shal fret euen as doeth a cancre: of whose nombre is Hymeneos ād Philetos, which as concernyng ỹ trueth haue erred, saying that the resurrecyon is past all redy, and do destroye the fayth of dyuers personnes.

1. Tim. iiii. b and. vi. d.

But the sure grounde of God remayneth, and hath this seale: the Lord knowethe them that are his, and euerye * man that calleth on the name of Christe departe from iniquite. Not wyth standyng in a greate house are not onlye vesselles of golde and of syluer: but also of wood and of earth, some for honoure, & some vntodshocoure. But if a man pur-

ge hym selfe frō suche felowes he shal be a vessell sanctified vnto honoure, mete for the lord, and prepared vnto al good workes.

Lustes of youth flye: auoyde, and folowe rightousnes, faith, loue, ād peace, with them that cal on the lord with pure herte. Folyshe and vnlerned questions put from thee, remembringe that they doo gendre strife. But the seruaunt of ỹ lorde must not stryue: but must be peseable vnto all men, and apt to teache, and one that can suffre the euyll in mekenes ād can informe them that resist, yf that god at any tyme wyll geue them repentaūce for to knowe the trueth: that they maye come to them selues agayne out of the snare of the deuell, which are nowe taken of him at his wyll.

nota Folysh and vnlerned questions put from the

He prophecieth of ỹ parlous times, setteth oute ypocrites in their colours, telleth vs what they be within, for al their fayer faces outwardly, Persecucion for the gospel.

The.iii. Chapter.

1. Timo, iiii. ii. Petr. iii Iude, i, k.

THis vnderstande, that in the last dayes shall come parelous tymes. For the mē shal be louers of their awne selues, couetous, bosters, proude, cursed speakers, disobedient to father & mother, vnthankful, vnholy, vnkind, trucebrekers, stubborne, falsecausars, riatours, fearce, despisers of them which are good, traytours, heady, hye myinded, gredy vpō voluptousnes more thē louers of God, hauynge a symilitude of godly lyuynge, but haue denied ỹ power therof: a such abhorre. Of this sorte are they which entre into houses, and bringe into bondage wimmen laden with sinne, which wemen are ledde of diuers lustes, euer cariynge neuer able to come vnto the knowledge of the trueth.

nota the later tyme shalbe ful of suche that shal be good

As Iannes and Iambres withstode Moses, euen so do these resyst the truth, men they are of corrupte myndes, and lewde as concerning the faith, but they shall preuayle no lenger for they re madnes shalbe vttered vnto al men as theirs was. But thou hast leene the experience of my doctrine, fassion of liuinge / purpose, faith, longe sufferynge, loue, pacience, persecutiōs & afflictiōs which happened vnto me at Antioche, at Iconium and at Lystra: which persecutiōs I suffered pacientlye. And from them all the Lord deliuered me. Yea and al that wil lyue godlie in Christe Iesu, must suffre persecucions. But the cuyll men & deceauers shal wexe worse ād worse whyle they deceaue and are deceaued them selues.

nota all scripture geuen by inspiracion of god

But continue thou in ỹ thynges which thou hast learned / whych also were commited vnto thee, seing thou knowest of whom thou hast learned them: ād for as moche also as thou hast knowē holye scripture of a child, which is able to make the wyse vnto saluacyon therow the fayth which is in Christ Iesu. For all scripture geuē bi inspiracion of god, is profytable to teache, to improue, to amende and to instructe in rightwesnes, that the man of God maye be perfecte and prepared vnto all good workes. ii. Petr. i. d.

He exhorteth Timothy to be feruent in the worde and to suffer aduersyte, maketh mencyō of his owne death & byddeth Timothy come vnto hym.

The.iiii. Chapter.

TEstify therfore before god, and before the Lorde Iesu Christ, wich shal iudge quicke and dead at hys aperynge in his kyngdome, preach the worde / be feruent, be it in season or out of season. Improue, rebuke, exhorte with all longe sufferynge and doctrine. For the tyme wyll come / when they wyl not suffer wholsome doctryne: but after their awn lustes shal they (whose eares itche) get them an heape of teachers, and shall turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thinges, and suffre aduersitie and do the worke of an Euangelyst, fulfyl thyne office vnto the vttermost.

nota the tyme of the worst

For I am now redy to be offered, ād the tyme of my departinge is at hande. I haue fought a good fyght, and haue fulfylled my course, & haue kept ỹ fayth.

From

From hence forth is layde vp for mee a croune of righteousnes, which the lord that is a righteous Iudge shall geue me at that daye: not to me only, but vnto al them that loue hys comming, make spede to come vnto me at once. For Demas hath left me, and loueth the presente worlde, & is departed vnto Thessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacia, onely Lucas is with me. * Take Marke and bringe him with thee, for he is necessary vnto me, for to ministre. And Tichicus haue I sent to Ephesus. The cloacke that I left at Troada wyth Capus when ꝯ commest bringe with thee, and the bookes / but specially the parchemēt. Alexander the coppersmyth dyd me much euyll, the Lorde rewarde him according to hys dedes, of whom be thou ware also. For he wyth stode our preachinge.

Colos. iiii. c

At my first answering no man assisted me, but al forsoke me. I praye god, ꝯ it may not be layde to their charges: ✠ D notwithstanding the Lorde assisted me, and strengthed me, that by me the preachinge shulde be fulfilled to the vtmost, and that al the Gentiles shulde heare. And I was delyuered out of the mouth of the Lyon. And the lorde shal deliuer me from all euill doinge, and shall kepe me vnto his heuenly kingdome to whō be prayse for euer & euer: Amen. ✠

Salute Prisca ād Aquila, ād the housholde of Onesiphorus, Erastus abode at Corinthum. Trophimos I lefte at Miletū sicke. Make spede to come before winter. Eubolus greeteth thee, & Pudens, and Linus, and Claudia, ād all ꝯ brethren. The Lorde Jesus Christ be wyth thy spirite. Grace be with you. Amen.

☞ The ende of ꝯ secode Epystle vnto Tymothe.

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¶ The Epistle of Saynct Paul vnto Tytus.

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Grace mercy and peace from God ꝯ father and from the Lorde Jesu Christ our sauioure.

For this cause lefte I thee in Crete, ꝯ ꝯ shuldeste performe ꝯ whiche was lacking, ād shuldest ordeine * elders i euerye citie as I appointed thee. If any be faultlesse, the husband of one wife, hauīg faithful children, which are not sclaundered of ryote, neyther are disobedient. For a * bisshoppe must be faulteles, as it becometh ꝯ ministers of god: not stubborne, nor angry, no dronkard, no fighter, not geuē to filthy lucre: be harberos, one that loueth goodnes, sobre minded righteous, holy / temperat, and suche as cleueth vnto the true word of doctrine, that he may be able to exhort with wholsome lerninge, and to improue thē that saye against it.

B

* Elders whiche Timotheus calleth ouerseers. i. Tim. iii. a.

nota

For there are many disobediente ād talkers of vanite ād disceauers of mindes, namely they of ꝯ circumcisiō, whose mouthes must be stoped, which peruert whole houses, teaching thinges whiche they ought not because of filthy lucre. One beinge of thē selues / which was a poete of their owne, said: The Gretians

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C

are all wayes lyars euill beastes, & slowe belyes.

This witnes is true, wherfore rebuke them sharpely, that the may be sound in the fayth, and not taking hede to Jewes fables, and commaundemētes of mē that turne from the trueth. * Unto the pure are all thinges pure, but vnto thē that are defyled and vnbeleuing, is nothing pure, but euen the very mindes & consciences of them are defyled. They confesse that they knowe god: but with the dedes they deny him, and are abhominable and disobedient, and vnto all good worckes discommendable.

Rom, xiiii. d

* Bysshopes and elders is al one and an officer, chosen to gouerne the congregation in doctrine ād lyuynge.

¶ He telleth hym how he shall teache al degrees to behaue them selues

¶ The. ii. Chapter.

A Olde menne Olde wemen

But speake thou that which becommeth wholsom learninge. That the elder men be sober, honest/discret, sōde in the fayth, in loue, and in pacience. And the elder wemen lykewise ỹ they be in such rayment as becometh holynes, not false acusers, not geuen to muche drinking, but teachers of honest thinges, to make ỹ yonge wemē sobre minded, to loue theyr husbandes to loue theyr Children, to be discreate, chaste, huswifly, good and obedient vnto theyr owne husbāde that the worde of god be not euell spoken of. Yong men lykewyse exhorte that they be sober minded.

yong wemen

B

yong menne

Aboue all thinges shew thy selfe an ensample of good worckes with vncorrupte doctrine with honestie, and wyth the wholsome worde which cannot bee rebuked/that hee which withstandeth, may be ashamed, hauīg nothing in you that he may dispraise. The seruauntes exhorte to be obedient vnto theyr owne maisters and to please in al thinges not answering agayne, nether to be pikers but that they shew al good faithfulnes that they maye do worshype to the doctrine of our sauiour God in al thinges.

C

Ephes, vi, a. i. Peter. v. c. Colos, iii d.

For the grace of God, that bringethe saluacion vnto al men/hathe appeared and teacheth vs that we shuld deny vngodlynes, & worldly lustes/& ỹ we shuld liue sobre minded, righteously & godly in this present worlde, loking for ỹ blessed hope and glorious apering of the mighty God, and of oure sauioure Jesus Christ which gaue him selfe for vs, to redeme vs from al vnryghteweſnes, ād to pourge vs a peculyar people vnto him self, feruently geuē vnto good workes. These thynges speake, and exhorte, & and rebuke, with al commandyng. Se that no man despyse thee.

D

¶ Of obedyence to such as be in auctorite: He warneth Tytus to beware of folysh and vnprofitable questyons?

The. iii. Chapter.

Arne them that they submit thē selues to rule and power, to obey the officers, that they be readye vnto all good workes, that they speke euyll of no man, that they be no fyghters, but softe, shewyng all meknes vnto all men. For we oure selues also were in tymes past, vnwyse: dysobedient/ deceaued, in dauger to lustes, and to diuers maners of volupteousnes, lyuynge in malicyousnes and enuye, ful of hate hatynge one another.

Officers muste bee obeyed

But after that the kyndnes and loue of oure saueoure God to man warde appered, not of the dedes of ryghteweſnes which we wrought but of hys mercie he saued vs/by the fountayne of the newe byrth, and with the renuyng of the holy goste, which he shed on vs aboundantly, thorowe Jesus Christ our saueoure, that we once iustified by hys grace/ shuld be heyres of eternall life, thorowe hope. & This is a true sayinge.

B

ii. Tym, ii. a.

i. Tymo, i. d

ii. Tim, iii. d

Of these thinges I wolde ỹ shuldest certify, that they which beleue God, myght be diligēt to go forward in good workes. These thinges are good ād profitable vnto men. Foolisshe questions and Genealogies, and braulynge and stryfe aboute the lawe/auoyde: for they are vnprofitable and superfluous. A man that is geuen to heresye, after ỹ fyrst and the second admonicion, auoyde remembringe, that he that is suche, is peruerted and synneth, euen damned by his awne iudgement.

C

¶ Note what longeth to good workes, foolysshe questions/ auoyde

When I shall sende Artemas vnto thee, or Tichicus, be diligēt to come to me

D

vnto

vnto Nichopolis. For I haue determined there to winter. Bring zenas ỹ lawyer and Apollos on ther iourney diligẽtly, that nothing be lacking vnto them. And let oures also learne to excell in all good workes as farforth as nede requireth, that they be not vnfrutefull. All ỹ are with me, salute thee. Grete thẽ that loue vs in the faith. Grace be with you all. Amen.

Written from Nychopolys a cytie of Macedonia.

¶ The Epistle of

Sayncte Paul vnto Philemon.

¶ He reioyseth to heare of the fayth & loue of Philemon. whom he desyreth to forgeue hys seruaunte Onesymus, & louyngly to receaue hym agayne:

PAule the prysoner of Jesus Christ, and brother Timotheus.

Unto Philemon ỹ beloued and our helper, and to ỹ beloued Appia/and to Archippus, our felowe soudier and to the congregatiõ of thy house.

Grace be with you and peace, from God ỹ father and from the Lorde Jesu Christ.

I thanke my god, making mencion all wayes of thee in my prayers, when I heare of the loue and fayth/which thou hast towarde the Lorde Jesu, and towarde al sainctes: so that the fellofhipp ỹ thou hast i the fayth is frutefull thorow knowledg of al good thinges, which are in you by Jesus Christ. And we haue great ioye & consolacion ouer thy loue. For by thee (brother) the saínctes hertes are comforted.

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Sent from Rome by Onesimus a seruaunt.

vnto Nichopolis. For I haue determined there to winter. Bring zenas ỹ lawyer and Apollos on ther iourney diligẽtly, that nothing be lacking vnto them. And let oures also learne to excell in all good workes as farforth as nede requireth, that they be not vnfrutefull. All ỹ are with me, salute thee. Grete thẽ that loue vs in the faith. Grace be with you all. Amen.

Written from Nychopolys a cytie of Macedonia.

¶ The Epistle of

Sayncte Paul vnto Philemon.

¶ He reioyseth to heare of the fayth & loue of Philemon. whom he desyreth to forgeue hys seruaunte Onesymus, & louyngly to receaue hym agayne:

PAule the prysoner of Jesus Christ, and brother Timotheus.

Unto Philemon ỹ beloued and our helper, and to ỹ beloued Appia/and to Archippus, our felowe soudier and to the congregatiõ of thy house.

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¶ The i. Epistle

of Sainct Peter the Apostle.

He sheweth that thorow the aboundaunte mercy of God we are begotten agayne to a lyuelye hope, and how fayth must be tryed: how the saluacion in chryst is no newes, but a thing prophecyed of olde: He exhorteth them to a godly conuersacyon, forso much as they are now borne anew by the worde of God.

¶ The fyrst Chapter.

A PEter an Apostle of Jesus Christe: to theym that dwell here and there as straungers thorow out Pontus, Galacia, Capadocia, Asia, and Bethynia electe by the forknowledge of God the father thorow the sanctifiynge of the spirite/ vnto obedience, and sprynckelynge of the bloude of Jesus Chryst.

Grace be with you, and peace be multiplyed.

Blessed be God the Father of oure Lorde Jesus Christ, which thorow hys aboundant mercy begat vs agayn vnto a* lyuely hope by the resurrection of Jesus Christ from deathe, to enioye an enheritaunce immortall and vndefyled, and that perisheth not/ reserued in heauen for you, which are kepte by the power of GOD thorowe faith, vnto saluacyon, whiche Saluation is prepared alreadye to bee shewed in the last tyme,

B in the whiche Time ye shall reioyce, though now for a season (if nede requyre) ye are in heuynes thorow manifolde temptacions that youre fayth ones tryed, being much more precious then golde that perisheth (though it be tryed wt fyre) might be founde vnto laude glory & honour, at ỳ appering of Jesus Christ whom ye haue not sene ād yet loue him, in whom euē now, though ye se him not yet do you beleue: and reioyce wyth ioy, vnspeakable and gloryous: receauynge the ende of youre fayth, the saluacion of youre soules.

Of which saluacion haue the Prophetes enquyred & searched/ which prophesied of ỳ grace that shuld come vnto you/ searching when or at what tyme of the spyrete of Christ which was in them, shuld signifie/ which spyrete testified before, the passions that shulde come vnto Christ, and the glory that shulde folowe after: vnto which Prophetes it C was declared, that not vnto themselues but vnto vs, they shuld minister ỳ thinges which are nowe shewed vnto you of them which by the holy goost sēt doune from heauē, haue preached vnto you the thynges which the angels desyre to beholde.

Wherfore gyrde vp the loynes of your myndes, be sober, ād trust perfectly on the grace that is broughte vnto you, by the declaryng of Jesus Christ/ as obedient chyldrē, not facionyng youre selues vnto your olde lustes of ignorance: but as hee whiche called you is holy euen so be ye holy in all maner of conuersacyon, because it is writtē. Be ye holy, for I am holy.

And yf so bee that ye call on the father whych wt out respect of person iudgeth accordyng to euery mannes * workes, se that ye passe the tyme of your pilgremage in feare. + For as moche as ye knowe how ỳ ye were not redemed with corruptible syluer and golde from youre vayne conuersacion whiche ye receaued by the tradicios of ỳ fathers: but with the precious bloude of Christe, as of a lambe vndefyled, & without spot, which was ordeyned before ỳ worlde was made: but was declared in the last tymes for youre sakes, whiche by his meanes haue beleued on God that rayled him from death, and glorifyed hym, ỳ youre fayth & hope myght be in God.

And for as muche as ye haue purifyed your soules thorow the spyrete, in obeyeng the trueth for to loue brotherly without fainting, se that yee loue one another wyth a pure herte feruentlye. For yee are borne a newe not of mortall seade but of immortall, by the word of God whyche lyueth and lasteth for euer.

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For

Esay:xl, Ecclc.xliii.c Jacob.i,d For al flesh is as grasse, and al the glo-
rye of mā is as the floure of grasse. The
grasse wethereth, & ẏ floure faleth away
but the word of the Lord endureth euer.
¶ And this is the word which by ẏ gospel
was preached among you.

The notes.

Here Peter (as other true apostles do) fyrst setteth
forth the treasure of mercy whiche God hath bound
hym selfe to geue vs for Chystes sake and then oure
dutye what we be bounde to do againe, if we wil be
partakers of the mercy.

a* A liuely hope is that whereby we be certayne of
euerlasting lyfe.
* By oure workes shal we be iudged: for as the in-
uysible faith is, suche are the workes by whiche the
faith is sene.
¶ He exhorteth men to laye asyde al vice, whereby
Chryst is the foundacyon wher vpō they built, prai-
eth thē to abstaine frō fleshly lustes, & to obey worl-
dly rulers. How seruaūts shulde behaue them selues
toward their masters. He exhorteth to suffer after ẏ
ensample of Chryst.

¶ The.ii. Chapter.

Wherfore laye aside al malycyousnes and all gyle/and
dissimulation, and enuie & all backebytings: & as newe
borne babes, desyre that reasonable mylke, wich is without corrup-
cion, that ye may growe ther in. If so be that ye haue tasted how pleasaunt ẏ lorde is, to whome ye come as vnto a liuinge stoone disalowed of men, but chosen of god and precious: and ye as liuing stones/ are made a spretuall house, and an holy prestehode for to offer vp spirytual sacrifice, acceptable to GOD by Jesus Chryst.

Wherfore it is contayned in ẏ scrip-
ture: behold I put in Sion an head corner stone, electe and precious: and he ẏ beleueth on him, shal not be ashamed.*
Vnto you therfore which beleue/ he is precyous but vnto them which beleue not the stone which the buylders refused, the same is made the head stone in ẏ corner, and a stoone to stomble at, and a rocke to offend them which stomble at ẏ worde, and beleue not that wheron they were set. But ye are a chosen generacyō, a royal prestehode, an holy nacion, & a peculier people, ẏ ye shulde shewe the vertuos of hi ẏ calleth you out of darkenes, to his maruelos light which i time past were not a people, yet are now the people of god: which were not vnder mercy but now haue obtayned mercye. ¶

Pet.ii.c Esa.xxviii.c Psal.cxvii.d Actuum,iiii.c

¶ Derely beloued, I beseche you
as straungers and pylgrems/ abstayne
from fleshly lustes, which fight against
the soule/ and se that ye haue honest cō-
uersacion among the gentyles, that the
which backbyte you as euill doers, may
see your good workes and prayse God
a* in the daye of visitacion.

Submitte your selues vnto all ma-
ner ordynaūce of man for the Lords sa-
ke, whether it be vnto the king as vnto
the cheke head, other vnto rulers as vn-
to them that are sent of him, for the pu-
nishmente of eueldoers, but for the lau-
de of them that do well. For so is the wil
of God, that ye put to silence the igno-
raunce of the folyshe men: as free, and
not as hauinge the lyberte for a cloake
of malyciousnes: but euen as the seruan
tes of God. ¶ Honoure all men. Loue
brotherly fellowshippe. Feare god/ād ho-
nour the kinge.

Seruauntes obeye youre masters
with all feare, not onely if they be good
and curteous: but also though they bee
frowarde. For it is thanckworthye yf a
man for conscience towarde god endure
grefe suffrynge wrongfully. For what
prayse is in it, if when ye be buffeted for
your faultes, ye take it paciently? But a
if whē ye do well ye suffre wrong, & take
it paciently, thē is thers thanke w̄ god.

For, therevnto were ye verely called
for ¶ Chryst also suffered for vs, leding
vs an ensample that ye shuld folowe
his steppes, which dyd no synne, neyther
was there gyle founde in hys mouthe,
which whē he was reuiled not reuiled a
gayn, whē he suffered, he thretened not,
but cōmitted the cause to hym that iud-
ged righteously, * which hys owne sel-
fe bare oure synnes in his bodye on the
tree, that we shoulde be delyuered from
synne and shoulde lyue in rightuousnes,
By whose stryppes ye were healed. For
ye were as shepe going astraye: but are
now returned vnto shepherde and bys-
shop of your soules.

The notes.

* We be the church and the obedyence of the hert is
the spirytual sacrifice: Bodely sacrifice must be offe-
red to oure neyghboures for if thou offerest it to god
thou makest a bodely idole of hym.
a* In the daye of vysitacyon. So doth Peter cal ẏ
tyme in whych god vouchsaketh whyys inspyrati ō
to cal a man to better lyuynge.

he wil

How wyues ought to ozdre themselues toward their husbandes, and in their apparel. The duetye of men toward theyr wyues. He exhozteth all men to vnytye and loue and pacyently to suffre trouble. Of true baptym.

The.iii.Chapter.

LIke wyse let the wyues bee in subiection to their husbā des that euen they which be- leue not in the wozde, maye A without the wozde be wō- ne by the conuersacion of ỹ wiues: while they beholde youre pure conuersatiō coupled with feare. Whose apparell shall not be outewarde wyth broyded heare, and hanging on of gold, ether in putting one of glozious appar- rel: but let the hyd mā of the hert be vn- cozrupte, wyth a meke and quiet spzete, which spzete is befoze God a thing mu- che set by. Foz after this maner in ỹ olde time did the holy wemen whiche trusted in god, tyer them selues, and were obe- dient to their husbandes, euen as Sa- B ra obeied Abzaham, and called hi Lozd: whose daughters ye are as longe as ye do wel, not beinge afrayde of euery sha- dowe.

Likewise ye men*dwel with them accozding to knowledge.b*geuing ho- noure vnto the wife, as vnto the weker vessell, and as vnto theim that are hey- res also of the grace of lyfe, that youre pzaiers be not let.

✠ In conclusion, be ye al of one minde, one suffer with another, loue as bzethzē C be pitifull/be courteous, not rendzynge euyl foz euyl/nether rebuke foz rebuke, but contrary wise blesse, remembzing ỹ ye are ther vnto called, euen ỹ ye shulde be heyzes of blessinge. If any man lōge after life, and loueth to se good daies, let hym refraine his tonge from euell, & his lyppes that they speake not gyle. Let him eschue euyll and do good: let him seke peace, and eschue it. Foz the eyes of the Lozd are ouer the rghtwes, and his eares are open vnto their pzay ers. But the face of the lozde beholdeth them that do euel.

Mozeouer who is it that wil harme you, if ye folowe ỹ which is good.

Notwithstandinge happye are ye if ye suffre foz righteousnes sake. Yea and feare not thoughe they seme terrible vn- to you, neyther bee troubled: but sanctifye the Lozde god in your hertes.

Bee readye alwayes to geue answere to euery man that asketh you reason of the hope that is in you, and that withe mekenes and feare, hauing good con- science, that when they backbite you as euil doers, they maye be ashamed, foz as much as they haue falsely accused your good conuersacion in Christ.

It is better (if the wyl of God be so) that ye suffre foz wel doinge, then foz e- uell doinge. ✠ Foz as much as Christe hath ones suffered foz synnes, the iuste foz the vniuste, foz to bzinge vs to God, ād was killed as pertayning to the flesh but was quickened in the spirite. D

In whiche spirite he also wente and pzeached vnto the spyzites that were in pzyson, which were in tyme passed diso- bedient when the longe suffering of god abode exceadinge pacientlye in the days of Noe, whyle the arke was a pzeparin- ge wherin feawe (that is to saye. viii. so- les) were saued by water which signifye- eth*baptysme that nowe saueth vs, not the puttinge awaye of ỹ fylth of the flesh/ but in that good conscience consenteth to GOD, by the resurrection of Jesus Christe, whiche is on the righte hand of god: ✠ and is gone into heauen, an- geles, powers and mighte and subdued vnto him.

The notes.

a*To dwel with them is, wyth kaythfulnes, with the despysinge of pleasures and of ambycion, with ỹ deckyng of ỹ inner man, wyth ỹ mekenes and de- murenes of a quyet spzete, wyth loue and reuerēce, to ozder them: Not accozdynge to oure wylful cō- maundement and lust, but accozdige to knowlege: appoyntinge them to do nothyng but ỹ is expedy- ent, and fauoureyng them in nothyng ỹ may hurte oz cozupt honest condytions & manners.

b*Geuynge honour vnto the wyfe. Erasmus in hys annotacyons noteth out of S. Hierome, that to geue honour here is not to bowe the knee to them noz to decke them wyth golde oz pzecious stones but to abstaine from fleshly lustes.

c*By baptime here do dyuers learned interpzeters vnderstande the bloud and passion of Chzist by a fi- gure takinge the signe foz the thinge signified ther- by, foz this doth Baptyme syguifye vnto vs, beside other things, that as we are there washed w̄ water so are oure sinnes washed away with the shedyng of Chzistes bloude.

The exhorteth men to ceasse from sinne, to spende no worse tyme in vice, to be sober & apt to prayer, to loue eche other, to be pacient in trouble, & to beware þ no man suffer as an euell doer, but as a Christē mā and not to be ashamed.

The. iiii. Chapter.

FOr as moche as Christ hath suffred for vs in the flesche, arme youre selues lyke wise with the same mynde: for he which suffereth in þ flesche/ ceaseth from synne, that he hence forwarde shulde lyue as moche time as remayneth in the flesh: not after the lustes of men but after the wyll of God. For it is sufficient for vs that we haue spent the time that is past of the lyfe, after the wyll of the gentyles, walkyng in wantannes, lustes, dronckennes, in eatyng, drinkyng and in abhominable Idolatrie.

nota walkyng in eatyng and Dryncking

And it semeth to thē a straūge thinge that ye runne not also with them vnto the same excesse of ryote, and therfore speake they euyll of you, whych shall geue a comptes to hym that is redy to iudge quik and deed. * For vnto this purpose verelye was the Gospell preached vnto the deed that they shulde be iudged lyke other men i the flesshe, but shulde lyue before God i þ spyrite. The ende of all thinges is at hande.

Be ye therfore discrete and sober, that ye may be apt to prayers. But aboue al thynges haue feruent loue among you. For loue couereth the multitude of synnes. Be ye herberous one to another, ād that without grudgynge. As euery man hath receaued the gyfte, minister the same one to another, as good ministers of the manyfolde grace of God. If eny man speake let him talke as though he spake the wordes of God. If eny man minister, let him do it as of þ abylite which God ministreth vnto him. That god i all thynges maye be glorifyed thorow Jesus Christ/ to whom be prayse & dominion for euer and while the worlde standeth: Amen.

Dearely beloued be not troubled in this heate, which now is come among you to trye you as though some straunge thinge had happened vnto you: but reioyce in as much as ye are partakers of Christes passions, that whē hys glory appeareth, ye may be mery and glad. If ye be rayled vpō for þ name of Christ happy are ye. For the spyrite of glory & of God resteth vpon you. On theyr parte he is euell spoken of: but on your parte he is glorifyed.

He that none of you suffre as a murtherer/ or as a theefe, or an euell doer, or as a busi body in other mens maters. If eny man suffre as a christen man, let hym not be ashamed: but let hi glorify God on this behalfe for the time is come that iudgement must begin ne at the house of god *. If it first begin ne at vs, what shal the ende be of them which beleue not the gospell of god? ād if the righteous scarcely be saued, wher shal the vngodly and the synner apeare. Wherfore let them that suffer according to the wyll of God, commyt their soules to hym with well doyng, as vnto a faithfull creature.

The notes.

* For vnto thys purpose was the gospell preached vnto the deade. &c. As certayne lerned expositours wyll: that he here calleth preachinge of the gospell, vnto the dead, in the chapter goynge next before he calleth the preachinge to the spyrytes that were in prison: whiche thynge (say they) signifyeth as much as vnto the dead also or spyrites in prison, came the saulue or medecyne of the Gospel and of the glad tidinges of Christes passion wherby they were loosed the strength therof being so pythy that they were therwyth brought forth of prison to immortalitye. And because it myghte haue beene demaunded, how the soules of these blessed came forth of prison whether compassed wyth theyr bodyes or onely in þ pure substaunce of the spirite, therfore sayth Peter that they should be iudged lyke other men in þ flesshe that is when al other men shalbe iudged in the flesh. But shoulde lyue before God in the spirite whiche signifyeth þ in the meane season tyll þ iudgemēte come shall theyr soules lyue and reioyce before god thorow Christ.

* If the sonnes of god must be all scourged and none maye be saued, but thorowe the same, fyre Christ went thorowe. what shal the dampnacyon of the disobedient and vnbeleuers be.

¶ A specyall exhortacyon for al bisshops or prestes to kepe the flocke of Christe, and what theyre dutye is & what rewarde they shal haue if they be dylygēt. He exhorteth yong persons to submit them selues to the elder, euery one to loue another, to bee sober ād to watche, that they maye resiste the enemye.

The. v. Chapter.

The

The exhorteth men to ceasse from sinne, to spende no worse tyme in vice, to be sober & apt to prayer, to loue eche other, to be pacient in trouble, & to beware þ no man suffer as an euell doer, but as a Christē mā and not to be ashamed.

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The. v. Chapter.

The

the.ii. Epistle

¶ The ii. Epistle

of Saynct Peter.

¶ For so much as the power of god hath geue the al thinges pertaynyng vnto lyfe, he exhorteth them to flye the corruption of worldly lust, to make their callynge sure with good workes, & frutes of fayth. He maketh mencyon of hys owne death declarynge the Lorde to be the true sonne of God: as hee hym selfe hath sene vpon the mount.

¶ The first Chapter.

SYmon Peter a seruaunt & A
ā Apostle of Jesus Christ/ to them which haue optayned lyke precious faith wt vs in the rightousnes that commeth of our God and sauioure Jesus Christ.

Grace with you/ and peace be multiplyed in the knoweledge of god, and of Jesus oure Lorde. Accordinge as hys godly power hath geuen vnto vs all thinges that pertayne vnto life and godlynes, thorow the knowledge of hym that hath called vs by vertue and glorye by the meanes wherof/ are geuen vnto vs excellente and moost greate promyses, that by the helpe of them ye shoulde bee partakers of the godlye nature in that ye flie the corruption of worldly lust.

And herevnto gette all dilygence: in B
your fayth *minister vertu, and in vertu knoweledg, and in knoweledge temperaunce, and in temperance pacience, in pacience godlynes, in godlynes brotherly kindnes, in brotherly kindnes loue. For if these thinges be amonge you and are plenteous, they wyll make you that ye neither shalbe ydle nor vnfrutefull in the knoweledge of our Lord Jesus christ. But he that lacketh these thinges is blinde and gropeth for the waye with his handes, and hath forgotten yt he was purged from his olde synnes.

Wherfore brethren geue the more C
diligence for to a* make your callinge and electiō sure. For if ye do such thinges, ye shall neuer erre. Ye and by this meanes āu entring in shalbe ministred vnto yow aboundauntly into the euerlasting kingdome of our Lorde and sauiour Jesus Chryst.

wherfore

* Parysches ỹ grēke hath lottes his to saye, parysches ordeyneth vnto whiche ỹ prestes & bisshoppes are apointed by lot or election, to preache the gods worde to them.

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* We be apointed to suffer in thys worlde.

B Wherfore I will not be negligente to put you alwayes, in remembraūce of suche thinges though that ye knowe thē & be also stablished in ỹ preſēt trueth. Not withstandig I thynke it mete (as longe as I am in thys *tabernacle) to stere you vp by putting you in remembraunce for as much, as I am sure how that the time is at hande ỹ I muste put of my tabernacle, euen as oure Lorde Jesus Christe hath shewed me. I wil enforce therfore, that on euery side ye might haue wherwith to stere vp the remembraunce of these thynges after my departinge.

+For we folowed not deceuable fables whē we opened vnto you the power and comminge of oure Lorde Jesus Christe, but with oure eyes we sawe hys maiesty: euen then verely when he receaued of God the father honoure and glorye, and when there came suche a voyce to him from the excellent glory. *This is my deare beloued sonne in whome I haue delite. This voyce we herde when it came from heauen, beinge with him i the holy mounte.

Math. xvii. And. iii. Jhon. i. c.

We haue also a righte sure worde D of prophecy where vnto if ye take hede as vnto lighte that shineth in a darcke place, ye do well, vntill the daye dawe & the daye sterre aryse in your hertes. + So that ye first know this: that no prophecy in the scripture hath eny priuate interpretacion. For the scripture came neuer by the will of man: but holye men of God spake as they were moued by ỹ holy goost.

The notes.

He that lacketh these and such like workes is blynd and vnderstandeth not what the fayth of Christe meaneth.

a *Although the callyng of god be stable & sure, neuertheles the apostle wyll ỹ our workes shoulde declare vnto men ỹ we are called.

b *Tabernacle here signifyeth hys body as it also doth in dede, Cozin, v, a

+ He prophecyeth of falce teachers, & sheweth ther punyshment.

The. ii. Chapter.

A There were false Prophetes among the people, euen as there shall be faulse teachers amonge you: whiche priuely shall bringe in dampnable sectes / euen denyenge the LORDE that hathe bought theym, and bringe vppon them selues swifte dampnation, and manye shall followe their dampnable wayes / by which the waye of trueth shall be euell spoken of, and thorow * couetousnes shall they make marchaūdies of you, whose iudgment is not farre of, and their dampnacion slepeth not.

For if God spared not the angels ỹ B sinned / but cast them doune into hell / & deliuer them into chaynes of derckenes / to be kept vnto iudgement: nether spared the olde worlde, but saued Noe the eyght preacher of righteousnes and broughte in the flud vpon the worlde of the vngodly, and turned the cities of Sodom and Gomor into asshes: ouerthrew thē, dampned theim, and made on theim an ensample vnto al that after shulde lyue vngodly. And iuste Lot vexed with vncleanly conuersation of the wicked, delyuered he. For beynge righteous & dwellinge among them in seing and hearing vexed his righteous soule from daye to daye with their vnlawful dedes. The Lord knoweth how to deliuer the godly oute of temptacion, and how to reserue the vniuste vnto the daye of iudgmente for to be punished: namely them ỹ walke C after the flesshe into lust of vnclennes, & dispise the rulers. Presūptuous are they & stubburne and feare not to speake euell of them that are in auctorite. Where the Angels whiche are greater both i power ād might / receaue not of ỹ Lord raylinge iudgment agaīst them. But these as brute beastes, naturally made to be taken & destroied, perishe through their owne destruction, & receaue the rewarde of vnrighteousnes.

They counte it pleasure to lyue deliciously for a season. Spottes they are and filthines, lyuinge at pleasure, & in diseuable wayes, feasting with you, hauinge eyes ful of aduoutry, and that cannot cease to sinne, begylynge vnstable soules. Hertes they haue exercysed wyth couetousnes. These are cursed chylderen, and haue forsaken the righte waye / * and are gone astraye folowynge the waye of Balam the sonne of

Bosor

Balaam, which loued the rewarde of vnrighteousnes: but was rebuked of his iniquitye. The tame & dumme beast, speakynge with mannes voyce, forbade ỹ folyshenes of the Prophete.

Jude.i.d. * These are welles wythout water & cloudes caried about of a tempest, to whome the mist of darckenes is reserued for euer. For whē they haue spoken ỹ swelling wordes of vanytie, they begyle ẅ wantones thorowe the lustes of the flesshe, them ỹ were clene escaped: but now are wrapped in errours. They promes them lybertie, ād are them selues ỹ bonde seruauntes of corrupcion. * For of whom soeuer a man is ouercome vnto ỹ same is he in bondage. For yf they, after they haue escaped from the fylthines of the world thorow the knowledge of the Lorde and of the sauiour Jesus Christ, are yet tangled agayne therin and ouercome: then is the laste ende woorse then the begynning. For yf it had bene better for them, not to haue * knowne the waye of rygh teousnes then after they haue knowen it, to turne from the holy commaundement geuen vnto thē. It is happened vnto them accordyng to the true prouerbe: * The dogge is turned to his vomet agayn, and the sow ỹ was washed, to her wallowynge in the myer.

Jhon viii.e, Roma.vi.c, Hebreu.vi.a Mathe.xii.

It is better not to haue knowen the truth thē not to lyue there after. Prouer.xxvi

The notes:

* False prophetes muste nedes be amongeste vs ād also preuaile, and that because we haue no loue to the trueth.

ii. Thes.ii. And couetousnes is the father of them, and their preachyng confydence in workes is ỹ denynge of Christ.

He exhorteth men to be ware of such as wold make them beleue, that the daye of the Lorde were slacke in commynge: prayeth them to leade a godly lyfe, & to loke verely for the comynge of the Lorde, whose longe tarienge is saluation, and because he wolde haue no man lost, but wolde receaue all men to repentaunce.

¶ The.iii. Chapter

This is the second epistle that I now write vnto you beloued/ wherwith I stere vp, and warne youre pure myndes, to call to remembraunce the wordes whych were told before of the holye Prophetes, and also the commaundment of vs ỹ Apostles of ỹ Lorde and saueoure.

This first vnderstand that there shall come in the last daies, mockers, whiche will walcke after their owne lustes and saye: where is the promes of hys comminge? For sence the fathers dyed, all thinges cōtinu in the same estate wher in they were at the begynninge. This they knowe not (and that wyllyngly) howe that the heauens a great whyle ago were, and the earth that was in the water appeared by oute of the water, by the worde of God: by the which thinges the worlde that then was perished, ouerflowinge with the water. But the heauens nowe & earth whiche are now, are kept by the same word in store/ and reserued vnto fyre, against the day of iudgment and perdicion of vngodly men.

1.Timo.iiii. ii.Timo.iii. B

Dearely beloued, be not ignorant of this one thinge, how that one day is with the Lorde, as a thousand yeare/ and a thousand yeare as one daie. The Lorde is not slacke to fulfyll his promes/ as some men counte slackenes: but is patient to vs warde, and wolde haue no man lost, but wolde receaue all men to repentaunce. C

1.Thessa.v. Apoca.iii.a and.xvi.

* Neuertheles the daye of the Lorde wyll come as a theefe in the nyghte, in ỹ which daye the heauens shall perish ẅ terrible noyse, and the elements melt ẅ heate, and the earth with the workes ỹ are therin shall burne.

If all these thinges shall perishe, what maner persons ought ye to be in holy cōuersacion and godlynes lokinge for ād hastinge vnto the commynge of the day of God, in which the heauens shal perishe with fyre, and the elementes shalbe consumed with heate. * Neuertheles we loke for a newe heauen and a newe erth acordyng to hys promes, wherin dwelleth righteousnes. D

Apocal.xi.e.

Wherfore dearelye beloued, seinge that ye loke for suche thinges, be diligent that ye maye bee founde of hym in peace without spotte and vndefyled. And suppose that the longe sufferinge of the Lorde is saluacion, euen as oure derely beloued brother Paul, accordīg to the wisdome geueu vnto him, wrote vnto you, yea, almoost in euerye epistle, speaking of such thinges among which

are

are many thiges harde to be vnderstãde, whiche they that are vnlearned and vnstable peruert, as they do other scriptures vnto their awne destruccion. Ye therfore beloued, seyng ye know it before hande, beware lest ye be also plucked awaye with the errour of the wycked, and fall from youre owne stedfastnes: but growe in grace and in the knowledge of oure Lorde and sauioure Jesus Christ. To whõe be glory bothe now and for euer. Amen.

¶ The i. Epistle of Sayncte Johu the Appostle.

¶ True witnes of the euerlastyng worde of God. The bloude of Chryst is the purgacyon from sinne. No man is wythout synne.

The fyrst Chapter.

A That whiche was from ỹ begynnynge, whych we haue hearde, which we haue sene w̃ oure eyes/ whych we haue looked vpon, & our handes haue handled, of the word of ỹ life. For ỹ life apered, & we haue sene & bear wytnes, and shewe vnto you that eternal lyfe, which was with the father, and
B appered vnto vs. That which we haue sene and herde, declare we vnto you, ỹ ye maye haue felouschipe wyth vs & that oure felouschype maye be withe the father and his sonne Jesus Christe. And thys wryte we vnto you/ that your ioye maye be full.

And this is the tydynges whych we haue hearde of him & declare vnto you/ ¶ that God is lyght, and in him is no derknes at all. If we saye that we haue felloschipe with him, and yet walke in derknes, we lye, and do not the trueth. But and yf we walke in (light) euen as he is (light, then haue we felloschipe with him, (Lyghte) is the doctrine of Christ, Hebreu. ix. d 1 Petr. i, d:

and the bloud of Jesus Christ his sonne clenseth vs from all synne,

If we saye that we haue no synne, we deceaue oure selues and trueth is not in
D vs. If we * knowledge oure synnes, he is faithfull and iust, to forgeue vs oure synnes, and to clense vs frõ al vnrighteweines. If we saye we haue not synned/ we make him a lyar and his word is not in vs.

The notes.

John here as in hys gospel, and as Paul and Peter in theyr Epystles, teacheth fyrst ỹ iustifieng of fayth & that al mercy commeth by Christ only wythout all other respecte, and then what our dutye is to do agayne for ỹ kindnes sake John, viii,

* If we confes oure synnes god which cannot lye, hath promised to forgeue them,

¶ Christ is our aduocate. O true loue, and how it is tryed.

¶ The. ii. Chapter.

My lytel childre̅n, these thinges
A wryte I vnto you, that ye sinne not: if eny mã synne, yet we haue an aduocate wyth the father, Jesus Christ, whych is ryghteous: and he it is that obteineth grace for oure sinnes: not for our synnes only: but also for the synnes of all the worlde. And herby we are sure that we knowe hym, yf we kepe his *commaundementes. He that sayth I know hym, & kepeth not hys commaundementes is a liar, and the verity is not in hym. Whosoeuer kepeth his worde, in him is the loue of God perfect in dede. And therby knowe we that we are in him. He that sayeth he bydith in him, ought to walcke euen as he walked.

Brethren I wryte no new commaun-
B demente vnto you: but that olde Commaundement which ye heard from ỹ beginnynge. The olde commaundemente is the worde whych ye hearde from ỹ beginnynge. Agayne a newe commaundemente I wryte vnto you, a thinge ỹ is true in him and also in you: for the derknes is past/ & ỹ true light now shineth. He that saith how that he is in the lyghte, and yet hateth hys brother, is in derknes euen vntyll this tyme. He that loueth hys brother/ abydeth in the lyght & ther is none occasyon of euyl in hym. He that *hateth his brother, is in derckenes, and walketh in derckenes: and cannot tell whyther he goeth, because that derkenes hath blynded his eyes.

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¶ True witnes of the euerlastyng worde of God. The bloude of Chryst is the purgacyon from sinne. No man is wythout synne.

The fyrst Chapter.

A That whiche was from ỹ begynnynge, whych we haue hearde, which we haue sene w̃ oure eyes/ whych we haue looked vpon, & our handes haue handled, of the word of ỹ life. For ỹ life apered, & we haue sene & bear wytnes, and shewe vnto you that eternal lyfe, which was with the father, and
B appered vnto vs. That which we haue sene and herde, declare we vnto you, ỹ ye maye haue felouschipe wyth vs & that oure felouschype maye be withe the father and his sonne Jesus Christe. And thys wryte we vnto you/ that your ioye maye be full.

And this is the tydynges whych we haue hearde of him & declare vnto you/ ¶ that God is lyght, and in him is no derknes at all. If we saye that we haue felloschipe with him, and yet walke in derknes, we lye, and do not the trueth. But and yf we walke in (light) euen as he is (light, then haue we felloschipe with him, (Lyghte) is the doctrine of Christ, Hebreu. ix. d 1 Petr. i, d:

and the bloud of Jesus Christ his sonne clenseth vs from all synne,

If we saye that we haue no synne, we deceaue oure selues and trueth is not in
D vs. If we * knowledge oure synnes, he is faithfull and iust, to forgeue vs oure synnes, and to clense vs frõ al vnrighteweines. If we saye we haue not synned/ we make him a lyar and his word is not in vs.

The notes.

John here as in hys gospel, and as Paul and Peter in theyr Epystles, teacheth fyrst ỹ iustifieng of fayth & that al mercy commeth by Christ only wythout all other respecte, and then what our dutye is to do agayne for ỹ kindnes sake John, viii,

* If we confes oure synnes god which cannot lye, hath promised to forgeue them,

¶ Christ is our aduocate. O true loue, and how it is tryed.

¶ The. ii. Chapter.

My lytel childre̅n, these thinges
A wryte I vnto you, that ye sinne not: if eny mã synne, yet we haue an aduocate wyth the father, Jesus Christ, whych is ryghteous: and he it is that obteineth grace for oure sinnes: not for our synnes only: but also for the synnes of all the worlde. And herby we are sure that we knowe hym, yf we kepe his *commaundementes. He that sayth I know hym, & kepeth not hys commaundementes is a liar, and the verity is not in hym. Whosoeuer kepeth his worde, in him is the loue of God perfect in dede. And therby knowe we that we are in him. He that sayeth he bydith in him, ought to walcke euen as he walked.

Brethren I wryte no new commaun-
B demente vnto you: but that olde Commaundement which ye heard from ỹ beginnynge. The olde commaundemente is the worde whych ye hearde from ỹ beginnynge. Agayne a newe commaundemente I wryte vnto you, a thinge ỹ is true in him and also in you: for the derknes is past/ & ỹ true light now shineth. He that saith how that he is in the lyghte, and yet hateth hys brother, is in derknes euen vntyll this tyme. He that loueth hys brother/ abydeth in the lyght & ther is none occasyon of euyl in hym. He that *hateth his brother, is in derckenes, and walketh in derckenes: and cannot tell whyther he goeth, because that derkenes hath blynded his eyes.

¶ Babes I wryte vnto you how that oure synnes are forgeuen you for his names sake. I wrote vnto you fathers, how that ye know hi that was from the beginnyng. I wrote vnto you younge men, how that ye haue ouercome ỹ wicked. I wrote vnto you litell chyldrẽ, howe that ye know ỹ father. I wrote vnto you fathers, how that ye knowe hym ỹ was from the beginnynge. I wrote vnto you younge men, how that ye are stronge ād the worde of God abideth in you and ye haue ouercome that wycked.

He ỹ loueth ỹ world, loueth not god

Se that ye loue not the world, nether the thynges that are in the worlde. If eny man loue the worlde, the loue of the father is not in hym. For all that is in ỹ worlde (as the lust of the flesshe, the lust of the eyes, and the pryde of goodnes) is not of the father, but of ỹ worlde. And the worlde vanysheth awaye and ỹ lust thereof: but he that fulfylleth the will of God, abydeth euer.

Of ātichrist ioke in ỹ .iiii. Ca. folowig

Lytell chyldren it is the last tyme/ as ye haue herde how that *Antichrist shal come euen now are there many Antichristes come alredye. Wherby we knowe that it is ỹ last tyme. They went oute from vs/ but they were not of vs. For yf they had bene of vs, they wolde no dout, haue continued with vs. But that fortuned that it myghte appere, ỹ they were not of vs.

And, ye haue an oyntment of the holy goost and ye knowe all thynges. ✣ I wrote not vnto you, as though ye knew not the trueth: but as though ye knewe it, and knowe also that no lye commeth of trueth. Who is a liar but he that denyeth that Jesus is Christ: the same is the Antichrist that denyeth the father & the sonne. Whosoeuer denyeth ỹ sonne, the same hath not the father. Let therfore abide i you that same which ye herde from the beginninge. If that which ye herde from the beginninge, shall remayne in you, ye also shal contynew in the sonne, and in the father. And this is the promes ỹ he hath promysed vs euē eternall lyfe.

This haue I written vnto you, cōcernynge them that disceaue you. And the anoyntynge whych ye receaue of hym, dwelleth in you. And ye nede not ỹ anye mā teache you: but as the anoityng teacheth you al thinges, and is true, and is no lye/ād as it hath taught you euē so abide therin. And now babes abide in hi ỹ whēne he here shal appere, we may be bold and not be made ashamed of him at hys cōmig: If ye know that he is rightwes, know also that he which folowrth right wesnes, is borne of him.

The notes

*He that hateth, is in darkenes and knowethe not what Christ hath done for him but he that loueth is in lyghte, and wotteth what Christ hath done,
*Here ye se that Chryst and synne can not dwell together, for Chrystes spyryte fyghteth agaynst sinne,
¶ The synguler loue of god toward vs: & howe we agayne loue one another,

The.iii. Chapter.

Behold what loue the father hath shewed on vs that wee shulde be called the sonnes of god. For this cause the worlde knoweth you not because it knoweth not him. Dearly beloued/ now are we ỹ sonnes of God, & yet it doth not appere what we shalbe. But we know that when it shal appeare, we shalbe like him. For we shal se hym as he is. And euery man that hath thys hope in him, purgeth hym selfe, euen as he is pure. Whosoeuer committeth sinne cōmitteth vnrighteousnes also/ for sinne is *vnrighteousnes. As many as abide in hi sinne not: whosoeuer sinneth, hath not sene him, nether hath knowen him.

He ỹ worketh rightwesnes is borne of god & taught of his spirit.

Babes, let no man disceaue you. He that doeth righteousnes, is righteous/ euē as he is righteous. He that cōmitteth sinne, is of the deuil: for the deuel sinneth sence the beginning. For this purpose appeared ỹ sōne of god, to lowse ỹ workes of ỹ deuill. Whoso euer is borne of god sinneth not: for his seed remaynyeth in him, and he cannot sinne, because hee is borne of god. In thys are the children of God knowen, and the children of the deuil. Whosoeuer doth not rightwesnes is not of GOD, nether loueth he not his brother.

For this is the tidinges that ye herde from ỹ beginning that ye shuld loue one

another

another not as Cayn which was of the wycked and slewe his brother,
And wherfore slewe he hi? Because hys owne workes were euel, ād his brothers good. ✣ Maruaile not my brethren though the world hate you. We knowe that we are translated from *death vnto life, because we loue the brethren. He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother, is a manslear. And ye knowe that no manslear, hath eternal life abiding i hi.

He that hath no cōpassion loueth not God.

Herby perceaue we loue: that he gaue his life for vs: and therfore ought we also to geue our liues for the brethren. Whosoeuer hath this worldes good & seith his brother haue neade: and shutteth vp his cōpassiō from him: how dwelleth the loue of God in him? My babes let vs not loue in word, nether in tonge, but with the dede and in verytē: ✣ for * D therby we knowe that we are of the verite, and can before hi quiet our hertes. But if oure hertes cōdempned vs, god is greater then oure hertes, and knoweth all thinges. Beloued, if oure hertes condempne vs not, then haue we truste to godwarde: and what soeuer we aske we shal receaue of him: because we kepe his commaundementes, & do those thinges which are pleasyng in his sight.

And thys is his commaundemente that we belene *on the name of his sōne Jesus Christe, and loue one another, as he gaue commaundemente. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: and therby wee knowe that there abydeth in vs of the spyrete which he gaue vs.

The notes

*He ỹ loueth, is escaped death. He that loueth not, is in death and a murtherer and hath not eternall lyfe.
*By loue we know ỹ we are in ỹ trueth, & haue quiet conscyences to God warde.
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¶ Dyfference of spyretes, and howe ỹ spyrete of God maye be knowne frō the spyrete of errour. Of the loue of God and of our neyghboures.

The.iiii. Chapter.

Beloued, beleue not euery spyrete but proue the spyretes whether they be of God or not, for many false Prophetes are gone out into ỹ world. Herby shall ye know ỹ spyrete of god: Euery spyrete ỹ cōfesseth ỹ Jesus Christe is come in ỹ flesche, is of God. And euery spyrete which confesseth not that Jesus Christ is come in ỹ flesche, is not of god. And this is the spyrete of a* Antichrist of whom ye haue heard, howe that he shulde come: and euen now alredy is he in the worlde

Lytel chyldren, yeare of God & haue ouercome them: for greater is he ỹ is in you, then he that is in the worlde. They are of the world, and therfore speake they of the worlde, and the worlde heareth them: We are of God. He that knoweth god, heareth vs: he that is not of god, heareth vs not. Herby know we ỹ spyrete of verite & the spyrete of errour.

Beloued, let vs loue one another: for loue commeth of God. And euery one ỹ loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: ✣ for God is loue. In this appered the loue of God to vs ward, because that God sent his only begotten sonne i to the worlde, that we might liue thorow him. Herī is loue, not that we loued God but that he loued vs and sent his sonne to make agrement for our sines. Beloued, if God so loued vs, we ought also to loue one another. No man hath C sene God at enye time. If we loue one another, God dwelleth in vs, ād his loue is parfect in vs. Herby know we: ỹ we dwell in him and he in vs: because he hath geuen vs of his spyrete. And we haue sene and do testifye that the father sent the son, which is ỹ sauecour of the worlde. Whosoeuer confesseth that Jesus is the sonne of God, in him dwelleth God, & he i God. And we haue knowen and beleued ỹ loue that God hath to vs. GOD is loue, and he that dweleth in loue, dweleth in God, & God in him. Herin is the loue perfect in vs, ỹ D we shuld haue trust in the daye of iudgement: for as he is, euen so are we in thys world. Ther is no fere in loue but parfect loue casteth out all feare, for fere hath paynfulnes. He that feareth, is not parfect in loue.

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¶ To loue God is to kepe his commaundementes. Fayth ouercommeth the worlde. Euerlastinge lyfe is in ỹ sonne of god. Of ỹ synne vnto death.

¶ The. v. Chapter.

A WHosoeuer beleueth that Jesus is Chryste, is borne of God. And euery one ỹ loueth him which begat, loueth him also whych was begotte of him: In this we knowe ỹ we loue ỹ childrē of God, whē we loue god & kepe his cōmaundementes. This is the loue of God that wee kepe his commaundementes, & his, cōmaundementes are not greuous. ✠ For all that is borne of God, ouercōmeth ỹ world. And this is ỹ victory ỹ ouercōmeth the worlde, euen * our fayth. Who is it ỹ ouercometh ỹ worlde: but he which beleueth that Jesus is the sonne of God.

Faith is our victory.

B This Jesus Chryst is he that came by water and bloud not by water only: but by water and bloud. And it was ỹ spyrite that beareth wytnes, because the spyrite is trueth.

(For ther are thre whych beare record in heuen, ỹ father, the word, & the holy goste. And these thre are one) For ther are thre wich bere record (in earth) the spyrite, and water, & bloud: and these thre are one. If we receaue the wytnes of men the wytnes of God is greater.

For thys is the wytnes of God, whych he testifyed of his sonne. He that beleueth on the sonne of God, hath the wytnes in him self. ✠ He ỹ beleueth not god, hathe made him a lyar, because he beleued not the record that God gaue of his sonne. And thys is ỹ recorde how ỹ god hath geuen vnto vs eternall life, ād this lyfe is in his sonne.

Came vnto death.

¶ He that hathe the sonne, hathe lyfe: and he that hath not the sonne of God hath not lyfe.

These thinges haue I written vnto you that beleue on the name of ỹ sonne of God that ye maye knowe how that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of God. And this is the truste that we haue i hi that if we aske any thyng accordyng to hys wyll, he heareth vs. And if we know that he heare vs what soeuer wee aske, we knowe that we shal haue the peticy-

In Christ is the lyfe eternall.

ons that we desyre of hym.

If anye man se hys brother synne a synne that is not vnto death, let hi aske, and he shal geue him life for theym that sinne not vnto death. There is a synne vnto death, for which saye I not that a D man shulde praye. All vnrighteousnes is sinne, and ther is sine not vnto death.

We know that whosoeuer is borne of god, sinneth not: but ye that is begotten of GOD kepeth him self, and that wicked toucheth him not. We knowe that we are of God, and that the world is all together set on wickednes. We knowe that the sonne of god is come, ād hathe geuen vs a mynde to knowe hym whiche is true: and wee are in hym that is true, thorow his sonne Jesus Christ. This same is very god, ād eternal life. Babes kepe your selues from ymages.

Amen.

¶ The iij Epistle

of Sayncte John.

¶ He wryteth vnto a certayne lady, reioyseth ỹ her children walke in trueth, exhorteth them vnto loue, warneth them to beware of such disceuers as denye that Jesus Chryst came in the flesshe, prayeth thē to contynu in the doctrine of Chryst, & to haue nothing to do with them that bringe not thys learnyng.

THe elder to the electe ladye and her chyldren which I loue i A the trueth: and not I only, but also al ỹ knowe ỹ trueth, for ỹ truthes sake which dwelleth in vs, & shalbe in vs for euer.

With you be grace, mercy, and peace from God the father and from the lorde Jesus Christ the sonne of the father, in truth and loue.

I reioyced greatly, that I found of thy children walcking in trueth, as wee haue receaued a commaundemente of ỹ father. And now beseche I thee lady, not as though I wrote a new commaundement vnto thee, but that same which we had from the beginninge, that we shuld * loue one another. And this is the loue that we shulde walke after hys commaūdemente.

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¶ To loue God is to kepe his commaundementes. Fayth ouercommeth the worlde. Euerlastinge lyfe is in ỹ sonne of god. Of ỹ synne vnto death.

¶ The. v. Chapter.

A WHosoeuer beleueth that Jesus is Chryste, is borne of God. And euery one ỹ loueth him which begat, loueth him also whych was begotte of him: In this we knowe ỹ we loue ỹ childrē of God, whē we loue god & kepe his cōmaundementes. This is the loue of God that wee kepe his commaundementes, & his, cōmaundementes are not greuous. ✠ For all that is borne of God, ouercōmeth ỹ world. And this is ỹ victory ỹ ouercōmeth the worlde, euen * our fayth. Who is it ỹ ouercometh ỹ worlde: but he which beleueth that Jesus is the sonne of God.

Faith is our victory.

B This Jesus Chryst is he that came by water and bloud not by water only: but by water and bloud. And it was ỹ spyrite that beareth wytnes, because the spyrite is trueth.

(For ther are thre whych beare record in heuen, ỹ father, the word, & the holy goste. And these thre are one) For ther are thre wich bere record (in earth) the spyrite, and water, & bloud: and these thre are one. If we receaue the wytnes of men the wytnes of God is greater.

For thys is the wytnes of God, whych he testifyed of his sonne. He that beleueth on the sonne of God, hath the wytnes in him self. ✠ He ỹ beleueth not god, hathe made him a lyar, because he beleued not the record that God gaue of his sonne. And thys is ỹ recorde how ỹ god hath geuen vnto vs eternall life, ād this lyfe is in his sonne.

Came vnto death.

¶ He that hathe the sonne, hathe lyfe: and he that hath not the sonne of God hath not lyfe.

These thinges haue I written vnto you that beleue on the name of ỹ sonne of God that ye maye knowe how that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of God. And this is the truste that we haue i hi that if we aske any thyng accordyng to hys wyll, he heareth vs. And if we know that he heare vs what soeuer wee aske, we knowe that we shal haue the peticy-

In Christ is the lyfe eternall.

ons that we desyre of hym.

If anye man se hys brother synne a synne that is not vnto death, let hi aske, and he shal geue him life for theym that sinne not vnto death. There is a synne vnto death, for which saye I not that a D man shulde praye. All vnrighteousnes is sinne, and ther is sine not vnto death.

We know that whosoeuer is borne of god, sinneth not: but ye that is begotten of GOD kepeth him self, and that wicked toucheth him not. We knowe that we are of God, and that the world is all together set on wickednes. We knowe that the sonne of god is come, ād hathe geuen vs a mynde to knowe hym whiche is true: and wee are in hym that is true, thorow his sonne Jesus Christ. This same is very god, ād eternal life. Babes kepe your selues from ymages.

Amen.

¶ The iij Epistle

of Sayncte John.

¶ He wryteth vnto a certayne lady, reioyseth ỹ her children walke in trueth, exhorteth them vnto loue, warneth them to beware of such disceuers as denye that Jesus Chryst came in the flesshe, prayeth thē to contynu in the doctrine of Chryst, & to haue nothing to do with them that bringe not thys learnyng.

THe elder to the electe ladye and her chyldren which I loue i A the trueth: and not I only, but also al ỹ knowe ỹ trueth, for ỹ truthes sake which dwelleth in vs, & shalbe in vs for euer.

With you be grace, mercy, and peace from God the father and from the lorde Jesus Christ the sonne of the father, in truth and loue.

I reioyced greatly, that I found of thy children walcking in trueth, as wee haue receaued a commaundemente of ỹ father. And now beseche I thee lady, not as though I wrote a new commaundement vnto thee, but that same which we had from the beginninge, that we shuld * loue one another. And this is the loue that we shulde walke after hys commaūdemente.

This commaundment is (that as ye haue

ne: And this commaundement haue we of hym: that he whych loueth God, shulde loue his brother also. ✠

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The .iii. Epistle Of Sainct Iohan.

C He is glad of Gayus, that he walketh in ỹ truth, exhorteth them to be louing vnto the poore Christen in theyr persecution, sheweth the vnkinde dealyng of Diotrephes, and the good report of Demetrius.

THe elder vnto the beloued Gayus, whom I loue in the trueth.

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I haue many thynges to writte: but I wyll not with ynke and penne writte vnto thee. For I trust I shall shortelye see thee, and we shall speake mouthe to mouth. Peace be wyth thee. The louers salute thee. Grete the louers by name.

C The Epistle of Sainct Paule vnto the Hebrues.

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he at any time: Thou art my sonne, this daye begat I thee: And agayne, I wyl be his father, and he shalbe my sonne.
And agayne, whē he bringeth in the first begotten sonne into the worlde, he saith: ¶ And all the angeles of God shall worshyppe him. And of the angeles he saith, He maketh hys angeles spirites, and his ministers flames of fyre. But vnto ỹ sonne he saith: God, thy seate shal be for euer & euer. The scepter of thy kingdome is a right scepter. Thou hast loued righteousnes, and hated iniquitie. Wherfore God which is thy God, had anoited thee with the oyle of gladnes aboue thy felowes.

Oyle of gladnes is the holy goost,

And thou Lorde in the beginnge hast layde the foundacion of the earth. And the heauens are the workes of thy handes. They shall perish but thou shalt endure. They all shall waxe olde as doth a garment: and as a vesture shalte thou chaunge them, and they shall bee chaunged: But thou arte alwayes: and thy yeres shall not fayle. Vnto whiche of the angeles sayd he at any time: Sitte on my right hād, tyl I make thyne enemyes thy fote stole: Are they not al mynistrig spirites, sēt to ministre/for theyr sakes which shalbe heyres of saluacion.

The notes. * Of these later dayes yehaue. Esa. i. a. Eze: xxxviiie ¶ He exhorteth vs to be obedient vnto the new law which Christe hath geuen vs and not to be offended at the infyrmities, lowe degree of Christe: because it was necessary, that for our sakes he should take suche an humble state vpon hym, that he myght be lyke vnto his brethren,

¶ The. ii. Chapter.

Wherfore we oughte to geue the more hede to ỹ thinges which we haue herd lest we perish. For if the worde which was spoken by angels was stedfast, so that euery transgression and disobedience, receaued a iust recompence to rewarde, how shall we escape if wee despise so great saluacion, which at the first began to be preached of the Lorde hym selfe, and afterward was confirmed vnto vs warde, by them that herde it. God bearing witnes therto, both with signes and wonders also, and with diuers myracles, and giftes of ỹ holy goost acordig to hys owne will. He hath not vnto the āgeles put in subiection ỹ world to come, whereof we spake, but one in a certayne place wytnesseth sayenge.

Ye pharisees of Moses were so greuously punished what shal become of thē ỹ make a mocke of Christ,

What is man, that thou art mindful of him? After thou haddeste for a season, made him lower then the angeles: thou crounest him with honoure and glorye, and hast set hi aboue the workes of thy handes. Thou hast put al thinges in subiection vnder his fete. In ỹ he put al thinges vnder him, he left nothinge ỹ is not put vnder him. Neuertheles we yet se not al thinges subdued, but him ỹ was made lesse then the angels we se ỹ it was Jesus/which is crouned w̄ glorye and honoure for the suffering of death: that he by the grace of God/shulde tast of death for al men.

For it became him, for whom are all thinges and by whom are all thiges, after that hee had brought manye sonnes vnto glory, ỹ he shulde make the Lorde of theyr saluacion perfect thorow sufferinge. For he that sanctifieth and they which are sanctified, are al of one. For whyche cause he is not a shamed to call them brethren sayenge: I wil declare thy name vnto my brethren, and in ỹ middes of ỹ congregacion wil I prayse thee. And againe: I wil put my truste in hym. And agayne: beholde here am I and the chyldren which God hath geuen me.

For as much then as the chyldren were partakers of flesshe and bloud, he also him selfe likewise to toke parte with them, for to put doune thorow death, hī ỹ had lordshyp ouer death, that is to say the deuyl, ād that he might delyuer thē which thorow fere of death were al their life time in daunger of bondage. For he in no place taketh on him ỹ angels: but the seed of Abraham taketh hee on him. Wherfore in al thinges it became hym to be made like vnto his brethren, ỹ hee might be merciful, & a faithful hie Preest in thinges cōcerninge god, for to purge ỹ peoples sines. For in ỹ he him selfe suffered & was tempted, he is able to succker them that are tempted.

The notes

* Miracles are called signes, because they be a signe, token ād an euident proofe, that the thing ỹ is preached is gods worde.

¶ He requireth vs to be obedient vnto the word of Christ, which is more worthy then Moses. The punishment of such as wylfully harden theyr hertes.

The.iii.Chapter

Wherfore holy brethren, partakers of the celestial callynge consider the embassadour and hye prest of oure profession Christe Jesus, which was faythfull to him that made hi, euē as was Moyses in al his house.

And yet was this man counted worthy of more glory then Moises: Inasmoche as he whych hath prepared the house, hath more honoure in the house. Euery house is prepared of some mā. But he that ordeined all thinges, is god.

B And Moyses verely was faythfull in all his house/as a minister, to beare witnes of those thinges which shuld be spokē afterwarde. But Christ as a sōne/hath rule ouer the house, whose house are we/so that we hold fast the confydence and the reioysynge of that hope, vnto the ende.

Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temptacion in ỹ wyldernes, where youre fathers tēpted me, proued me, and sawe my workes. xl. yeare longe.

Wherfore I was greued with the ge-

C neracyon ād sayde. They erre euer in their hertes: they verely haue not knowen my wayes so ỹ I sware in my wrathe, ỹ they shuld not enter into my rest. Take hede brethren, that therbe in none of you an euyll herte in vnbeleue, that he shuld departe from the lyuynge God: but exhorte one another dayly, whyle it is called to daye, leste enye of you were hard herted thorow the deceytfulnes of synne.

We are partakers of Christ yf we kepe sure vnto the end the *fyrst substance, so longe as it is sayd: to daye yf ye heare hys voyce, harden not youre hertes, as when ye rebelled. For some, when

D they heard, rebelled: howbe it not al that come out of Egipt vnder Moyses. But wyth whō was he displeased. xl. yeares? was he not displeased wyth them that synned whose carkases were ouerthrowen in the desert? To whom sware he ỹ that they shuld not enter into his rest: but vnto them that beleued not? And we se ỹ they coulde not enter in, because of vnbeleue.

*Fyrst substance is fayth.

The sabboth or rest of the Christen: punishment of vnbeleuers the nature of the worde of god.

C The.iiii.Chapter.

Let vs feare therfor leaste A ny of vs forsaking the promises of entring into his rest should seme to come behinde, for vnto vs was it declared, as wel as vnto them. But it profited not them that they hearde the worde because they which hearde it, coupled it not wyth *fayth, but we whych haue beleued, do enter into hys rest, as contrarywyse he sayd, to the other I haue sworne in my wrath/they shall not enter into B my rest. And that spake he verelye longe after ỹ the workes were made, and the foundacion of the world layde. For he spake in a certayne place of the seuenthe daye on thys wyse: And god dyd rest the seuēth day from all his workes. And in thys place agayne: They shall not come into my rest.

Seynge therfore it followeth that some must enter therinto, and they to whom it was fyrst preached, entred not therin for C vnbeleues sake. Agayne he appointed in Dauid a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye yf ye heare his voyce, be not hard herted. For yf Iosue had geuē thē rest, then wolde he not afterwarde haue spokē of another day. There remayneth therfore yet a rest to the people of god. For he that is entred into his rest/doth *cease from hys awne workes as God dyd from hys.

Let vs studye therfore to enter into that D rest lest any man faul after the same ensample, into vnbeleue. For the worde of god is quicke, and mighty in operacyon and sharper then any two edged swerd: and entreth thorow, euen vnto the dyuydinge a sonder of the soule and ỹ spyrite, and of the ioyntes and the mary: & iudgeth the thoughtes ād the intentes of ỹ hert nether is ther any creature inuisible in ỹ syght of him, For al thinges are naked and bare vnto the eyes of him, of hī whom we spake.

*As fayth is the grounde of al grace: euenso is vnbeleue the rote of al synne.
*Synne is one worke, from which al muste ceasse ỹ enter into the rest of a quiet conscience in Christ.

Christ is our hye prest and seate of grace, & more excellent, then the hie prestes of the olde lawe.

The. v. Chapter.

A Seynge then that we haue a great hye prest which is entred into heue (I meane Jesus ỹ sõne of god) let vs holde our profession. For we haue not an hie prest, whiche can not haue cõpassion on oure infirmites: but was in al pointes tẽpted, like as wes are but yet without sinne. Let vs therefore go boldly vnto the seat of grace, ỹ we may receaue mercye, and finde grace to helpe in tyme of nede.

✝ For euery hye prest ỹ is takẽ amõg men is ordened for men, in thinges partayning to god: to offer giftes and sacrifices for sinnes: which can haue compassion on ỹ ignorannt, & one thẽ ỹ are out of ỹ waye, because ỹ he him selfe is compassed wt infirmite, for ỹ which infirmites sake he is bounde to offer for sinnes as wel for his owne part, as for the peoples. And no man taketh honoure vnto him self, but he that is called of God as was Aaron.

Euen so lyke wise, Christ glorified not him selfe, to be made the hye prest: but he ỹ sayd vnto hi ỹ art my sonne, this daye begat I thee, glorified hi. As he also in another place speaketh: ỹ art a prest for euer after the order of Melchisedech. & which in ỹ dayes of his flesshe, did offer vp prayers & supplycacions, wt strõg crieng & teares vnto him ỹ was able to saue hi frõ death & was also herd, because of his godlines. And though he were Goddes sonne, yet lerned he obedience, by thole thiges which he suffered, & was made parfait, & ỹ cause of eternal saluacion vnto al thẽ ỹ obey hi & is called of God an hie preste, after ỹ order of Melchisedech. Wherof we haue many thinges to say, which are herd to be vttred: because ye are dul of hearig For when as cõcernig ỹ time, ye ought to be teachers, yet haue ye nede againe ỹ we teache you ỹ first principyples of ỹ word of god, ãd are become suche as haue nede of milke, & not of strõg meate: for euerye mã ỹ is fed wt milcke, is inexperte in ỹ word of rightwesnes. For he is but a babe. But strõg meat belõgeth to thẽ ỹ are parfect which thorow custõe haue their wittes exercysed, to iudge both good & euil also

The goeth forth wyth the thinge that he beganne in the later ende of the. v. Chap: and exhorteth them not to faint but to be stedfast and patient: for so much, as God is sure in hys promes:

The. vi. Chapter.

A Therfore let vs leue the doctrine pertayning to the begynninge of a Christen man, & let vs go vnto perfection, and now no more laye the foundacion of repentaunce from dead workes, and of fayth towarde God, of baptyme, of doctrine, and of layenge on of handes: and of resurrection from death, and of eternall iudgement. And so wyll we do if we repente. a* For it is not possible that they which were ones lighted, and haue tasted of the heauẽly gifte and were become partakers of the holye goost, and haue tasted of the good word of god, and of the power of the worde to come: yf they faule, shoulde bee renewed agayne vnto repentaunce: for as muche as they haue (as cõcernyng them selues) crucifyed the sonne of god a fresh and make a mocke of hym.

mota

For that earth which drincketh in ỹ rayne that commeth often vppon it, and bringeth forthe herbes meete for them ỹ dresse it, receaueth blessinge of God, but ỹ grounde whyche beareth thornes and bryers, is reproued, and is nye vnto cursing: whose ende is to be burned. Neuertheles deare frẽdes, we trust to se better of you, and thinges whiche accompanye saluacion, though we thus speake. For god is not vnrighteous that he should forget your worke and labour that proceadeth of loue, which loue ye shewed in his nãe which haue ministred vnto the sayntes, and yet ministre. Yea, and we desire that euery one of you shew the same dyligence, to the stablyshing of hope euen vnto the ende: ỹ ye fayntie not but folow them which thorow fayth and pacience, inheret the promises.

For when god made promes to Abraha because he had no greater thig to swere by he sware by him selfe, saynge: Surely I wyll blesse thee, and multiply thee in dede. And so after that he had taried a longe time, he enioyed the promes. Mẽ verely sware by him ỹ is greater thẽ thẽ selues, and an oth to confirme the thige

is

is among them an ende of al ſtrife. So
god willing very aboundantly to ſhew
vnto the heyres of the promes, the ſtable
D nes of his counſayll, he added an oth ꝑ
by two immutable thinges (in whyche
it was vnpoſſible that god ſhoulde lye)
we might haue parfect conſolacio, whi-
che haue fled, for to hold faſt the hope ꝑ
is ſet before vs, which hope we haue as
an anker of the ſoule both ſure and ſted-
faſt. Which hope also entreth in, into
thoſe thynges which are withi ꝑ vayle,
whither the fore runner is for vs entred
in/I meane Jeſus that is made an hye
Preſte for euer, after the order of Mel-
chiſedech.

The notes,

a* For it is not poſſible that they whiche were ones lyghted &c, Thys text demyeth no poſſibilyte of mercy in god, but the impoſſibilyte of repentance in ſuche men as malycyouſly forſake the truth, blaſpheme Chryſt, take parte agaynſt the holy goaſte. For the trueth is that with the Lorde there is mercy plenteous redemption, Pſal. cxxix. ſo that whoſoeuer calleth vpon his name ſhalbe ſaued Joel: Roman, x. Now they that forſake ꝑ truth, blaſphemyng chriſt and taking part agaynſt the holygoſt can not repent for yf ſynners wolde conuerte and cal vpon god, hee ſhoulde be ſure of remyſſion.

¶ He compareth the preſthode of Chriſt vnto Melchyſedech, but to be farre more excellent.

The. vii. Chapter

A THis Melchiſedech kynge of Salem (which beynge preſt of ꝑ moſt hie god, met Abraham, as he returned agayne from the ſlaughter of the kynges and bleſſed hym: to whō alſo Abraha gaue tethes of al thinges) fyrſt is by interpretacion kinge of righteweſnes: after ꝑ he is kyng of Salem, ꝑ is to say, kynge of peace Wout father with out mother, Wout kinne, & hath nether begininge of his tyme nether yet ende of his life: but is likened vnto the ſōne of God and contynueth a preſt for euer. Conſyder what a man this was vnto whom, ꝑ Patriarke Abraham gaue tythes of the ſpoyles. And verely thoſe children of Leui, which receaued the office of the preſtes, haue a commaundemēt to take accordinge to the lawe, tythes of the people, that is to say, of ther brethrē, yet though they ſprounge out of ꝑ loynes of Abraham. But he whoſe kynred is not coūted among thē receaued tythes of Abra
B ham and bleſſed hym that had the promyſes.

And without all naye sayinge, he whych is leſſe, receaueth bleſſynge of hym whi-che he is greater. And here men that dye, receaue tythes. But there he receaueth tythes of whom it is witneſſed, that he liueth. And to say the trueth, Leuy him ſelfe alſo which receaueth tythes, paied tythes to Abraham. For he was yet in the loynes of his father Abrahā when Melchiſedech met hi n.

If now therfore perfeccion came by ꝑ preſthod of the Leuites (for vnder that preſthod the people receaued the lawe) what neded it further more that another ſhuld ryſe, after ꝑ order of Melchiſedech, and not after the order of Aaron? Now no dout, yf ꝑ preſthod be trāſlated, then of neceſſytie muſte ꝑ lawe be C translated, also.

For he of whom theſe thinges are ſpoken pertayneth vnto another tribe, of which neuer mā ſerued at ꝑ aultre. For it is euident that oure Lorde ſprouge of the tribe of Juda, of whych tribe ſpake Moyſes nothing concernynge preſthod. And it is yet a more euydent thinge, yf after ꝑ ſimilitude of Melchiſedech ther aryſe another preſt, whych is not made after the lawe of the carnall commaundemēt: but after the power of ꝑ endleſſe lyfe. For he teſtifieth: thou arte a preſt for euer, after the order of Melchiſedech. Then the cōmaundemēt that went afore, is diſanulled/because of hyr weakenes and vnprofytablenes. For the lawe made nothynge parfecte: but was an introduccyō of a better hope, by whych hope, we drawe nye vnto God.

And for this cauſe it is a better hope, that it was not promiſed with out ā othe. Thoſe preſtes were made without an othe, but this preſt wyth an othe, by D hym that ſayde vnto hym, The Lorde ſware, and wyll not repent: Thou arte a preſt for euer after ꝑ order of Melchiſedech. And for that cauſe was Jeſus a ſtablyſſher of a better teſtament.

And amonge them many were made preſtes, because they were not ſuffred to endure by the reaſon of death. But this mā, because he ēdureth euer, hath ā euerlaſtynge preſthod. Wherfore he is able alſo euer to ſaue thē that cōe vnto God by him, ſeynge he euer lyueth, to make intercellyon for vs.

Suche

Suche an hye preest it became vs to haue which is holye, harmeles, vndefyled, separate from sinners, and made hier then heauen, which nedeth not dayly (as ponder hye Preestes) to offre vp sacrifice / fyrste for hys owne synnes, and thē for the peoples synnes. For that did he at once for all when he offred vp himselfe. For the lawe maketh men preestes, which haue infirmitie: but the worde of the othe that came sence the lawe maketh the sonne preeste, which is perfecte for euermore.

Christe ones sacrifised purged al sinnes

¶ The office of Christ is moze worthy then the preeste s office of the olde lawe, which was vnperfect and therfore abrogate.

¶ The. viii. Chapter

Of the thinges which we haue spoken this is the pyth: that we haue suche an high preeste that is sytten on the eyght hande of the seate of magestie in Heauen, and is a minister of holy thinges and of the very tabernacle which God pight and not man. For euerye hye preeste is ordeyned to offer giftes and sacrifices, wherfore it is of necessite that this man haue somewhat also to offre. For he were no preeste yf he were on the earth, where are preestes that accordinge to the lawe offer gifts / which preestes serue vnto the ensāple and shadowe of heauenly thinges: euen as the aunswere of god was geuen vnto Moises, when he was about to fynishe the tabernacle: Take hede sayde hee / that thou make al thinges accordinge to the patrone shewed to thee in the mount.

offer

B

Now hath he optayned a moze excellente office in as muche as he is the mediatour of a better Testamente, whiche was made for better promyses. For if ỹ first Testament had bene fauteles: then shoulde no place haue bene sought for ỹ second. For in rebuking them he sayth. Beholde the dayes wyll come (sayth ỹ Lorde) and I will finish vpon the house of Israell, and vpon ỹ house of Juda a new testamente: not lyke ỹ testament ỹ I made wt theyr fathers at ỹ tyme, whē I toke them by the handes to leade them out of the lande of Egipte / for they continued not in my testament / ād I regarded them not sayth the Lorde.

¶

For this was the testament that I wyll make to the house of Israel: After those dayes sayth the Lorde: I wyll I put my lawes in their myndes, and in their hertes I wyll write them, and I will be their God and they shal be my people. And D
they shal not teache, euery man his neyboure and euerye man his brother, sayenge: know the Lorde: for they shal know me, from the lest to the most of them: for I wyl be mercyfull ouer their vnrighteousnes, and ouer their sinnes ād iniquites. In that he saieth a new testament, he hath abrogat the olde. Nowe ỹ which che is disanulled and wexed olde, is redy to vanishe away

¶ The pryuilege and worthines of ỹ olde testament and how farre the new excelleth it.

The. ix. Chapter.

That first tabernacle verelye had ordinaunces, and seruynges of God, and worldly holines. For ther was a fore tabernacle made wherin was the candelstike and ỹ table and the shew bread which is called holy. But with the seconde vaile was there a tabernacle, which is called holyest of al, which had the golden senser and ỹ arke of the testament ouerlaide round about with golde, wherin was the golden pot with Manna, and Aarons rodde that sprounge and the tables of the testament. Ouer the arke were the Cherubyns of glory shadowing the seate of grace. Of which thinges we will not now speake particularly.

When these thinges were thus ordeined, the Preestes went al waies into ỹ first tabernacle and executed the seruice of god. But into the seconde wente the hie preest alone, once euery yeare: ād not without bloude, whych he offered for hī selfe, and for the ignorannce of the people. Wherby the holy goost this signified that the way of holy thiges, was not yet opened, while as yet ỹ first tabernacle was standing. Which was a symilytude for the time then present, in which were offered gyftes & sacrifices ỹ coulde not make ỹ minister perfecte, as partayning to ỹ conscience wt only metes & drinkes & diuers washinges ād iustifienges of the flesche, which were ordeined vntyl ỹ time of reformacion.

B

¶

but

+But Christ beinge ā hye prest of good thinges to comme came by a greater ād a more parfecte tabernacle, not made wt handes: that is to saye, not of thys maner buyldyng, nether by the bloud of gotes ād calues: but by his awne bloud he entred in once for al into the holy place, & founde eternall redemption. + For yf the bloud of oxen and of gotes and ye asshes of an heyfer, when it was sprinckled, purified the vnclene, as touchynge the purifyinge of the flesshe: howe muche more shal the bloud of Christ (which thorow ye eternall spryte, offered him selfe without spot to God) pourge youre consciences from dead workes for to serue the lyuinge God?

And for this cause is he the mediator of the newe testamente, ye thorow death which chaunced for the redempcion of those transgressyons that were in ye fyrst testament, they which were called, might receaue the promes of eternall inheritaunce. + For whersoeuer is a testamēt, ther must also be the death of hym that maketh the testament. For the testamēt taketh auctorite whē men are dead: for it is of no vaine as longe as he ye made it, is a lyue. For whyche cause also, neyther that fyrst testamēt was ordened wt out bloud. For when all the commaundementes were redde of Moses to al ye people, he toke the bloud of calues and of gotes, with wāter and purple woolle and isope, and sprynckled both the boke, & al the people, saying: this is the bloude of the testament which God hath appointed vnto you. Moreouer, he sprynckled the tabernacle with bloud also, ād all the ministringe vessels. And also almost all thynges, are by the lawe pourged wythoute, and with out sheadinge of bloud is no remissyon.

Exody. xii. c and. xiiii. c

It is then nede that the similitudes of heauenly thynges be purifyed wyth suche thinges: but the heauenly thinges thē selues are purified wt better sacrifyces then are those. For Christe is not entred into the holy places that are made with handes, which are but similitudes of true thinges: but is entred into very heauen, for to appere now in the sight of God for vs: not to offer hym selfe often, as the hye prest entreth into the holy place euery yeare with straunge bloud, for then must he haue often suffered sence ye world began. But now in the ende of ye world, hath he appered once, to put sinne to flyght, by the offerynge vp of him selfe: And as it is apoynted vnto men ye they shall once dye, and then commeth ye iudgement, euē so Christ was once offered to take away the synnes of many, and vnto them that loke for hym shall he appeare agayne without synne vnto saluacyon.

Roman. v. b. & Peter. iii. d

The olde lawe hath no power to clense away sinne but Christ did it with ye offeringe of his body ones for all. An exhortatyon to receyue this goodnes of god thankfully with pacience and stedfast faith.

The. x. Chapter.

For the lawe which hath but ye shadowe of good thinges to come, ād not the thinges in their awne fassiō can neuer with ye sacrifices which they offer yeare by yeare continually, make the commers thervnto parfayte. For wold not then those sacrifyces haue ceased to haue bene offered, because that ye offerers once purged shulde haue had no more consciences of synnes. Neuertheles in those sacrifyces is ther mencion made of synnes euery yeare. * For it is vnpossyble that the bloud of oxen ād of gotes shuld take awaye synnes.

Leuit. xvi. c.

Wherfore when he cōeth into ye worlde, he sayth. * Sacrifyce and offerynge thou woldest not haue: but a bodie hast thou ordeyned me. In sacrifyces & synne offerynges ye hast no lust. Then I sayde: Lo I come, in ye chefest of ye boke it is writen of me, that I shulde do thy wyll, O god. Aboue, when he had sayd sacrifice and offernge, & burnt sacrifices ād synne offeringes thou woldest not haue nether hast alowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy wyll, O god: he taketh away the fyrst to stablisshe the latter. By ye which will, we are sanctyfied: by ye offeringe of ye body of Jesu Christe once for all.

Psal. xxxix. b

Christes bodi is but ons offered

And euery prest is redy dayly ministrig & ofte times offereth one maner of offerig which cā neuer take away synes: but thys mā after he had offered one sacrifice for synes, sat hi doune for euer on ye right hand of God, and from hence forth tarieth

tarpeth tyll his foes be made his fote stole. For with one offeringe hath he made parfect for euer thē that are sanctifyed. And the holy goost also beareth vs recorde of thys, euen when he tolde before: This is the testament that I will make vnto them: after those dayes sayth the Lorde. I wil put my lawes in their hertes, and in their mynde I wyl wryte thē, and their synnes and iniquities wyll I remember no moare. And where remissiō of these thinges is, ther is no moare offeringe for synne.

Herefolowe=eth our dutie yf we wyl be partakers of the mercy be=fore rehersed

Seynge brethren that by the meanes of the bloud of Jesu, we maye be bolde to enter into that holye place, by ẏ newe and lyuinge waye which he hath prepared for vs, through the vayle, that is to saye, by hys flesshe. And seyng also that wee haue an hye preste whiche is ruler ouer the house of God, let vs drawe nye w a true herte in a full faith, sprynckeled in oure hertes from an euyl conscyence, and washed in our bodies wyth pure water: and let vs kepe the profession of oure hope, with out wauerynge (for he is faithfull that promised) and let vs consider one a nother, to prouoke vnto loue, and to good workes: and let vs not forsake the felosh̄ip that we haue amōge oure selues, as the maner of some is: but let vs exhorte one another, and that so much the moare, because ye se that the daye draweth nye.

nota

nota

For yf we synne willingly after ẏ we haue receaued the knowledge of ẏ truth, ther remayneth no moare sacrifice for synnes but a fearfull lokinge for iudgement, and violent fyre, which shall deuoure the aduersaries. He that dispysseth Moses law, dyeth wyth out mercy vnder two or three witnesses. Of howe much sorer punishment suppose ye shal he be counted worthye, whiche treadeth vnder fote the sonne of God: and counteth the bloude of the testamēt as an vnholy thynge wherwyth he was sanctified, and doth dishonoure to ẏ spyrete of grace. For we knowe him that hath sayde: vengeaunce belongeth vnto me, I will recompence sayth ẏ Lorde. And agayne: the Lord shal iudge hys people It is a fearfull thinge to fall into *ẏ handes of the lyuinge God.

Call to remembraunce the dayes that are passed, in the which after ye had receaued light, ye endured a greate fight i aduersities, partly while al me wondred & gased at you for the shame & tribulacion that was done vnto you, and partly while ye become companiōs of them which so passed their time. For ye suffered also wt my bondes, and toke i worthe the spoilinge of youre goodes, and that with gladnes: knoweng in your selues how that ye had in heauen a better and an enduringe substaūce. Cast not awaye therfor your confidēce which hath great reward to recompence. For ye haue nede of pacience, that after ye haue done the will of God, ye mygh̄t receaue the promes. For yet a very lytel while, and he ẏ shall come wyl come, and wyl not tarye. But the iust shal lyue by faith. And if he withdrawe him selfe my soule shal haue no pleasure in him. We are not whiche withdrawe oure selues vnto dampnacion, but partaine to faith, to the wynnig of the soule.

The notes.

a* For yf we sinne, &c. Thys is the synne wherof is spoken Math. xii. c. that is ẏ synne of blasphemy agaynst ẏ holy goost: whych. S. Jon calleth ẏ synne vnto death. i. Jho: v. d.

b* The handes of god here sygnyfy ẏ correccyon & chastenynge of God as it is said. Paul, xx b

¶ What faith is, a commendation of ẏ same. The stedfast beleue of ẏ fathers in olde tyme.

¶ The. xi. Chapter.

a* Yth is a sure confidence of thinges which are hoped for, & a certaynty of thinges which are not sene. By it ẏ elders were wel reported of. Thorow fayth we vnderstand that the worlde was ordeined by ẏ word of god ād that thinges which are [illegible] sene, were made of thinges which are not sene. By fayth, Abel offered vnto God a moare plenteous sacrifice thē Cain: by which he obtained witnes that he was righteous. God testifienge of his giftes: by whiche also he beinge dead, yet speaketh.

By faith was Enoch translated that he shuld not se death: neither was he founde: for God had taken him awaye. Before he was taken away, he was reported of, ẏ had pleased God: but wout faith it is vnpossible to please hi. For he ẏ cōeth to god must beleue ẏ god is, & ẏ he is a rewarder of them ẏ seke him.

By

By fayth Noe honored God after that he was warned of thinges which were not sene, and prepared the arke to ꝑ saueing of his housholde, throwe the which arcke, hee condempned the worlde, and became heyre of the righteousnes which commeth by fayth.

By faith Abraham/when he was called obeyed/to go oute into a place, which he shuld after warde receaue to inheritaunce: and he went out, not knowinge whether he shuld go.

By fayth he remoued into the lande that was promysed him, as into a straunge countre, and dwelt in tabernacles: and so dyd Isaac and Jacob heyres wt him of ꝑ same promes. For he loked for a citie hauing a foundacion whose buylder and maker is God.

Gene.xxi.a. Throwe fayth Sara also receaued strength to be wt chyld and was deliuered of a childe when she was past age, because she iudged him faithful which had promysed.

And therfore sprange therof, one (& of one which was as good as dead) so many in multitude, as ꝑ starres of the skye, and as the sond of the see shore which is innumerable.

And they all dyed in fayth, and receaued not the promyses: but saw thē a farre of, and beleued them, and saluted thē and confessed that they were strangers, and pilgrems on the earthe. They that saye soch thynges declare ꝑ they seke a countre. Also yf they had bene mynd full of that countre, from whence they came oute, they had leasure to haue returned agayne: but now they desyre a better, that is to say a heauenly. Wherfore God is not ashamed of them euen to be called their god: for he hath prepared for them a cytie.

Gene.xxii.b Ecc.xliiii.c *By faith Abraham offered vp Isaac, when he was tempted, ād he offered him beinge hys only begotten sonne, which had receaued the promyses of whom it was sayde, in Isaac shall thy seed be called: for he consydered that God was able to rayse it vp agayn frō death. Therfore receaued he him, for an ensample.*

Gen.xxvii.d In fayth Isaac blessed Jacob & Esau, concerninge thinges to come.

By fayth Jacob when he was a dienge blessed both the sonnes of Joseph, and bowed hymselfe towarde the toppe of his scepter. Gene.xlix.a Genesi.xlvi.d.

By fayth Joseph when he dyed/ remembred the departinge of the childere of Israell, and gaue commaundemente of hys bones.

*By fayth Moses when he was borne, was hyd thre moneths of hys father and mother, because they saw he was a proper Chylde: neyther feared they the kynges commaundement. Exody.ii.a, E

By fayth Moses when he was great, refused to be called the sōne of Pharaos doughter/and chose rather to suffre aduersitie wyth the people of God, then to enioy the pleasures of synne for a season, and esteamed the rebuke of Christe greater riches then the treasure of Egipte. For he had respecte vnto the rewarde.

By fayth he forsoke Egipte and feared not the fearcenes of the kynge. For he endured euen as he hadde seane hym which is inuisyble.

*Throwe fayth he ordeyned the easter lambe, and the effusion of blond, leaste he that destroyed the fyrste borne, shoulde touche them. Exody.xii.b F

*By fayth they passed throwe the reade sea, as by drye lande. which when the Egipcians had assayed to doo, they were drowned. Exo.xiiii.c.

*By fayth the walles of Jericho fell downe after they were compassed about seuen dayes. Josue.vi.c

*By fayth the harlot Raab perished not wyth the vnbeleuers, when she had receaued the spyes to lodging peasibly. Josue.vi.c and.xi.a

And what shall I moare say, the time wold be to short for me to tel of Gedeon, Barach and of Sampson, and of Jephthae: also of Dauid and Samuell, and of the Prophetes: Which throwe fayth subdued kingdomes, wrought rightuousnes / obtayned the promyses, stopped the mouthes of lyons. quenched the violence of fyre, escaped the edge of the swearde/ of weake were made strōg, waxed baliant in fyght, turned to flighte the armyes of the aliantes. And the wemen receaued theyr deade, rayled to lyfe agayne.

Other

Other were racked, and wolde not be delyuered/that they might receaue a better resurrectiõ. Other tasted of mockinges, and scourginges, moreouer of bondes and presonnemente: were stoaned, were hewen asunder, were temptêd, were slayne with swerdes, walcked vp & downe in shepes skinnes, in gote skinnes, in nede, tribulacion and veration; which ỹ world was not worthy of: they wandred in wyldernes, in mountaynes, in Denes and caues of the earth.

And these all thorowe fayth obtayned good reporte, & receaue not the promes, God prouiding a better thinge for vs, that they without vs should not be made perfecte.

The notes

a * Fayth and truste in Chryst onely is the lyfe and quietnes of the conscience and not trust in workes, how holy soeuer they apeare: workes can not set the hert at rest because we ener thincke they bee not enow nor yet good enow, but to feawe, and so falle we to mistrusting, after which foloweth dispayring and so dampnation, yf we leaue not the cõfidence in them, and sticke to fayth, whych can receue & beleue without mystrust that Chrystes workes on ỹ crosse hath fully purged clẽsed & housed vs frõ al our sinnes ☞ An exhortacio to be pacient & stedfast in troble & aduersitie: vpon hope of euerlasting reward. A cõmendacyon of the new testament aboue the olde.

The. xii. Chapter.

A Wherfore let vs also (seinge that wee are compassed wt soo greate a multytude of witnesses) laye awaye all ỹ presseth downe, ād the synne that hangeth on, and let vs runne wt pacyence vnto the battel that is set before vs, lokinge vnto Jesus the auctour and finisher of our fayth, whiche for the ioye that was set before hym, abode the crosse, & despised ỹ shame, & is set downe on the right hande of the trone of god. Consider therfor how that he endureth suche speaking against hym of sinners, leste ye shoulde be weeried and fainte in your myndes. For ye haue not yet resisted vnto bloudshedinge, striuing against B synne/and haue forgoten the consolacyon/whiche speaketh vnto you as vnto Childern/my sonne despise not the chastesninge of the Lorde, neythere fainte when thou art rebuked of hym, for whome the Lorde loueth, him hee * chastenethe: ye and he scourgeth euerye sonne that he receaueth.

If ye endure chastesninge, God offereth hym selfe vnto you as vnto sonnes. What sonne is that who the father chastyseneth not? If ye be not vnder correctiõ (where of all are partakers) then are ye bastardes and not sonnes. Moreouer seynge we had fathers of our flesh whiche corrected vs, ād we gaue them reuerence: shulde we not much rathere bee in subiection vnto ỹ father of spyrytual giftes that we might liue? And they verely for a fewe dayes, nurtered vs after their owne pleasure: but he learneth vs vnto that which is profitable, that we might receaue of his holines. No maner chastysing for the present tyme semeth to be ioyous, but greuous: neuertheles afterward, it bringeth the quiet frute of righteweesnes, vnto them whiche are therin exercysed. C

Stretch forthe therfor again the handes which were let doune, and the weake knees and se that ye haue straight stepes vnto your fete/lest eny halting turne you out of the waye: yee let it rather be healed. Embrace peace wt al men and holynes: with out the which no manshal see the Lorde. And loke to, that no man be destitute of the grace of God, & that no rote of bitternes springe vp ād trouble, and therby manye bee defyled: & that ther be no fornicator/or vnclene person, as Esau, which for one brekfast sold his byrthryght. * a Ye know how that afterwarde when he wolde haue inhereted ỹ blessynge, he was put by, and he founde no meanes to come therby agayne: no though hee desyred it with teares. D

* For ye are not come vnto ỹ mounte that can be touched, and vnto burninge fyre nor yet to myste and darckenes and tempest of wedder, nether vnto the sound of a trompe and the voyce of wordes, whiche voyce they that hearde it, wisshed awaye: that the communicacyõ shuld not be spokẽ to thẽ. For they were not able to abyde ỹ whych was spokẽ. If a beast had touched ỹ mouñtaine, it must haue bene stoned, or thrult thorowe wt a dart: euen so terryble was the syght wich appered. Moyses sayd, I feare & quake. But ye are come vnto the mount Sion & to ỹ citie of the liuinge god, the celestiall Jerusalẽ: & to an innumerable sight of angels & vnto the cõgregacio of ỹ firste E F borne

borne sonnes, which are writtē i heauē ād to God the iudge of al, and to ỳ spretes of iust and parfecte men, and to Jesus the mediator of the new testament, and to the sprinckling of blou de ỳ speaketh better then the bloud of Abel.

Se that ye dysppyse not him that speaketh. For yf they escaped not which refused hym that spake on earth: moch more shall we not escape, yf we turne awaye frō him that speaketh frō heauen: whose voyce then shouke the earth, and now declareth sayinge: yet once more will I ake, not the earth only/ but also heauē. No dout that same that he saith, yet once more, signifyeth the remouyng away of thinges which are shaken, as of thinges which haue ended their course: that the thinges which are not shaken, may remayne.

Wherfor if we receaue a kigdome which is not moued we haue grace, wherby we maye serue god and please hym with reuerence and godly feare. For our god is consumynge fyre.

The notes.

a * This text maketh not against repentaunce that is done in season. Esau repented to late, and therfore profited not, When sentence of iudgement is geuen then hath repentance no place. The dampned in hell shal wepe and repent, but in vayn: for then is ỳ tyme of repentinge paste. The blessynge whych Isaac gaue was vndoubted, done by the inspyratiō of the holy goost, & geuen in steade of a determynat sentence, and therfore must needes be ratyfyed and might not be called agayne, but and if Esau before the blessing geuen had chaunged hys maners & had hertely & ernestly repēted hym, he had surely not bene reproued of God. This shoulde seame to be ỳ very meaning of thys texte. And verely Erasmus maketh a lyke exposycion hereof in hys Paraphrasis. He exhorteth vs vnto loue, to hospitality, to thynke vpon such as be in aduersite, to maintayn wedlocke to auoyde couetousnes, to make moch of them ỳ preache gods worde, to beware of straunge learnynge to be content to suffer rebuke with Chryst, to bethākeful vnto god, and obedient vnto our heades.

The.xiii. Chapter.

Et brotherly loue cōtynue.

Be not forgetful to lodge straungers. For therby haue diuers receaued angels into their houses vnwares.

A Our dutie if we wyl haue our parte wt Chryst

Remember them that are in bōdes, euē as though ye were bounde wt them. Be mindefull of thē which are in aduersytie, as ye which are yet in your bondes. Let wedlock be had in peace in all poyntes, and let the chamber be vndefiled, for whore kepers and aduouterers God wil iudge. Let youre conuersacyon be wt out couetousnes and be contente with ỳ ye haue all readye.

For he verely sayde: * I wyll not fayle thee, nether forsake thee: that we maye boldely saye, the Lorde is my helper, ād I wyll not feare what man doeth vnto me. Remembre them whiche haue the ouersight of you, wich haue declared vnto you the word of God, the end of whose conuersacion see that ye loke vppon, and folowe theyr faith: Iosu, i. a

Jesus Chryste yesterdaye and to day and the same continueth for euer. ỳ

Be not caryed about with dyuers and straunge learning. For it is a good thinge that the hert be stablished with grace and not with meates whiche haue not profited them that haue had theyr pastyme in them. We haue an aulter wher of they maye not eate which serue in the tabernacle. * For the bodyes of those beastes whose bloude is brought into the holy place by the hye prest, to purge sinne, are burnt wout the tētes. Therfore Jesus, to sainctifye the people with his owne bloud, suffered wout the gate. Let vs go forth therfore out of the tē tes, and suffre rebuke with him, for here haue we no continuinge Citye: but wee seke one to come. C Num, xix. a. Wiche, ii. c.

For by hym offer we the sacrifyce of laude alwayes to god that is to saye, ỳ frute of those lippes which confesse his name. To do good and to distribut forget not, for wyth suche sacrifices god is pleased. ỳ * Obeye them, that haue the ouersight of you, submytte your selues to them, for they watch for your soules, euen as they that muste geue accompts that they maye do it with ioye, and not with grefe. For that is an vnprofitable thinge for you, praye for vs. We haue confidēce because we haue a good conscience in al thinges, and desyre to lyue honestly, I desyre you therfor somwhat the moare aboundauntlye, that ye so do that I may be restored to you quickly e. D

The god of peace that brought agayn from death our lorde Jesus, the greate shepherde of the shepe throw the bloud of the euerlastinge testament, make you perfecte in all good worckes, to do hys wyl, worckinge in you, that which is plesaunt in his syght throw Jesus Chryst.

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Sent from Italy by
Timotheus.

¶ The Epistle of Sayncte James.

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The. first. Chapter.

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If any man amonge you seme deuout, and refrayne not his tonge: but deceaue hys owne hert, thys mānes deuotiō is in vaine. Pure deuotiō & vndefiled before god ȳ father, is this: to viset the fatherles and widdowes in their aduersite, and to kepe hym self vnspotted of the world.

The notes

a* Sound after the hebrues signifyeth hym, which in leauyng the wysdome of the chyldren of this worlde, ād the procurig for his owne profet, lyueth a simple lyfe, and without blame. Suche a one was Jacob of whome Genes, xxv.d:

b* In Christ were all lyke good and euen seruauntes ech to other for Christes sake, euery man in his office. And he that taketh more on hym then that of whatsoeuer degre he be of, is a false Christen and an apostata from Christ.

c* God tempteth not vnto euell. Almighty god hath euer tempted, and proued hys electe, by trouble & persecution, and by nurtering them wyth outward plages: neuerȳles he doth it not vnto euel, but for good namely, because he loueth them, and will haue their faith exercised. Thus tempted he Abraham. Genes. xxii, And the Israelytes. Deu, viii, As for the temptacion that we pray in the Pater noster to be delyuerd from it is the lust and concupiscense of our flesh wherby we are entised vnto euell.

d The forbyddeth to haue any respecte of persōs, but to regarde ȳ poore, as well as the ryche, to be louing & mercyful, and not to boaste of fayth where no dedes are: for it is but a dead fayth, where good workes folow not.

The .ii. Chapter.

A BRethrē haue not the faith of oure Lorde Jesus Christ ȳ Lorde of glory i respecte of persones. If ther come into youre company a man wt a golden ryng and in goodly apparell, and ther come in also a poore man in vyle rayment, and ye haue a respecte to hym ȳ weareth the gaye clothing, and saie vnto hym. Sytt thou here in a good place: and saye vnto the poore, stande ȳ there or sit here vnder mi fote stoll: are ye not parciall in youre selues, and haue iudged after euyll thoughtes?

Harken my deare beloued brethren. Hath not God chosen the poore of this worlde, which are ryche in fayth, ā heyres of the kingdome whych he promysed to them that loue hym? But ye haue despysed the poore. Are not ȳ rych the which oppresse you, and they which drawe you before iudges? Do not they speake euil of that good name after which ye be named.

If ye fulfyll the royall lawe accordyng to the scripture which saith, Thou shalt loue thie neyghboure as thy selfe, ye do well. But yf ye rēgarde one person more then another, ye commyt synne, & are rebuked of ȳ lawe, as transgressours. Whosoeuer shal kepe the whole lawe, & yet fayle in one poynt, he is guilty in all. For he that sayd, Thou shalte not commyt adulterye, sayd also: thou shalt not kyll.

Though thou do none adulterye, yet yf thou kyll, thou arte a transgressor of the lawe. So speake ye, ād so do, as they that shalbe iudged by the lawe of libertye. For ther shalbe iudgemēt merciles to him that sheweth no mercy, ād mercy reioyseth agaynst iudgement.

What auayleth it my brethren, though a man saye he hath fayth, when he hath no dedes? a* Cā fayth saue him? If a brother or a sister be naked or destitute of dayly foode, ād one of you saye vnto them: departe in peace, god send you warmnes ād foode: not wyth standinge ye geue thē not those thinges which are nedful to the body: what helpeth it? Euen so fayth, yf it haue no dedes, is dead in it selfe.

Ye and a man might saie: thou hast fayth, & I haue dedes: shew me thi fayth, by thy dedes: and I wil shewe ȳ my fayth by my dedes: Beleuest thou that ther is one God? Thou doest wyll. The deuils also beleue and tremble.

Wilt thou vnderstande O ȳ vayne man that fayth without dedes is dead? b* Was not Abraham oure father iustified thorow workes, whē he offered Isaac his sonne vpon the aulter? thou seyste that fayth wrought wyth hys dedes, and through the dedes was the fayth made parfect: & the scripture was fulfylled whych sayeth: Abrahā beleued God, and it was reputed vnto hym for righteousnes, and he was called ȳ frende of God. c* Ye see then how that of dedes a man is iustified and not of fayth only. Likewise also was not Raaby harlot iustified thorow workes, whē she receaued ȳ messengers, & sent them out another way? For as the body, without the spirite is dead, euen so fayth without dedes is dead.

The Epistle

The notes

a* Can fayth saue hym? S. James speaketh not here of true fayth, which by loue is myghtye in operacyon, but of the vayne ymagination and opynyon þ vnthankful people haue of fayth, and therfore doth he call it dead faith, because there are folowe no good workes of it, as there do of the faith that iustifieth in the syght of god.

b* To be iustified here, and all thys Chapter ouer is, to be declared Iust, and that before the world, as in Luke the. x. e, And the. xvi: d, not to be made iuste in the syght of god. So that when he sayth, was not Abraham our father iustifyed throw workes, &c. signifyeth thus much: was not oure Father Abraham by his workes declared iust, that is, did not his workes declare and shew that he was iust, and were sure tokens of hys ryghtuousnes. It signifyeth not that Abraham, was by hys workes made iust before god, reputed rightuous, obtayned remission of sinnes, for by fayth he came therby, not by workes, as wytnesseth saynt Paul. Rom. iiii, a,

c* Yese then that of dedes a man is iustifyed, &c, þ is, is declared iust, is openlye knowen to be rightuous: lyke as by the frutes, the good tre is known for good. Otherwyse maye not thys sentence be interpreted. For there cou'de nothing be moare folysh the this sayinge of saincte James, if a man wou'de thus interprete it: that no man obtayneth remyssyon of synnes: but because hys workes are worthye of so great a benefyt. This interpretacion who so ryghteth forwardly by, vnderstandeth not what remyssion of synnes, is, or how the conscience ought to be comforted when it seyth that it bringeth no workes to god, which are suffycient to please hym. And this interpretacion is cleane contrary to other open sayynges of the scrypture, which teache that remyssyō of synnes commeth freely: as the Psalmyst sayeth. I sayde, I wyll knowledge myne offence and accuse my selfe vnto the Lord. And thou forgauest me the wickednes of my sinne. And Rom. iiii. a. To hym that worcketh not but beleueth on hym that iustifyeth þ vngodly &c. what can be moreplaynely spoken, than that sinnes are forgeuen to a wicked and vngodlye manne that worketh not, that is, not for any of his workes but freely. To conclude, if the gospell forgeue not sinnes but for our good workes sakes & for our worthines: it differeth nothing from the lawe/ it saueth no more then the lawe. This I truste wyll suffise the good and wyse. For as touchinge them þ bring nothing vnto this cause, but a wyll to braule and chyde, wyll neuer suffre them selues to be satisfied. And yet yf we wold contende by the number of aucthorities, this one place of saynt James is ouer throwen with many wytnesses of Paul, if men wil vnderstande by iustification alone thynge in them both. Therfore when Paule sayth, sayth iustifieth vnderstand therby, faith causeth þ we be coūted iust, reputed rightwes, and þ our sinnes are not imputed vnto vs, but forgeuen vs for Christes sake. When James sayth, þ workes iustyfy, he meaneth thus, workes declare vs iuste and shew euidently þ we are rightwes. Thus shalt thou make them accord Place faileth me here (O reader) rather then tyme or will, elles yet wolde I haue spoken more of thys thing.

¶ What good and euel commeth thorow þ tonge. The duetie of such as be lerned. The differēce betwixte þ wisdome of þ Gospell and þ wysdome of the worlde.

¶ The .iii. Chapter

MY brethren, be not euery man a* maister remembringe how that we shal receaue the more dampnation: for in many thinges we sinne al. If a man sinne not in worde, the same is a parfecte man, and able to tame al the body. Beholde we put bittes into the horses mouthes that they shoulde obeye vs, and we turne about al the body. Behold also the shyppes, which though they be so great, and are driuen of feare wides, yet are they turned aboute with a very smal helme/ whither soeuer the violence of the gouernor will. Euen so the tonge is a litel mēber, and boasteth great thinges. B

Beholde how great a thinge a litle fyre kindleth, and the tonge is fire, and a world of wickednes. So is þ tong set amonge oure membres, that it defyleth the whole body e, and setteth a fyre all þ we haue of nature & is it selfe set a fyre euen of hell.

All the natures of beastes, ād of birdes, and of serpentes, and thinges of the sea are meked and tamed of the nature of man. But the tonge can no mā tame. C It is ā vnruely euil, ful of dedly poysō. Therwith blesse we god þ father, & therwith curse we mē which are made after the similitude of god. Out of one mouthe proceadeth blessinge and cursinge. My brethren these thynges ought not so to be. Doth a fountaine send forth at one place swete water and bitter also? Can þ figge tre, my brethren, beare olyue beries: other a vine beare figges? So cā no fountaine geue both salte water and frethe also. If any man be wise & endued w̄ learning amōge you let him shew þ workes of his good cōuersatiō, in meke nes that is coupled with* wisdome. But if ye haue bitter enuying & strife in your hertes, reioyce not: nether be liers against þ truth: this wisdō descendeth not from aboue: but is earthy, & *naturall, & deuelish. For where enuieng & strife is, there is vnstablenes & al maner of euell workes. But þ wysdō þ is frō aboue, is first pure, thē peasable, gentle, & easy to be entreated, ful of mercy & good frutes wout iudging, & wout simulation: ye, & þ frute of rightwesnes is sowen in peace, of them that mayntaine peace.

*Naturall, þ is all that a man doth w̄out the spirite of God.

the

*He that taketh auctoritie to rebuke other of ꝯ wherin he sinneth hymselfe, ꝯ same shall haue the greater dampnacyon. He must be without synne ꝯ wyll caste the fyrst stone.
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Warre and fightyng commeth of voluptuousnes. The frendshyp of the worlde is enmyte before God. An exhortacyon to flie sclaunder and the vanyte of thys lyfe.

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FRom whence cõmeth warre and fightyng amõg you: cõe they not here hence: euen of your voluptuousnes, ꝯ raigne in youre membres. Ye lust, and haue not. Ye enuy and hate indignacion, and cannot obtayne. Ye fighte and warre and haue not, because ye aske not. Ye aske and receaue not, because ye aske a mysse: euen to consume it vpõ your voluptuousnes. Ye aduoutrers, and women that breake matrymonye: knowe ye not howe that the frendshyp of the worlde is enmyte to godwarde? whosoeuer will be a frende of ꝯ worlde, is made the enemy of god. Ether do ye thinke that the scripture sayth ī vayne, The *spyryte that dwelleth in you, lusteth euen contrary to enuye: but geueth more grace.

Submyt your selues to god, and resist the deuil, and he wil flye from you. Drawe nie to God and he wil drawe nie to you. Clense your handes ye sinners, & pourge youre hertes ye wauering myn-ded. Suffer afflicciõs, sorow ye & wepe. Let your laughter be turned to mornig, and your ioye to heuines. Cast doune your selues before the Lord, and he shal lifte you vp. Backbite not one a nother, brethren. He ꝯ *backbiteth his brother, & he that iudgeth his brother backbiteth ꝯ lawe. But and if thou iudge the lawe, thou arte not an obscurar of the lawe: but a iudge. There is one lawe geuer, which is able to saue & to destroye. Who arte thou that iudgeste a nother man.

Go to nowe ye that saye: to daie and to morow let vs go in to suche a citie ād continue there a yeare and bie and sel, & winne: ād yet can not tel what shal happen to morowe.

For what thynge is youre lyfe? It is euen a vapour that apereth for a lytell tyme, and then vanissheth awaye: for ꝯ ye oughte to saye: yf the Lorde will and yf we lyue, let vs do ether this or ꝯ. But nowe ye reioyce in your boastynges. All suche reioysynge is euyll. *Therfore to him ꝯ knoweth how to do good, & doth it not, to hym it is synne.

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Christes spirite (which is in all that be his, Roma. viii.) resisteth hate, enuye and all sinne, whose mocion if we folowe: grace increaseth in vs, and lustes minische. and therfore he sayth submit your selues to god.
*He that backbiteth or iudgeth hys brother doth iudge the lawe to be euell for the lawe forbiddeth to do so
*He that knoweth and yet doth not is without excuse, For god hath promised no mercye, but to hym that wyll do his godly wyll.
¶ He threateneth the wicked riche men, exhorteth vnto pacience, to beware of swearinge, one to knowe ledge his faultes to another, one to pray for an other, & one to labour to bringe another to ꝯ trueth.

¶ The. v. Chapter

GO to nowe ye riche mē. Weepe, and howle on your wretchednes that shal come vpon you. Youre riches is corrupte, youre garmentes are moth eaten. Youre golde and youre syluer are cãkred, & the rust of them shal be a wytnes vnto you, & shall eate youre flesshe as it were fyre. Ye haue heaped treasure to gether in your last dayes. Behold ꝯ hyre of the labourers which haue reped doune your feldes (whych hyre is of you kept backe by fraude) cryeth: and the cryes of them whych haue reped, are entred vnto the eares of ꝯ Lord Sabbaoth. Ye haue lyued in pleasure on the earth & in wantonnes. Ye haue norysshed youre hertes, as in a daye of *slaughter. Ye haue condempned and haue killed the iust and he hath not resysted you.

*Be pacient therfore brethren, vnto the commynge of the Lord. Behold ꝯ husband man wayteth for the precious frute of the earth, & hath long pacience therfor vppon, vntyll he receue *the early and the latter rayne. Be ye also pacient therfore and settle your hertes, for the comminge of the Lorde draweth nye. Grudge not one against another brethren, lest ye be dampned. Behold the iudge standeth before ꝯ doore. Take (mi brethren) ꝯ Prophetes for an ensample of suffering aduersitie, & of long pacience, which spake in the name of the Lorde.

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Beholde we counte them happy which endure. Ye haue hearde of the pacience of Job/and haue knowen what ende ỹ Lorde made. For the Lord is very pitifull and mercyfull.

D But aboue al thinges my brethrẽ, sweare not, nether by heauen/nether by earth, nether by eny other othe. Let youre * yee be yee, & your naye, naye: lest ye faule into ypocrysy. If any of you be euell vexed, let hym praye. If any of you be mery, let him synge Psalmes. If any be diseased amonge you, let hym cal for the congregacio, & let thẽ pray ouer hi, & anoynte hi wyth oyle in the name of the Lorde: and a * the prayer of fayth shal saue the sycke, and the Lorde shal rayse him vp: and yf he haue cõmytted synnes, they shalbe forgeuen hym.

✠ Knowledge your fautes one to another: ãd praye one for another, that ye may be healed. The praier of a righteous man auaileth much, if it be feruent. Helias was a man mortal euen as we are, & he prayed in his prayer that it might not rayne: and it rained not on ỹ earthe by the space of thre yeares and sixe moneths. And he praied againe, and ỹ heauen gaue raine, and the earth broughte forth her frutes.

Brethren if any of you erre from the trueth and another conuert him/ let the same knowe that he which conuerted ỹ synner from goynge a straye out of hys waye, shal saue a soule from death, and shal hyde the multitude of sinnes.

¶ The ende of the epistle of Saincte James.

The notes.

* Slaughter as when men kyll beastes to make chese wyth all, and as the Iewes did in theyr thankeofferinges &c,

* Two speciall raynes haue they, the one at sowigtyme, & the other at blomynge tyme, of which if they lacke eyther, all is frutelesse.

* Whether ye saye ye or naye: se it be so. For yf yee haue one thinge in the herte, and another in the mouth or dede, in vesture or gesture: it is ypocrisye or dissimulacyon.

a * And the prayer of faith &c. Unto the prayer of fayth ascribeth he the obtaynynge and saluacio, not vnto the anoynting nor to the oyle. Among those nacions vnto which S. James wrote hys epistle, it was the maner to anoynte the body with oyle, which thing Christ cõmaundeth his apostles to do: & oyle, vnto many diseases, is a wholsome medicine. We, wher such annointing is not in vse, may vnder ỹ name of oyle, vnderstand the office & dutie of charite in ministryng vnto ỹ sicke, such thinges as he needeth.

The Epistle of

Saincte Judas.

¶ He rebuketh such as being blynded wt their owne lustes, resyst the truth & ỹ we maye know them the better, he saith they be such as sinne beastlye againste nature, & despise rulers &c. He exhorteth vs to edifye one an other to pray in the holy goste to continu in loue to loke for the commynge of the Lorde/ & one to helpe ano ther out of the fyre.

IUdas the seruaũt of Jesus Christ, ỹ brother of James. To them which are called & sanctified in god the father, ãd preserued in Jesu Christ. Mercy vnto you and peace and loue bee multiplyed.

Beloued, when I gaue al dilygence to write vnto you of the commen saluacyon: it was nedefull for me to write vnto you, to exhorte you, that ye shuld continually labour in the fayth which ones was geuen vnto the sainctes. For there are certayne craftely crepte in, of whiche it was written afore tyme vnto such iudgemente. They are vngodly and turne ỹ grace of our Lorde god vnto wantonnes, and denye god the onely Lord, and our Lorde Jesus Christ.

My minde is ther for to put you in remembraunce, for as muche as yee ones knowe this howe that the Lorde (after that he had delyuered the people oute of Egipt) * destroyed thē which afterward beleued not. The angels also, which kepte not their first estate: but lefte their owne habitacion, he hath reserued i euerlastinge chaines vnder darckenes vnto the iudgement of the great daye: * euen as Sodome and Gomor, and the cytyes aboute them (which in lyke maner defyled them selues with fornicacyon, and followed * straunge flesche) are set forth for an ensample, and suffre the vengeaunce of eternal fyre. Lykewise these dremers defyle the flesh/ despise rulers and speake euell of them that are in auctorite. ¶

Numer. xiii. B

Genes. xix. e

Yet Michael the Archangel when he stroue agaynste the deuill, and disputed about the bodye of Moyses/ durste not geue rayling sentence: but sayd: the lorde rebuke thee. But these speake euell of those thinges which they knowe not: &

what

Beholde we counte them happy which endure. Ye haue hearde of the pacience of Job/and haue knowen what ende ỹ Lorde made. For the Lord is very pitifull and mercyfull.

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* Two speciall raynes haue they, the one at sowigtyme, & the other at blomynge tyme, of which if they lacke eyther, all is frutelesse.

* Whether ye saye ye or naye: se it be so. For yf yee haue one thinge in the herte, and another in the mouth or dede, in vesture or gesture: it is ypocrisye or dissimulacyon.

a * And the prayer of faith &c. Unto the prayer of fayth ascribeth he the obtaynynge and saluacio, not vnto the anoynting nor to the oyle. Among those nacions vnto which S. James wrote hys epistle, it was the maner to anoynte the body with oyle, which thing Christ cõmaundeth his apostles to do: & oyle, vnto many diseases, is a wholsome medicine. We, wher such annointing is not in vse, may vnder ỹ name of oyle, vnderstand the office & dutie of charite in ministryng vnto ỹ sicke, such thinges as he needeth.

The Epistle of

Saincte Judas.

¶ He rebuketh such as being blynded wt their owne lustes, resyst the truth & ỹ we maye know them the better, he saith they be such as sinne beastlye againste nature, & despise rulers &c. He exhorteth vs to edifye one an other to pray in the holy goste to continu in loue to loke for the commynge of the Lorde/ & one to helpe ano ther out of the fyre.

IUdas the seruaũt of Jesus Christ, ỹ brother of James. To them which are called & sanctified in god the father, ãd preserued in Jesu Christ. Mercy vnto you and peace and loue bee multiplyed.

Beloued, when I gaue al dilygence to write vnto you of the commen saluacyon: it was nedefull for me to write vnto you, to exhorte you, that ye shuld continually labour in the fayth which ones was geuen vnto the sainctes. For there are certayne craftely crepte in, of whiche it was written afore tyme vnto such iudgemente. They are vngodly and turne ỹ grace of our Lorde god vnto wantonnes, and denye god the onely Lord, and our Lorde Jesus Christ.

My minde is ther for to put you in remembraunce, for as muche as yee ones knowe this howe that the Lorde (after that he had delyuered the people oute of Egipt) * destroyed thē which afterward beleued not. The angels also, which kepte not their first estate: but lefte their owne habitacion, he hath reserued i euerlastinge chaines vnder darckenes vnto the iudgement of the great daye: * euen as Sodome and Gomor, and the cytyes aboute them (which in lyke maner defyled them selues with fornicacyon, and followed * straunge flesche) are set forth for an ensample, and suffre the vengeaunce of eternal fyre. Lykewise these dremers defyle the flesh/ despise rulers and speake euell of them that are in auctorite. ¶

Numer. xiii. B

Genes. xix. e

Yet Michael the Archangel when he stroue agaynste the deuill, and disputed about the bodye of Moyses/ durste not geue rayling sentence: but sayd: the lorde rebuke thee. But these speake euell of those thinges which they knowe not: &

what

what thinges they knowe naturally, as beastes which are wout reason, in those thiges they corrupt thê selues. Woo be
Nume.xvi,c vnto thê, for they haue folowed ỹ waye of Balam for lukers sake, * and perysh in the treason of Core.
These are spottes which of youre kindnes feast to gether, wyth out feare/ fedynge thê selues. Cloudes they are wout water, caryed about of wynde/ and trees wout frute at gadrige time, twyse dead ād plucked vp by the rotes. They are the ragynge waues of the sea, fomynge out their awne shame. They are wauoringe starres to whom is reserued the myst of darcknes for euer.
Enoch ỹ seuenth from Adam prophecied before of suche, sayinge. * Beholde,
Apoca.i.a Elaie,lii. a. the Lorde shall come wyth thousandes of saynctes, to geue iudgement agaynst all men, and to rebuke all that are vngodly among them of al their vngodly dedes, which they haue vngodly cōmitted, and of all their cruell speakynges, which vngodly synners haue spoke agaynst hym.

C These are murmurers, complayners/ walkynge after their awne lustes, whose mouths speake proude thynges. They haue men i greate reuerence because of a vauntage. But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Jesus Christ, howe ỹ they tolde you * that there shuld
1.Tim.iiii.a be begilers in ỹ last time which shulde walke after their awne vngodly lustes. These are makers of sectes fleshlie, hauynge no spryte.

But ye derlye beloued, edifye youre selues in youre moste holy fayth, prayF ing in the holy gost, and kepe your selues in loue of God, lokyng for the mercy of oure Lord Jesus Christ, vnto eternall life. And haue compassion of some separatynge them: and other saue with feare, pullynge them out of the fyre and hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you ỹ ye fayle not, an to present you faultlesse before the presence of his glory wt ioye, that is to saye, to God oure sauioure, which only is wyse, be glorye, maiestye, dominion, and power, now and for euer. Amen.

The Reuelacion

of sainct John the deuine.

C Happie are they ỹ heare the worde of God and kepe it. He writeth to ỹ seuen congregacions i Asia, seith seuen candelstikes, & in ỹ middest of them one like vnto ỹ sonne of man.

C The first Chapter.

THe reuelacion of Je- A sus Christe/ which e God gaue vnto hi, for to shew vnto his seruauntes thinges which must shortlye come to passe.
+ And he sent & shewed bi his āgel vnto his seruaūt John, which bare recorde of the worde of God, and of the testamony of Jesus Christ, & of al thinges that he sawe. Happy is hee B that readith, ād they that heare the wordes of the prophesy, and kepe those thinges which are written therin. For ỹ time is at hand.

John to the .vii. congregacyons in Asia. Grace be wyth you and peace, frō him which is and which was, and which is to come, and frō the .vii. spretes which are present before his trone, and frō Jesus Christ which is a faithful witnes, & fyrst begotten of the dead: and Lorde ouer the kinges of the earth. Unto hym that * loued vs ād washed vs from sinnes in his owne bloude, + and made vs kinges and Prestes vnto god his father by glory and dominion for euermore. Amen. * Beholde he cōmeth wt claudes, and al eyes see him: and they also which peerced him. And al kynredes of ỹ earth shal waple. Euen so: Amen. I am * Al- C pha ād Omega, the beginnig and ỹ endinge, sayth the Lorde almighty, which is and which was ād which is to come.

I John youre brother and compaNion in tribulacion, ād in the kingdome and presence which is in Jesu Christe, was in ỹ yle of Pathmos for ỹ worde of God, & for the witnessig of Jesu Christ. I was in the spryte on a sonday/ & herd behind me a greate voice, as it had bene of a trompet saieng: I am Alpha and Omega, the fyrst and the laste. That ỹ

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seist writte in a boke, & sende it vnto ỹ vii congregacions which are in Asya vnto Ephesus, and vnto Smyrna, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to see the voyce that spake vnto mee. And when I was turned, I sawe seuen golden can-
D delstikes, and in the middest of the can-delstikes one lyke vnto the sonne of mã, clothed with a lynen garment, downe to the grounde, and gird about the pappes with a golden girdle. His head and hys heares were whyte, as whyte wolle, and as snowe: and hys eyes were as a flamme of fyre, and his feete like vnto brasse, as though they brente in a fornace: and hys voyce as the sounde of manye waters. And he had in hys righte hand, vii starres. And out of hys mouthe went a sharpe two edged sweard. And hys face shone euen as the sunne in hys strength.

E And when I sawe hym, I fell at hys feete, euẽ as dead. And he layd his right hande vpon me, sayinge vnto me feare not, I am the fyrst and the laste, and am alyue, and was dead. And behold I ã a lyue for euermore, and haue the keys of hel and of death. Write therfore the thinges which thou hast seene, ād ỹ thinges whiche are, and the thinges whiche shalbe fulfyled hereafter: and the mysterye of the. vii. starres which thou sawest in my righte hande, And the seauen golden candelstickes. The. vii. starres are the messengers of the: vii. congregacions/ and the vii. candelstickes whiche thou sawest are the seuen congregaciõs.

a ✱Alpha and Omega are letters of the grecke crosse rowe. Alphá is the fyrst letter and Omega ỹ laste. ¶ He exhorteth foure congregations to amend, and sheweth the reward of hym that ouercommeth.

¶ The. ii. Chapter

Vnto the messenger of the cõgregacion of Ephesus, write these thinges, saythe he ỹ holdeth the seuen starres in
a hys righte hande, and walketh in the myddes of the seuen golden candelstickes: I know thy workes and thy labour, and thy pacience & how thou canst not forbeare them whyche are euel, and examinedst them which say they are Apostles, and are not: and hast found them lyers and diddest washe thy selfe. And hast pacience: and for my names sake hast laboured ād hast not fainted. Neuertheles I haue sũwhat against B thee, for thou hast left the first loue. Remember therfore from whence thou art fallen, and repent/ and do the first workes. Or elles I wil com vnto thee shortly, and wil remoue thy cãdelstike out of his place, except thou repent. But this ỹ hast because thou hatest the dedes of ỹ ✱Nicolaytans, which dedes I also hate. Let him that hath eares heare what the spyrete sayth vnto the congregacions. ✠ To him that ouercommeth wyl I gene to eate of the tree of lyfe, which is in the middes of the Paradise of God.

And vnto the Angel of the congregacyon of Smyrna write: These thinges saith he that is first, & the last which was dead and is alyue. I know thy workes, & tribulacion and powerte but thou art ryche: And I know the blasphemy of them C which cal them selues Jewes & are not; but are the congregacion of Sathan. Feare none of those thinges which thou shalt suffer. Beholde, the deuil shal caste of you into prison, to tempte you, ād ye shal haue tribulacion, x. dayes. Be faithfull vnto the death, and I wil geue thee a croune of life. Let him that hath eares heare what ỹ spyrete saith to ỹ cõgregacions: He ỹ ouercõeth, shal not be hurte of the seconde death.

And to the messanger of the congregacion in Pergamos write: This saith he which hath the sharpe sweard wt two edges. I know thy workes and where thou dwellest euẽ wher Sathãs seate is, & thou kepest my name and hast not denied my faith. And in my dayes, Antipas was a faithful witnes of mine, which was slayn amonge you, where Sathã dwelleth. But I haue a fewe thinges against D thee that thou hast there, thẽ that maintaine ỹ doctrine of Balã ✱ which taught in Balake, to putte occasion before the Num. xxiii b Children of Israell, that they should eate of meate dedicate vnto Idoles, and commyt fornycacyon. Euen so hast thou them that mayntayne the doctrine of the Nycolaytans / whyche thynge I hate.

But

nut be conuerted, or elles I wyll come vnto thee shortly, and wyl fight against them with the sworde of my mouth. Let him that hath eares, here what ỹ spirite saith vnto the congregacions. To him that ouercommeth wyll I geue to eate Manna that is hid, and will geue him a white stone, and in the stone a new name written, which no man knoweth sauing he ỹ receaueth it.

And vnto the messenger of ỹ cõgregacion of Thiatira write. This saith ỹ sonne of god, which hathe his eyes lyke vnto a flãme of fire, whose feete are lyke brasse: I knowe thy workes & thy loue/ seruice/ & faith, & thy pacience, & thy dedes, which are mo at ỹ last the at ỹ first. F Notwithstanding I haue a few thinges against thee, * ỹ ỹ suffereit ỹ woman Iesabel, which called her self a Prophetisse to teache & to deceaue my seruauntes, to make them commit fornicaciõ/ & to eate meates offered vp vnto idoles. And I gaue her space to repent of her fornicacion, & she repented not. Behold, I will cast her into a bedd, & the ỹ comit fornicacion with her, into great aduersite, except they turne frõ their deades. And I wyll kil her children w death. And al ỹ cõgregacions shal know ỹ I am he which serchech ỹ raines & hertes. And I will geue vnto euery one of you accordynge vnto your workes, Unto you I saye, & vnto other of the of Thiatira as many as haue not this lerning & which haue not knowen the depenes of Sathã (as they saye) I wil put vppon you none other burthen, but ỹ which ye haue already. Holde fast til I come, & whosoeuer ouercommeth & kepeth my workes vnto ỹ ende, to hi will I geue power ouer nacyons, & he shal rule thẽ w a rodde of yron, and as the vessels of a potter shall he breake them to sheuers. Euen as I receaued of my father, so wyll I geue him the morninge starre. Let him that hath eares, heare what the spirite sayth to the congregacions.

* Iere. xxvii. b

G

He instructeth and enfourmeth the Angels of the congregacions, declaringe also the rewarde of him that ouercommeth.

The. iii. Chapter.

AND wryte vnto the messenger of the congregacyon of Sardis: this saith he that hath the spirite of God and ỹ vii. starres. I knowe the workes, thou haste a name that ỹ liuest, and thou arte dead. Be awake and strengthe the thynges which remayne, ỹ are redy to dye.

For if I haue not founde thy worcke perfaycte before God. Remember therfore how thou hast receaued and heard, and holde faste, and repent. * If thou shalte not watche, I wyll come on thee as a thefe, and thou shalte not knowe what houre I wyll come vpõ the. Thou haste a fewe names in Sardis, whych haue not defyled their garmentes, and they shall walke w me in white, for they are worthy. He that ouercommeth shal be clothed in white araye, ãd I wyll not put out his name oute of ỹ boke of lyfe, and I wyll confesse hys name before mi father, and before his Angels. Let him that hath heares, heare, what ỹ spirite saieth vnto the congregacions.

* i: Thessa ba ii: Portu. cs

And wryte vnto the tydinges bringer of the congregacyon of Philadelphia: this sayth he ỹ is holy ãd true, * which hath the keye of Dauid: which openeth and no man shutteth, and shutteth and no mã openeth. I knowe workes. Behold I haue set before thee and opẽ doore and no man can shut it, for thou haste a lytell strength and haste kept my sayinges: & haste not denyed my name. Behold I make them of the congregacion of Sathã, which cal them selues Iewes & are not, but do lye: Behold, I will make them that they shall come & worshippe before thy feete: and shall knowe that I loue thee.

B

* Esay. xxii. & Iob. xii. c.

Because thou hast kept ỹ wordes of my pacience therfore I will kepe the from ỹ houre of temptacion, wich wyl come vpon all the worlde, to tempte them ỹ dwel vpon the earth. Behold I come shortly. Holde that which thou haste, that no mã take away thy croune. Him that ouercõmeth, wyll I make a pyllar in the temple of my God, & he shal go no more out.

G

And I will wryte vpon him, the name of my God, and the name of the cytie of my God, newe Ierusalem: which commeth doune out of heauen from my God and I wyl wryte vpon hi my newe name. Let him that hath eares, heare, what the spirite sayth vnto the congregacions.

The congregacō of Laodicia.

And vnto the messenger of the congregacion wtich is in Laodicia, wzite: thys sayth (Amen) the faithfull and true witnes, the begynning of the creatures of god. I know thy wozkes that ꝑ arte neither colde noz hotte: I wold thou were colde oz hotte. So then because thou art betwene both/and nether could noz hot, I wyl spewe thee out of my mouthe: because ꝑ art rych and increased w̄ goodes/and hast nede of nothing and knowest not howe ꝑ art wretched and myserable, pooze, blinde and naked. I counsel thee to bye me golde tried in the fyze ꝑ ꝑ mayest be riche: and white rayment ꝑ ꝑ maiest be clothed, ꝑ thy filthye nakednes do not appeare: ād anoynt thine eyes with eye salue, ꝑ ꝑ mayest see.

* As many as I loue/I rebuke and chasten. Be feruent therfoze and repente. Beholde I stand at ꝑ dooze and knocke. If any mā heare my voice & opē ꝑ dooze, I will come in vnto him and wyl suppe with him, and he with me. To him that ouercommeth, will I graunte to syt w̄ me in my seate, euen as I ouercame ād haue sitten with my father, in his seate. Let hi ꝑ hath eares, heare what ꝑ spzete saieth vnto the congregacions.

The leyth the heauē open, and the seat and one sitting vpon it, and .xxiiii. seates about it with .xxiiii. elders sittinge vpon them, & foure beastes pzaising god daye and nyght.

The.iiii. Chapter.

After this I loked, & beholde a dooze was open in heauē, and the first voyce whiche I herde, was as it were a trōpet talkinge with me which sayde: come vp hidder, and I will shew thee thinges which must be fulfilled here after. And immediatly I was in ꝑ spzete, and beholde a seate was put in heauen, and oue sate on the seate. And hee that sate, was to loke vpon, like vnto a iasper stone: And ther was a raynebow about the seat, in sight like to an emeralde. And aboute the seate were .xxiiii. seates. And vpō the seates .xxiiii. elders sittinge, clothed in white rayment, and had on their heades crounes of golde.

Raynebowe

And out of the seate pzoceded lyghtnynges, and thunderinges, and voices & there were .vii. launpes of fyze, burning

Seuē lāpes

before ꝑ seate, which are ꝑ .vii. spzetes of God. And before the seate there was a see of glasse lyke vnto a Chzistall, and in the myddest of the seate, and toundeabout the seate were foure beastes ful of eyes before and behinde, and the fyzste beaste was lyke a lyon, the second beaste lyke vnto a calfe, and the thirde beaste had a face of a man, and the fourth beast was lyke vnto a flyinge egle. And the .iiii. beastes had eche one of them .vi. winges about hym, and they were ful of eyes within, and they had no reste daye nether nyght: saying. Holy/holy, holy, Lozd god almighty, whiche was and is, and is to come.

Esay. vi.b.

And when those beastes gaue glozye and honour and thankes to him that sate on the seate/which lyueth foz euer/ād euer, the .xxiiii. elders fell downe before him that sate on the trone and woꝛshipped him that lyueth foz euer, & cast their crownes before the trone sayinge, thou art wozthy Lozd to receaue glozye, and honour ād power, foz thou hast created all thinges, and foz thy willes sake they are, and were created.

The saith the lambe opening ꝑ boke, and therfoze the foure beastes, ꝑ .xxiiii. elders, & the angels pzayse the lambe, and do him woꝛship.

The.v. Chapter.

And I sawe in the right hande of him that sate in the trone, a boke writen within, & on the backsyde sealed with seauen seales. And I sawe a strong angell which cried with a lowde voice: Who is wozthy to open the boke, and to lose ꝑ seales therof. And no man i heauē ner i earth nether vnder ꝑ earth, was able to open the boke, nether to loke theron. And I wepte muche, because no man was founde wozthy to open and to rede the boke/nether to loke theron.

The boke sealed w̄. vii. seales.

And one of the elders sayde vnto me: wepe not: Beholde a lyon beinge of the tribe of Juda, the roote of Dauid, hath obtained to open ꝑ boke, & to lose ꝑ .vii. seales therof. And I beheld, & lo/in the myddest of ꝑ seat & ꝑ .iiii. beastes & in the middest of the elders stoode a lambe as though he had ben killed, which had seuen hozues and seuen eyes which are the spzites of God sent into al the woꝛlde. And he came and toke the boke oute of ꝑ ryght hande of him that sate vpon the

A lyon obteyned to open the boke.

seate

Cseate,

And when he had taken the boke, ỹ. iiii. beastes and. xxiiii. elders fel doune before the lambe, hauyng harpes and golde vialles ful of odoures, which are ỹ prayers of saynctes and they sōge a newe sōge sayinge: thou art worthy to take the boke/ and to open the seales therof: for thou waste kylled, and haste redemed vs by thy bloud out of al kynredes, and tōges, and people, and nacions, and haste made vs vnto oure God, kynges and prestes, and we shal raigne on the earth.

*And I beheilde, and I hearde ỹ voyce
D of many angels about ỹ trone, & about
Apoc, i.a. i. Pet, ii, b. Dani, vii.c the beestes and the elders, and I hearde thousande thousandes, sayinge with a lowde voyce: Worthy is the lambe that was kylled to receaue power, and ryches, and wysdome, ād strength, and honour/ & glory, & blessig. And al the creatures which are in heauen, & on the earth & vnder the earth & in the sea, & al that are in them, heard I sayinge: blessinge, honour, glory, and power be vnto him that sitteth vpon the seate, and vnto ỹ lambe for euermore, & ỹ. iiii. beastes sayd: Amē. And the. xxiiii. elders fell vpon their faces, and worshipped him that liueth for euermore.

C The lambe openeth the. vi. seales and many thinges folowe the openinge therof.

The. vi. Chapter.

A The lābe openeth the seale

AND I sawe when the lambe opened one of the seales/ ād I heard one of the iiii. beestes saye, as it were the noyse of thunder, cōme & see: & I sawe. And behold ther was a whyte horsse, & he that sat on him, had White horse a bowe, and a Croune was geuen vnto him, and he went forth conquerynge & for to ouercome. And when he opened ỹ seconde seale, I herde the seconde beast saye: come and see. And ther went out a other horsse that was red, & power was Red horse. geuen to him ỹ satte theron, to take peace frō the earth, and that they should kyll one another.* And ther was geuē vnto him a great swearde,

And when he had opened the thirde seale, I herde the thirde beast saye come & see. And I beheld and lo a blacke horsse Blacke horse and he that sate on hym had a payre of balances in hys hande. And I hearde a voyce in the middest of the. iiii. beastes saye: a measure of whete for a peny, and iii. measures of barley for a peny: & ople & wine see ỹ hurt not. And when he opened the fourth seale, I hearde the voyce of the fourth beast saye, come and see, & I loked, and beholde a grene horsse, ād Grene horse his name that sate on him, was deathe and hell folowed after him, and power was geuen vnto them ouer the fourthe parte of the earth to kyll with swearde, and with honger and with deth that cōmeth of bermen of the earthe.

And when he opened the fifte seale, I C Soules vnder ỹ alter. sawe vnder ỹ aulter the soules that were kylled for the worde of god, and for ỹ testimony which they had, and they cryed with a loud voyce sayeng: how longe tarieste thou Lorde holy and true, to iudge and to auenge our bloude on theym that dwel on the earth? And longe white garmentes were geuen vnto euery one of them. And it was sayde vnto them ỹ Esay. ii, b they shoulde reste for a lytle season vntyl the numbre of their felows and bretheren, and of thē ỹ shoulde be kylled as they were, were fulfylled. D

And I beheilde when he opened the. vi. seale, and lo ther was a great earthquake, ād the sunne was as blacke as sacke cloth made of heare, ād the moone was red euen as bloud, and the starres of heauen fel vnto the earth euen as a figge tree casteth from her her figges, when she is shaken of a mightye winde. And heauen vanished away, as a scrol, whē it is rolled together. And al mountaines and Iles were moued out of their places, and the kinges of the earth, and the great men and the rich men, and the chefe captaynes and the myghtye men, and euery bondman and euery free man, hyd them selues in dennes and in rockes of ỹ hylles, *and sayde to the hylles and rockes fall on vs. and hide vs from the presence of hym that sitteth on the seate/ ād from the wrath of the lambe, for the great daye of his wrathe is come, and who can endure it. Ozee. x, b Luc. xxiii, b

C He seyth the seruauntes of god sealed in their foreheades out of all nacions, and people, which though they suffre trouble/ yet the lambe fedeth them, leadeth them to the fountaynes of lyuing waters, & god shall wype away all teares from their eyes.

The. vii. Chapter.

And

AND after that, I sawe.iiii. angels stand on the.iiii.corners of the earth, holding the iiii.wyndes of the earth, that the wyndes shoulde not blowe on the earthe, neyther on the sea, neither on any tree. ✠ And I sawe another angel ascende from the risinge of the sonne: which had the seale of the lyuing god, and he cried with a loude voyce to the.iiii angeles: to whome power was geuen to hurte the earth and the sea, sayinge: hurt not ỳ earth, nether the sea, nether trees, tyl we haue sealed the seruantes of oure god in theyr foreheades.

B And I hearde the numbre of theym which were sealed an.C and.xliiii. M. of all the trybes of the Chylderen of Israell. Of the tribe of Juda were sealed. xii.M. Of the tribe of Ruben were sealed.xii.M. Of the tribe of Gad were sealed.xii.M. Of the tribe of Aser were sealed.xii.M. Of ỳ tribe of Neptalim were sealed.xii.M. Of the tribe of Manasses were sealed.xii.M. Of the tribe of Symeon were sealed.xii.M. Of the tribe of Leuy were sealed.xii.M. Of the trybe of Isacar were sealed.xii.M. Of the tribe of Zabulon were sealed.xii.M. Of the tribe of Joseph were sealed.xii.M: Of the tribe of Ben Jamin were sealed.xii. thousand.

C After thys I behelde, and lo a great multitude (whiche no man coulde numbre of all nations and people, and tonges) stode before the seate and before ỳ lambe, clothed with long whyte garmentes, and palmes in theyr handes, and cried with a loude voyce, sayinge: saluacion be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe/ And all the angels stode in the compas of the seate and of the elders, and of the iiii. beastes, and fell before the seate one their faces, and worshipped god/ saying Amen: Blessinge, and glory, wisdome, & thanckes, and honoure, and power, and mycht, be vnto our God for euermore. Amen.

And one of the elders aunswered sayinge vnto mee: what are these which are arayed in longe white garmentes, and whence came they? and I sayde vnto hi: Lorde thou wottest. And he sayde to me: these are they which came oute of greate tribulacion and made theyr garmentes large, and made them white/ in the bloud of the Lambe: therfore are they in the presence of the seate of God/ and serue hi daye and night in his temple, and hee ỳ sitteth in the seate wyll dwell amounge them. They shall honger nomore, nether thurst, nether shal the sunne lyght on the nether any heate for the lambe which is in the myddest of the seat shal feede the and shall leade them vnto fountaynes/ of lyuing water, and shall wype away al teares from theyr eyes.

The notes.

* Angel is a greke word and signifieth a messenger. And al ỳ Angels are called messengers, because they are sent from God to man on message: euē so prophetes, preachers and the prelattes of ỳ churche, are called Angells: that is to say messengers, because theyr office is to bringe the message of God vnto ỳ people. The good angelles here in this boke are the true bisshoppes and preachers, and the euel angels are the heretykes and false prophetes which euer falsifye gods worde, wyth which the churche of Christ shalbe thus myserably plaged vnto the ende of ỳ world, as is payuted in these figures.

¶ The seuenth seale is opened, ther is silence in heauen, ỳ foure Angels blowe their trompettes, & great plages folow vpon the earth

¶ The.viii.Chapter.

AND when he had opened the seuenth seale, ther was sylence in heauen about the space of half an hour. And I sawe angels standing before god/ and to them were geuen seuen trompettes. And another angell came, and stode before ỳ aulter hauing a golden sencer, & much of odoures was geuen vnto him/ that he should offre of the prayers of all sainctes, vpon the golden aulter, whiche was before the seate. And the smoke of the odoures whiche came of the prayers of al Saintes ascended vp before God, out of the angels hand. And the Angell toke the censer and fylled it wyth fyre of the aulter, and cast it into the earthe, and voyces were made, and thundringes, & lightenynges, and earthquake.

And the seuen angels whiche had the vii. trompettes prepared theim selues to blowe. The first angell blewe, and there was much hayle and fyre, which were mingled with bloud and they were cast into the earth: and the thyrde parte of trees was brente, and all greane grasse was brent. And the second Angell blewe: and as it were a great mountayne burninge

with

with fyre was caste into the sea, and the thirde parte of ỹ sea toorned to bloude, and the thyrd parte of ỹ creatures whiche had lyfe/dyed, and the thirde part of shippes were destroyed.

D And the thirde Angel blewe, and there fel a gret starre from heauen burning as it were a lampe/and it fell into the thirde parte of the ryuers, and into fountaines of waters, and the name of the starre is called wormwod: & ỹ third part was turned to wormwod. And many men died of the waters because they were made bytter. And the fourth Angel blew, & ỹ thirde parte of ỹ sunne was smitten, ād ỹ thirde parte of the moone, and the third parte of starres: so that the third parte of thē was darkened. And ỹ daye was smytten ỹ the thyrde part of it shulde not shyne, & lykewise the nyght. And I beheld & herde an Angell flying thorow the myddes of heauen, sayinge with a lowde voice: Woo, woo, woo to ỹ inhabiters of ỹ erth, because of the voyces to come of the trompe of the .iii. Angels which were yet to blowe.

¶ The fifth & syxte Angel blewe their trompettes, ỹ starre falleth from heauen: the locustes come out of ỹ smoke: The fyrst woo is paste: ỹ foure Angels that were bounde are lowsed, & the third part of mē is kylled.

¶ The .ix. Chapter.

A And the fyft Angell blewe, & sawe a starre fall from heauē vnto ỹ erth. And to him was geuen the kaye of the bottōlesse pyt. And he opened the bottomlesse pyt/and ther arose ỹ smoke of a great fornace. And the sunne and the ayer were darckned by the reason of the smoke of ỹ pyt. And there cāe out of the smoke locustes vpō the earth, and vnto them was geuen power as the scorpiōs of the earth haue power. And it was commaunded thē, that they shulde not hurt the grasse of the erth: nether any grene thynge: nether any tree: but only those men which haue not the seale in their forheades. And to thē was commaunded that they shuld not kil thē, but that they shulde be vexed .v. monethes, Eclay.ild and their payne was as the payne that cometh of a scorpion, when he hath stonge a man. * And in those dayes shall mē seake death, and shall not finde it, & shal desyre to dye, and deathe shall flye frō them.

And the symilitude of ỹ locustes was B like vnto horses prepared vnto battail, and on theyre Heades were as it were crounes, lyke vnto golde: and their faces were as it had bene the faces of mē. And they had heare as ỹ heare of wemen. And their teeth were as the teeth of lyons. And they had habbergions as it were habbergions of yron, and the sōūde of charettes when many horses runne to gether to battayle. And they had tayles lyke vnto scorpyons, and there were stynges i their tailes. And their power was to hurt mē .v. monethes. And they had a kyng ouer them, which is ỹ angell of the bottomles pyt, whose name in the Hebrew tong is Abadon: but Abadon is in the Greke tong, Apollyon. One woo is past, and behold two wooes come after this: Abadon is as much to saye as a destroier

And the syxte Angel blewe, and I herde a voyce from the .iiii. corners of ỹ C golden aultre, which is before God, saying to the syxte Angel, which had ỹ trōpe: Loose the iiii. Angelles/which are bounde in the greate ryuer Euphrates. And the iiii. Angelles were losed which were prepared for an houre, for a daye/ for a moneth, and for a yeare, for to slea the .iii. part of men. And the numbre of horsmē of warre were, xx. tymes .x. M. & I herde the numbre of them: and thus I sawe the horses in a vision, and them ỹ sate on thē, hauyng fyry habbergions of a Jacincte coloure/ and brimstonne, and the heades of the horses were as ỹ heades of lions.

And out of their mouthes went forth fi- D re and smoke and brimston. and of these thre was the .iii. Parte of men kylled/ that is to say of fyre ād smoke and brimstone, which proceded out of ỹ mouthes, and their tayles were lyke vnto Serpentes, and had heades, and with them they did hurte: And the remnaunte of ỹ men which were not kylled by these plages repented not of the dedes of their handes, that they should not worshippe Deuelles an Jmages of goulde, and Syluer, and brasse, and stone, and of

wood which nether can see, nether heare, nether go. Also they repented not of ther murther, and of their sorcery, neyther of their fornication nether of their theft.

The angel huth the boke open: he sweareth ỹ there shalbe no more time, he geueth ỹ boke vnto Iohn which eateth it vp.

The.x. Chapter.

A AND I sawe another mighty angell come down from heauen clothed with a cloude, and the rayne bowe vppon hys heade. And his face as it were the sunne/ād hys feete as it were pyllers of fire, and he had in his hande a lytle boke open: & he put his right foote vpon the sea, and his lyft foote on the earth. And cried with a loude voyce, as when a lyon roareth. And when hee had cryed/ seuen thunders spake theyr voyces. And when the seauen thunders had B spoken theyre voyces, I was aboute to wrytte. And I herde a voyce from heauē saynge vnto me, seale vp those thinges which the vii. thunders spake, and wryte them not.

And the aungell which I saw stand vpon the sea, and vppon the earth, lyfte vp his hande to heauen, and sware by him that lyueth for euermore, whiche created heauen, and the thinges that therin are, and the sea, and the thinges which therC in are, that there should be no lenger tyme: but in the Dayes of the voyce of the seuenth angel, when he shall begynne to blowe: euen the mistery of god shalbe fynished as he preached by hys seruauntes the Prophetes.

And the voyce which I herde from heauen spake vnto me agayne and sayde: * go, and take the lytle boke which is opē in the hande of the angel which standeth vpon the sea, and vpon the earthe. And I wente vnto the aungell, and sayde to hym: geue me the lytle boke, and he sayD de vnto mee: take it, and eate it vp, and it shal make thy belly bytter, but it shall bee in thy mouth as swete as hony. And I toke the lytle boke out of his hande, & eate it vp, & it was in my mouth as swete as hony, & as sone I had eaten it my bely was bitter, and hee sayde vnto me: ỹ must prophecy againe among the people: and nacions, and tonges and to many kinges.

The temple is measured. The.ii. woo is paste.

The.xi. Chapter.

AND thē was geuen me a ree- A de, like vnto a rod, & it was sayde vnto me: Ryse & meate the temple of God, and ỹ aulter, and them ỹ worship therin, and the quere whych is wt̄out in the tēple, cast oute and meate it not: for it is geuen vnto the Gentyles, & ỹ holy cytie shall they treade vnder foote. xlii. monethes: ād I wyl geue power vnto my two wytnesses, & they shall prophesy a thousand/ two hundred and lx. daies, clothed in sacke cloth. These are two olyue trees, and two candelstyckes, standinge before the God of the earth.

And yf any mā wyl hurt thē, fyre shal proceed out of their mouthes, and consume their enemies. And yf any man will hurt thē thys wyse muste he be kylled. These haue power to shut heauen, that it rayne B not in the daies of their prophesieng: And haue power ouer waters to turne them to bloud, and to smyte the earth wt̄ all manner plages, as oftē as they wyl. And when thy haue fynyshed their testimony, the beast that came oute of ỹ bottomlesse pyt, shall make warre agaynst them and shal ouercome them, and kylle them. And their bodyes shall lye i the stretes of the great cytie, wich spiritually is called Sodom & Egypte, where our Lorde was crucifyed.

And they of the people, and kinreds, ād tonges, and they of the nacions, shal see theyr bodyes. iii. dayes and an halfe, and shall not suffre their bodyes to be put in graues: and they that dwel vpō ỹ earth shall reioyce ouer them/ and be gladde, and shal sende giftes one to another for these to Prophetes, vexed thē that dwelt on earth.

And after iii. dayes and an halfe, the C spyrete of lyfe from God, entred into thē. And they stode vp vpon their feete: and great feare came vpon them which saw them. And they herde a great voice frō heauen, saienge vnto them, Come vp hydder. And they ascended vp into heauen in a cloude, and their enemyes sawe theim. And the same houre was there a great earthquake, & ỹ tenth parte of the

cytie

cytie fell, & in the earthquake were slaine names of men seuen. And the remnaũt were feared, ãd gaue glory to god of hea-
D auen. The second woo is past, & beholde the thirde woo wil come anone. And the seuenth angel blewe/ & there were made great voices in heauen, sayeng: The kyndomes of this world are oure lordes & hys Christes, & he shal raigne for euer more. And .xxiiii. elders, which sit befor god on their seates, fell vpon there faces: and worshipped god saying: we geue the thankes Lorde god almighty: which arte ãd wast, and arte to come, for thou hast receaued thy great might, and hast raygned. And the nacions were angry, & thy wrath is come, ãd the time of the deade that they shulde be iudged, ãd that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Sainctes, & to thẽ that feare thy name smal and great ãd shuldest destroy thẽ, which destroy the earth. And the temple of God was opened in heauen, and ther was seene in his tẽple the arcke of his testament: and there followed lyghtenynges, and voyces / and thondrynges and earthquake, and much hayle.

¶ The seuenth angel, bloweth his trompet. There appeared in heauen a woman clothed with the sonne: Michael fyghteth wyth the dragon, which persecuteth the woman.

¶ The .xii. Chapter.

A And there appeared a great wonder in heauen: A womã clothed with the sunne, and the moone vnder her fete, & vpon her head a croune of .xii. starres. And she was with childe, ãd cryed trauelling in byrth, and pained redy to be delyuered. And ther appeared a nother wounder in heauen, for beholde a great red dragon hauynge seuen heades, and ten hornes and crounes vpon his heades: and hys tayle drue the thyrde parte of the starres, and cast them to the earth.

B And the dragon stode before the woman, which was ready to be delyuered: for to deuoure her childe as soone as it were borne. And she brought forth a mã childe, which shulde rule all nacyons with a rode of yron.

And her sonne was taken vp vnto God and to his seate. And the woman fled into wyldernes, wher she had a place prepared of God, that they shuld feade her there a .M. ii. hundred and .lx. dayes.

And ther was a great battayl in heauen, Michaell and his Angels fought C with the dragon, and the dragon fought and his angeles, and preuayled not: neither was their place founde any more in heauẽ. And the great dragon, that olde serpente called the deuyll and Sathanas was cast out. Which deceaueth all the worlde. And he was cast into the earth ãd his angelles were cast out also.

And I herde a lowde voyce sayinge: Now is come saluacyon & strengthe & the kyngdome of oure God/ and the power of his Christ. For he is cast doune which accused them before God daye and nyght. And they ouercame him by the blood of the lambe, ãd by the worde of their testimony, & they loued not their lyues vnto the death. There- E fore reioyce heauens/ and ye that dwelle in them. Woo to the inhabiters of the earth, and of the sea: for the deuyl is cõe doun vnto you which hath great wrath because hee knoweth that he hathe but shorte tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the mã childe. And to the womã were geuẽ two wynges of a great egle, that she myghte flye into the wildernes, into her place, where she is norysshed for a tyme, tymes, & halfe a time, from the presẽce of the serpẽt. And the dragon cast out of his mouthe water after the woman as it had bene a ryuer, because she shuld haue bene caught of the flond. And the earth holpe the woman & the earth opened her mouth & swalowed, vp the ryuer, which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede, whych kepe the commaundementes of god/ ãd haue the testimony of Jesus Christ. And I stode on the sea sande.

¶ A beast ryseth out of the sea wyth seuen heades and ten hornes. Another beast commeth out of the earth with two hornes.

¶ The .xiii. Chapter

And

A AND I sawe a beast ryse out of the sea, hauing seuē heades, and ten hornes, and vpon hys hornes. x. crounes & vpon his heade the name of blasphemy. And the beaste which I sawe was lyke a catte of the mountayne, and hys feete were as the feete of a beare, & his mouth as the mouth of a lyon: and ỹ dragon gaue him his power and hys seate, and great auctoritie, and I sawe one of his heades as it were wounded to death, and hys deadly wound was healed. And all the worlde wondred at the beaste, and they worshipped the dragon whych gaue power vnto the beaste, and they worshypped the beast sayeng: who is like vnto ỹ beast: who is able to warre with hym:

By this tayle are figured false prophetes, as ys sayde, Esay. ix. c

And ther was geuen vnto him a mouth that spake greate thinges and blaspheamyes, and power was geuen vnto hym/ to do. xlii. monethes. And he opened his mouth vnto blasphemye agaynste god to blaspheme hys name and hys tabernacle/ and them that dwell in heauen. And it was geuē vnto hi to make warre wyth the Saynctes, ād to ouercome them. And power was geuen hym ouer all kinred, tonge, and nacion. and all ỹ dwell vppon the earthe worshipped him: ¶ whose names are not written in the boke of lyfe of the lambe, which was killed frō the beginninge of the worlde. If any mā haue an eare let him heare: * He that leadeth into captiuitie, shall go into captiuitie: * he that kylleth wt a swearde must be kylled with a swearde. Here is the pacience/ and the fayth of ỹ saincte

Apoc. xiii. Math. xxvi Genesi. ix. a, Mat. xxvi

And I behelde another beaste comminge vp out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he did all that the first beaste coulde do, in his presence, and he caused the earth and them which dwell therin, to worshyp the fyrste beaste, whose deadly wounde was healed, ād he did greate wonders, so that he made fyre come downe from heauen in the sighte of men, And deceaued them that dwelte in D the earth by the meanes of those sygnes whych he had power to do i the syght of the beast, sayinge to them ỹ dwell on ỹ earth: that they should make an ymage, vnto the beast, which had the wound of a swerde, and did lyue.

And he had power to geue a spyrete to ỹ beast/ and ỹ the image of the beast shuld speake, and shuld cause that as many as wolde not worshyp the image of the beast shulde be killed. And he made al both smal and great, riche and poore, free and bonde, to receaue a marke in their right handes or in their foreheades. And that no man myght bie or sel, saue he ỹ had ỹ marke or ỹ nāe of the beast, other ỹ nomber of his name. Here is wisdome. Let him that hath wyt counte the nombre of the beast: For it is the nomber of a man, and his nomber is sixe hundreth thyrtie score and syxe.

¶ The lambe standeth vpon the mount Sion and ỹ vndefyled congregacion wyth hi: The angel exhorteth to the feare of God and telleth of the fall of Babylon:

The. xiiii. Chapter.

AND I loked, and lo a lambe stode on the mount Sion, & with hym an. C. ād xliiii. M hauynge his fathers name, writen in their foreheades. And I herde a voice from heauē, and ỹ sounde of many waters, and as ỹ voice of a great thunder. And I hearde the voice of herpers herynge wt their harpes.

And they songe as it were a newe songe, before the seate, and before the foure beastes, and the elders/ and no man coulde B learne that songe, but the hundred and. xliiii. M. which were redemed from the earth. These are they/ wich were not defyled wt wemen/ for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redemed frō men beynge the fyrste frutes vnto God and to the lambe, and in their mouthes was found no gyle. For they are wt out spot before the trone of God. F

And I sawe an angell flie in the G midde ste of Heauen hauinge an euerlasting gospell, to preache vnto them ỹ sit and dwel on the earth, and to al nacions, kinreds, and tonges and people, saying with a lowde voyce: * Feare God, and geue honour to hym, for the houre of his iudgement is come: and worshyp hym that made Heauen and earth, and the sea, ād fountaines of water. And there folowed an notherangell, saynge: *

Babylon

Babilon is fallen, is fallen, that great cyte, * for she made all nacyons drynck of the wyne of her fornycacion.

And the thyrd angell folowed them & sayinge with a loude voice: If any mā worshyppe the beast and hys ymage, and receaue his marke in his forhed, or in hys hande, the same shall drinke the wine of the wrath of God, which is powred in ỹ cuppe of his wrath. And he shalbe punyshed in fyre ād brymston, before ỹ holy angels, and before the lambe.

And the smoke of their tormente ascendeth vp euermore. And they haue no rest daye nor night, which worshyppe ỹ beast and his ymage, and whosoeuer receaueth the prynt of hys name. Here is ỹ pacience of saluctes. Heare are they that kepe the commaundmentes and ỹ fayth of Jesu.

And I heard a voyce frō heauen sayinge vnto me: wryte. Blessed are the dead whych here after dye in the Lorde, euē so sayth the spryte: that they maye rest from their labours, but their workes shall folowe them.

And I loked and beholde a whyte clowde, ād vpon the clowde one sytteynge lyke vnto the sonne of mā, hauinge on his head a golden crowne, and in his hande a sharpe sickle. And another Angell came oute of the temple, crynge wyth a lowde voyce to him that sate on the clowde. Joell.iii.c * Thrust in thy sickle and repe for ỹ tyme is come to reape, for the corne of the earth is ripe. And he that sate on ỹ clowde, thrust in hys sykle on the earth, and ỹ earth was reaped.

And another Angell came out of ỹ temple, whiche is in heauen, hauinge also a sharpe sykle. And another Angel came out from the the aultre, whych had power ouer fyre & cryed wyth a lowde crye to hym that had the sharpe syckle, and sayde: thrust in thy sharpe sykle, & gadre ỹ clusters of the earth, for her grapes are rype. And the Angel thrust his sykle on the earth, ād cut doune the grapes of the earth: ād cast them into ỹ greate wynefat of the wrath of God, and ỹ wynefat was troden wyth out the cite & bloud cāe out of ỹ fat, euen vnto ỹ horse brydles by ỹ space of a thowsande and vi. C. furlonges.

Exaye. xxi. c. Hiere. li. a.

¶ Yet seeth seuen Angels hauinge seuen vialles full of wrath.

¶ The. xv. Chapter.

And I sawe another sygne in heuen great & merueilous: vii. Angels hauynge the seuen laste plages, for in thē is fulfilled ỹ wrath of God.

And I saw as it were a glassye sea, mingled with fyre: and them that had gotte victory of the beast/ and of his ymage/ & of his marke, ād of the nombre of his name, stand on the glassye sea, hauynge the harpes of God, and they sounge the songe of Moyses the seruaūt of God, & the songe of the lambe, saying. Great & marueious are thy workes: * Lord god almyghty, iuste and true are thy wayes kynge of Sayuctes. Who shal not feare o Lorde, and glorify thy name? For ỹ only art holy, ād all gentyles shall come and worshyp before thee, for thy iudgementes are made manifeste. B Exaye. lii. c. Jeremy. x. b.

And after that, I loked/ and beholde the temple of the tabernacle of testimony was open in heauen, and the seuen angels cāe out of ỹ tēple, wich had ỹ seuen plages, clothed in pure & bryght lynnen and hauynge their brestes gyrded with golden girdels. And one of the fowre beastes gaue vnto ỹ seuen Angels, vii. golden vialles ful of ỹ wrath of god, which liueth for euer more. And the temple was full of the smoke of the glory of God & of his power, and no man was able to entre into the temple, tyll the seuen plages of the seuen Angels were fulfylled.

¶ The Angels poure out their vialles ful of wrath

¶ The. xvi. Chapter

And I herde a greate voice out of the temple sayenge to the. vii. Angels: go poure your vyalles of wrath vpō ỹ earth. And the first went, and powred out his vial vpon the earth/ and there fel anoysome and sore botche vpon the manne, which had the marke of the beast, ād vpon them which worshipped the image.

And the secoude angel shed out his vial vpon the sea, ād it turned as it were into the bloude of a dead man: and euery liuyng thinge died in the sea.

And

And the thirde angell shed oute his vyall, vpon the ryuers and fountaynes of waters, and they turned to bloude And
B I herde an angel saye: Lorde which art and wast, thou art righteous and holy, because thou hast geuen such iudgemētes, for they shed oute the bloude of saictes and prophetes, and therfor hast thou geuen them bloude to drinke: for they are worthy: and I heard another oute of the aulter saye: euen so Lord God almigtie true and righteous are thy iudgementes.

And the fourth angel poured out his vyal on the sonne, and power was geuē vnto hym to vexe menne with heate of fyre. And the men raged in greate heate and spake euell of the name of god, which hathe power ouer those plages, and they repented not, to geue hym glorye, And the .v. angell poureth out his vyal vppon the seate of the beaste. and his kingdome, waxed darcke, and they gnewe their tonges for sorow, & blaspheined the god of heauen, for sorow and payne of theyr sores, and repented not of their dedes.

And the sixte angel poured out his
C vial, vpon the great ryuer Euphrates & the water dryed vp that the wayes of the kinges of the easte shoulde be prepared. And I sawe thre vncleane spretes lyke frogges, come oute of the mouthe of the Dragon, and oute of the mouthe of the beast, and out of the mouthe of the false prophet. For they are the spretes of deuels, worcking myracles, to go out vnto the kinges of the earth, and of the whole worlde, to gather them to the battell of that great god almigh ty. * Beholde I come as a thefe. Happye is he that watcheth and kepeth his garmentes, lest he be founde naked and men se his filthines. And he gathereth them together in into a place called in the Hebrue tounge Armagedon.

Matth. xxiiii. ii. Pete. iii. c. Apoc. xvi. a.

And the seuenth Angell poured oute
D his vyall into the ayre. And there came a voyce out of heauen from the seat, saying: it is done, and ther folowed voyces, thondringes, ād lyghteninges, and ther was a great earthquake, suche as was not seins me were vpō ye earth, so mighty an earthquake & so great: & the great cytie was deuided into thre partes, and the citie of al nations fel. And great Babilon came in remembraunce before god, to geue vnto her the cuppe of the wyne of the fearcenes of his wrath. Euery yle fled away, and the mouētaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heauen vpō men, and the men blaspheined God: because of the plage of the haile, for it was great and the plage of it sore.

a. Hee describeth ye woman sytting vpon ye beaste with ten hornes.

The. xvii. Chapter.

AND ther came one of the seuen Angels, which had ye seuen vialles: and talked with
A me, sayeng vnto me: come I wyl shewe thee the iudgemēt of the great whore that sitteth vpō many waters, wt whome haue cōmitted fornicacion the kinges of the earth, so that the inhabiters of the earth, are dronken with the wyne of her fornicacion. And he caried me away into the wildernes in ye spryte. And I sawe a woman sit vpon a rose colored beast full of names of blasphemy, which had ten hornes. And ye woman was arayed in purple and rose colour and decte with gold, precious stone, and pearles, and had a cuppe of golde in her hande, full of abhominacions ād filthines of her fornicacion. And in her
B forhed was a name wryten, a mystery, great Babilon the mother of whordom, and abhominacion of ye earthe. And I sawe the wife dronken wt the bloud of saīctes, ād wt the bloud of the wytnesses of Jesu. And when I sawe her: I wondred with great meruayle.

And the Angel sayde vnto me: wherfore maruaylest thou? I wyll shew thee the mistery of the woman, and of ye beast that beareth her, which hath seue heades and ten hornes. The beast that ye sawest, was, and is not, and shall assende out of the bottomles pyt, and shal go into perdicion, ād they that dwel on ye earth shal wonder (whose names are not wryten in the boke of lyfe from ye begynnyng of ye worlde) when they behold the beast that was, and is not. And here is a mynd that
C hath wisdome.

The seuen heades are seuen mountaynes

taines on which the woman sitteth: they are also seuen kinges. Fyue are fallen, & one is, and another is not come. And whe he cõmeth, he must cõtinew a space. And the beast that was, & is not, is euen the eyght, and is one of the seuẽ, and shal go into destructiõ. And ỹ ten hornes which thou seest, are the kinges, which haue receyued no kyngedome, but shall receyue power as kynges at one houre wyth the beaste. These haue one mynde, and shal geue their power and strength vnto the beast. These shall fight with the lambe, 1.Timo.vi.c & the lambe shall ouercome them.* For he is Lorde of Lordes, and kinge of kinges: and they that are on his side, are called, and chosen and faythfull. D

And he sayde vnto me: the waters which thou sawest, where the whore sytteth, are people, & folke and nacions, and tonges. And the ten hornes, which thou sawest vpon the beast, are they that shal hate ỹ whore, & shall make her desolate and naked, and shal eate her flesche and burne her wyth fyre. For God hath put in theyr herres to fulfyl hys wyl, and to do with one consent, for to geue her kingedome vnto the beaste, vntill the wordes of God be fulfylled. And the womã which thou sawest, is that greate citye, which raygneth ouer the kynges of the earthe.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God, haue cause to reioyse for her destruccyon,

The.xviii. Chapter.

A Nd after ỹ, I sawe another aungell come frõ heauen, hauing great power, & ỹ earth was lightened whis brightnes. And he cryed mightely wyth a strong voyce sayinge: * Greate Babylon is fallen, is fallen: & is become the habytacyon of deuyls, & ỹ hold of al fowle spirites, & a cage of all vncleane and hateful byrdes, for al nacions haue droncken of the wine of the wrath of her fornicaciõ. And the kinges of the earthe haue cõmitted fornicacion with her, and her merchauntes are wexed ryche of the aboundance of her pleasure. Esaie.xxi.c. Jeremy.l.a.

And I heard another voyce frõ heauen, saye: come a waye from her my people, that ye be not partakers in her sinnes, that ye receyue not of her plages. For her sinnes are gone vp to heauen, God hath remẽbred her wickednes. Reward her euen as she rewarded you, and geue her double accordinge to her workes. And poure double to her in ỹ same cupp, which she filleth vnto you. And as muche as she glorified her selfe, and lyued wantanly, so much poure ye in for her of punishment ãd sorow, for she sayd in her selfe: I syt beynge a quene, & am no wyddow, and shall se no sorowe. Therefore shal her plages come at one daye, Esai.xlvii death, and sorowe, and honger, and she shalbe brent with fyre: for strong is the Lorde God whiche iudgeth her. B

And the kinges of the earth shalbe wepe her & waile ouer her, which haue cõmytted fornicacion with her, and haue lyued wantanly with her, when they shall se the smoke of her burninge and shall stande a farre of, for feare of her punyshement, sayinge* Alas, Alas ỹ greate citye: Babilon, that mighty cytie: for at one houre is her iudgement come. And the marchauntes of the earth shal wepe and wayle in them selues/ for no mã wil bye there ware any more, ỹ ware of gold & syluer, and precious stones neither of pearle, and raynes, and purple, ãd skarlet, ãd al thine wodde ãd al maner vessels of yuery, and all maner vessels of most precious wodde, and of brasse, ãd yrone, and synamõ, & odours, and oyntmentes and frankyncense, and wyne & oyle and fine floure ãd wheate, beastes, and shepe, and horses, and charetes, & bodyes and soules of men. Jeremy.li.a D

And the apples that thy soule lusted after are departed from thee. And all thinges which were deynty and had in price are departed from the, and thou shalt finde the no more. The marchauntes of these thinges which were wexed ryche, shal stande a farre of from her, for feare of the punishemente of her, wepyng and wayling, & saying: * Alas, alas, ỹ great citie, that was clothed in raynes ãd purple, and scarlet, and decked wyth golde, & precious stones, & pearles: for at one hour, so great riches is come to nought. Jeremy.li.b E

And euery shippegouerner/ & all they ỹ occupied shippes & shipmẽ which dwelt in the sea stode a farre of, ãd cried whẽ they sawe the smoke of her burning say-

ryng: what cytye is lyke vnto this greate cytie. And they caste dust on their heads, & cried weping, and wayling, and sayde: *
F my.ii.b. Alas alas, that great cytye wherin weare made riche al that had shippes in the sea, by the reason of her costlynes, for at one houre is she made desolate.

Reioyce ouer her thou heauen, and ye holy Apostles and prophetes: for God hath geuē your iudgemēt one her. And a myghte angell toke vp a stone lyke a great milstone, and cast it into ỳ sea, sayinge: with suche violence shal that great cytie Babilon be cast and shal be founde no more. And the voyce of harpers, and musycyons, and of pypers, and trumpetters shal be harde no more in the, ād no craftes man of whatsoeuer crafte he be, shalbe founde any more in thee. And the sounde of a mylle shallbe harde no more in thee, and the light of ỳ candel shal no more shine in thee/and the voyce of the bridegrom and of the bride, shalbe hard nomore in thee, for thy marchaūtes were the great men of ỳearth, And wythine inchauntment were deceaued al nacions: and in hir was founde the bloude of the Prophetes and of the sayntes, ād of al ỳ were slayne vpon the earth.

Prayse or thankes are geuen vnto God for iudgīg the whore, for auenging ỳ bloud of his seruaūtes. The Angel will not bewoorshipped. The fowles and birdes are called to the slaughter.

¶ The xix Chapter.

AND after ỳ I herde the voice of much people in heauen saying: Alleluya. Saluacion ād glory ād honour and power be ascrybed to the Lorde oure God, for true and righteous are his iudgementes, for he hath iudged the great whore whiche did corrupt the earth with her fornicacion and hath auenged ỳ bloud of his seruaūtes of hir hande. And agayne they sayde: Alleluia. And smoke rose vp for euermore And the xxiiii. elders and the iiii. beastes fell doune, and worshipped God ỳ sate on the seate, saying: Amen Alleluya. ād a voyce came out of the seate, saynge: prayse youre Lorde God al ye that are his seruauntes, and ye ỳ feare him both small and greate.

And I herde the voyce of muche people euen as the voyce of many waters/ & as ỳ voice of strong thonderynges, saying Alleluya, for God omnipotent raygneth Let vs be glad and reioyce and geue honoure to hym: for ỳ mariage of ỳ lambe B is come, ād his wyfe made her selfe redy. And to her was graunted, ỳ she shulde be arayed wyth pure ad goodly raynes.

For the raynes is the righteousnes of sayntes. And he sayd vnto me, * happy are they which are called vnto the lāmbes supper. And he sayed vnto me: these are the true sayinges of God. And I fel at hys feete, to worshyppe hym And he sayde vnto me, se thou do it not For I am thy felowe seruaunt, ād one of thy brethrē, & of thē ỳ haue the testimonye of Jesus. Worshippe God. For ỳ testimony of Jesus is the spryte of prophesy. Matt.xxii. Luke.xiiii.

And I sawe heauen open, and beholde a C whyte horsse: and he that sat vpon him was faythfull & true, and in ryghtwesnes did iudge and wak battayle. Hys eyes were as a flamme of fyre: and on his head were many crounes: and he had a name wrytten, that noman knewe but he Ecaye.xliii himself. * And he was clothed w the vesture dipt in bloud, & his name is called the word of God. And the warriers which were i heauen/ followed hym vp on whyte horsses, clothed with white ād pure raynes: and out of his mouth wēt out a sharpe a * swearde, ỳ with it he shulde smyte the heathē. And he D, all rule them with a rodde of yron, & he trode ỳ wynefat of fearines & wrath of almighty God. And hath on his vesture & on his thygh a name wrytte: kynge of kynges, and Lorde of Lordes.

a. By the swerd is signified the word of god as it is sayd Ephe. vi. c Hebre. iiii. c Ap i. d. Esay xlix. a.

And I sawe an Angell stande i ỳ sūne, & he cryed w a lowde voyce sayinge to all ỳ fowles ỳ flye by ỳ myddes of heauē come & gather youre selues to gether vnto ỳ supper of ỳ great God, ỳ ye maye eate ỳ flesshe of kynges, & of hys captaynes & ỳ flesshe of myghty mē, ād ỳ flesshe of horses, & of thē that sit on thē, & the flesh of all freemen and bondmen & of small & great. And I sawe the beast & the kinges of ỳ erth & their warriers gathered together to make battayl agaynst him ỳ sat on the horse, and agaynst hys soudiers.

And ỳ beast was taken with hym that false prophet that wroughte myracles before him, with which he deceaued thē that

ꝑ receyued the beastes marke, and thē that worshipped his image. These both were cast into a ponde of fyre burninge with brimstone: and the remnaunt were slayne with the swearde of hym that sat vpō ꝑ horse, which swearde proceaded out of his mouth, & all ꝑ foules were ful filled with their flesh.

¶ The dragon is bounde for a thousande yeares. The deade aryse, and receyue iudgemente.

¶ The.xx. Chapter.

AND I sawe an Angell come doune from heauen, hauinge the kay of ꝑ bottomlesse pyt, & a great chayne in his hād. And he toke ꝑ dragon ꝑ olde serpent, which is ꝑ deuyll & Sathanas, & he bounde him a thousād yeares: & cast him into the bottomlesse pit, and he bounde him, and set a seale on him, ꝑ he shulde deceaue the people no moare, till ꝑ thousād years were fulfylled. And after that he must be loosed for a litell season.

And I sawe seates, & they sat vpon them and iudgement was geuen vnto them: and I sawe the soules of them that were B beheaded for the wytnes of Jesu, ād for the worde of God: which had not worshipped ꝑ beast, neither his ymage, neither had taken hys marke vpon their forheades, or on their handes: and they lyued, and raygned with Christ a. M. yere: but the other of the dead men lyued not agayne, vntill the thousande yere were fynished. This is ꝑ fyrst resurrection. Blessed and holy is he that hath parte in ꝑ fyrst resurrection. For on suche shall the secōd death haue no power, for they shal be the Prestes of God and of Christ, ād shall raygne with him a M. yeare.

¶ And whē ꝑ. M. yeres are expired Satā shalbe lowsed out of his prison, ād shall go out to deceaue ꝑ people which are in the four quarters of the earth Gog and Magog, to gather thē to gether to battayle, whose nombre is as the sand of ꝑ sea: and they went vp in the playne of ꝑ earth: & cōpassed the tentes of the sayntes about, and the beloued cytie. And fyre came doune from God out of heauen, and deuoured them: and the deuil that deceaued them, was cast into a lake of fyre & brimstone, where ꝑ beaste and the false prophetes were, and shalbe tormented daye and nyght for euer more.

Ezech. xxxviii. and xxxix.

And I sawe a greate whyte seate & him that sat on it, from whose face fled awaye bothe the earth and heauen, and their place was no more founde. And I sawe the dead, bothe great and small stande before God: And the bokes were opened, and another boke was opened, which is the boke of lyfe, & the dead were iudged of those thynges which were writen in the bokes according to their dedes: & ꝑ sea gaue vp her dead, which were in her, and death ād hel deliuered vp the dead, which were in them: & they were iudged euery man according to his dedes. And death and hell were cast into the lake of fyre. This is the second death. And whosoeuer was not founde writen in the boke of lyfe, was cast into the lake of fyre.

¶ In thys chapter is described the new and spirituall Jerusalem.

¶ The.xxi. Chapter.

AND I sawe a new heauen and a new earth. For the fyrst heauē, & the first earth were vanished away, and ther was no more sea. + And I Iohn sawe that holy cytie newe Jerusalem come doune from God out of heauē prepared as a bryde garnished for her husband. For I heard a great voice out of heauen saying: beholde the tabernacle of god is with men, and he will dwel with them. And they shalbe hys people & god him self shalbe with thē & be their God. * And God shal wype alwaye all teares frō their eyes. And there shalbe no more deth, neither sorow nether crying nether shal ther be any more paine: for the olde thynges are gōe. And he ꝑ sate vpō ꝑ seate, sayde: * Beholde I make all thinges newe. + And he said vnto me: write, for these wordes are faythfull and true.

A Esay. xl. v. c. and lv. ii. Petri. iii.

B Esaie. xxv. a

ii. Cor. v. b Esay. xlii. b

And he said vnto me: it is done, I am * Alpha and Omega, the begynnyng ād the ende. I wil geue to hym, ꝑ is a thirst of the well of the water of life, frē. He ꝑ ouercommeth, shal inherit al thinges, & I wilbe his God, & he shalbe my sonne. ¶ But the fearful and vnbeleuinge, & the abhominable, and murtherers & whor-

a. Alpha & omega lyke in ꝑ. i. cha. b

mongers, and sorcerers, and ydolaters, and al liars shal haue their parte in the lake, which burnyth with fyre, and brimstone, which is the seconde death.

And there came vnto me one of the vii. angels, which had the seuen vyals, ful of the .vii. laste plages: and talked with me sayinge: come hyther, I wil shewe thee the bride, the lambes wyfe. And he caried me awaye in the spirite to a greate and an hye mountayne, and he shewed me the greate citie, holy Jerusalem descendinge out of heauen from God, hauing the brightnes of God. And her shyninge was lyke vnto a stone moste precious, euen a Jasper cleare as cristall: and had walles greate and hye and had .xii. gates and at the gates .xii. Angels: and names written, which are the .xii. tribes of Israel: on the East parte .iii. gates, and on the Northside .iii. gates and towardes the South .iii. gates, and from the west .iii. gates: and the wall of the citye had .xii. foundacions, and in them the names of the lambes .xii. Apostles.

And he that talked with me, had a golden rede to measure the citye and al, and the gates therof, and the wal therof. And the city was bylte .iiii. square and the lenght was as large as the breadth of it. And he measured the citie with the rede .xii. furlonges: and the lenght and the breadth, and the heyth of it, were equal. And he measured the wall therof an .cxliiii. cubites: the measure that the angel had was after the measure that men vseth. And the bildinge of the wal of it was of Jaspar. And the citie was pure golde lyke vnto cleare glasse. And the foundacions of the wal of the citie were garnished with al manner of precious stones. The first foundacion was Jasper, the second Saphyre, the thirde a Calcedony, the fourth an Emeralde: the fift Sardonix: the syxt Sardeos: the .vii. Crysolite: the eyght Berall: the .ix. a Topas: the tenth a Chrysoprasos: the eleuenth a Jacyncte: the twelueth an Amatist. The .xii. gates were .xii. pearles/ euery gate was of one pearle, and the strete of the citie was pure golde as thorowe shynynge glasse. And ther was no temple therin. For the Lord God almighty and the lambe are the temple of it and the citie hath no nede of the sonne nether of the mone to lighten it. For the brightnes of god did light it: and the lambe was the lyght of it. And the people which are saued shal walke in the light of it and the kinges of the earth shal bringe their glory vnto it. And the gates of it are not shut by daye. For ther shalbe no nyght there. And ther shal entre into it none vncleane thynge: nether what soeuer worketh abhominacions or maketh lyes: but they only which are written in the lambes boke of lyfe.

¶ The ryuer of the water of life, the frutefulnes and lyght of the citye of God. The Lorde geueth euer his seruauntes warninge of thinges for to come, the angell wyll not be worshypped. To the worde of God maye nothinge be added nor mynished there from.

The .xxii. Chapter

A And he shewed me a pure ryuer of water of life clere as Cristall: proceding oute of the seate of god and of the lambe. In the middes of the stretes of it, and of euery syde of the ryuer was ther wode of life: which bare .xii. manner of frutes: and gaue frute euery moneth: and the leues of the wode serued to heale the people with all. And ther shalbe no more curse/ but the seate of God and the lambe shalbe in it: and his seruauntes shal serue him. And they shall se his face, and his name shalbe in their foreheades. * And there shallbe no nyghte there/ and they nede no candle, nether lighte, of the sunne for the Lord Geueth the light and they shal raigne for euermore.

B Esaie .lx.c.

And he sayde vnto me: these sayinges are faythfull and true. And the Lorde God of Sayntes and Prophetes sent his angel to shewe vnto his seruauntes, the thinges which must shortly be fulfylled. Behold I come shortly. * Happy is he that kepeth the saying of the prophesy of this boke. I am John which sawe these thinges and herde them. And when I had herde and sene, * I fell doune, to worshippe before the feete of the Angel which shewed me these thynges. And he sayd vnto me: se that do it not/ for I am thy felowe seruaunte, and the felowe seruaunt of thy brethren the Prophetes and of them which kepe the sayinges of this boke. But worshyppe God.

Apoc. i.a

C Apoc. xix. b.

And he sayde vnto me: seale not the sayinges of the prophesy of this boke. For the tyme is at hande. He that doeth euyll, let him do euill stylle: and he which is filthy, let him be filthy stylle: and he that is righteous,

F

E Esay. lx. d. c

Esay. lx. d

be moze righteous :and he that is holy let him be moze holy. And beholo I cõe shortly/ād my rewarde with me to geue euery mā accozding as his dedes shalbe I am alpha and Omega the beginning and the ende: the first and the last. Blessed are they that do his commaūdemētes, that their power maye be in the tre of life, & may enter in thozow ỹ gates into ỹ citie. * Foz without shalbe dogges, and inchaūters and whozmongers, and moztherers, ād ydolaters, ād whosoeuer loueth oz maketh leasinges.

Esai. lxiii. Apoc. i. b.

I Jesus sent myne angel to testifie vnto you these thinges in the congregacyons. I am the rote and the generacyon of Dauid, and the bzight mozning star. And the sprete and the bzyde sayde come And let hi that heareth, saye also come. * And let hi that is a thirst, come. * And let whosoeuer wil, take of ỹ water of life, fre.

Esaye. lv. a. Apoc. vii. c.

I testifie vnto euery mā that heareth the wozdes of the pzophesy of this boke. * yf eny man shal adde vnto these thinges God shal adde vnto him the plages that are wzitten in this boke. And if any man shal mynische of the wozdes of the boke of this pzophesy, God shal take away hys parte out of the boke of lyfe and out of the holy citie, and from those thinges which are wzitten in this boke, He which testifieth these thynges saith: be ie I come quickly, Amē. Euē so come lozd Jesu. The grace of our Lord Jesu Chzist be wi you al Amē

Deute. xiii. a. and xii: d Apoc. xxx. a.

The ende of ỹ newe Testament.

This is the table

where in ye shal finde the Epistles and the Gosples, after the vse of Salysbury.

FOR to fynde them the sooner so shal ye seke after these Cappytal letters by name: A. B. C. D. which stand by the syde of this boke alwayes On oz vnder the letter there shall ye finde a crosse ✠ where the epistle oz the gospel begynneth, and where the ende is, there shal ye finde an halfe crosse ☩.

¶ And the first lyne in this table al way is the epistle and the second line is alway the Gospel.

On the first Sondaye in the Aduent.
This also we knowe, Roma. xiii D
When they dzewe nye vnto. Mat xxi A

On the weneldaye.
Be pacient therfoze bzethen Jacob v B
The begynning of the gospel Mar i, A

On the friday
Esaie the ii Chapter A
In those dayes John Mat iii, A

¶ On the ii/ Sonday in the Aduent
Whatsoeuer thinges are writte Ro xv A
And there shalbe synges Luc xxi. C

On the weneldaye
Zacharie the viii, Chapter, A
Verely I saye vnto you Mat xi, B

On the frydaye
Esaie the xii, Chapter, C
John bare witnes of him John i B

¶ On the iii Sondaye in the Aduent
Let men thus wise eleme vs i Coz iiii, A
When John beinge in przō Mat xi, A

On the weneldaye A
Esaie ii Chapter
And in the vi moneth Luj C

On the frydaye
Esaye the xi chapter A
Mary arose in those dayes Luj D

¶ On the iiii Sondaye in the aduent
Reioyce in the lozde Phi. i. iiii A
And this is the recozde of John Joi B

On the wensdaye
Johel the ii, and iii. chapter D
And this rumoz of him went Lu vii. C

The Table

On the frydaye
Zacharie the ii. chapter D
Take hede, beware of ỹ leuē Mar viii B
On the Christmas euē
Paul the seruaunt of Jesus Rom i A
When his mother mary was Mat i C
On the Christmas nyght at the masse
For the grace of God Tit ii C
It folowed in those dayes Lu ii A
At the ii Masse
But after that the kynges Tit iii. B
The shepherdes sayde one to Lu ii. C
At the iii. masse
God in tyme past diuerslye Hebre i. A
In the beginnynge was that Joh i. A
On saynct Steuens daye
Steuē full of faith & power Actu vi. C
Wherfore beholde I sēde Mat xxiii. D
On saynct John Euangeliste
Ecclesiastes xv. chapter A
Folowe me, Peter turned Joh xxi. F
On the childermasse daye
And I loked, & lo a lambe Reuela xiii A
Lo the angel of ỹ Lorde ape Mat ii. C
On the Sondaye after christmasse
And I saye that ỹ heyre as Gala iiii. D
And his father and mother mer Lu ii C
On the Newe yeres daye
For the grace of God ỹ bring Tit ii C
And when the eyght daye was Lu ii. C
On the twelue euen
For ỹ grace of God that bring Tit ii. C
When Herode was dead Mat ii. D
On the twelfe daye
Esaie the xl. Chapter A
When Jesus was borne Mat ii. A
On the first sondaye after ỹ twelfe daye
Esaie the lx. chapter A
The nexte daye, John sawe Joh i. D
On the ii. sondaye after twelfe daye
I beseche you therfore brethrē Rō xii A
And when he was xii. yere olde Lo ii. F
On the wenesdaye
Brethren my hertes desyre Rom x. A
When Jesus had herde ỹ Mat iiii. B
On the frydaye
Let euery soule submyt him Rō xiii. A
And Jesus returned by the Jo iiii. C
On the iii. Sondaye after
twelfe daye.
Seynge that we haue diuers Rō xii. B
And the thyrde daye was the Joh ii. A
On the wenesdaye
This is a true sayinge. i Tim. i. C
And he departed from thence Mar vi A
On the frydaye
For I knowe, and surely Rom. xiiii C
And he came into Capernaū Lu. iii. C
On the iiii sondaye after
twelfe daye
Be not wyse in your owne Rom. xii D
When Jesus was come Mat. viii A
On the wensdaye.
I beseche you brethren for Rom. xv G
And he entred agayne into Mar. iii A
On the frydaye
Are ye not ware that ye are i. Cor. iii C
And Jesus went about all Mat. iiii D
On the .v. sondaye after
the twelfe daye
Owe nothing to any man Ro. xiii. C
And he entred into a shyppe Mat viii C
On the wensdaye
As concernyng the thynges i. Jo. vii. A
It chaūseth as they went on Lu. ix G
On the frydaye
Let euery man abyde in the i. Cor. vii D
And they brought children Mar x B
On the vi Sondaye after,
twelfe daye.
Now therfore as elect of Colos iii B Septu
The kyngdome of heauen Mat xiii D gesima
On the wensdaye
I exhorte therfore that a i. Timo ii A
A certayne man had two Mat xxi D
When the wedding goeth out
Perceaue ye not how that i Cor ix D
For the kyngdome of heauen Mat xx A
On the wensdaye
Yf youre Gospell be yet hyd ii Cor iiii A
And they departed thence Mat ii E
On the frydaye
Seynge then that we haue ii Cor iii C
He that is not with me, is Mat xii C
On the Sonday, lx
For ye suffer foles gladly ii. Cor. xi C Septu
When muche people were Lu. viii. A gesima.
On the wensdaye
I cal God for a recorde vnto ii. Cor. i A
And he began agayne to Mar. iiii A
On the frydaye
Seynge that we knowe ii. Cor. v B
When he was demaunded Lu. xvii E
On the sondaye l.
Though I speake with the i. Cor. xiii A Quinq
He tolde vnto him the twelue Lu. xviii F gesima
On the wensdaye
Joel the ii chapter C

mor

Moreouer when ye faste be. Mat vi. B
On the friday
Esaye the lviii chapter A
Ye haue hearde how yt is say Mat v. G
On the i Sondaye
in lent
adra- We as helpers therfore ii Corin vi A
ma. Then was Jesus led awaye Mat iiii. A
On the tuesdaye in the iiii tymes
Exody the xviiii chapter xiiii Reg xix C
Then answered certayne. Mat xii C
bring On the frydaye
Ezechiel the xviii chapter.
After that there was a feast. i John v. A
On the ii sondaye in lent
Forthermore we beseche i Thessa. iiii A
And Jesus went thence Mat xv C
On the wenesdaye
Hester the xiii. Chapter, C
And Jesus ascended to Jeri. Mat xx C
On the frydaye
Genesis the xxxvii chapter B
Herken another symylitude. Mat. xxi D
On the iii Sondaye in lent
Be ye followers of God Ep v A
And he was a castinge out Luc xi B
On the wenesdaye
Exody the xx chapter C
Then came to Jesus Math. xv A
On the frydaye
Numery the xx chapter A
Then came he to a citye of Sa Joh iiii A
On the iiii sondaye half lent.
For it is written that Abrah. Gala iiii. C
After that went Jesus John vii. A
On the wenesdaye
Ezechiel the xxx vi chapter ād Esaie i E
And as Jesus passid by he. John ix A
On the fridaye
iii Regum the. vii chapter C
A certayne man was sycke Joxi A
On the v Sondaye in lent
But Christ beyng the hye. Hebr ix C
Which of you can rebuke me. Jo viii F
On the wenesdaye
Leuitice the xix chapter C
It was at Jerusalem ỹ feast. Jo x D
On the the frydaye
Hieremy the xxvi chapter B
Then gathered the hie pristes. Jo xi F
On the Palme Sondaye
Let the same mynde be in. Phil ii. A
Ye knowe that after ii day. Mat xxvi A
On the wenesdaye.

Estate the liii chapter D
The feaste of swete breade Lu. xxii A
On the good Frydaye
Exodi the xii chapter A
When Jesus had spoken Joh. xviii A
On Ester euen
Ye be chosen tysen agayne Collos. iii A
The sabboth daye at euen Mat. xxviii A
On Ester daye
Purge therfore the olde i. Cor. v C
Mary magdalen, a Mary Mat. xxvi A
On the Mondaye
When hych preachyng was Actu. x F
And beholde two of them Lu. xxiiii. B
On the Tuesdaye
Ye men and brethrē Chyldrē Act. xiii D
Jesus hym selfe stode in the. Lu. xxiii F
On the wensdaye
Ye men of Israel why mar. Actu. xiii D
After that Jesus shewed John. xxi A
On the Thursdaye
The aungel of the Lorde i. Act. iii C
Mary stode wythout at John. xx B
On the Frydaye
For as muche as Christ hath i. Pe. iii. C
Then the. xi. Dyscypels Mat. xxviii D
On the Satterdaye
Wherfore laye a syde all i. Pet. ii. A
The morowe after the John xx A
On the. i. sondaye after Ester daye
For all that is borne of God i. Joh. v A
The same daye at nyght John. xx C
On the wensdaye
Yf Christ be preached how i. Cor. xv. B
When Jesus was rysen Mat. xxi B
On the frydaye
Obeye them that haue the Heb. xiii C
And they departed quickly Mat. xxviii B
On the. ii. sondaye after Ester daye
Christ also suffered for oure i. Pet. ii. D
I am a good shepeid, John x C
On the frydaye
For as muche as ye knowe i. Pet. i A
On the morowe after the Lu. xxiii A
On the wenesdaye
Lykewyse then as by ỹ synne. Rō v. D
Thē cāe ỹ disciples of John Mat ix. B
On the iii. Sonday after esterdaye.
Derely beloued I beseche you i. Pet ii. C
After a whyle ye shall not se Joh xvi D
On the wenesdaye
My lytell chyldren these i Joh ii. A
There arose a questiō betwene Jo iii B
On the frydaye.

The Table

Ye are all the chyldren i,Thessa,v,A
I am come a lyght into the Joh,xii.A
¶ Ou ỹ,xiiii.Sondaye after esterdaye
Euery good gyfte,and euery. Jaco.i.C
But now go I my waye to. Joh.xvi.B

On the wensdaye.

Brethren haue not the fayth. Jaco.ii.A
Holy father kepe in thyne .Joh.xvii.B

On the frydaye,

Ye sethen how that of dedes. Jaco.ii.D
Deare chyldren yet a lyttell Joh,xiii.D
¶ On the,vi,sondaye in the crosdayes
And se that ye be doars of Jaco i/D
Verely verely I saye vnto Joh xvi,C

On the Mondaye.

Knoweledge your faultes Jaco v,D
If any of you shulde haue a Luc xi.A

On the Teusdaye

Esaie the/xix chapter D
And Jesus sat ouer against Mat,xii,D

On the wensdaye,

The multitude of the that Actu iiii.G
These wordes spake Je. &c Jo xvii,A

On the assenspon day,

In the former treatyse Deare Actu i.A
After that he appered Mat,xvi,C

On the sondaye after ascensiõ daye

Be ye therfore discrete & so i,Pet iiii,B
But when the confortter is Joh xv,D

On the whitson euẽ,

It fortuned,whyle Apollos Actu xix,A
If ye loue me kepe mi cõma. Joh xiiii.B

On the whitsondaye

When ỹ fyftye daye was cõe Actu ii,A
If a mã loue me & will kepe Joh xiiii.C

On the monday,

And he cõmaũded vs to preach Act x.G
God so loued ỹ worlde,that Joh iii.B

On the teusday

When ỹ Apostles which we Act viii.A
Verely verely I saye vnto you Joh x.A

On the wensdaye

Peter stepped forth with the Actu ii,C
No man can come to me Johñ vi,E

On the thursdaye,

Then cã Philip ito a citie of Act viii,A
Then called he the xii to gether Lu ix,A

On the frydaye

Ye men of Israel heare the Act ii,D
And it happened on a certayne Lu v,D

On the satterday

And the nexte Saboth daye Act xiii.F
And he arose vp & cam out Mar,iii.F

On the Trinite sondaye.

After this I loked,& beholde. Reue,v.A
There was a man of the Pha. Johñ iii.F

Corpus Christe daye,

That which I geue vnto ,i. Cor xi.E
For my flesshe is meate inde, Johñ vi.F

On the first sonday after trinite sonday

For God is loue,in this ap.i John iiii.B
Ther was a certayne riche, Luke xvi.E

On the wensdaye.

Whẽ we opened vnto you ỹ ii Pet i.D
Thynck not that I am, Mat,v,B

On the.ii sonday after trinite sonday,

Marualye not my brethren.i Joh,iii.C
A certain mã ordeined a a Lu iiii,D

On the wensdaye,

This I say therfore & testifie Eph iiii.D
And when he was com into Mat xxi,B

On the iii,Sondaye after
trinite sondaye

Submit your selues therfore i Pet v.B
Then resorted vnto him al the Lu xv.A

On the wensdaye

Not with standing ỹ lord ii Thim iiii.D
Agre with thyne aduersary. Mat v.D

On the iiii Sonday after tryne sonday

For I suppose that ỹ affyre. Ro viii,C
be ye therfore mercyful as you Luk vi.F

On the wensdaye

And herby we know that we i John ii.A
And hys disciples asked of Mat,xvii.A

On the v Sonday after trinite sonday

In conclusyon be ye al i Pet iii.B
It cam to passe as the people,Luc v.C

On the wensdaye

I exhorte therfore that aboue all.Ty it.A
It chaunsed on a certayne Lu viii.C

On the,vi sondaye after Trinite son.

Remember ye not that al Ro vi,A
For I saye vnto you except Mat v,C

On the wensdaye,

I wrote not vnto you as i, John ii,C
And when he was come Mat x.A

On ỹ vii, Sonday after trinite sonday

I will speak grossly because of Ro vi,D
In those dayes whence there Mar vii,A

On the wensdaye

There is then no damnacion Rõ viii,A
In that tyme went Jesus Mat xii,A

On the viii, Sõdaye after trinite sõday

Therfore brethren we are R. vi,C
Beware of false Prophetes Mat vii.C

On the wensday

But God setteth out his loue Ro v,B
Master we sawe one, Mar.ix.F

On

On the.ix. sonday after trinite sonday
That we sh i. denot lust i.Cor.x.B
There was a certayne rych Lu.xvi.I
On the wenesdaye
Remember ye not how that Ro.vi.C
He that is kaythful in Lu.xvi.C
On the.x. sonday after trinite sonday
Ye knowe that ye were i.Cor xii A
And when he was come Lu.xix.F
On the wenesday
All flesche is not one maner i.Co xv.C
Take hede to youre selues Luk.xii.G
On the.xi. sonday after trinite sonday
Brethren as pertayning i.Cor.xv.A
And he put forth thys Luke.xviii.A
On the wenesdaye
Other remember ye not i.Cor.xv.C
He put forth a similitude Luk. xviii.A
On the.xii. sondaye after
trinite sondaye.
Suche trust haue we ii.Cor.iii.B
And he departed agayne Mat. viii.D
On the wenesdaye
For we preache not oure ii.Cor.iiii.B
Then began he to vpbrayd Mat.xi.C
On the xiii. sondaye after
trinite sondaye
To Abraham and hys seede Gal.iii.C
Happy are the eyes Luk,x.D
On the wenesdaye
Ye remembre brethren i. Thess.ii.B
Then the Pharises went Mat. xii.B
On the.xiiii. sondaye after
trinite sondaye
I saye walke in the sprite Gal.v.C
And it chaunced as he Lu.xvii.C
On the wenesdaye
Beare not a straunge yoke ii.Cor.vi.C
One of the company sayd Lu.xii.B
On the.xv. sonday after trinite sonday
Yf we lyue in the spyryte, let Gal.v.D
No man can serue two Mat.vi.C
On the wenesdaye
We knowe that the sawe i. Timo.i.B
And it fortuned in one Lu.xx.A
On the.xvi. sonday after trinite sonday
Wherfore I desyre that ye Ephe.iii.B
And it fortuned after that Lu vii.B
On the wenesdaye
Beware lest any man come Coloss ii B
And he came to Bethsai. Mat viii C
On the xvii sonday after
Trinite sondaye
Therfore which am in Ephe iiii A
And it chaunced that he Lu.xiiii. A
On the wednesdaye
For yf by the sinne of one Ephe.iii. A
Whe they were come to Mat.xvii.D
On ỹ xviii sonday after trinite sonday
I thanke my God always i.Co.i.A
When the Pharises had Mat.xxii.D
On the fryday e.
I beseche you brethren for Rom.xv.D
Another parable he put Mat.xiii.E
On the xix sonday after trinite sonday
And be ye renewed in the Ephe.iiii.C
And he entred into a shippe Mat.ix.A
On the wenesdaye
Therfore brethren stande ii. Thes.ii.D
Then sent Jesus the peo. Mat.xiii.D
On the xx sonday after trinite sonday
Take hede therfore that ye Ephe.v.C
The kingdom of heaue is Mat.xxii.A
On the wenesdaye
Thou therfore my sonne ii. Tim.ii.A
When thou makest a dyner Lu.xiiii.C
On the xxi sondaye after
trinite sonday
Finally my brethren be Ephe. vi.B
And there was a certayne Jhon.iiii.G
On the wensdaye
Because we knowe brethē i.Thess.i.B
And it fortuned in another Luk.vi.B
On the xxii sondaye after
trinite sondaye
And I am sutely certified Philip.i.A
Therfore is the kingdō Mat.xviii.C
On the wenesdaye
Ye and we know that what Rom iii.C
Verely I saye vnto you that Mat xi C
On the xxiii sondaye after
trinite sondaye.
Brethren folowe me, and Philip.iii.D
Then went the Pharises Mat.xxii.B
On the wenesdaye.
For yf by the synne of one Rom.v.C
When they were come to Mat x. ii D
On the xxiiii. sondaye after
trinite sondaye
For this cause we also Coloss i B
Whyle he this spake vnto Mat ix C
On the wenesdaye
And I woulde not that ye i.Cor x C
A certayne man had two Mat xxi C
On the last sonday after
trinite sonday
Hieremy the xxiii chapter.
Then Jesus lyfte vp

The Table

On the wenſdaye in ỹ embringe weke
Amos the ix. Chapter.
And one of the company anſ. Mar. ix C
On the frydaye.
Ozee the xiiii. Chapter A
And one of ỹ Phariſes deſired Lu. vii C
On the Saterday
Foz that firſt tabernacle was Heb ix. A
He put fozth this ſimilitude Lu. xiii. B
In the dedicacion of the churche.
And I John ſawe ỹ holy Reue xxi. A
And he entred in, and went Lu xix. A

Here endeth the Table of the Epiſtles and Goſpeles of the Sondayes.
Here after folowe the Epiſtles and Goſpeles of the Saynctes.
On ſainte andrews daye.
Foz the beleke of the harte. Rom. x. C.
As Jeſus walked by ỹ ſea of. Matthe. iiii. C
On ſainte Nicolas daie.
Eccleſiaſtici. xxiiii. Chapter. A
Foz like wiſe a certayne man Mat xxv. A
On the conception of oure lady
Eccleſi. xxiiii. Chapter
This is the boke of ỹ genera. Mat i. A
On S. Thomas the Apoſtels day.
Now therfoze ye are no moze. Ephe ii. D
Thomas one of the twelue Joh. xx. F
In the conuerſion of S. Paule.
Saul yet breathing out threat Act ix. A
Thẽ anſwered Peter & ſayd Mat. xix D
On candelmas daye.
Malachie ỹ iii Chapter A
And when the tyme of their. Lu ii. D
On S. Mathias ỹ Apoſtle daye.
And in thoſe dayes Peter. Act i. C
Thẽ Jeſus anſwered & ſayde Mat xi D
The gretinge of oure ladye.
Eſai vii. chapter B
And in ỹ vi. moneth ỹ angell Lu. i. C
On ſent Georges daye
My brethẽ, coũt it exceding. Jame. i. A
I am ỹ true vine, & my father. Jo xv, A
On S. Marke ỹ Euangeliſt
Unto euery one of you is ge. Ep. iiii. B
I am the true vine, & my fa. Jo xv, A
On ſaynt Philip & James daye
Sapientie the vi chapter A
[he] ſayde vnto his diſcip. Jo xiiii A
[findinge] of the croſſe
[towarde] you in Gala v. B
[on] of the / John. iii, A
On the natiuite of S. Jhon Baptiſte.
Eſaie the. xlix. chapter. A
Elizabeths tyme was come: Luke. i. F
On S. Peter & Pauls day
In ỹ tyme Herode ỹ kige Act. xii. A.
When Jeſus came into Mat. xvi C
In the commem oracion of S. Paul
I certifye you brethren ỹ Gala. i. B
Then anſwered Peter Mat. xix. D
On the viſitacion of oure Lady
Canticorum the. ii. chapter A
Mary aroſe in thoſe dayes Lu. i. D
On ſaynt Mary Magdalene daye
Prouerb. xxxi. chapter B
And one of ỹ phariſes deſired Lu. vii. C
On S. James the Apoſtle
Now therfoz ye are no moze Eph. ii. D
Thẽ came to him the mother Mat. xx. C
Lãmeſſe daye
And as he conſydred the thig. Act. xii. C
When Jeſus came into ỹ Mat. xvi. C
On ỹ tranſfiguracion of oure Lorde
Foz we folowed not decea. ii. Pe. i. D
And after. vi. dayes Jeſus Mat. xvii. A
On the name of Jeſu
Then Peter full of the Act. iiii. B
While he thus thought. Mat. i. C
On ſaynt Laurens daye
This yet remember how ii. Coz. ix. B
Uerely verely I ſaye John. xii. D
On the aſſumpcion of oure lady.
Eccle the. xxiiii. Chapter B
It fortuned as he went Lu. x. G
On ſaynt Bartholomews daye
Now therfoze ye are no moar Eph. ii. D
And ther was a ſtrife Lu. xxii. C
On ỹ nattuite of oure lady
Eccleſiaſt the xxiiii Chapter C
This is the boke of Mat, i, A
On the exaltacion of the croſſe
I haue truſt towarde you Gal. v, B
Now is the iudgemente of. Joh xii, E
On S. Mathew the Apoſtle
Ezechiel the. i. Chapter A
And as Jeſus paſſeth forth Mat, ix. B
On S. Michaels daye
And he ſent and ſhewed. Reue. i. A
The ſame time ỹ diſciples Mat. xviii A
On ſaynt Luke ỹ Euangeliſtes daye
Ezechiel the. i. Chapter. C
After that ỹ Lorde apointed Luke. x. A
On ſaynt Symon and Judas daye
Foz we knowe wel that al, Rom, viii, E
This cõmaunde I you ỹ ye Jo xv C

On

On the all hallowes daye
And I saw another angell. Reue. vii. A
When he saw the people, he Mat. v. C
On the all soules daye
I would not brethren .1. Cor. iiii. C
Then sayde Martha vnto Jo. xi. C
On sayne Katherins daye
Ecclesiast the .li. Chapter B
Agayne the kingdome of. Mat. xiii. K

¶ The ende of the Table.

The ende of the new testament and the whole Byble

¶ TO THE Honoure and Prayse of GOD was this BYBLE prynted and fynished, in the yeare OF OURE LORDE GOD

A.

MDXXXVII

And nowe agayne accordyngly imprented, and finyshed the laste daye of Octobre. In the yeare of oure Lord God M. D. XL IX.

At London.

By Wylliam Hyll, and Thomas Reynaldes Typographers.

God saue the kynge.

Cum priuilegio

wolfe: In the morning he shal deuoure the prey, and at night hee shall diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and this is it that their father spake vnto them, and blessed them: euery one according to his blessing he blessed them,

29 And hee charged them, and said vnto them, I am to be gathered vnto my people: *bury me with my fathers, in the caue that is in the field of Ephron the Hittite,

*Chap. 47. 30.

30 In the caue that is in the field of Machpelah, which is before Mamre, in the land of Canaan, *which Abraham bought with the field of Ephron the Hittite, for a possession of a burying place.

*Chap. 23. 16.

31 (There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.)

I pray you, in the eares of Pharaoh, saying,

5 *My father made me sweare, saying, Loe, I die: in my graue which I haue digged for mee, in the land of Canaan, there shalt thou bury me. Now therefore let me goe vp, I pray thee, and burie my father, and I will come againe.

*Chap. 47. 29.

6 And Pharaoh said, Goe vp, and burie thy father, according as hee made thee sweare.

7 ¶ And Ioseph went vp to burie his father: and with him went vp all the seruants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Ioseph, and his brethren, and his fathers house: onely their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went vp with him both charets and horsemen: and it was a ve-

who craued his pardon. 22 His age. 23 He seeth the third generation of his sonnes. 24 He prophesieth vnto his brethren of their returne. 25 He taketh an oath of them for his bones. 26 He dieth, and is chested.

AND Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commaunded his seruants the Physicians to imbalme his father: and the Physicians imbalmed Israel.

3 And fortie dayes were fulfilled for him, (for so are fulfilled the dayes of those which are imbalmed) and the Egyptians †mourned for him threescore and ten dayes.

†Heb. wept.

4 And when the dayes of his mourning were past, Ioseph spake vnto the house of Pharaoh, saying, If now I haue found grace in your eyes, speake,

called, ‖ Abel Mizraim, which is beyond Iordan.

‖ That is, *the mourning of the Egyptians.*

12 And his sonnes did vnto him, according as he commanded them.

13 For *his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which Abraham * bought with the field for a possession of a burying place, of Ephron the Hittite, before Mamre.

*Acts 7. 16.

*Chap. 23. 16.

14 ¶ And Ioseph returned into Egypt, hee and his brethren, and all that went vp with him, to burie his father, after he had buried his father.

15 ¶ And when Iosephs brethren saw that their father was dead, they said, Ioseph wil peraduenture hate vs, and will certainely requite vs all the euill which we did vnto him.

16 And they † sent a messenger vnto Ioseph, saying, Thy father did command before he died, saying,

†Heb. charged.

17 So shall ye say vnto Ioseph, Forgiue,

Please Turn the Page to See the Title Page to Exodus